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THE FIVE FIELD-STAGES OF DYNAMIC PRESENCING: *A Process Field Method for Engaging Presencing Leadership*

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Abstract: How does the presencing field develop within shared contexts of leadership, coaching, facilitation, dialogue, and collective engagement? This article introduces the Five Field-Stages of Dynamic Presencing, a developmental field process model that explores how presencing unfolds within conversational environments involving two or more participants. Presencing is approached as an ontological and field-dynamic phenomenon through which individual and conversational fields progressively gather, stabilize, deepen, and support increasingly relational, generative, and flow-based forms of participation. The framework identifies five successive field-stages that illuminate qualitative shifts in how the presencing field organizes perception, participation, emergence, and collective leadership. Beginning with the Convenor's Field and Participant's Field, presencing first becomes established through sovereign participation before crossing a central ontological threshold into the collective we-field. Through the Relational, Generative, and Flow Fields, participation becomes increasingly shared, generative, and responsive as the field develops greater coherence, carrying capacity, and collective intelligence. Situated within the emerging body of work known as Dynamic Presencing Leadership, the Five Field-Stages offer a developmental account of how collective presencing unfolds through distinct modes of participation and how conversational fields become increasingly coherent, generative, and collectively inhabitable.

Key words: presencing approaches, collective leadership, presencing, conversational fields, field-stages

I. Introduction: The Five Field-Stages of Presencing

The Five Field-Stages of Presencing (Figure 1, below) introduce a field-based approach to understanding how presencing emerges, deepens, and becomes collectively inhabitable within conversations involving two or more people. The framework describes distinct stages conversation progressively unfolds and transforms through the embodied participation of participants.

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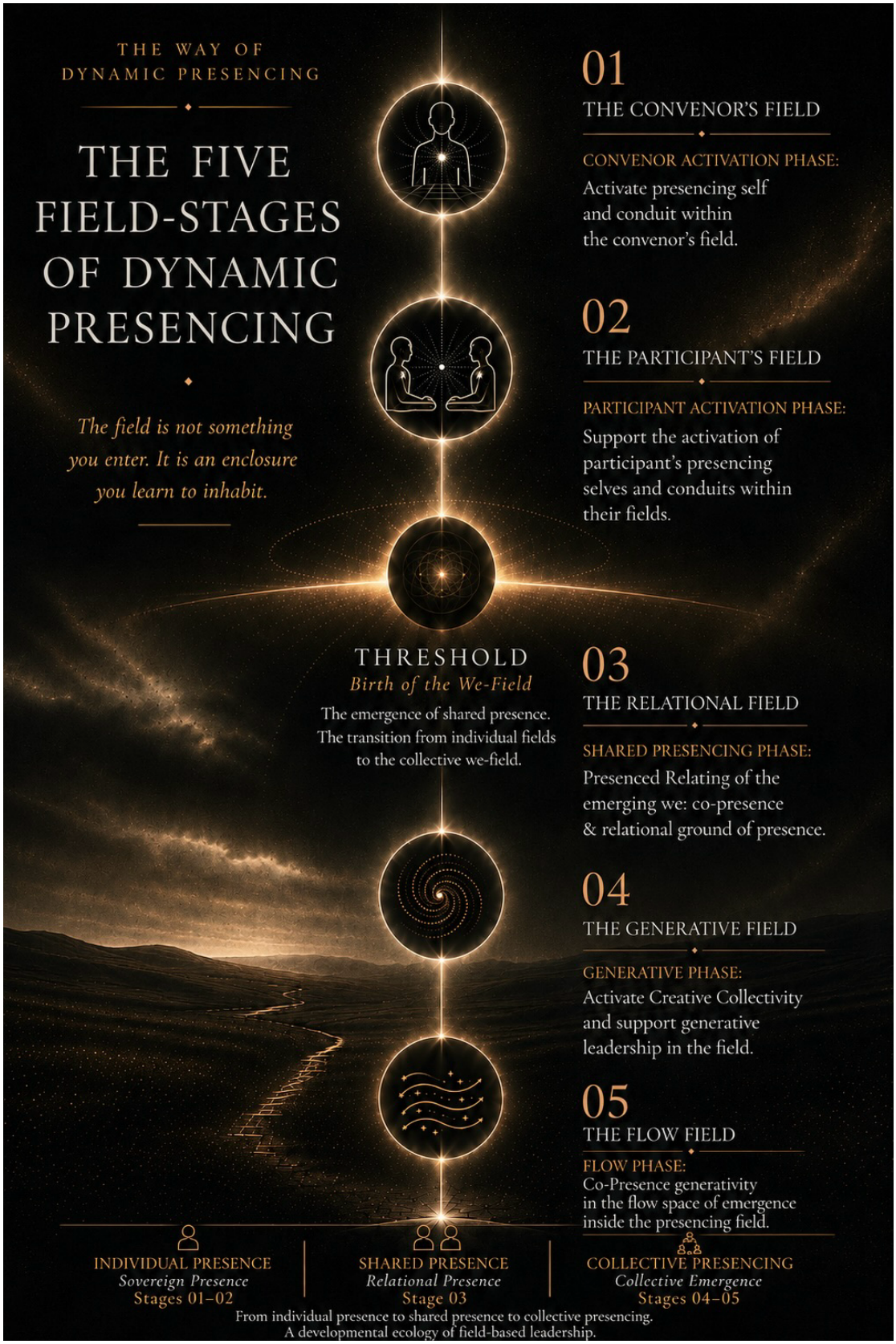


Figure 1: The Five Field-Stages of Dynamic Presencing

Each field-stage illuminates qualitative shifts in how presencing develops across individual and conversational fields, with the model's central ontological transition occurring between Field-Stage 2 and Field-Stage 3 through the emergence and inhabitation of the collective we-field.

In Dynamic Presencing Leadership (DPL) (Gunnlaugson, 2026), presencing is understood as an ontologically grounded and field-emergent phenomenon that progressively unfolds from individual presence into shared relational presence and eventually collective presencing. The Five Field-Stages function as a process heuristic that articulates this developmental unfolding, tracing how conversation evolves from each individual participant's field activation into shared relational, generative, and collective flow-based participation.

Central to this framework is the shift from individual fields into a shared collective field. The first two field-stages articulate the developmental sequence through which the foundational conditions of presencing are initially established within and between individual participants before cohering at the collective level. These stages describe the early order of operations through which embodied presence and presencing progressively stabilize and integrate as a generative way of being within the conversational field.

In DPL, the term convenor within the context of the Convenor's Field refers to the host who initially activates and stewards a presencing conversation. In practice, particularly in group contexts, this convening function gradually gives way to fuller collective engagement as participants increasingly begin sensing, inhabiting, and contributing to the unfolding presencing process together. Because these transitions involve increasingly subtle forms of embodied, relational, and field-sensitive participation, Dynamic Presencing Leadership exists as a developmental practice path through which practitioners cultivate the capacity to consciously facilitate, embody, and sustain these evolving field conditions in conversational life.

This practice path begins with the presencing convenor's activation of their ground of presence, presencing self, and presencing field as the foundational ontological conditions through which the conversational field begins cohering. Their embodied presencing functions as a catalytic orienting condition through which others begin sensing, attuning to, and progressively participating with the unfolding presencing process of the conversation.

Participants in the conversation work with a co-activation of shared presence and awareness of the emerging presencing field, which supports inhabiting presencing more consciously as a relational way of being with one another. Together, these first two field-stages establish the initial

conditions through which presencing becomes experientially alive within each participant and the conversation itself, progressively emerging as a shared interpersonal reality.

In Dynamic Presencing Leadership, sovereignty refers to the capacity to consciously steward one's own presence and presencing self-sense across the evolving contexts of the field-stages. Presencing initially begins through one's own embodied presence and Presencing Conduit (Gunnlaugson, 2026a, 2026b) within the field of conversation, gradually extending into shared relational participation and eventually unfolding through the wider collective field of presencing. Sovereignty reflects the capacity to remain grounded and attuned to one's own agency and voice across each of these evolving contexts as the conversational field progressively deepens and expands. Presencing in DPL weaves individuality and collectivity together, with individual presence becoming increasingly differentiated, relationally attuned, and collectively participatory within the unfolding ecology of presencing.

As sovereign participation stabilizes, presencing progressively gathers into sovereign-relational field conditions through the Relational Field, the Generative Field, and the Flow Field. The transition into the Relational Field marks a significant developmental threshold within DPL: the birth of the we-field between two or more participants, as introduced above and depicted in Figure 1 above. At this threshold, presencing begins gathering beyond individually inhabited presence into a more consciously shared relational field of participation. Through co-sourced presence, relational attunement, and engagement with emergence in the presencing field, a shared we-space progressively becomes experientially tangible as a living field reality.

In the Generative Field, emergence becomes increasingly sourced through the presencing field, allowing generative insight and wisdom to arise through shared presencing participation. Whereas earlier field-stages primarily involve participants engaging the conversational field through their own embodied Presencing Conduit and individual field-sense, the Generative Field marks the emergence of a more consciously shared field-sense within the conversational ecology itself. Individual sovereignty remains present within the collective field while becoming progressively woven into a wider ecology of generative participation unfolding through the presencing field.

In the Flow Field, presencing stabilizes as a fluid and dynamically responsive ecology of collective participation through which emergence unfolds with increasing continuity and coherence. The we-field matures into a sustained atmosphere of collective presencing where sensing, dialogue, creativity, and emergence become accessible as collective flow within the presencing field, allowing

participation itself to unfold with a heightened sense of fluidity, synchronization, immediacy, and shared generative absorption.

As a whole, the Five Field-Stages of Dynamic Presencing trace a developmental process movement from individual presence into shared relational participation, then into generative and flow-based collective presencing. Within this framework, leadership becomes a shared stewardship of the ontological conditions through which conversational fields can sustain coherence, emergence, relational depth, and transformed participation.

II. Field-Stage 1: *The Convenor's Field*

Field-Stage 1 articulates the initial activation of presencing within the presencing convenor's own embodied field of participation prior to broader relational engagement. This stage establishes the foundational ontological conditions through which Dynamic Presencing Leadership becomes lived as a sovereign way of being. The work at this stage involves cultivating an increasingly attuned relationship with the ground of presence, the inner presencing body, the presencing self, and the presencing field (Gunnlaugson, 2025) as interconnected dimensions of one's unfolding presencing nature.

Field-Stage 1 begins through the activation of the presencing convenor's own field of embodied presencing participation. Prior to collective engagement, the presencing convenor gradually settles into an increasingly grounded orientation in the depth of presence from their presencing nature. In DPL, this vertical orientation establishes the initial ontological conditions through which the conversational field later begins cohering. The presencing convenor gradually learns to orient from within the ground of presence as a living basis of participation from their presencing self.

Through practices of attuning, descending, and settling into Being Presence, the presencing convenor self-activates these dimensions as conditions of their presencing nature and overall inhabitation of presence. Presence gradually stabilizes through what Dynamic Presencing describes as taking one's seat within presence (Gunnlaugson, 2025). This movement reflects the establishment of a stable inner orientation in the unfolding field of presencing participation.

Here we become capable of remaining grounded inside presence while participating responsively within the unfolding movement of conversation. Taking one's seat of presence marks an important ontological threshold in the Convenor's Field. Presence becomes increasingly lived as

a stable condition of being through which conversational participation unfolds. The presencing convenor no longer relates to presence as a temporary attentional state. Presence becomes inhabited as an inner environment capable of sustaining grounded relational participation, attunement, receptivity, and continuity across the unfolding field.

Within this stabilization, our participation gradually develops increasing depth, fluidity, continuity, and responsiveness. Conversational life begins carrying a different atmospheric quality through our embodied inhabitation of presencing. In Dynamic Presencing Leadership, the quality of presence begins forming within the convenor's and participants' fields before it becomes visible at the collective field-stages. In DPL, as noted previously, a group refers to any conversational field involving two or more participants. Presencing initially unfolds as a felt quality carried through the depth and quality of presence with which one inhabits the conversation.

The presenced pacing of attention, the quality of listening, the grounded depth of embodied presence, the openness of relational attunement, and the capacity to remain connected to the field-stages from the outset all help the conversational environment reorganize around deeper conditions of attunement, receptivity, groundedness, and relational presence. As presencing stabilizes and becomes increasingly sourced within our participation, the Convenor's Field coheres through the convenor's capacity to stabilize and conduct presence in the unfolding relational environment.

Field-Stage 1 also involves the gradual activation of the Presencing Conduit within the convenor's presence as a basis for presencing participation. As embodied presence stabilizes, the convenor explores sensing, receiving, and responding from within the field, where presence begins functioning as a living participatory medium through which conversational life unfolds. In DPL, the Presencing Conduit emerges through the convenor's attunement across the dimensions of their ground of presence, inner presencing body, presencing nature, and presencing field. These dimensions gradually gather into alignment in the field.

In Field-Stage 1, presence increasingly functions as one unfolding movement of presencing. At this field-stage, stillness develops greater vitality and participation develops greater depth within the unfolding conversational environment. In Dynamic Presencing trainings, presence is cultivated through the Five Level-Depths of Presence (Gunnlaugson, 2025a) as a way of supporting each participant's capacity to optimally embody and orient their experience from presence.

As our individual field coheres, the embodied stability of sovereign participation begins establishing the initial ontological conditions through which others can more consciously attune to and participate in the emerging presencing field of conversation. The collective field has not yet

emerged, though the ontological conditions for its unfolding have already begun gathering.

III. Field-Stage 2: *The Participant's Field*

Field-Stage 2 marks the activation and stabilization of embodied presence in the Participant's Field in direct relation to the unfolding conversation. Building on Field-Stage 1, where the Convenor's Field establishes the initial conditions of presence, participants now begin inhabiting their own presence more consciously within the conversational field. Within Dynamic Presencing Leadership, the Participant's Field functions as the context through which participants develop greater groundedness, openness, responsiveness, and continuity of presence in relation to one another. Presence begins shaping participation from the inside outward as participants become increasingly aware of how the quality of their own presence influences the unfolding atmosphere and depth of the conversation itself.

As Field-Stage 2 deepens, participation becomes increasingly immediate, grounded, and unguarded. Presence gathers through atmospheres of openness, receptivity, silence, slowing, emotional contact, and embodied sensing. This movement often unfolds through subtle phenomenological shifts. Speech slows down and becomes more embodied. Breathing deepens and becomes more self-regulated. Attention settles into subtle contact with presence. Silence becomes inhabitable. Participants gradually begin recognizing presenced participation arising from embodied contact with one another in their emerging field. Each participant supports the other in remaining more fully present with what is emerging within their lived experience relationally, emotionally, existentially, and situationally.

A central contribution of Field-Stage 2 is the differentiation and strengthening of the Participant's Field. As each Participant's Field stabilizes, individuals becomes less externally organized and increasingly sourced through their own unfolding presence. Attention turns inward, responses carry greater depth and substance, and participants become more capable of remaining grounded in their own lived experience while participating in the conversation.

In the Participant's Field, participants increasingly acclimate to shared atmospheres of relational coherence through embodied participation. As relational attunement deepens, they begin sensing the emerging field through one another's participation. Presence becomes amplified relationally as openness in one participant supports grounding in another, silence deepens collectively, emotional contact becomes mutually regulating, and attentiveness gathers the field into

increasing alignment. Each participant's field coheres through this reciprocal amplification of presence, both within their own being and in shared relation.

The conversational atmosphere begins carrying an increasingly attuned "within" and "between" quality of presencing participation, as participants become more grounded within themselves while becoming more sensitive to what is emerging between them prior to the fuller emergence of the relational we-space. Presence progressively extends beyond individual stabilization toward early forms of shared field-awareness and reciprocal participation. Individual sovereignty continues functioning as the primary organizing condition within Field-Stage 2, while the conversational field gradually develops increasing capacity to support collective forms of presencing participation.

In Field-Stage 2, presencing leadership involves supporting the formation of each participant's embodied field of participation. Listening becomes attentive within one's own field in relation. Attention includes the subtle atmosphere of the field while attuning to subtle indicators of connection emerging in as well as between each participant. Presence becomes increasingly self-sustaining within the participant's own field.

As this field-stage matures, participants begin sensing how the conversational field is shaped through the quality of presence contributed by each participant, while also becoming attuned to presence unfolding across the interaction. Attention becomes increasingly responsive to the conditions of the field. These early forms of inner while also distributed sensitivity prepare the ontological conditions necessary for the emergence of Field-Stage 3: the Relational Field.

Field-Stage 2 therefore prepares the key threshold of the work through which collective presencing can begin more fully in Field-Stage 3. When participants can sustain embodied sovereignty, relational depth, coherent shared meaning, and early forms of shared field-awareness, the conditions are established for the emergence of the Relational Field.

IV. Field-Stage 3: *The Relational Field*

Field-Stage 3 marks a significant ontological transition in the Five Field-Stages of Dynamic Presencing. Where Field-Stages 1 and 2 establish the individual field conditions of embodied presence and presencing across participants, Field-Stage 3 marks the threshold where collective presencing begins to engage as a shared relational "we" field. Conversation shifts here from separate individuals into an increasingly inhabitable we-space of shared presencing participation.

This transition marks the emergence of the collective we-field and the beginning of relationally shared participation within the Five Field-Stages. Here, the conversational field begins organizing collectively through co-presence, attunement, resonance, mutual responsiveness, and the shared inhabitation of the emerging we-field. Within the Relational Field, the relational zone of emergence becomes foregrounded as participants increasingly attend to and participate within the shared field of relationship. As the field continues to deepen, the Generative Field foregrounds the generative zone of emergence, where collective participation becomes increasingly oriented toward the emergence of new meanings, possibilities, and directions. This progression culminates in the Flow Field, where the flow zone of emergence becomes the primary focus through shared flow, collective responsiveness, and sustained participation. In this sense, the zones of emergence function as different ways of focusing and participating within the Presencing Field as it unfolds through the later field-stages.

This transition into Field-Stage 3 resonates with de Quincey's (2000) articulation of ontological intersubjectivity, where relationality is reclaimed as a primordial condition of our existence rather than a secondary construction arising between already separate selves. From this orientation, relational participation precedes individuality. The field therefore emerges as an always-participating dimension of relational life that becomes increasingly recognizable through presencing participation. In Dynamic Presencing Leadership, Field-Stage 3 establishes the first relational field condition through which participation becomes collective, relational, and field-aware. The field begins functioning as an encompassing we-space that is collectively inhabited rather than a collection of individual fields. Phenomenologically, Field-Stage 3 is marked by the emergence of a triadic relational structure: participant, other, and encompassing conversational field. Meaning, movement, responsiveness, and relational depth become accessible from a more collective vantage point.

As the Relational Field develops, participation increasingly unfolds through what Benjamin (2004) describes as thirdness: a shared relational dimension that exceeds purely dyadic exchange while preserving the differentiated integrity of each participant. In Field-Stage 3, the conversational field begins functioning as this living third space of between. Participants increasingly sense the conversation as unfolding within a shared relational atmosphere that is no longer experienced solely through their own individual participation. Relational attunement, resonance, timing, and conversational openings increasingly emerge through inhabiting this shared field of presencing

together. In this sense, the conversational field begins functioning as an active relational medium through which presencing unfolds between participants.

This emergence of thirdness marks the beginning of collective presencing participation. The conversation gradually develops a subtle holding environment through which participants remain grounded in their own embodied sovereignty while entering deeper relational attunement with the unfolding field. Participation becomes increasingly organized through shared presencing rather than through separate acts of individual contribution.

Presence gathers through resonance, co-presence, attunement, pacing, embodied responsiveness, and sensitivity to the shared atmosphere of the field. Listening, speaking, sensing, silence, and responsiveness begin attuning to the resonance of the we-space of the we-field. Presence shifts from being experienced primarily as an individual orientation toward becoming a collectively shared atmosphere of participation. This movement aligns with Wight's (2011) articulation of inter-being and inter-becoming, where identity and relational participation unfold reciprocally through shared experience. In the Relational Field, participants are gradually shaped through inhabiting the field together.

Field-Stage 3 also marks the emergence of a more collective mode of sensing participation through which the conversational field begins functioning as a shared sensing body. Attention widens beyond individual perception into a more distributed relational sensitivity where silence, emotional movement, pacing, timing, energetic shifts, and relational openings become increasingly shared across the field. Merleau-Ponty's (1968) later phenomenology offers an important resonance for understanding this participatory movement. Perception unfolds through intertwining participation within a shared field of embodied relationality rather than through detached individual observation. Similarly, in the Relational Field, participants increasingly engage sensemaking through participation with the field, becoming more collectively embodied through shared presencing.

The we-space gradually functions as a collective organ of attentiveness through which participants encounter one another relationally. Listening deepens from the field. Silence acquires greater communicative density. Emergence often becomes perceptible within the atmosphere of the field prior to verbal articulation. The conversation increasingly unfolds through the intelligence of shared sensing participation.

In the Relational Field, sovereignty remains essential. Participants remain grounded in their own embodied presence while participating in the emerging relational field. Shared presencing unfolds through individuals sourcing their deeper presencing nature, allowing the field to deepen

through the integration of embodied presence and relational attunement. The quality of the relational field therefore depends upon participants' capacity to sustain sovereign presence and collective attunement together.

One of the distinguishing capacities of the Relational Field involves its growing ability to sustain multiplicity without the usual sense of fragmentation that accompanies group life. The field gradually develops sufficient stability to hold emotional difference, divergent perspectives, ambiguity, uncertainty, tension, and differentiated participation while preserving continuity of participation. This movement reflects Matusov's (2021) view of dialogic intersubjectivity, where relational depth develops through the coordinated inhabitation of difference rather than through consensus or conceptual convergence. In Field-Stage 3, divergence often deepens the field rather than destabilizing it.

As the Relational Field stabilizes, speech gradually changes in character. Language becomes increasingly emergent, field-sensitive, and participatory, while listening deepens and silence acquires greater communicative significance. Timing, pacing, and verbal responsiveness become increasingly coordinated through the atmosphere of the field. Speech begins functioning as a co-creative movement within a larger ecology of collective presencing participation, supporting more fluid and creative forms of relating through atmospheres of openness and receptive participation. As the Relational Field matures, the conversational atmosphere often acquires a liminal quality: conceptual structure softens, silence deepens, and the field begins carrying subtle anticipatory movement toward generativity. Participants remain grounded within embodied sovereignty while becoming more transparent to the unfolding unknown and the collective presencing movement of the field.

Overall, Field-Stage 3 establishes the relational ground of collective presencing participation. The we-space gradually coheres as a shared atmosphere carrying its own sensing body, temporal rhythm, relational permeability, and developmental movement. Participants begin experiencing themselves less as separate individuals exchanging perspectives and increasingly as co-participants inhabiting a shared atmosphere of relational becoming. The Relational Field therefore represents the ontological birth of the we-field and the emergence of co-presence as a shared mode of participation. Through sustained co-presence, embodied sovereignty, relational attunement, field-awareness, and reciprocal participation, the field develops the generative capacity necessary for the transition into co-presencing in Field-Stage 4. Through sustained co-presence, embodied sovereignty, relational attunement, field-awareness, and reciprocal participation, the field develops

the generative capacity necessary for the emergence of Field-Stage 4: the Generative Field.

V. Field-Stage 4: *The Generative Field*

Field-Stage 4 marks the transition from co-presence into co-presencing. The shared we-space cultivated through Field-Stage 3 now deepens into a living atmosphere of emergence in which participants increasingly engage the unfolding movement of the Presencing Field itself. What was previously experienced as a shared field of presence becomes a shared field of presencing. New possibilities, orientations, meanings, and movements begin arising through each participant's engagement with the field from their Presencing Conduit. The conversation takes on a different quality of aliveness. Something begins moving through the field that exceeds individual contribution while remaining grounded in the shared experience of communion. Generativity unfolds through the interbeing alignment between participants while intrabeing sovereignty and individual agency remain present, differentiated, and active within each participant and across the group.

Field-Stage 4 marks the threshold where the conversational field begins opening into the generative zone of emergence. At this stage, sufficient relational depth and participatory stability have developed for emergence to unfold more actively through the presencing field itself. The generative zone reflects a field-based condition where collective participation increasingly reorganizes around the movement of emergence itself. Participation acquires a heightened sense of aliveness, immediacy, responsiveness, and developmental movement as the field becomes more actively engaged in shaping the unfolding direction and generativity of the conversation. New possibilities, relational openings, creative movement, and transformational participation increasingly arise through engagement with the unfolding presencing field.

In Field-Stage 4, co-generative presencing appears through relational resonance, collective attunement, and field-sensitive responsiveness. Meaning gradually reveals itself within this generative mode of participation as the field's atmosphere becomes more alive, responsive, and creatively charged. Participants frequently sense that presencing leadership has begun participating through the field itself, becoming increasingly responsive to the emergent movement unfolding within the atmosphere of collective participation. Entry into the generative zone of emergence arises through the integrity and alignment of presencing participation.

Field-Stage 4 also marks the emergence of what may be understood as a generative enclosure: a subtle and increasingly coherent field-condition through which emergence can unfold

with greater continuity, depth, and transformational intensity. The conversational environment develops sufficient ontological resonance and participatory stability for emergence to gather in the field as a living movement of collective becoming. The generative enclosure functions as a living membrane that supports, protects, and intensifies presencing participation.

This generative enclosure functions first as a holding ecology for subtle emergence. Early movements of transformation, creativity, relational opening, and generative insight frequently carry fragility and incompleteness during their initial appearance in the field. Winnicott's (1960) articulation of holding environments offers an important enrichment here. Development unfolds most fully in relational ecologies capable of sustaining openness, vulnerability, experimentation, and emergent becoming without premature interruption or collapse. Similarly, in Field-Stage 4, the conversational field becomes increasingly capable of holding the subtle unfolding of emergence through the generative enclosure.

Beyond holding fragile emergence, the generative enclosure also functions as a resonance chamber that amplifies emerging possibilities. Field-Stage 4 intensifies subtle movements of becoming through atmospheres of attentiveness, silence, and relational attunement. Emerging possibilities begin echoing, deepening, and stabilizing through the field as participants collectively attune to the unfolding movement of emergence. Sawyer's (2007) work on collaborative emergence and group creativity offers a useful enrichment for this participatory dynamic. Collective emergence develops through distributed relational responsiveness as new possibilities arise through the field. Emergence increasingly becomes a field-based phenomenon unfolding through the resonance and participatory intelligence of participants.

As the generative zone opens, presencing leadership increasingly shifts toward tracking emergence in the field. Participation becomes more emergence-sensitive. The convenor remains grounded in embodied sovereignty, established in Field-Stage 1, while attuning to the unfolding movement of the field. The field communicates where emergence is gathering, opening, intensifying, fragmenting, stabilizing, deepening, or reorganizing through the atmosphere of collective participation.

Whereas Field-Stage 3 establishes the relational conditions through which fourth-person presencing first becomes experientially tangible, Field-Stage 4 marks the stage where fourth-person knowing increasingly stabilizes into a lived and inhabitable collective condition (Gunnlaugson, 2025b). The conversational field becomes experienced as a co-arising participatory ecology where collective presencing unfolds as a shared way of being. The field develops the stability and depth

necessary for collective intelligence to emerge organically through participation. Meaning, emergence, and transformational movement increasingly arise through direct participation in the field.

At this stage, fourth-person knowing becomes increasingly integrated as a way of being in and from the field (Gunnlaugson, 2025b). Individual perspectives remain present while becoming reorganized within a larger participatory movement unfolding across the field as a whole. Participants often experience themselves simultaneously as sovereign individuals and as active participants within a larger movement carrying its own emergent intelligence, developmental directionality, and generative momentum. The field becomes increasingly experienced as inhabitable from within rather than sensed externally or accessed intermittently.

Field-Stage 4 also introduces increasing nonlinear complexity into the conversational field. Emergence unfolds rhythmically, recursively, and paradoxically through the living movement of participation. The Möbius strip offers an important symbolic image for understanding this generative movement. Participation unfolds through continuous relational turning, where inner and outer, sensing and expression, silence and articulation, emergence and embodiment fold into one another through the field. This Möbius-like movement reflects the increasingly inseparable relationship between sensing emergence and enacting emergence, as emergence folds inward and outward through the living movement of collective participation.

As the generative zone deepens, somatic and energetic attention shifts toward sensing the subtle phenomenology of emergence unfolding through the field. Gendlin's (1996, 1997) work on felt-experiencing provides an important enrichment for understanding this dimension of participatory tracking in Dynamic Presencing through one's Inner Presencing Body where emergence unfolds through embodied felt-shifts and implicit felt movements. Similarly, in Field-Stage 4, the field becomes increasingly capable of tracking emergence through distributed participatory sensing. Participants become more responsive to the subtle pulse of emergence moving through the embodied atmosphere of the field, often before it becomes available as explicit meaning, language, or direction.

Presencing leadership during this stage becomes increasingly field-sensitive. Facilitation shifts toward supporting the evolving generativity of the field. As the Generative Field matures, the field becomes more inhabitable as a collective ontological environment through which sensing, relating, listening, responding, discerning, and emerging unfold together. Presence is increasingly

experienced as a shared participatory medium through which collective presencing stabilizes across the field.

Field-Stage 4 establishes the generative ground for collective presencing by cultivating the capacity to hold, amplify, track, and enact emergence as a living movement of the field. As this stabilization deepens, the transition into Field-Stage 5 becomes increasingly possible. The field coheres further into a more seamless flow condition through which sensing, participation, emergence, creativity, and responsiveness unfold with greater immediacy, continuity, and collective presence.

VI. Field-Stage 5: *The Flow Field*

Field-Stage 5 marks the maturation of the conversational field into a more fluid and continuous ecology of collective presencing participation. The generative responsiveness cultivated in Field-Stage 4 now settles into a shared flow condition throughout the field. The conversation develops a natural continuity through which participation moves with less friction, greater responsiveness, and a more unified relational rhythm. Presence circulates through the field with increasing fluidity, allowing the conversation to remain dynamically adaptive to what is unfolding moment by moment.

Field-Stage 5 also marks the stabilization and sustained inhabitation of the flow zone of emergence across the field. What begins opening in the Generative Field gradually matures into a more continuous ecology of collective flow participation through which shared presencing becomes increasingly integrated across the field. The flow zone no longer appears primarily as intermittent openings for emergence. The conversation becomes increasingly capable of sustaining generative participation with continuity, immediacy, relational fluidity, and self-organizing intelligence.

In arriving in the final presencing field-stage, the relational and generative stages of the we-space become more fully embodied as an inhabitable collective condition of participation. The field increasingly functions as a living participatory ecology where conversational life unfolds collectively from within its own processes. In Dynamic Presencing Leadership, fourth-person knowing from the field emerges as an integrative way of being, stabilizing as a more continuous, embodied, and collectively sustained mode of participation. Participants increasingly experience themselves as co-inhabiting a shared embodied ecology of collective presencing that carries its own continuity, intelligence, rhythm, and developmental movement.

Field-Stage 5 further marks the stabilization of the generative enclosure as an inhabitable field-condition. The enclosure becomes capable of sustaining emergence as an ongoing ecology of collective participation. As the Flow Field stabilizes, participants often experience the conversation as carrying forward through the intelligence and continuity of the field. Relational responsiveness becomes increasingly immediate and unforced. Dialogue unfolds with a quality of natural timing and attunement that feels coordinated through the movement of participation. The field supports emergence, relational depth, complexity, and responsiveness simultaneously while maintaining continuity. Fourth-person knowing increasingly stabilizes as an embodied participatory condition through which sensing, listening, discerning, responding, and emerging unfold together in the field.

Bohm's (1996) understanding of dialogue as a flowing movement of shared meaning offers an important enrichment for understanding this field-stage, where meaning flows, reorganizes, deepens, and transforms through the participatory movement of the field. Sawyer's (2007) articulation of group flow is also especially relevant here, as collective creativity emerges through shared attentiveness, improvisational coordination, relational synchrony, and distributed participation across the group. In the Flow Field, emergence becomes increasingly distributed and integrated within each participant and the field as a whole. Participants' engagement with the field becomes capable of sustaining ongoing collective flow through relational responsiveness and participatory continuity.

The field develops increasing capacity for sustained collective emergence. As the generative enclosure of the we-field stabilizes more fully in Field-Stage 5, Csikszentmihalyi's (1990, 1996) work on flow, creativity, and emergence offers an additional enrichment for understanding this maturation process. Flow involves heightened responsiveness, deepened attentional integration, fluid participation beyond the ordinary experience of self, and an absorptive focus within the unfolding process. In Dynamic Presencing Leadership, this movement expands beyond individual or shared experiences of flow in earlier field-stages into a collectively sustained ecology of conversational emergence.

The Flow Field also transforms the experience of participation. Attention becomes less preoccupied with managing process, interpreting movement, or directing outcomes. Participants gradually acclimate to inhabiting the unfolding conversational field more directly, as sensing, listening, speaking, responding, and participating begin operating together as dimensions of a unified flow of relational participation. Participants increasingly inhabit presencing emergence

directly through the field as their inner presencing bodies and presencing nature align with the presencing field as a singular unfolding movement.

At this stage, participants remain collectively grounded in their embodied sovereignty, which amplifies the uniqueness of each person's experience while supporting their participation within a deeply shared atmosphere of collective presencing. Engagement in the larger whole of the field becomes increasingly fluid, while each participant's differentiated presence becomes more fully engaged within the whole. Sovereignty and collective flow begin to generate a 1+1=3 movement in the unfolding conversational field, where individual presence and shared emergence amplify one another.

Intrabeing and interbeing increasingly function as mutually informing movements within the field. Building from Thich Nhat Hanh's notion of interbeing as the interdependent and mutually arising nature of reality (Nhat Hanh, 1998), I am coining the term *intrabeing* here to name the inner, embodied, and presencing dimension through which participants inhabit this interdependence from within their own embodied sovereignty. In Field-Stage 5, participants remain grounded in their embodied sovereignty while participating fluidly within the evolving movement of collective emergence. The field sustains creativity as an ongoing ecology of shared presencing, where each participant's inner presencing body and presencing nature remain dynamically engaged with the larger movement of the field. Presence and presencing therefore become increasingly integrated through the continuity of the field.

The Flow Field matures into a living meaning ecology where dialogue develops greater continuity, immediacy, and self-organizing responsiveness through the collective intelligence of the field. Conversational participation becomes increasingly adaptive, fluid, and improvisational as emergence unfolds through the ongoing movement of collective presencing participation.

Field-Stage 5 brings the developmental movement of the Five Field-Stages into an increasingly seamless ecology of collective presencing. When fully stabilized, the Flow Field becomes a sustained ecology of collective becoming through which emergence unfolds with increasing continuity, fluidity, and relational depth. Participants increasingly experience themselves inhabiting a shared atmosphere of emergence carrying its own movement, rhythm, intelligence, and developmental continuity. The generative enclosure remains present in the field as the subtle architecture through which collective emergence continues unfolding with depth.

VII. Toward a Conversational Ontology of Participation

The Five Field-Stages of Dynamic Presencing point toward a fundamental reorientation in how conversational life is understood and inhabited. Conversation gradually reveals itself as more than communicative exchange, interpersonal process, or collaborative interaction. Through sustained presencing participation, conversation becomes a living presencing self-field ecology through which human beings participate in shared movements of relational becoming, collective emergence, and field-sensitive responsiveness.

What initially appears in the Convenor's Field as the embodied stabilization of sovereign presence gradually unfolds into increasingly shared forms of collective inhabitation. As participants deepen into embodied attunement, the conversational field begins acquiring experiential tangibility. Participants increasingly encounter one another through a shared atmosphere of participation that subtly shapes attentiveness, embodiment, responsiveness, perception, timing, emotional openness, and collective movement. The emergence of the we-space as a relationally created, generatively oriented enclosure that eventually opens into collective flow reflects an ontological transformation in how conversational life becomes inhabited.

This development also reframes the nature of individual and collective intelligence. Meaning, insight, directionality, and emergence unfold relationally through distributed attentiveness and shared participation in the field. As presencing becomes a conversational ecology, it supports forms of collective responsiveness that exceed isolated acts of cognition while remaining grounded in embodied sovereign participation.

The later field-stages further illuminate how emergence becomes progressively inhabitable in conversational life, revealing emergence as a function of the quality and depth of presence rather than as a byproduct of the creative process. As coherence deepens, the field develops increasing capacity to hold ambiguity, incompleteness, vulnerability, multiplicity, silence, and developmental openness. Emergence unfolds through atmospheres of attentiveness, spaciousness, relational permeability, and generative containment carried in the field, allowing the conversational environment to sustain transformational participation as an ongoing ecology of collective becoming. This movement also reshapes how temporality is experienced in conversational participation, as sensing and responding become increasingly integrated in the nonlinear movement of the conversational ecology.

The Five Field-Stages engage a transformed relationship between sovereignty and relationality. Embodied sovereignty deepens relational participation, as participants remain grounded in their own embodied center while entering more shared dimensions of collective attunement and presencing. This is significant because group and collective forms of conversation often emphasize shared meaning, relational cohesion, collective intelligence, or group emergence in ways that can subtly or overtly de-emphasize each individual's sovereign voice. In Dynamic Presencing Leadership, the individual is transcended and included, not absorbed into the collective field. Each participant's embodied sovereignty becomes a necessary condition for deeper relational participation, allowing the field to become more generative through the distinctness, rootedness, and presencing capacity of those participating within it.

As fourth-person knowing stabilizes across the later field-stages, conversational participation increasingly becomes lived as a shared ontology of collective presencing. In Dynamic Presencing Leadership, fourth-person knowing becomes integrated as a way of being, rather than remaining primarily a way of knowing from the field. Participants progressively inhabit the field as a living ecology of relational intelligence, emergence, responsiveness, and becoming through the embodied coherence of their own presence, sovereignty, and presencing nature. The ontological dimension matters here because the field is no longer approached as an external or autonomous source of collective intelligence. It becomes an inhabitable dimension of presence that co-arises through the embodied participation of those within it. Presence and emergence therefore function together in the continuity of collective participation, as participants shape and are simultaneously shaped by the unfolding movement of the field. Conversational life becomes increasingly experienced as a co-arising ecology of presencing, where first-person immediacy, second-person attunement, third-person discernment, and fourth-person field-awareness are integrated into a shared dynamic way of being.

The broader significance of the Five Field-Stages therefore extends beyond leadership process, dialogue methodology, or facilitation design. The framework points toward conversational participation as an ontological mode of inhabiting collective life. Presencing increasingly reveals itself as a way of participating in the living depth, coherence, intelligence, and generative vitality of the conversational field.

VIII. Closing Thoughts

The Five Field-Stages of Dynamic Presencing articulate a developmental field architecture through which conversation progressively becomes more inhabitable, relationally coherent, generative, and collectively responsive. Across the unfolding movement of the field-stages, conversational life becomes experienced as a participatory ecology through which presence, emergence, meaning, responsiveness, and collective becoming unfold together within the field.

A central contribution of the article lies in articulating a developmental phenomenology and ontology of the presencing field itself. Much of the existing literature on collective leadership and presencing references "the field" in relatively undifferentiated ways. The Five Field-Stages contribute a more granular developmental account of how individual and conversational fields progressively gather, stabilize, deepen, and reorganize through distinguishable stages of sovereign participation, relational coherence, generative emergence, and participatory flow. In doing so, the framework offers a developmental understanding of how collective presencing becomes established, sustained, and deepened within shared contexts.

The article also reframes the field of conversation. Rather than treating the field as metaphor, emergent property, facilitation atmosphere, or transcendent source of knowing alone, the framework develops the field as an increasingly inhabitable participatory medium carrying its own developmental movement and generative capacity. In this sense, the article extends the discourse on presencing beyond epistemology toward a more participatory ontology of collective life.

The later field-stages deepen this contribution through the development of fourth-person presencing as a lived mode of collective inhabitation. Participants progressively learn to inhabit the field as a shared ecology of sensing, listening, responsiveness, emergence, and collective becoming. This developmental movement advances the understanding of collective leadership beyond coordination or collaboration alone toward increasingly field-attuned forms of collective participation.

The framework also contributes a phenomenology of collective presencing participation by illuminating how conversational life gradually reorganizes perception, attentiveness, embodiment, relationality, temporality, responsiveness, and emergence through the evolving field. Emergence becomes understood as a participatory movement fostered through the field, giving the framework particular relevance for leadership, organizational, coaching, facilitation, dialogue, and community contexts.

Taken together, the Five Field-Stages offer a developmental response to the central question guiding this article: How does the presencing field develop within shared contexts of leadership, coaching, facilitation, dialogue, and collective engagement? The framework suggests that presencing does not emerge as a fully formed collective phenomenon. Rather, it develops through successive field conditions that begin with each individual participant, and progressively gather, stabilize, deepen, and organize participation across individual and conversational fields. From the Convenor's Field and Participant's Field, through the Relational, Generative, and Flow Fields, the presencing field becomes increasingly capable of supporting shared sensing, collective emergence, generative participation, and field-responsive leadership.

Ultimately, the Five Field-Stages reveal how collective leadership develops through the maturation of the presencing field itself. Leadership becomes less a function of individual influence and increasingly a capacity to steward the key conditions through which collective presencing can gather, deepen, and flourish. In this sense, the Five Field-Stages of Dynamic Presencing offer both a developmental map and a process field method for understanding how presencing leadership unfolds within the living ecology of conversational life.

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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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