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Neo-emergent leadership from the dimensions of being: a new vision for universities

Liderazgo neo-emergente desde las dimensiones del ser: una nueva visión para las universidades

Ediyelly M. González ⓘ

Abstract The article proposes a new vision of university leadership in Venezuela, based on "neo-emergent leadership" from the dimensions of being: body, mind, emotions, and spirit. Analyzing the case of the Territorial Polytechnic University of Western Sucre (UPTOS-CR) shows that despite a transformative and humanistic theoretical foundation, the institutional reality reflects regression and organizational crises. The study highlights ineffective leadership, demotivation, structural problems, and strategic planning. The authors advocate for leadership rooted in conscious self-leadership, strengthened through neuroplasticity, continuous learning, and developing hard and soft skills. This would drive university management toward an empowered, resilient, and humanistic model. The proposals emphasize strengthening human talent through comprehensive training programs and interdisciplinary support teams, fostering a culture of innovation, inclusion, and sustainability, revitalizing the university as a living, adaptive system.

Keywords neo-emergent leadership, university management, self-leadership, organizational transformation, humanism.

Resumen El artículo plantea una nueva visión de liderazgo universitario en Venezuela, basado en el "liderazgo neoemergente" desde las dimensiones del ser: cuerpo, mente, emociones y espíritu. A partir del análisis de la Universidad Politécnica Territorial del Oeste de Sucre, se expone cómo, pese a una base teórica transformadora y humanista, la realidad institucional presenta involución y crisis organizacionales. Se evidencia la falta de liderazgo efectivo, desmotivación, problemas estructurales y carencia de planificación estratégica. La autora propone un liderazgo basado en autoliderazgo consciente, reforzado por la neuroplasticidad, el aprendizaje continuo y el desarrollo de habilidades duras y blandas, impulsando la gestión universitaria hacia un modelo empoderado, resiliente y humanista. Se sugiere fortalecer al talento humano mediante programas formativos integrales y equipos de apoyo interdisciplinarios, fomentando una cultura de innovación, inclusión y sostenibilidad que revitalice la universidad como sistema vivo y adaptativo.

Palabras clave liderazgo neoemergente, gestión universitaria, autoliderazgo, transformación organizacional, humanismo.

✉ Ediyelly M. González
ediyelly@gmail.com
Universidad Politécnica Territorial del Oeste de Sucre
Clodosbaldo Russián, Venezuela.

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Introduction

The Venezuelan population has experienced multiple political, social, educational, and economic events that have disrupted their actions in different situations. In this sense, educational institutions are no exception, and the role of the leader has become a determining factor in defining the necessary actions that lead to processes of evolution or regression, depending on the historical moment they choose to address. This requires profound changes, and even more so, transformations that allow us to learn to unlearn styles, roles, attitudes, meanings, feelings, emotions, and thoughts. These changes lead to the search for values and meanings that help us move beyond the automatic processes of university management and thus achieve new approaches that guide and direct educational institutions in the university sector.

Based on these premises, a study was developed that allowed to build a theoretical approach to Neo-Emergent Leadership from the Dimensions of BEING, starting from the dynamics between two antagonistic but complementary positions between elements of Eastern and Western philosophy related to administrative management, with a great focus on the positive psychology of M. Seligman, it is about understanding that stability, uncertainty, non-linearity, certainty, control, dynamism, become a fundamental part of any organization, which requires understanding and recognizing that human talent makes up the fundamental nucleus in this new scheme in which human behavior is dynamic, non-linear and uncertain and that it carries in its essence the recognition as a bio-psycho-social-spiritual being, attending to the multidimensionality referred to by authors such as Zohar and Marshall (1997), Covey (2005), González (2020), Seligman (2003).

It seems interesting to point out what Bachrach (2014) expresses: "the changes that happen cannot be stopped and have their energy". Based on this statement, it is essential to remember some theories related to physics and quantum mechanics, which can serve as organizational metaphors for the study of the behaviors observed in organizational dynamics, especially in the dichotomy of the conception of the human being that is observed as a matter-energy continuum, defined based on a metaphor of Einstein's electromagnetic duality, cited by Capra (2000), and from these postulates we can identify that behaviors will always be related to chaotic dynamics, emergence and complexity, therefore it is suggested that organizational reality will be relative, it will depend on the observer's criteria (Zohar & Marshall, 2001).

In this regard, Zohar and Marshall (2001) about the elements of quantum mechanics, point out:

Both Heisenberg and Einstein say that everything depends substantially on us. Truth depends on our perspective and the questions we choose to ask. It is a bottom-up truth that fundamentally comes from within. Heisenberg's uncertainty principle demonstrates that truth is simply a matter of how we see things and what questions we ask. Heisenberg says that quantum reality is filled with infinite potential (infinite truth), but we can only know some aspects. As observers, we are engaged in a co-creative dialogue with this infinite background reality, and what we see depends on what we ask. Truth is neither limited nor uncertain, but our view of it is. (p. 188-191)

Quantum mechanics teaches us the importance of asking ourselves questions to identify the diverse aspects that help us observe reality from different perspectives. This allows us to see that the "whole is greater than the sum of its parts," a fundamental principle of Bertalanffy's systemic approach.

Universities seen as living organisms, in addition to being open social systems (based on the postulates of Von Bertalanffy's General Systems Theory, 1989), do not escape these dichotomies; they present characteristics and conditions, product of the processes of dynamic interrelations that are generated from the articulation of man with the environment, which represent non-linear, organic or living characteristics, made up of human talent that has heterogeneous and complex behaviors, often permeated with cognitive biases, which leads to the need to be studied, based on a methodological diversity that translates into systemic, holistic and humanistic visions and perspectives; defined by authors such as Bertalanffy (1989), Zohar and Marshall (1997), Holland (2004), Capra (2000), Maturana and Varela (2004), Morín (2000), Luhmann (2006), Covey (2005), Seligman (2003) in their biological, quantum, systemic, psychological and social studies.

In this sense, the object of research is specifically located in the Territorial Polytechnic University of Western Sucre "Clodosbaldo Russián" (UPTOS-CR), who has undergone a process of structural and functional change, in which, since 2012, according to the Official Gazette of the Bolivarian Republic of Venezuela No. 39,902, and Decree No. 8,804, dated April 13, 2012, it becomes a Territorial Polytechnic University, experiencing a process of change, in which the public University Institutes of Technology and University Colleges (IUT and CU) in the country, became part of the New Venezuelan Universities, framed in the Alma Mater project, which obeys a socio-historical-cultural moment that evidenced a series of situations that triggered an organizational climate and culture with adverse situations derived from

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human, cognitive, psychological, emotional and transversal factors.

Thus, the transformation process of the IUT and CU was based on breaking the "old traditional university schemes", changes that have led to the "theoretical conception" of new universities with a humanistic and helpful character, with deep recognition of the community, keeping the triad "State-University, Community" in force, where there is an organizational symbiosis and which in turn seeks to carry out a revolution and transformation in the way of being, feeling, doing and acting of every one of the actors that make up university life, by establishing sustainability as a bastion of the new refoundation of the university sector, as indicated in the governing document of the institution, but what happens in practice, is that defined context fulfilled?

Despite the epistemological, structural and experiential foundation that led to the creation of the "new university", it has been possible to evidence, based on different studies carried out, a structural involution, in addition to the identification of adverse situations experienced by the human talent that cohabits in these spaces, who have been facing and confronting vulnerabilities in the economic, political, ethical, moral, psychosocial, sociocultural aspects that have undermined the vital essence of humanization in the institution, a reason that promotes daily experiencing emotional challenges, psychosocial risks, which has generated internal conflicts that affect institutional decision-making (González, 2015; González, 2020).

By the above, the general purpose of the research lies in building a theoretical approach from the dimensions of BEING in Neo-Emergent leadership, which fosters the epistemological, ontological and axiological reconstruction of the transformative leader in higher education institutions, as a differential element to respond to social reality, for this purpose it seeks to break with structural patterns rooted in the traditional elements of the positivist paradigm from which the traditional university emerged, which allows to venture into a quantum, holistic and systemic paradigm with great qualitative value and a subject-object duality that symbolizes the Neo-Emergent, making use of the interpretive method of Ricoeur (2001; 2006), without ruling out methodological complementarity.

Assessment of the complex scenario at the Venezuelan University

The Territorial Polytechnic University of Western Sucre "Clodosbaldo Russián" (UPTOS CR) emerged as a process of university transformation in the Bolivarian Republic of Venezuela. University Institutes and Colleges, about an evaluation process of their structural strengths and human talent, were considered candidates to be transformed into Territorial Polytechnic Universities, which would allow them to respond to the territorial demand in the State.

In this way, in the state of Sucre, Venezuela, the Cumaná University Institute of Technology, which was founded in 1973 and offered the opportunity to study at a public institution that awarded Higher University Technical degrees, is transformed after an evaluation process into UPTOS CR, which offers intermediate careers such as Higher University Technical degrees, in addition to other offers related to Bachelor's degrees, Engineering and Postgraduate courses. In this way, the population receives study opportunities through a free public university, with a strong social commitment, in response to the needs of the eastern region of Venezuela.

According to UNESCO (1998), the university's mission is to train highly qualified professionals who act as responsible, competent citizens committed to social development. This mission is difficult to fulfill if educational praxis continues to develop under the postulates of a traditional sphere, ignoring the aspects of globalization, technology, humanism, and the environment, conditioned by the pronouncements of university leaders. Therefore, it is suggested that this new leader should have a more comprehensive vision.

When reviewing the Regulations of organization, operation, and organizational structure (2020), it contemplates the philosophical, epistemological, and ontological basis of the UPTOS CR, by the provisions of the Organic Law of Education, which states that:

> The Alma Mater Mission aims to generate a new institutional network for Venezuelan university education; guarantee the participation of all in the generation, appropriation, transformation, and dissemination of knowledge; reaffirm the humanistic nature of university education; strengthen a new academic model committed to inclusion and social transformation; deepen the municipalization of university education linked to the vocation and productive, social, and cultural needs of territorial spaces; and promote university education as a strategic project for the nation and a space for Latin American and Caribbean unity. (p. 18)

Following the university transformation process, the institution developed its Master Plan, which was presented at the end of 2013. It designed the conceptual and core foundations that will allow the effective transition of this new university transformation project. Its strategic direction includes the following:

Strategic direction

The historical process of the construction of the Territorial Polytechnic University of Sucre State, achieves in principle a significant identification with the guidelines proposed by UNESCO in the world declaration on Higher Education in the 21st Century, which reaffirms the need to preserve all action tending to contribute to sustainable development and the improvement of society as a whole, so its priorities are established on two fundamental pillars: i- the training of highly qualified professionals and the construction of spaces that promote learning, research and the construction of knowledge and ii- the establishment of mechanisms that enable equal opportunities, the democratization of knowledge, educational leadership and the identification of scenarios for the construction of a better country. (p.14)

The strategic basis that defines the new Territorial Polytechnic University suggests various constructs that emerge from its ontogeny, among which the following stand out: training, quality, learning, equal opportunities; scenarios for the construction of a better country, in each of these elements there is a value that cuts across all of these constructs, leadership, which will be the basis for providing the ideal scenario that allows achieving positive synergy between all of these elements. Likewise, in the Regulations of Organization, Operation and Organizational Structure (2020), the mission that represents the social mandate of this new house of studies is shown, in which the following stands out:

Mission of the Territorial Polytechnic University

The UPT will be a University of Madrid guided by leadership, humanism and social commitment, respecting biodiversity and human dignity; that contributes to the academic training and growth of the state of Sucre in the fields of science, technology, administration, education and the promotion of culture; through the development of educational programs oriented towards comprehensive professional training, sustainable regional socioeconomic development, seeking excellence in a creative, innovative, relevant and pertinent academic offering, promoting lifelong education, learning without borders within a management model that is planned, programmed, previously budgeted and subject to continuous evaluation and accountability. (p. 20)

By analyzing, interpreting and understanding the mission, we observe the complementary nature of a linear or instrumental management with an emergent management, which invites the search first of all for a new leader, with a higher consciousness, with great adequacy of intelligences to be able to develop in this transmodern era, the skills, competencies and technical and soft skills necessary for the finding

of that leader, who manages to harmoniously link the elements that emerge from that symbiosis, and thus achieve a transformative, adaptive, flexible, humanistic leader, with a high level of self-knowledge, who is capable of integrating distinctive elements identified under different optics or systemic, quantum, transpersonal, neuro-scientific, managerial perspectives to achieve the impulse and re-impulse of that new university that is required.

The reality at UPTOS CR seems to be distancing itself from the fundamental foundations on which the university was founded. Observations and interviews have revealed a distorted reality, one that is far removed from the "ideal university" described in the strategic direction and mission. The academic and administrative practices being implemented do not conform to the provisions of the governing document or the internal regulations. Based on the initial information gathering approach, it is clear that there is a need to design ongoing review policies to assess institutional quality and improve processes and structures that foster recognition of institutional quality as a fundamental pillar of this new reality. From the results obtained in this phase, the interviewees suggest an involutionary process with little definition of a leadership style that promotes, motivates, that allows finding that "inner voice" to provide an institutional culture that drives growth, one that must be based on the value of the human factor, necessary leaders who are an example and leave a mark, who allow empowering human talent or collaborators, who can support the evolution of a new brand or institutional reputation, one who is capable of seeing in the first instance, that human well-being must be a fundamental factor that helps its growth.

It is necessary to highlight that, according to the interviews and observations carried out, it was possible to detect different scenarios that significantly affect the evolution and transformation of the organization. In this sense, each element presented in this space corresponds to the analysis and interpretation of different studies carried out by González (2014), González (2015), González (2020).

Factors detected:

- Lack of quality and endocality assessment

In practice, institutional quality is influenced by factors such as: organizational complexity, insufficient budget, excessive bureaucratization, large-scale departmentalization, duality of academic-administrative functions in some key departments, departmental heads with little or no managerial component, excessive turnover or management staff in constant transition, absence of strategic planning, absence of academic and administrative prospective plans, lack of

knowledge of regular administrative channels, problems for communication and information management despite having a technological platform, insufficient physical spaces to provide offices for teachers, absence of preventive and corrective maintenance plans for equipment and infrastructure, and a scourge that notoriously affects the institution, which are large-scale robberies and insecurity, factors that have caused modification of institutional activities and detrimental to them (González, 2020).

In addition to the aforementioned factors, adverse situations such as absenteeism, mass resignations, demotivation, collective stress, conflicts influenced by power factors, emotional tension, fear, and low institutional identification or commitment were also revealed; all of these adverse situations are inferred to be the result of undignified wages, a hostile environment, job insecurity, and scarce resources (González, 2015; González, 2020).

The identified problems are generally related to a less-than-proactive organizational climate, culture, and leadership. These factors are crucial in reducing employees' psychosocial and motivational risks within educational institutions and are primarily related to the humanism that must be restored.

Chiavenato (2009) on human talent management points out that:

It was proven that if the organization wants to achieve its objectives (sustained growth, profitability, quality of products and services, competitiveness, among others) in the best possible way, it must know how to channel people's efforts so that they also achieve their individual objectives (better salaries, benefits, stability, job satisfaction, growth opportunities, among others), and, in this way, both parties benefit. (p. 4)

In light of the above, organizations must consider shifting their focus from a reductionist paradigm to an integrative, open, and communicative one that allows for management diagnosis, monitoring, and evaluation. This will establish the importance and appreciation of people as the central focus. People will help organizations achieve their proposed objectives and goals by reviewing their value chain, enabling a dynamic relationship between financial objectives, social and environmental commitment, competitiveness, and the constant focus on employees.

Methodology

This article is based on a compilation of various studies, including academic promotion reports, participation in national and international conferences, and triangulation with theoretical references that support the research.

The primary source that gives life to this scientific article is related to an interpretative investigation, which was achieved through the search for "that reality", because as Capra (2000) refers, quoting Heisenberg, reality will be influenced by the position that the observer assumes, it will depend on the questions he asks, on his position to observe "that reality", in which different disciplines of knowledge will have influences.

In this sense, Camacho (2000) points out that the qualitative nature of the study is related to different approaches, such as phenomenological, interpretive dialectic, hermeneutic, and critical-reflective, in which a kind of symbiosis develops between the research subject and the subject of study, which allows the development of hermeneutics.

In this regard, Ricoeur (2006) recognizes hermeneutics as an interpretive discipline, a hermeneutics directed towards itself, to the "I am" and to the "we", which in turn is directed towards existence (being there, being in the world). Interpreted, this is what allows the recognition of implicit intersubjectivity.

Based on these premises, intersubjectivities are achieved through the weaving of visions, arguments and worldviews in search of that systemic and even more holistic character, which would allow to go beyond the mere interpretation of the parts in search of the whole, it refers then to that semantic adequacy that allowed to create ideas based on experiences that make life experiences enriching, to then establish from the interconnection of them that reality that is sought, which is nothing more than an approximation of the infinite possibilities of theories that can be generated based on the optics of the different key and representative informants (Valles, 1999), enriching discursive processes.

According to the characteristics of the study, it was considered convenient to use the phenomenological-hermeneutic method, specifically working with the postulates of Ricoeur (2001), Ricoeur (2006), Martínez (2006), relating the epistemological bases of physics and quantum mechanics, Eastern and Western philosophy (Zohar and Marshall (1997), humanism and positive psychology (Seligman, 2003), Dimensions of BEING (Body, Mind, Emotions and Spirit) with the contributions of Gardner (2001), Goleman (1996), Zohar and Marshall (2001) and Covey (2005).

In this sense, the research achieved interpretation from different positions and under different perspectives and contexts in the UPTOS CR, for this the diverse positions and visions were considered, who from their experience, and in

contact with the content analysis, managed to define the assumptions or prejudices of the study, on the reality that emerges, which in light of the dialectic and dialogic with the key and representative informants, allowed the understanding of human action from their own experiences, values, ethics and the aesthetics of their managerial action as leaders, through the interpretation of "texts" (not in the strict sense of the word), as well as the interpretation of discursive expressions generated by applying the different techniques and instruments for collecting information, all considered from the critical position from the act of reflection.

Participatory observation and in-depth interviews with key and representative informants were used as indicated by (Valles, 1999), and the quality criteria mentioned by Vasilachis (2006) were also used.

The information obtained through the aforementioned in-depth interviews was recorded, transcribed, and subsequently systematized to facilitate the process of coding, classification, organization, contrast, and integration of emerging categories that ultimately led to theoretical construction.

Through the use of double-entry matrices, the meaning attributed to the phenomena captured from the information collected from the interviews was described, in order to then interpret the discursive basis and counteract it with the elements described in the scenarios of theoretical referents. The categorization was also achieved through the use of discourse analysis, as an information analysis technique, this allowed focusing on natural speech, on the language used by the interviewees, including pauses, intonations, among other properties, also making use of "metaphor", as Ricoeur (2006) points out.

Results and discussion

The theoretical approach that was developed was the product of the synergy from a discursive comparative method of the different actors that allowed, based on their experiences and experiences, to achieve something so valuable that it showed the true essence of what the university, management, and leadership represented for them, and based on these visions, make an interpretation to find those points of encounter/disagreement that allowed to enrich the vitality of this scenario. It is necessary to remember that in this study, universities are conceived as living systems (Maturana and Varela, 2004), dynamic, non-linear, open (Bertalanffy, 1989), (Márquez, 2009) made up of that complexus network of internal-external interrelations, which give the holographic and dialogical character of the whole (Morín, 2011), whe-

re complex processes that are organized among themselves are built. Internally, the interaction networks are made up of each person who inhabits and cohabits within it, who become co-creators of the reality they live in, with a team spirit, with divergent thoughts, in which each person has their own belief systems, mental models and individual differences. It is about understanding that people are feeling-thinking beings, who seek to dialogue and find the point of balance between the rational and the emotional that allows for positive synergies; in relation to the complex interconnected and interdependent system, called environment or surroundings.

The emerging categories of this research are based on the analysis and interpretation of the voices, meanings and experiences of the informants, in which different questions were presented related to Leadership, Humanization, Bodily, Emotional, Mental, Spiritual Intelligence (dimensions of BEING), University Management, among others.

From the discursive process in relation to the topic addressed, emerging categories emerged, which support and demonstrate the need to carry out organizational transformation processes, especially when rethinking the leadership that the university requires, one that does not focus on a single, particular style, but rather, will be subject to the particularities of BEING, based on fundamental elements that allow development around the dichotomy between antagonistic but complementary philosophies.

It was evident that the human talent at UPTOS CR is submerged in a great negative charge or emotional fog, a product of the discrepancy of the factors "management, rationality, values and feelings", which have influenced the behavior of the actors who make life in the institution, therefore, they require a viability and structural reprogramming of their mental, emotional and spiritual systems in order to design a new scheme that allows them to move towards a dynamic, motivating, positive and synergistic approach that helps them enhance their environment, with great depth in the positive psychology of Seligman (2003).

Each person working in the institution is a product of a stimulus-response system, in which the role of the leader is fundamental, as is the management of the different dimensions of BEING. It is important to remember that each person is a human being with a diversity of thoughts, their own beliefs, cognitive paradigms, and individual differences that qualify the dissimilar networks configured. But these people who work in the institution, together with the Neo-Emerging Leaders, will be co-creators of the new scenario of empowered, sustainable, resilient, adaptive, and flexible university

management required.

Based on dynamic, holistic, and complex thinking, there is a need to build a new leader, one who transforms into a human being who approaches a new way of feeling, thinking, and rethinking reality; one who is capable of adapting and being flexible in the face of different dimensions, visions, and a new individual and collective sense. Valued as a complex bio-psycho-social-rational-emotional and spiritual subject, who is conscious and emerges from individual internal strengthening until achieving adaptation as a social being in the universe as a whole. A being who seeks a transcendental sense of life; with otherness, alterity, and from which a new humanistic reality emerges, with profound relationships and interactions with oneself, with others, and with the environment, who navigates within an organic-mechanistic duality. A new leader who is empathetic and whose banner is assertive dialogue, active listening, and the adaptation of a true participatory democracy in university governance, and who is not simply a literary rhetoric that is developed (González, 2020).

In this sense, this new Neo-Emergent Leadership from the dimensions of BEING will start from the recognition of self-leadership, which in turn, will need to transit in a continuous learning and unlearning, to constantly develop the foundations of conscious neuroplasticity, of a process of formation and learning embedded in the Dimensions of BEING (body, mind, emotions and spirit), which seeks the awakening of consciousness, to escape from that automatic process, which makes us see ourselves as programmable automatons. It is understanding that we are in evolutionary processes, and technology, the avant-garde, schemes, innovation, management, invite us to surf this wave of new technological paradigms in convergence with humanism, defining a new model of empowered, sustainable and sustainable university management, in which institutional quality will be defined between endocality and internal and external quality.

Regarding Neuroplasticity, Bachrach (2012) points out that:

As we learn, the brain changes the organization and re-organization of its structure. And, because it's constantly learning, we could say that the brain is constantly changing its wiring. In other words, the brain acts like a muscle; the more active it is, the larger and more complex it becomes. What we do with our lives literally changes our brains. (p. 124)

In this sense, learning is essential for developing a good leadership process. So, when informants use phrases like "I learn and unlearn", they are consciously or unconsciously assuming that it is necessary to reprogram our mental circuits. In neuroscience terms, this is nothing more than neuroplasticity.

Similarly, regarding neuroplasticity, according to Bachrach (2015) he indicates:

(…) includes any process that results in a change in the structure, circuitry, chemical composition, or functions of the brain in response to changes in the environment. It is a property of the brain best understood as the capacity or potential of areas and circuits to adopt new roles and functions. (p. 69)

Therefore, the leader, as a human being or a complex, dynamic, non-linear entity, requires positive reinforcement so that he can be motivated, empowered, and feel that vital energy that drives him to move forward in the face of the circumstances that arise. He must be the product of that series of events that must harmoniously develop to provide all the ideal conditions that will make his essence what is required to transform university management.

But where does the Neo-Emergent Leadership process begin? It begins with Self-Leadership, and then must be reinforced through ongoing learning and training processes that must be designed with prior knowledge of human talent.

In this way, self-leadership according to González (2020) will be:

set of aptitudes, attitudes, skills and competencies that the leader develops throughout his life, from the inner recognition of his energetic essence, to achieving that metamorphosis or transcendence that helps him understand his weaknesses to transform them into opportunities and reinforce his strengths to achieve his objectives and goals. (p. 246)

The characteristics that this self-leadership must possess correspond to:

Self-recognition, self-reflection, self-control, self-knowledge, self-confidence, self-learning, self-esteem, self-realization, individual strength, person capable of visualizing failure as an impulse, believing in oneself, self-satisfaction, growth mindset, self-commitment, self-motivation, self-inspiration (finding one's own voice), learning capacity for reprogramming one's brain circuits (neuro-leadership), learning and self-learning, empowerment, commitment, vital energy, must be able to carry out a process of introspection and put one's actions in a broader, richer and more meaningful context, constant practice of free will, holistic thinking,

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metamorphosis, transcendence, Transformation of BEING.

This self-leadership must be fostered and cultivated daily, especially in the process of understanding one's worth, supported by the satisfaction of the "inner self" and the positive action that must be generated from the capacity for self-regulation of emotions, with deep recognition of intrapersonal communication, of building one's world daily based on what positive psychology and growth mindset express, with a visionary, joyful attitude, which subsequently allows one to promote collective and collaborative work in harmonious development within the educational institution. All of this will greatly influence the culture and climate of the organization. These dynamics must always allow the energy coming from the essence of each self-leadership to develop and empower itself; it will be a complexus network that will be organically woven into the institution.

This leadership will allow us to foster our own inspiration, carry out a process of introspection and put our actions and our lives in a broader, richer and more valuable context, it is to answer significant and empowering questions such as who am I?, what is my purpose?, it is that process by which we can make decisions in complete recognition of our actions and responsibilities, it is to achieve a true environmental awareness, allow ourselves balance with nature, empower ourselves, find our own voice, we achieve all this through self-realization, achieving that transcendence, it is thinking holistically achieving a metamorphosis and true transformation , it is simply about understanding that we are part of a whole.

It is important to remember that human beings have a biological and physiological foundation, and therefore develop their behavior and attitudes based on an organic stimulus-response synergy or a product of the environment. In this symbiotic process, a strong vital energy is developed. We have already established as a general idea that to achieve change and transformation, it is necessary to empower people with reinforcements from positive psychology, with actions that become life examples. In this way, they are encouraged to develop the confidence, motivation, discipline, values, or qualities necessary to improve attitudes and behaviors within the organizational space, which will also have a great influence on their life actions.

When we talk about self-leadership, it is the first leadership that must occur, it indicates that people have to be able to search for that vital internal strength, individually and consciously, it is to find the energy that makes them shine, to then create that holographic mesh that drives the strengthening of the collective, so that collaborators are strengthened in their energetic essence, starting from the recognition of themselves.

Based on this, it is considered the existence of a relationship between the cognitive basis, brain stimulation, emotions and exercise, which supports the theory that establishes that people are more likely to develop synaptic relationships accordingly, producing complex interconnections that help decision making, in the same way they allow, to develop with greater possibilities their sensitive and organic abilities, which help to reduce stress and be happier (production of neurotransmitters and hormones of happiness), in turn it allows them to evaluate different solution alternatives, this is the activation of mental intelligence, and consequently its level to manage emotions, in the particular case the limbic system would be developing, remember that the human body is the product of a relationship of subsystems in which it works from the controller of the entire organism, our brain, the Central Processing Unit (CPU), who controls, coordinates and manages the actions, emotions, behaviors, that the human being will have and where another element will be exercising an important function, in this case consciousness .

People must be aware, in order to transform negative actions and focus on alternative solutions that allow them to change these patterns. They must be able to recognize themselves, value their own actions, strengths and, based on this, enrich our belief systems, conceptual foundations and visions. This does not mean that we leave aside problems, vulnerabilities, risks, threats, weaknesses, but rather we must be aware of them and seek the best practices or solutions. Therefore, we must view failure as an impetus to continue with the best disposition and achieve improved response capacity. We must then move on to the training and learning stage.

Neo-emergent training and learning, according to González (2020) corresponds to:

Training plans, activities and tools necessary to strengthen human talent within university spaces, especially by developing, promoting and training, the dimensions of BEING in the first place, to achieve the attitudes, values, intelligences, conditioning that allow through different physical, cognitive, emotional and spiritual processes, to modify and acquire abilities, skills, conducts, behaviors, roles and values, product of the complementarity of hard skills (technical-administrative-managerial) and soft skills, so that they are developed in the areas related to economics, administration, technology and management with the areas of human growth and development, the awareness of BE-

ING, making use of transpersonal tools and coaching, that help in the process of learning and unlearning to reprogram the new neural circuits and ride towards a holistic, systemic universe, where each of the elements are part of the organizational architecture. (p.246)

This theoretical approach is intended to encourage a new way of developing the learning process, not through imposed methods, but rather through open, co-creative, co-participatory, and collaborative methods, fostering the phenomenological expansion of essence in the processes of realization and self-realization. In this sense, institutional management is encouraged to develop policies in which endocality must be a primary factor for measuring institutional quality and establishing tools and activities for growth and development.

This statement can be adapted to the institution's structural framework; however, to bridge the gap between space and time, it will be important to utilize technological platforms that invite the entire community to participate in these strategies, not as an imposed condition, but rather through motivation, love, self-realization, and personal and professional growth. In this sense, the following elements will be included in the emerging Training category:

Hard and soft skills for leaders, personal development and growth, self-help tools, reflective learning, the need to build support teams, the use of transpersonal tools, coaching tools, body exercises, Neuro-Linguistic Programming, among others.

In relation to this category, the synergy between body-mind-emotions and spirit, the negentropy between these dimensions, homeostasis, will be fundamental to achieving that integral BEING, which will be the product of the resilience, adaptation, and flexibility of intelligences. When this happens, the person can achieve that harmony that allows them to develop their creative processes, imagination, and innovation, thus generating novel ideas that aid them in this process of integration with the environment. All of this stems from the recognition of their BEING, their meanings, their values, and with this, they will be able to adapt to the new reality that presents itself and thus achieve the Awakening of Consciousness.

In this organizational rethinking, university decision-makers must possess or develop soft and hard skills that allow them to transform their capabilities and undergo processes of evolution and mutation. Semiotics, dialogue, and inner recognition define scenarios of encounters and disagreements between stability, the diffuse, uncertainty, and human complexity. Furthermore, they must be open-minded

individuals who can take responsibility for the actions they promote and implement, who have a holistic vision of the university, and who are resilient, proactive, synergistic, and willing to learn and unlearn with and in their environment (a function of neuroplasticity). They must be capable of working under dialogic and holographic principles. In this sense, it is necessary to develop support teams.

The support teams, according to González (2020), "consist of the formation of interdisciplinary, multidisciplinary work teams with the purpose of helping and empowering the human talent found in the institution in different areas".

It will be made up of a team of human talent from different areas (multidisciplinary teams) such as coaches, engineers, graduates, administrators, managers, leaders with great human values, intuitive, creative, willing to help and work commitment, who will have the power to design, develop and evaluate different strategies and tools to improve institutional management, assertive communication, among these are those related to the humanistic area, transpersonal (meditation, breathing, music therapy, yoga, circles of trust, NLP) and techniques or hard skills, such as (project management, planning, leadership, technology, economy, budget, foresight), among others.

It is suggested to motivate institutional human talent to be multiplying agents in the process of adapting and implementing the continuous training plans necessary to achieve the new resilient, empowered, flexible, and adaptive university that contemporary reality suggests. One of the elements that must be reinforced are the dimensions of BEING, so training must generally consider the adequacy and positive transformation in the physical (bodily dimension), Mental Intelligence (mental dimension), Emotional Intelligence (emotional dimension), Spiritual Intelligence (spiritual dimension). Therefore, workshops, seminars, diplomas, specializations, master's degrees, or doctorates can be designed in these integral areas of BEING, with the support of the institution's human talent in different areas.

The dimensions of BEING relate to the empowerment of the competencies, skills, values, and meanings of the human being, which distinguishes it from its energetic essence to achieve its life goals. They relate to the potential that people can develop through experiential, or formal learning, in the reinforcement of bodily skills through physical and meditative exercise, as well as cognitive skills through neuroscience. They also relate to the foundation of the emotional and spiritual dimension, which allows for the relationship with oneself, the management and regulation of emotions, and the

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search for transcendental meanings and values, which enrich the essence of humanism, from its differences in the complex organizational base.

Therefore, NeoEmergent Leadership, according to González (2020) will be:

Integrative process of different self-leaderships, which will also be related to a proactive leadership, neuro-leadership, which allows him to act as a coach, humanist, guide leader, with great initiative and active listening capacity, developed on the basis of continuous learning, which allows to promote the necessary knowledge that helps him work with administrative, technical, collaborative and human management tools, to form structures with a great coaching component, which allow through true dialogue, participation and communication, the adaptation of structures and processes for the common good. It encourages to consider and rediscover spaces, to turn them into enablers of meanings, which instill the search for deep meaning in the BE-ING that inhabits it. (p. 255)

Thus, the new university vision required by UPTOS CR must be made up of leaders or people with great capacity and communicative and empathetic skills, allowing for integration and cohesion as a true work team, who promulgate collective objectives and goals, as well as the recognition of the true institutional mission and vision, which help to convert this energetic process into a positive vibration based on common objectives, design of strategies and actions focused on fulfilling the essence of true university management that is so required, starting from the recognition of collective objectives and goals so that everyone goes towards the same end, must be able to start with self-leadership, self-recognition, this does not imply that the potentialities will be developed in the same way, the training process must allow complementarity between technical and human skills, always seeking to strengthen the team or leadership process. It is to understand that we must promote those strategies that help achieve what our constitutional charter (2000) states: "humanism", "value as human beings", "good living", "educational quality", it is about leading with values, ethics and consistency.

This leadership will seek to understand and comprehend that differences are important, but the leader must be able to learn to listen to the work team, to develop intra and interpersonal communication processes, cannot allow to impose, so that each person can develop their creative and innovative skills and abilities, allowing to flow and value teamwork, in this way they will become a motivating agent, inspiring, empowering and leaving a legacy or footprints, in turn, must

be able to adapt to circumstances, and be flexible, so that they exercise their leadership from the construction of BE-ING, from self-knowledge. This leadership must be able to see falls, failures, not as defeats, on the contrary, due to their mental, emotional and spiritual strength, they must take advantage of understanding these limitations, vulnerabilities or weaknesses, as areas for improvement, so that they can be analyzed and understood to appropriate that new base of opportunities that exist.

In relation to Empowered and Sustainable University Management as one of the emerging categories that emerged, it is recognized, as González (2020) points out:

A set of actions, strategies, and administrative functions aimed at achieving the objectives set forth for the university. It will have a complementary nature that allows for synergy between an organic-mechanistic duality, divergent thinking, breaking the University-State co-dependency, and the foundations for a productive university, always with a cross-cutting focus on Humanist management and the pursuit of management based on the achievement of objectives. It must also have a holographic nature, with shared responsibilities, under the direction of Neo-Emerging leaders, who must be capable of developing, based on technology and globalization, a strong institutional commitment and identification, capable of leveraging and supporting the achievement of a truly organic and living University, deeply adaptable. (p. 256)

It's about understanding that Neo-emergent Leadership isn't confined to a single leadership model, but rather represents a range of opportunities for creation and co-creation. From this perspective, Neo-emergent Leadership isn't seen as an institutional "lifeline", but as a new way of managing the university, rooted in commitment, tolerance, respect, integrity, and ethical and moral values. is to see it as an agent of change and motivator, that helps to empower oneself and the team that accompanies it, so that it promotes from the learning and integration of self-leaderships, to achieve true organizational and life transformation for a new management, that transfigures the modern rational and mechanistic logic, for a management focused on Human Talent, in valuing the opportunities of the institution, without discrimination, promoting equality and equity, allowing the complementarity of university management, is to understand that the basic principles of sustainable organizations must be articulated, and that we must learn that institutions must rethink their actions, their social mission, to be adaptable and flexible that allows it to stay alive in the environment and comply with the pre-

mises of human rights.

Conclusions

Contemporary university transformation requires new-emergent leadership that goes beyond traditional educational management by embracing the full human experience—body, mind, emotions, and spirit. This systemic and holistic approach views the university as a dynamic, living system closely connected to its social and cultural environment. Leadership must evolve to integrate human complexity and address the challenges of uncertainty and constant change.

Sustainable university management depends on fostering self-leadership and continuously developing human talent through hard, soft, and transpersonal skills. Rooted in neuroplasticity and transformational learning, self-leadership enables individuals to adapt and drive innovation, resilience, and institutional unity.

Ultimately, transforming universities means placing human beings at the center. This involves promoting self-awareness, ethical responsibility, open dialogue, and social commitment. Higher education risks remaining fragmented and outdated without reconnecting with the essence of being and adopting a critical and forward-thinking perspective.

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