



EMOTIONAL COMPETITIVENESS

This ability refers to the responsiveness of an organization to cope with the demands of context and involves the internal transformation (of organization) to face the external transformation (of context). This responsiveness is related to the design of new adaptation strategies to participate in a new dynamic context.

We are living a historical moment of transformation. The instability of social systems involves the need to expand the diversity of responses. In this historical context, the competitiveness of organizations depends on their emotional transformation. It is not enough to increase the level of financial investment or accumulate physical resources. Ignoring emotions leads to stereotyped responses. Emotions define the quality of the answers. In the case of people, the quality of the responses is defined by neurobiologist complex circuit that involves bodily sensations, perceptions and thoughts. Human systems are emotional systems. Therefore, the basis of competitiveness in unstable contexts depends on the emotional transformation of organizations.

Emotions are the “core” of responses in human systems. And to cope with a changing context, it needs to strengthen confidence, integration, decision under uncertainty, taking risks, visualize nonexistent spaces. So the challenge is to empower people and organizations to move into a new landscape, to conquer new spaces and develop new living conditions. The mechanization of workplaces, did not consider the emotional context of relations. This situation had an impact both inside organizations and in relations with the context. Organizations became efficient and profitable at the expense of deterioration in its relationships and emotions.

These actual difficulties of organizations (structural, competitive, and strategic) arise from a gap between the volatility of the world, with its unforeseen changes, and the structural capacity of organizations to respond and act in this context of transformation. When organizations have difficulties to respond to the demands of context, they press on its human structure to achieve results. These pressures cause the collapse of the emotional quality of its people which also involves low performance and productivity. The result is a vicious cycle of despair, pressure, and deterioration in work-life conditions that enlarges the gap of personal and group performance.

The relationship with the everyday facts is a relationship with subjective interpretations and explanations of everyday facts. So, the relationship is a relationship with a virtual reality. People build their reality as a puzzle of thoughts, emotions and habits. The landscape we face daily is a virtual reality supported by a neural network connected by chemical components that define the "color" of these images. In the virtual reality, the subjective meaning of the world generates an emotional impact. And, at the same time, the emotional impacts also affect the meanings.

Emotions regulate behaviors through chemical discharges that emerge as responses to contact with certain facts. All living systems, from unicellular to social, respond to the dynamic of context. But in a case of people, these responses are mediated by the personal experience of events. In other words, the characteristics of the context are based on our personal interpretation, which more or less is connected with reality and facts. Interpretations define the meaning of events which are emotionally colored by certain molecules. This combination of chemistry and meaning sets the way each person experiences everyday events. Our experiences are not neutral images. They are internal representations which depend on two processes: one is symbolic and the other is chemical.

The symbolic process defines the interpretations of the events, the content ("what"), and sets the meaning of experiences. On another hand, chemical discharges define the emotions related with the interpretations ("how"), and set the level of anxiety, excitement, fear, empathy, joy, sadness, etc. that are activated in different situations.

Emotions are the chemical component of our behaviors. Emotions are complex programs of actions, usually automatic, inherited by evolution. In fact, there are a set of universal emotions, not learned, that can be recognized in all cultures. The experiences define moods that establish how we deal to events. These moods are different from emotions (such as chemical discharges). Emotions are bodily responses and moods are responses from the "virtual reality" that we define in relation to daily events.

The chemical combination that defines an emotion involves different molecules that cause different results. From a chemical point of view, molecules always produce the same emotions (joyfulness, depression, excitement, etc.), as a result of certain chemical processes. But emotions do not always generate the same feelings, because the definition of feelings is related to the thoughts which are associated with this chemical rush that defines an experience.



Experiences are an emotive filter between the facts and our "personal version of these facts." The relationship between experiences and context generate emotional territories that define the possibilities and restrictions of our movements in different spaces. The experiences define emotional territories which frame our daily movements. In the case of organizations, the context of relationship has other conditions. The context is related to internal structure of the organization and the rules that define roles and linkages in this space. Changing the quality of relationships with the context involves changing subjective experiences with the context. To transform experiences in organizations is necessary to change the conditions that create those experiences. The experiences arise from two components. The first component relates to the meanings that define the contents of the personal interpretations and explanations about certain events in the context. The second component is related to the chemistry of emotions that define the modalities of responses against those events. In this regard, the transformation of experiences involves two aspects relates to: reframing of interpretations and redefinition of emotions.