Conceptualization of Human Dignity: the evolution of the concept and its applicability in business

Abstract

Dignity is a concept that lacks a precise definition (Lucas, Kang, and Li, 2013). It has been used in political, philosophical, legal, pragmatic, psychological, behavioral, and cultural perspectives, even as a fundamental idea in the Bible (Mattson and Clark, 2011; Rosens, 2012). While there are many writings about the concept of Human Dignity, there is no standard agreement on its conception (De Colle, Freeman, Parmar and De Colle, 2015). Hicks (2011) states that, by assuming that all humans have dignity, we are much more likely to solve our conflicts in a positive way. But what about the perception of dignity inside organizations? Is there a universal concept or guide that standardizes how to apply dignity in business? This paper will focus on the development and treatment of the construct: human dignity and will provide a guide to achieve dignity through certain practices.

KeyWords: Human Dignity, SDGs , Global Compact principles, Organizations

Human Dignity is a construct that has been studied by many authors and viewed from different angles. Still, it seems to be an ambiguous term that it is rarely defined (Colle, Freeman, Parmar & De Colle, 2015; Lee, 2008; Mattson & Clark, 2011).

Mea & Sims (2018) defined Human Dignity as the idea that every human being has a transcendent value that resides within his or her essence. They see it as an indispensable aspect of humanity. For them, humans are the ends in themselves, and as individuals, they have a right to treatment that reflects a deep respect for their human rights. Human Dignity is defined as the ability to establish a sense of self-worth and self-respect as well as the ability to respect others (Pirson, 2014; Hodson, 2011). Similarly Lee (2008) sees dignity as the state of being treated with respect or honor, with a sense of self-worthiness and self-esteem. Pirson (2014) explains that the concept arises from the universal vulnerabilities human beings experience through life and that people will earn dignity through their actions. Later, Pirson et al. (2016) state that human dignity is inherent and universal. Kipper (2015) sees human dignity as a matter that affects every human being. This issue transcends

all other levels of social analysis, as being an equal member in the realm of subjects and authorities of justification. Melé (2015) explains that human dignity is the idea that every human person is worthy of esteem, honor, and respect. Bolton (2007) and Sayer (2007) share ideas about dignity; their concept of human dignity is an ultimate value for understanding the conditions of work and labor. Mattson and Clark (2011) defined human dignity as a subjective experience of well-being, contingent on the collective sum of (inter) individual experiences of values. They also stated that it serves as a common ground in our efforts to identify and secure humanity's local to global common interests in an increasingly interconnected world. Finally, the International Labor Organization (ILO, 1974) defines dignity as a fundamental human right. ILO states that all human beings, irrespective of race, creed, or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security, and equal opportunity.

Dignity is the ability to establish a sense of self-worth and self-respect and to appreciate the respect of others (as express before), Randy Hodson (2001) wrote this statement on his book: "Dignity at work"; he states that dignity exists in different spheres. The first one is the political sphere, which involves striving for democracy and justice; the second one is the economic sphere, which refers to the demand for a living wage and equal opportunities; and the last one is dignity in the workplace through acts of resistance against abuse and an equally strong drive to take pride in one's daily work. He further states that dignity is the ability to establish a sense of self-worth and self-respect to gain others' recognition and respect to ensure well-being. Sayer (2007) thinks that being dignified is about to be in control of oneself, competently, appropriately exercising one's powers and autonomy. Other authors (Lucas, Kan, and Li, 2013), defined dignity as an ultimate value that has long been called upon—both explicitly and implicitly—to understand the conditions of work and labor. They went farther and secure that the workplace dignity is a central concern for workers, scholars, activists, global business partners, and leaders.

At their study, and based on Bolton (2010), Lucas, Manikas, Mattingly, and Crider (2016) see that dignity is being approached in the workplace when individuals are treated as valuable rather than as a means to an end. They define workplace dignity as the ability to establish a sense of self-worth and self-respect of others. They divide the construct of

workplace dignity as a dignity happening in work and the dignity happening at work. Dignity in work includes subjective factors like autonomy, meaningful work, and respectful social relations; these factors form the deep meaning and esteem that are gained by engaging in labor. It also includes objective factors like secure terms of employment, safe and healthy work conditions, rewards, and equal opportunity; these conditions provide material and symbolic recognition to workers, acknowledging their inherent humanity and instrumental value.

During 1985, Donald Kirby wrote an article on employee rights and human dignity. He stated that employee rights could be approached in many different ways (legal, scientific, political, economic, theological, and philosophical). Kirby describes dignity (in a theological way) as something that is structured (either in a good way or a bad way). To determine what should be moral or not, individuals have to realize that human dignity always has a social context (Kirby, 1985). The task, to Kirby, was to restructure the status quo that was happening in those years (80`s) by being an instrument of creative change and doing whatever was possible to enhance both the good of individuals and society. Similarly, Hicks (2011) wrote, "individuals wanted to establish a culture of dignity in which everyone would be aware of how easy it is to inflict painful wounds on others' dignity, people look forward to being together because they felt valued."

In 1986, Judith Buber Agassi wrote about how current jobs were considered harmful or "alienating work." She refers to "alienating work" as jobs that cause mental, psychological, and/or psychosomatic damage to the employee. Buber explained the alienating characteristics of work in terms of the ways employees reacted to these alienating characteristics. The forms that Buber described are:

- the dissatisfied employee (normally seen as a bored, limited, frustrated, and neglected employee; he or she reacts with absenteeism or sabotage),
- the monotonous employee (his/her principal characteristics are psychosomatic fatigue, insomnia, nervousness, gastric disorders, apathy, and/or aggressiveness), and
- the instrumental adaptation to work (resigned) employee (he or she sees the job as an instrument of survival; he/she is characterized with mental stagnation, low self-esteem, social passivity, and inactivity).

Buber described organizations' disregard for the common person's basic psychological needs in many jobs. At that time (1986), a violation of dignity was not a topic for discussion. Today, Buber's ideas, compared to Hicks's ideas (2011), show that a major source of anger, resentment, and bad feelings among people who had to work together could be traced back to incidents where individuals felt that their dignity had been violated. This is a good segue into digging deeper into the main ways to operationalize dignity in organizations.

Another way to see dignity is to glance at culture: Lucas, Kang, and Li (2013) contrasted the Asian context and the Western context about their concept of dignity and how dignity is achieved. In the Asian context, achieving dignity depends upon the relationships that individuals have with others in the workplace; dignity is not guaranteed. Normally, denial of dignity results in shame or self-disappointment for not earning respect from others. On the contrary, Western cultures have a sense of entitlement for dignity at work (is subjectively and individually perceived) Hodson (2001) specifies that working with dignity entitles two different meanings: the first is that people have inherent dignity as a result of being human. The second is that people earn dignity through their actions. Hodson's declaration can be considered a base for what Lucas et al. are discovering in their research.

One important statement was expressed by Sayer (2007), to have dignity is to be treated as an end in oneself and not merely as a means to someone else's ends or as a substitute for someone else. Sayer (2007) stated that, by definition, employees are hired as a means to their employers' ends, not out of a sense of benevolence or respect. Both employees and those with whom we do business may also be substitutable by others. Not directly as a response, Hicks and Waddock (2016) concluded that it is not just the dignity of people that matters, but equally importantly, the dignity of our enterprises, institutions, nations, and the very planet itself. In some way, individuals needed to be aware that, at certain jobs, the main cause for struggle might be for a community instead of their dignity just because they already have it, is inherent.

Doménec Melé (2013) developed the notion of ''Human Quality Treatment'' (HQT). He suggested five degrees or levels of HQT, which can be distinguished within organizations. It entails acting with respect for human dignity and rights, caring for

individuals' problems and legitimate interests, and fostering their personal development. These five levels are: (1) maltreatment (blatant injustice through abuse of power or mistreatment), (2) indifference (disrespectful treatment through lack of recognition of people's personhood and concern), (3) justice (respect for persons and their rights), (4) care (concern for people's legitimate interests and support for them in resolving their problems), and (5) development (favoring human flourishing, mutual esteem, and friendship-based reciprocity). In 2014, Melé defined the term "organizational humanizing culture" as those organizational cultures which were appropriate to the human condition and fostered human fulfillment; he presented four attributes that conformed to the construct "organizational humanizing culture," which are: (1) Recognition of the person in his or her and dignity, rights, uniqueness, sociability capacity for personal growth, (2) Respect for persons and their human rights, (3) Care and service for persons around one, and (4) Management toward the common good.

Pless, Maak, and Harris (2017) tried to define dignity in terms of arts and ethics. In their research, they gathered the opinions and results of philosophers and researchers about dignity. They proposed to open the door to a broader discussion of human dignity in business, suggesting that visual and performing arts can play a vital role in promoting dignity. They see the concept of human dignity as playing a prominent role in debates on poverty alleviation, welfare reform, and well-being at work; for them, dignity has an essential role as a moral source and as the ultimate objective of humanizing organizational cultures, workplaces, and relationships. They understand dignity as an unconditional feature of the human condition, inherent in and owed to every human being, irrespective of race, gender, age, status, profession, or nationality.

Another conclusion from Pless et al. (2017) confirms that human dignity involves recognition of a person's excellence. The authors propose that the radical mutuality and reciprocity of the concept, and its bivalent character as both moral source and objective, are best explored through an ethics of recognition. Also, they describe dignity through the lens of social science, *"dignity is a word that is continually used to express concern about various aspects of work"* (Bolton, 2007, p. 3). And finally, the authors implement a classification based on three approaches to describe dignity: concerning status, as inherent to the human condition, and as the dignity of action.

As has been read, dignity has a close relationship with the term values; several authors discuss this relation. Pirson (2014) relates human dignity to all the priceless aspects of humanity (character, virtue, integrity: moral, physical, psychological, knowledge, wisdom, love, trust, and forgiveness). Mattson and Clark (2011) considered dignity to be an antecedent, a consequence, a principle, and an experience of both a contingent and non-contingent exhibition. They see human dignity as a conception in value terms, understanding values as power, wealth, well-being, respect, integrity, skill, enlightenment, and affection, which are sought and shared by people through cultural and institutional arrangements.

Different approaches to reaching dignity have also been discussed through literature. Laswell and McDougal (1992) thought that the commonwealth of human dignity was achieved when as many people as possible were involved in deciding what the community ought to produce, in terms of both welfare and deference values. Also, the community is successful in producing these outcomes when the people of that community share broadly in the benefits. NussBaum (2006) defended the idea that multiple capabilities were needed to lead a life with dignity, in which human beings who find fulfillment in relations with others, and people cooperate, not just because of mutual interests and advantage, but because it is the only way to lead a fully human life of dignity. Finally, she added that some living conditions provide people with a life that is worthy of human dignity while others do not. Hicks (2011) stated that dignity entailed the recognition of others, a view of social life that was inclusive and safe for all, a commitment to the independence of others, as well as to accountability. Hodson (2011) identified four categories of dignity-diminishing practices that contributed to the experience or denial of dignity at work: mismanagement and abuse, overwork, incursions on autonomy, and contradictions of employee involvement. Lucas, Kang, and Li (2013) saw the achievement of dignity at work as essential for overall self-worth as a result of the larger proportion that work would occupy in people´s lives. Achieving this sense of dignity might not be easy. They thought that the achievement of dignity becomes inherently problematic in employment relationships because people are hired to fulfill an instrumental role.

Forst (2013) and Kipper (2015) specified that possessing human dignity meant being an equal member in the realm of subjects and authorities of justification. To act with

dignity means being able to justify oneself to others; to be treated in accordance with dignity means being respected as an equal member, and to treat others in ways that violate their dignity means regarding them as lacking any justification authority. Kipper (2015) thought that Human Dignity is respected and appropriately considered when the actual participants of a particular discourse concerned with an issue are fair representatives of arguments that even those not participating, yet affected, would bring forward. Kipper said that those without a voice are categorically excluded as discourse participants; thus, their dignity is not granted. De Colle, Freeman, Parmar, and De Colle (2015) found two connected uses of dignity: treating others with dignity and acting with dignity. They thought that dignity was connected with our humanity in a holistic sense. Treating someone with dignity is not to treat them as a purely economic or purely political being. Treating someone with dignity means to treat them as fully human, capable of body, mind, spirit, emotion, or whatever set of categories one uses to define humanity. They determined how to promote the idea of human dignity in organizations, encouraging leaders to see organizational members and stakeholders as capable of living lives of dignity, of being more fully human inside the organization. These ideas made them believe that we are more likely to build organizations that can enable us to live lives worth leading. De Colle, Freeman, Parmar, and De Colle (2015) shared the idea that, at a certain point, organizations will become much more human, more authentic, and simply better places worthy of human beings. In another vein, Sison et al. (2016) thought that dignity was developed to fullness when human beings could exercise reason and free choice through competent and skillful action. Donaldson and Walsh (2015) defined the construct "dignity threshold" as the fulfillment of human needs; they denoted that, to ensure human survival at the individual level as well as the group level, a model of human nature needed to be integrated with a universal dignity threshold. Pirson (2020) expressed that the dignity threshold represented a moral claim, but functioned as a key survival mechanism; he thought that a humanistic model needed to include a conceptual baseline to ensure basic human dignity as a matter of balancing four drives (drive to acquire, drive to bond, drive to comprehend, and drive to defend).

Human Dignity has been seen as a deep emotional appeal to people`s daily experiences through notions such as honor and respect (Kamir, 2002), meaning that dignity

is an important aspect of people's lives. The notion of dignity represents a missing link in the quest for social welfare (Pirson, 2014). Human Dignity has been seen through time as an idea that is often included in human affairs (Howard and Donnelly, 1986) and as an emotional link with diverse cultures worldwide (Donelly, 1989). Rosens (2012) said that dignity had been used (mostly) in the political theory, especially in the area of human rights in general and the United Nations Universal Declaration of Human Rights. Hicks (2011) thinks that by assuming that all humans have dignity, we are much likely to solve our conflicts in a way that is positive for all and see dignity violations as a permanent source of conflict. Pirson et al. (2016) related the meaning of dignity to business ethics. Mattson and Clark (2011) developed four conceptions of Human Dignity to achieve enhanced common ground and improve policies: a metaphysical justification for human rights and duties, a virtuous comportment or behavior, a socially and psychologically rooted perspective of other, and a subjective and felt experience. Dignity has been viewed as a justification for rights. It is based on two constructs: 1) the bestowing of rights (simply by being human we are all special, this we deserve rights: entitlement), and rights are a means to the end of realizing human dignity (rights enable us to develop fully those human traits of reason, morality, and autonomy); 2) on the other side, there is an emphasis on peoples´ duties and obligations rather than on their rights (Howard and Donelly, 1986). Dignity arises from fulfilling these obligations, which involves acknowledgment from others, so personal dignity could be constructed around the notions of honor. The second view of dignity from Mattson and Clark is dignity as a virtuous comportment, in which dignity has been identified with certain behaviors, or comportments, as well as with certain roles and identifications. Therefore, dignity might be earned or expressed in terms that are socially and culturally relevant to others. Mainly, dignity is socially constructed around the presentation of the individual´s self, and the reciprocal response of others; the fulfillment of dignity will make a better world for all in this vein. The third view of dignity from Mattson and Clark is dignity as a perspective of other people. This is more about granting dignity to others; this perspective of others shapes social interactions and has significant implications for how people treat each other. In this view, the concept of dignity is related to group dynamics and stereotyping. Finally, the fourth view of dignity from Mattson and Clark is dignity as a subjective experience. Dignity is the subjective integration of many facets of

human life; it is something to be realized through the individual human experience of autonomous choice in the political area, of happiness, well-being, self-esteem, and psychological integrity in the psychological area, of belonging to a group or culture, and adhering to a set of norms in the social area, and of access to security, food, shelter, and physical integrity in the material area.

One important group of scholars who are currently studying dignity is the humanistic group, specifically Michael Pirson (2010). Pirson and Lawrence (2010) suggest new ways to understand human beings, specifically renewing leadership and management theory to design organizations and formulate business strategy: they call it a humanistic theory.

Pirsons' (2017) model (figure 1) is based on the four human drives that need to be balanced to ensure basic human dignity through the dignity threshold. These drives are:

- the drive to acquire (dA), which is more related to life-sustaining resources. It explains that humans have a fundamental drive to acquire what they need to survive.
- the drive to defend (dD) against all threating's entities, focusing not only on physical necessities but also relationships, cooperative efforts, and world views;
- the drive to bond (dB), which describes the need to form long-term, mutually caring relationships with other humans; and
- the drive to comprehend (dC), which is more related to understanding or making sense of our environment regarding our existence.

The first two (dA and dD) are founded in all basic instincts (needs) with some capacity to sense and evaluate their surroundings, and the last two drives (dB and dC) are newer ones that evolved to an independent status only in humans. These two bonds differentiate humans from other species and made the model important because they represent the motives that underlie all human decisions.

To protect dignity, fulfillment of basic needs regarding the four drives needs to be included through a dignity threshold. This model is an opportunity to know what it means to be human. Pirson (2020) stated that reaching the dignity threshold represents a key survival mechanism for human beings and serves as a basis for organizational leaders and managers to develop new business models. As Pirson et al (2016) confirm, many organizations lack meaning and purpose; rethinking management should be based on a humanistic management paradigm that focuses on the notion of human dignity and the promotion of well-being.
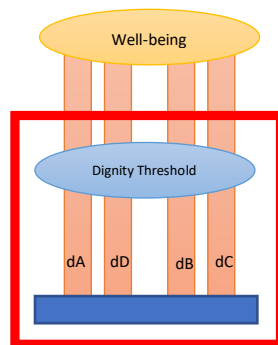
Figure 1: "Four Drives" from the humanistic management model by M.Pirson (2017)

Pirson's humanistic management model is an exemplary guideline for companies to find, promote, and protect human dignity inside organizations. The problem here lies in a lack of literature on practices that are based on the humanistic model and on the lack of awareness to protect, promote, and recognize dignity. One of the main objectives of this work is to see the dignity model, strengthened by the four drives from the humanistic management model, as a way to discover practices that lead to reach the dignity threshold, orientate organizations to some practices that let them be more "human," and dignify their practices.

Donna Hicks, a psychologist who dedicated her life to the resolution of conflicts at an international level, started to see some patrons at her workshops or sessions. What she saw was that many, or at least one, of the parties involved felt diminished or outraged; they felt anger and confusion over the situation. That is when Donna realized those individuals felt their dignity was violated.

As mentioned throughout this chapter, dignity as a concept has many theoretical definitions. This work prioritized on Donna Hicks' (2011) definition from her book, "Dignity: the essential role it plays in resolving conflicts:" *Dignity is an internal state of*

peace that comes with the recognition and acceptance of the value and vulnerability of all living things; is the feeling of inherent value and worth. Much of her research derives from the question: what it meant to be a human? She answers that one of humanity's defining characteristics is that we are feeling beings, and we can easily affect how others feel. Humans have an inborn desire to be treated well because we are psychologically programmed to believe that our lives depend on it. Domènec Melé (2013) has a similar thought: human dignity expresses the idea that every human individual is intrinsically worthy; therefore, everyone deserves respect and consideration. Thus, a person can never be treated as a thing or a commodity. The difference with Hicks is that she notices a difference between dignity and respect, in which we born with dignity, but we earn respect.

In her book, Hicks (2011) referred to the research of Evelin Lindner and Linda Hartling, who saw that some humans turned others into tools (people experiencing humiliation by having their dignity violated). With this idea, Hicks noted that being treated with dignity triggers the limbic system to release pleasant feelings of being seen, recognized and valued, and that experiencing a violation of dignity defined the individual as someone who was highly charged emotionally. Hicks found that, importantly, the brain usually does not know the difference between a wound to our dignity and a physical injury. To our brain, it is still a wound, and it gives the perfect support to her investigation.

Within their research, conducted over time, Pirson and Hicks developed (both) their model to describe (each) their understanding of their respective interests: dignity for Donna and well-being for Michael. The dignity model will function as a basis for this research (strengthened by the four drivers from Pirson) and will give the needed characteristics to describe and operationalize dignity in organizations.

The Dignity Model

Donna Hicks (2011) stated that leading with dignity means leaders need to be aware of the emotional volatility that comes with experiencing an assault on one's self-worth. Leaders must demonstrate that they know how to treat others with respect, to approach people whose dignity has been infringed, and take steps if their transgressions have affected the dignity of others, and how to maintain personal dignity.

"The Dignity Model," as Donna Hicks calls it, helps individuals understand the role that dignity plays in their lives and relationships. her model explains why there are physical

and psychological injuries when others infringe our dignity. With her model, Hicks gives individuals the knowledge, awareness, and skills to avoid unknowingly harming others. Also, the model guides individuals on how to rebuild a relationship after a conflict and how to reconcile. It is a guideline to learn how to honor the dignity of others to demonstrate the care and attention for themselves and others. Being aware of dignity takes time and practice. Donna believes that when the more we deliver dignity (respect the dignity of others), the more dignified we become (receive more respect for our dignity).

Donna Hicks' model is based on ten essentials elements of dignity, which function as a guide to learn how to honor the dignity of others. These ten elements are:

1. Acceptance of identity: this element explains that an approach to people needed to be as being neither inferior nor superior, it gives others the freedom to express their authentic selves without fear of being negatively judged. It tells us to interact without prejudice or bias, accepting how race, religion, ethnicity, gender, class, sexual orientation, age, and disability may be at the core of other people's identities, basically to assume that others have integrity.

2. Inclusion: its importance relies on making others feel that they belong, whether they are part of one's family, community, organization, or nation.

3. Safety: means to put people at ease at two levels: physically, so they feel safe from bodily harm, and psychologically, so they feel safe from being humiliated; also, it is important to help individuals to feel free to speak without fear of retribution.

4. Acknowledgment: is giving people full attention by listening, hearing, validating, and responding to their concerns, feelings, and experiences.

5. Recognition: it refers to validate others for their talents, hard work, thoughtfulness, and help; to be generous with praise, and show appreciation and gratitude to others for their contributions and ideas.

6. Fairness: implies treating people justly, with equality, and in an even-handed way according to agree on laws and rules. Usually people will feel that their dignity has been honored when they are being treated without discrimination or injustice.

7. Benefit of the doubt: it suggests treating people as trustworthy. It means to always start with the premise that others have good motives and are acting with integrity.

8. Understanding: stands for believing that what others think matters. Basically, it refers to giving individuals the chance to explain and express their points of view and to listen actively in order to understand individuals.

9. Independence: it encourages individuals to act on their behalf so that they feel in control of their lives and experience a sense of hope and possibility.

10. Accountability: indicate individuals to take responsibility for their actions. If someone has violated another's person's dignity, the important thing to do is to apologize to others and commit to changing change hurtful behaviors.

The Dignity model (Hicks 2011) will be the lamp to shed some light on practical dignity. It will be strengthened by Pirson's (2017) four drives because of their similarities. Based on the description and theory of dignity, the dignity model will promote more structural research and will help to delineate the research area.

Analysis of the data

To analyze and encounter the actual status and perception of dignity in Mexican business structures, two types of information were analyzed: primary information (in-depth interviews and surveys) and secondary information (database from AIM2Flourish). The main objective of this work is delimitated to the secondary information research, which involved searching for practices performed by organizations in northern Mexico that are working to fulfill any of the SDGs. I aligned Hicks' dignity model and Pirson's four drives of the humanistic management model, the five approaches of the 2030 agenda, the objectives of the SDGs, and the Global Compact principles to the companies' overall activities to deliver a guide for companies so they could have a clear definition of dignity and a more broad way to reach well-being.

I decided to look only for the organizations located in Mexico and specifically those in Nuevo León. Then I only used stories that were analyzed by students at the EGADE Business School (one of the most important business schools for graduate students in México). A master's degree student in business develops a better understanding of actual industry behavior as well as a better understanding of northern Mexico. From the 2625

stories around the world, 151 met this study's requirements, specifically the ones that were developed by students of EGADE Business School. Of those 151 stories, only 27 were developed in Nuevo León.

These 27 innovations were analyzed and distributed in a structure created based on the SDGs, the approaches to the 2030 UN agenda, and the global compact principles, all guided by the four drives of Pirson's humanistic management model. The four drives (drive to acquire, drive to comprehend, drive to bond, and drive to defend) function as a base to divide the SDG objectives to achieve a dignity threshold, and the global compact principles to work as a "law." These organizations and their principles, mission, objectives, and structure work as a mandatory line to do better in a community, organization, environment, etc. The principal objective is to give companies a guideline of activities that will bring them closer to promoting and protecting dignity inside organizations.

Table 16 indicates how the SDGs, the global compact principles, and the approaches to the 2030 agenda were divided and classified into the four drives of the humanistic management model. All activities were derived from the 27 innovations chosen from the AIM2Flourish platform and demonstrate how, at a certain level, many of the companies in northern of México are working to demonstrate how dignity can be fully achieved by their practices. The main purpose of this analysis was to find a guideline that will follow what international organizations do/define to achieve dignity and well-being. This stage of the research focuses on delivering new ways to look for and fulfill dignity inside organizations.

One major overview of this analysis is that some companies were working on 16 of the 17 SDG goals. The only exception was number 16: Peace, Justice, and Strong Institutions.

This stage of the analysis demonstrates that companies try to perform activities that have a fundamental dignity, yet there is uncertainty about the meaning of dignity. At some

Table 1: Structure of research for the analysis

4 drives MP	DRIVE TO ACQUIRE					DRIVE TO DEFEND				
Approach to the 2030 agenda	PEOPLE					PROSPERITY				
SDGs	1: No Poverty	2: Zero Hunger	3: Good Health and Well-being	4: Quality Education	5: Gender Quality	7: Affordable and Clean Energy	8: Decent Work and Economic Growth	9: industry, Innovation, and Infrastructure	10: Reduce Inequalities	11: Sustainable Cities and Communities
	*Affordable education (primary and financial) *Sustainable homes *Low interest rates to start a business *Empowering communities	*Maximize landfields *Empowering food banks	*Reducing garbage *Recycling *Lower price supplement *Empowering food banks *Security in and out of the company *Healthcare treatment center for underprivileged mexicans *Facilitate medical processes	*Teach how to recyle *Teach basic and survival habilities *Teach sustainability *Affordable education *Financial education *Mentoring *Guidance	*More employment opportunitties to woman *Business projects made only for woman *Diverse workplaces *More flextime jobs	*Processes that recovers energy	*More flextime jobs *Family-friendly org *Stable and fair income (wages) *Training and inclusion initiatives *Impulse to local supply chain *Develop competence and leadership programs *Security in and out the company *Work-lfe balance *Empowerment to employee activities *Creation of local employment *Technology (apps as problem solving) *Education that work also for activities outside the company	*Cloud computing tools *Innovative system to reuse and recycle *Adding new technology equipment to a regular activity *Events for networking (propitiate collaboration) *Digital platforms	*Buildings for all type of disabilities *Mix-used buildings (footprint) *Technology for easiest communication with all *Low cost solution to fight diseases *Solidarity groups *Flextime as a strategy for giving job to all	*Cloud computing to meassure use of water *Construction of sustainable buildings *Awareness of ecological footprint *Sustainable ways and activities *Sustainable areas *Better infrastructure for pedestrians, cyclist and vehicles *Creation of third parties to create jobs *New technologies training *Alternative fuels for production
Global Compact Principles	HUMAN RIGHTS					LABOR				
	1: Businesses should support and respect the protection of internationally proclaimed human rights			2: Businesses need to make sure that they are not complicit in human right abuses		3: Businesses should uphold the freedom of association and the effective recognition of the right to collective bargaining		4: The elimination of all forms of forced and compulsory labor	5: The effective abolition of child labor	6: The elimination of discrimination in respect of employment and occupation

Source: Prepared by the author (2020)

point, companies are trying to fill the voids left behind by society or other companies.

Table 1 and 2 demonstrates the alignment of practices that Mexican organizations already do, with the SDGs goals, the principles from Global Compact, the UN approach following from the 2030 agenda, and the way activities are being classified into the 4 drives

Table 2: Structure of research for the analysis

4 drives MP Approach to the 2030 agenda	DRIVE TO BOND		DRIVE TO COMPREHEND				
	PEACE		ALIANCES				
SDGs	16: Peace, Justice, and Strong Institutions	17: Partnerships for the goals	6: Clean Water and Sanitation	12: Responsible Production and Consumption	13: Climate Action	14: Life below water	15: Life on land
		*Alliances with municipalities, associations, communities, schools, etc that ensure other activities at this model *Business models based on partnerships with governments, non-profit organizations, universities, and communities *Share best, legal and fair experiences *Alliances that connect stakeholders	*Innovative processes to control water *Having a mission in line with protection of the environment *Recycling	*Production out of residues *Transform residues into something useful *Use of materials that dont damage the environment *Obtaining ingredients or materials in a sustainable way for production *Awareness of responsible processes *Ask themselves if their processes doesnt affect the environment *Create technology in line with a sustainable mission *Use of alternative sources of energy *Friendly with nature *Reuse of equipment (second use of life) *Circular economy *Sustainable production chains	*Create technology in line with a sustainable mission *Recycling in line with pollution *Reduction of gas emissions *Creation of green areas *Reduce the use of vehicles	*Create technology in line with a sustainable mission *Biodegradable products *Minimal environment impact by production *Dont overproduced *Business models that protect the oceans	*Create technology in line with a sustainable mission *Donations to non-governmental organizations *Reforestation *Use of materials that dont damage the environment *Obtaining ingredients or materials in a sustainable way for production *Biodegrarable products *Minimal environment impact by production *Encourage planting trees *Research
	ANTI-CORRUPTION		ENVIRONMENT				
Global Compact Principles	10: Businesses should work against corruption in all its forms, including extortion and bribery		7: Businesses should support a precautionary approach to environmental challenges			8: Undertake initiatives to promote greater environmental responsibility	9: Encourage the development and diffusion of environmentally friendly technologies

Source: Prepared by the author (2020)

Conclusions

Human Dignity has been a very sensible subject to practice, but a controversial one in theory. Now a day, practitioners are looking for new ways to operationalize their businesses, what they need to know and not forget is that their actions, and the way they handle organizations, will have a serious effect on communities and their employees.

Due to the many definitions of dignity that exist throughout the literature (authors), any manager who seeks to carry out practices that safeguard the dignity of their employees finds it challenging to understand the term and then search for the best approach so that their employees can realize that, in turn, their decisions and actions also affect others and, therefore, affect organizational dignity. Mexican organizations need to develop more practices with characteristics on defending their employees to reach the dignity threshold and achieve a balance between the four drives at a minimum level.

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