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"Recognition of Human Dignity through Organizations: Its applicability and actions toward it"

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Declaration of authorship

I, David Capistrán Wah, declare that this dissertation titled, "Recognition of Human Dignity through Organizations: Its applicability and actions toward it" and the work presented in it are my own. I confirm that:

- This work was done wholly or mainly while in candidature for a research degree at this University.
- Where any part of this dissertation has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated.
- Where I have consulted the published work of others, this is always clearly attributed.
- Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this dissertation is entirely my own work.
- I have acknowledged all main sources of help.
- Where the dissertation is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself.

David Capistrán Wah
06, 08, 2020

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DEDICATIONS

To my parents (Juan Ramón and Norma), who taught me the value of perseverance, dedication and always fighting for my dreams.

To my brother (Juan), who never let a laugh be missing around this thesis and my doctorate.

To all those who supported me to always keep going and to those who did not, because they taught me what it is to never give up.

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INTRODUCTION

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? Melé (2009) stated that humanism in business requires treating every employee with respect, fostering an ethical climate, and endeavoring to provide working conditions that favor the employees' psychological and physical well-being.

The International Labor Organization, founded in 1919, sets labor standards, develops policies, and devises programs promoting decent working conditions for all. This mission reflects the belief that universal and lasting peace can only be accomplished if it is based on social justice. In 1974, the International Labor Organization (ILO) declared dignity to be a fundamental human right. The concept of dignity may arise from the universal vulnerabilities human beings experience throughout life, that people have individual dignity as the result of being human, and that people earn dignity through their actions (Pirson, 2014). Hicks (2011) defines dignity as is an internal state of peace that comes with the recognition and acceptance of the value and vulnerability of all living things; it is the feeling of inherent value and worth. Dignity is something that virtually all people desire (Mattson and Clark, 2011), but it is difficult to confirm that they can attain it.

Nevertheless, although there are extensive studies of humanism and dignity, a study that specifically examines the search for respect, promotion, and protection of human dignity in the Mexican workplace has not been conducted. Mexico ranks 45th for inclusion and economic development among 78 economies on the planet, according to the 2017 Growth and Inclusive Development Report (IDI) of the World Economic Forum. The EAE Business School (which specializes in business and management training) positions Mexico as an emerging economy. It offers benefits and has strengths, such as an attractive business climate, legal certainty, one of the largest networks of free trade agreements in the world, and highly developed industrial groups. Mexico is the second-largest economy in Latin America. Given these characteristics, it is essential to carry out a study of this nature in a country like Mexico.

There is a need for studies that examine how human dignity is being operationalized, which define what companies generate and how they generate it in terms of protecting and promoting Human Dignity. In this study, I look for new evidence to help future investigations and firms fulfill well-being and dignity during their daily operations. Companies must consider the human being as an important talent for their operations. I assume the following:

1. Dignity can be achieved, can be promoted, and can be protected (De Colle, Freeman, Parmar and De Colle, 2015; Pirson, 2020; Bolton, 2010; Sison et al, 2016; Forst, 2013; Kipper, 2015; Nussbaum, 2006; Laswell and McDougal, 1992; Lucas, Manikas, Mattingly, and Cride, 2016) by Mexican companies.
2. Organizations care about individuals (Mattson and Clark, 2011; Hollensbe, Wookey, Hickey, George and Nichols, 2014; Brown, 1964; Bernthal, 1962; Mea and Sims, 2018).

3. Organizations preach dignity through diverse practices (Pirson, 2014; Lucas, Manikas, Mattingly, and Cride, 2016; Agassi, 1986; Laswell and McDougal, 1992).
4. There is a vacuum in the literature: How does dignity work, and how is it practiced in an organization? This question gives rise to the following research into how Mexican companies understand dignity. For this, the dignity model will be tested to visualize the concept of dignity applied directly to Mexican organizations and their organizational cultures. Those large company workers from the north of the Mexican Republic were considered because of their impact on the Mexican economy. Based on the previous questions and the approach to the problem regarding the lack of organizational dignity practices, the methodology, analysis, results, and conclusions were developed. The research project is presented in the following chapters:

Antecedents, context, problematic, research question, justification, scope

Chapter 1: Conceptual framework

Chapter 2: Methodology

Chapter 3: Analysis of the data

Chapter 4: Results

Chapter 5: Conclusions, theoretical contribution, practical contribution, and new research lines

I. Antecedents

Scott (1961) sees organizations as influencers of human activities. Organizational theory provided the ground rules for the division of labor, functional processes, and the structure and span of control. He specified that organizations' main goals are stimulating growth, maintaining stability, and interacting with the market. Based on these goals, Scott thinks that organizations are a system where individuals were treated based on what they could offer to the organization. Bernthal (1962) analyzed the values that guide managers in making business decisions, in which the main objectives were to make individuals aware of value context in management. Bernthal specified that practitioners needed to see the main goals of an organization as follows: to obtain profit, to survive, and to grow. The difference between Bernthal and Scott is that Bernthal's decision-making guidelines include a judgment in terms of value prioritization based on the question: what is the nature of man?

In 1963, Davis discussed the impact of automation on the fulfillment of human dignity, creativity, and potential. He explored the idea that automation made the value man has as an individual to society more evident. The main objectives of his research were to protect human dignity, personal integrity, and freedom from automation, because automation required high mental interest and a high degree of mental attention to function, causing nervous tension (mistakes). Davis' motivation relies on a society that needed to establish environmental conditions for a person to develop human dignity, creativity, and potential of freedom. Later, Davis (1964) saw management as a social role that established specific social responsibilities to facilitate human progress.

Brown (1964) explored specific aspects of executive behavior and ineffective supervision, in which actions taking place in the name of "management" and "leadership" were thoughtless, crude, and irresponsible, causing lower morale, hostility to the

organization, human and resource waste, and increased costs. These actions permitted employees who took the survey to identify “poor boss” characteristics (organizational performance, decision-making skills, communication skills, relationships with others, and personal characteristics).

Hart and Scott (1972) reviewed and explained how systems theory developed “effective” planning and control designs, accounting for man as, essentially, an inaccessible variable. The problem here is that they discovered and discussed how the image of man was not explained in theories that tried to deal with human beings. In 1974, Scott used humanism as a quest for inner personal and interpersonal satisfaction; its adaptation to the management process has the taint of manipulation. Scott concluded that the difficulty of applying humanism relies on the relationship between personal satisfaction and organizational efficiency and that molding humanism to an organization’s goals will pervert humanistic values. McNulty (1975) found reciprocity between corporations and society, in which organizational goals and strategic implementation depend on all employees (not only on management). Von Glinow and Novelli Jr (1982) stated the organizational behavior discipline was at a pre-professional stage, with no code of ethics and no structure to maintain professional standards in the discipline.

In 1985, Kirby noted that employee rights were part of a much larger human rights movement. He explained that employee rights were complex issue and could be approached from many different perspectives: legal, political, economic, scientific, philosophical, and theological. Kirby felt it necessary to be concerned with the character and the virtues/capabilities/qualities of people hired by corporations and unions. He thought that the decision maker’s character partially determined the perception of what is necessary to flourish as a human being. Kirby asked himself about management’s responsibility for their

employees (human beings in the organization). For him, human dignity was developed within its social context, particularly the corporate structure.

In other works, Agassi (1986) saw that many jobs were harmful because of the disregard for the common person's basic psychological needs, or because these needs were unmet in a large number of jobs. She defined alienating work as jobs that cause mental, psychological, and/or psychosomatic damage to the employee (perhaps even leading to permanent illness). She saw that most workers were concerned with their jobs' poor characteristics, and they had a vision of a good job with better attributes than the ones they had. Normally workers who have the poorest jobs (a few or a minority) that their work is nothing more than a way to earn a living. The physical conditions of work and good social relations on the job are as important to them as the characteristics of a good job. Mainly, these workers feel a sense of resignation about their jobs.

During the 1990's, quality became a primary concern for businesses and management. Reeves and Bednar (1994) positioned quality as a mantra for managers and executives. They declared that if quality were defined as excellence, it could provide a powerful motivation to the workforce, but it was difficult to measure it. Other scholars, like Omar Aktouf (1992), thought this new idea lacked adequate theoretical assumptions and background. He maintained that, in the quest for wealth, productivity, and economic efficiency, the quality of life and nature had become less important to organizations. Aktouf believed that a human being was inseparable from speech, symbols, meaning, society, emotions, and free will (even if relative) before becoming a resource for the firm and the "maximum production of exchange value." Such a person inevitably comes closer to his or her humanity.

More recently, technology became more important. Nord, Diddams and Whittington (2003) noted that technology altered the way work was done as well as the meaning associated with work. They stated that employees viewed work as their primary source of identity, self-esteem, and happiness. Work became the vehicle for discovering the meaning of life and expressing life's purpose. A critical observation on Nord, Diddams, and Whittington's (2003) research was that, in a rush to offer employees help with balancing work and family responsibilities, organizations risked creating a dependence to work from the employee's lives. The recommendation was better to fit work into life, rather than fitting life around work.

By 2004, Thomas, Schermerhorn, and Dienhart saw executives' leadership roles as part of their responsibilities to define ethical behavior at organizations. Also, mindfulness was introduced as an individual self-identity, a moral self-identity and a present positive influence on behavior to them. In 2012, Bae and Ok examined the role of human resources in a firm's performance in terms of human dignity and respect for employees. They found that the company's investments in training and development had a positive impact on financial and organizational performance. Von Kimakowits et al. (2011) defines humanistic management based on three interrelated dimensions: unconditional respect for human dignity, ethical reflection on all business decisions, and corporate conduct as an extension of ethical reflection. For them, humanistic management is the pursuit of business practices that seek to create sustainable human welfare.

Pirson et al. (2014) saw a misconnection between organizational research with social sciences. They felt a better connection between both would update and enlarge its theoretical repertoire to encompass core elements of humanism in organizations, particularly the notions of human dignity, human rights, and responsibilities. Hollensbe et

al. (2014) stated that the values of dignity, solidarity, plurality, subsidiarity, reciprocity, and sustainability were potential trust building mechanisms. These values would create better businesses because their work would reflect an intention and a need to bring the best values into the workplace and align those values with the business purpose (defining purpose as the reflection of the best of what a business can be). In another study, Melé and Ogunyemi (2014) considered whether religious values affect dignity. Their opinion was that generic Christian values and principles were insufficient for establishing human dignity in the workplace. They specified that these values should be translated into specific, consistent policies and practices, implemented professionally, and avoid paternalism and sentimentality.

The United Nations Global Compact, a voluntary initiative based on CEO commitments to implement universal sustainability principles, and to take steps to support UN goals, identify itself as “the world’s largest corporate sustainability initiative”. It is a call to all companies to align strategies and operations with the universal principle on human rights, labor, environment, and anti-corruption; it also takes action to advance societal goals. The UN Global Compact's main objective is to help organizations see themselves as a force for good by committing to sustainability, thus taking shared responsibility for achieving a better world. Its vision is to mobilize a global movement of sustainable companies and stakeholders to create a better world. The Global Compact supports companies to:

*Do business responsibly by aligning strategies and operations with ten Global Compact principles (which address human rights, labor, the environment, and anti-corruption).

*Take strategic actions to advance completing societal goals through collaboration and innovation.

The ten principles of the UN Global Compact are derived from the Universal Declaration of Human Rights, the International Labor Organization's Fundamental Principles and Rights at Work, the Rio Declaration on Environment and Development, and the United Nations. By incorporating the ten principles of the UN Global Compact into strategies, procedures, and policies, and establishing a culture of integrity, companies are not only upholding their primary responsibilities to people and planet but also setting the stage for long-term success.

These ten principals are divides into four categories: human rights, labors, environment, and anti-corruption.

The research mentioned above is a clear view of how countries around the world could help fulfill human dignity. In this thesis, the prior research will form a basis for understanding how the analysis was made and why it was important to the results presented at the end. One of the main intentions of this work is to help organizations plan and organize their future activities, projects, programs with a sense of well-being, and as a way to raise awareness among organizations to set goals for establishing human dignity.

II. Context

Mexico, with a 1.14 billion dollar economy, represents 1.54% of the global economy, showing a high level of investment interest in the world. It is ranked 13th among countries receiving direct investments in the world. This country has a total population of 119,983,473 inhabitants (INEGI, 2015), approximately 6,269,309 economic establishments (INEGI, 2015), and an income of roughly \$25,675,855.50 per year (INEGI, 2015). Mexico is among the 15 largest economies in the world, and it is an essential part of global trade.

The ENAPROCE (national survey on productivity and competitiveness of micro, small and medium enterprises), carried out by the National Institute of Statistics and

Geography (INEGI) and the Ministry of Economy in Mexico, tracks the characterization of micro, small, and medium enterprises. The tracking provides a realistic perspective of the country's economy by providing information about México's large enterprises. Basic statistical information is used to calculate relevant indicators, such as productivity, competitiveness, or managerial capacities to monitor the performance of the companies and the economic sectors to which they belong. This survey generates basic statistics on managerial and entrepreneurial skills, sources of financing, productive chains, technological and innovation capabilities, and the business environment, as well as the government support these enterprises receive to help promote business culture. Its objective is to obtain information about national representativeness and company. These details will help the Ministry understand the company's operation and development characteristics through measuring managerial skills and entrepreneurship, sources of financing, productive global chains, technological and innovation capacities, the business environment and its regulation, as well as the knowledge of government support. The information will provide indicators that allow decision-making to promote the country's entrepreneurial culture.

According to the 2018 ENAPROCE, 11,309 large companies in Mexico belonged to the commerce and manufacturing sectors and private non-financial services. The total sales estimate for each business classification indicates that large companies in Mexico generate the highest profit, with at least a difference of 4 million pesos from the micro, small, and medium enterprises.

ENAPROCE data indicated that large Mexican companies, compared to Small and Medium Enterprises, have an average of 7,234,072 employees, while SMEs have an average of 3,223,928. Thus, a large percentage of Mexican employees or at least those who live in

Mexico work directly for a Mexico-based company. This higher percentage represents more human learning, more dynamic capabilities, a more skilled workforce, etc.

The INEGI concluded that a relative percentage of the economic growth comes from large companies located in the northern part of the country. The state of Nuevo León, has approximately 5,120,000 inhabitants, 95% of whom live in an urban environment. Nuevo León is an economically vibrant state; in the first two months of 2020, 372 new companies opened, which was the third-highest rate in the nation. According to the Mexican Social Security Institute, this led to 319 new employers and 14,661 new jobs per year. Thus, Nuevo Leon makes strong contributions to national wealth. It is home to 3.1% (148 thousand economic units) of Mexican companies.

In a note at “El Financiero” (journalistic paper), Enrique Cabrero Mendoza, general ex-director (2015) of the National Council of Science and Technology (Conacyt) said that Nuevo León has the highest scientific, technological, and innovation capacities in the country. Cabrero stated that Conacyt has a development plan for Nuevo León ready. Still, he will wait to find out which strategic sectors the new Governor, Jaime Rodríguez, will promote. He explained that he would present the plan to the Governor, and they will hear what the priorities of this new administration are so that the Conacyt can support it in the best possible way. *“Nuevo León is the entity that attracts the most resources from the Program of Stimuli for Innovation, and that is the way we are going.”* He mentioned that ten sectors had been identified, but this list could be reduced to identify those that are strategic in the new government project. These sectors include the automotive, aeronautics, energy, biotechnology, information technology, and nanotechnology industries. In addition to having a high scientific production agenda by its academic and scientific workforce, Nuevo León is an attractive educational destination for young people from other states of

Mexico and other countries. According to a note in the “Milenio” newspaper, Nuevo Leon has two of the best universities in Mexico, the “Instituto Tecnológico y de Estudios Superiores de Monterrey” (ITESM) and the “Universidad Autónoma de Nuevo León” (UANL), according to the World University Rankings 2019. According to “Milenio,” ITESM has an enrollment of just over 55 thousand students. According to international rankings, ITSEM is the number one private university in Mexico, with 570 permanent researchers (ITESM, 2019), more than 54 degree programs, and over 246,000 graduates. UANL has an enrollment of 200,000 students and offers more than 700 degree programs. It also has 824 permanent researchers (UANL, 2019).

In the political sphere, the Nuevo León Congress established its first constitutional article: *“In the State of Nuevo León, all persons shall enjoy the human rights recognized in the Political Constitution of the United Mexican States, in the International Treaties to which the Mexican State is a party, and by this Constitution, as well as the guarantees for their protection, the exercise of which may not be restricted or suspended, except in the cases and under the conditions established by the Federal Constitution. The State recognizes, and protects, every human being’s right to life. From the moment of conception, it comes under the protection of the Law and is considered as born for all the corresponding legal effects, until its natural death, without prejudice to the exclusion of liability provided in the Penal Code for the State of Nuevo León. The norms related to human rights will be interpreted in accordance with the Political Constitution of the United Mexican States, with the International Treaties on the matter, and by the provisions of this Constitution, favoring at all times the most extensive protection for people. In the State everyone is born free. The slaves who tread the territory of the State, will regain their freedom for that fact alone and have the right to the protection of the Laws. All authorities,*

within the scope of their powers, have the obligation to promote, respect, protect and guarantee human rights in accordance with the principles of universality, interdependence, indivisibility, and progressiveness. Consequently, the State must prevent, investigate, punish, and repair human rights violations, in the terms established by law. Any discrimination motivated by ethnic or national origin, gender, age, disabilities, social status, health conditions, religion, opinions, sexual preferences, marital status, or any other that violates dignity is prohibited. human and is intended to nullify or impair the rights and freedoms of people. Men and women are equal before the Law. This will protect the integration and development of the family. When the gender terminology used in the general observance provisions is masculine, it should be understood that they refer to both men and women, unless expressly provided otherwise. Everyone has the right to decide freely, responsibly and informed about the number and leisure of their children".

Nuevo León's citizens have the following rights (issued by the Congress):

- to life,
- to preserve and enrich their languages and knowledge (cultural heritage),
- to the protection of health and a healthy diet,
- to enjoy a healthy environment for the development of the person,
- to a healthy life (childhood),
- to achieve a dignified life (older adults),
- to promote their well-being, education, physical culture and practicing sport,
- to have sufficient, healthy, acceptable, accessible and affordable water,
- to have access to culture, mobility, enjoying sustainable cities that guarantee an adequate quality of life and access to quality,
- to decent public transport,

- to efficient, dignified and socially useful work,
- to have access to information,
- to have the freedom to write and publish on any subject.

However, not everything is about economic growth; looking for editorial notes to support business development, I came across some other issues that caught my attention. The first one, from “Vanguardia, 2019,” mentions that, at the beginning of 2019 in the Mexican Republic, there were (only in the first two months) 384 strike locations, 7 of which took place in Nuevo León. The second one stated that 15 car and electronics maquiladora companies (manufacturers) located in northern México had closed due to labor conflicts and strikes in the maquilas that generated losses of 50 million dollars a day (Diario de Yucatán, 2019).

To its credit, the Nuevo Leon Congress developed specific legal articles referring to the right to decent work. Articles 4 and 5 read as follows:

ARTICLE 4.- Everyone has the right to decent and socially useful work; To this end, job creation and social organization for work will be promoted, in accordance with the laws. In labor matters, there should be equal opportunities for all people. Any type of discrimination that violates the rights and freedom of people to maintain or access any job is prohibited. No person may be prevented from engaging in the profession, industry, trade, or work that suits them, being lawful. The exercise of this freedom may only be prohibited by judicial determination, when the rights of third parties are attacked, or by a governmental resolution issued in the terms established by law, when the rights of society are offended. Nobody can be deprived of the product of their work, except by judicial resolution. A law of the Congress will determine which professions need a title for their

exercise, the conditions that must be met to obtain it and with what requirements they must be issued.

ARTICLE 5.- No one may be compelled to provide personal work without fair remuneration and without their full consent, except for work imposed as a penalty by the Judicial authority, which shall be subject to the relative constitutional provisions. As for public services, they will only be able to be obligatory, in the terms that establish the relative laws, the one of the arms, those of jury, the council positions, and those of popular election direct or indirect; Electoral functions are compulsory and free, except those that are professionally carried out under the terms of this Constitution and the corresponding Laws. The State cannot allow any contract, pact, or agreement that has as its object the impairment, the Loss or irrevocable sacrifice of the person's freedom for any cause. Nor does it admit an agreement in which the man agrees to his ban or banishment, in which he temporarily or permanently renounces to exercise a certain profession, industry, or trade. The employment contract will only oblige to provide the agreed service for the time required by law; without being able to exceed a year to the detriment of the worker, and may not extend, in any case, to the resignation, loss or impairment of any of the political or civil rights. Failure to comply with said contract regarding the worker, it will only oblige the latter to the corresponding civil liability, without in any case being able to coerce him.

Because of all the situational, demographic, economic, political, and informative factors, studying large companies in Mexico, specifically those located in the north of the republic (Nuevo León), is of great interest to me. I will have a context of economic growth that is important for the country and its relations abroad, primarily, I will examine the human perspective and the development of the individual in these types of companies. This will give me an idea of how organizations protect and promote human dignity within any

organization. It is important to emphasize that most of the jobs are generated in northern Mexico; therefore, it tends to be a research location rich in information for this thesis.

III. Problematic

Some studies specify how to achieve dignity (De Colle, Freeman, Parmar, and De Colle, 2015; Hodson, 2011; Sayer, 2007; Lukas, Manikas, Mattingly and Crider, 2016; Laswell and McDougal, 1992; Sison et al., 2016; Forst, 2013; Bolton, 2010). However, there are not enough studies that discuss how human dignity is operationalized or recognized or define what organizations generate and how they are generating it in terms of human dignity. In México, studies on human dignity are uncommon. A few explain how humanistic management is being applied in certain industries, how it can serve as an alternative management model, and how it can enhance the community's well-being (Arandia, 2012). These studies do not define dignity, nor do they discuss how human dignity is operationalized or recognized in companies.

Therefore, it is urgent to fill this research gap. History has taught us the need for increased respect for human dignity in the workplace. This study was born from the need to find out how organizations are recognizing human dignity.

IV. Research Question

The purpose of this research is to locate new evidence that helps future investigation and organizations to promote employee well-being, protect human dignity during their daily operations, and focus on the extent to which human beings are considered important talent for their activities. Therefore, the central question of this thesis is: ***How would an organization's employees perceive the recognition of their dignity through managerial and organizational practices?***

V. Objective of research

The main objective of this thesis is *to test whether the recognition of an employee's dignity is fulfilled through the actions of an organization from the employee's perspective.* Working on this objective will be fundamental for developing a practical framework for organizations to follow and understand individual employees' perceptions of what dignity is to them, how it is recognized, and the importance of human dignity through an organization's actions. My working hypotheses for this thesis will be:

- *H1a: The dignity of employees in an organization is recognized through the company's managerial and organizational practices.
- *H1b: There is no positive or negative effect on perceived recognition of the dignity of employees through the practices of a company.
- *H1c: The dignity of employees in an organization is not recognized through the company's managerial and organizational practices.

The previous question will be answered through the use of several analyses that demonstrate the actual state of human dignity for employees in organizations. Few empirical works demonstrate practical dignity or development practices toward well-being that take the SDG, Global Compact guideline into account. Further, few studies describe how dignity develops in the community (stakeholders). The intention here is to make and gather evidence that shows the practicality of dignity and to demonstrate the feasibility of the concept of dignity within organizations. Complementary objectives are *to see whether Mexican organizations have practices that demonstrate human dignity, to understand how organizations care about individuals, and how organizations promote dignity; to determine whether companies in Mexico respect human dignity; or to explain how Mexican companies can achieve dignity.*

VI. Justification, scope & limitations

This study will be important for practitioners and researchers who want to develop new ways to measure or to perform (protect and promote) dignity in organizations. The scope of the investigation is restricted to companies in northern Mexico (Nuevo León) because the behavior of organizations in this sector of the country will affect how other companies could incorporate dignity into their business models. The selected companies selected demonstrate how they are fulfilling dignity, theoretically, and practically. This thesis will measure the perception of a personal sense of dignity among employees at organizations in Nuevo León and how that perception compares with the behavior of managers and other employees within the organization. This measurement will be completed using the dignity model. Also, the personal sense of dignity from employees will be compared with the four drives of the humanistic management model to measure which drives are more efficient and important to achieving the dignity threshold (fulfillment of human needs) at organizations. Finally, a guideline of best practices to understand the protection and promotion of dignity for practitioners will be developed. This research will not attempt to apply the term human dignity in all the different cultural contexts that exist in Mexico; its only intention is to determine the most important (at this moment in time: 2020) elements that different models own about dignity.

Some limitations for this study are listed as follows. There are states in México that could not fit the resultant model in their companies (México is a country that is known for its many cultures; northern states behave differently than those in southern or central México). This limitation will be significant because the behavior will not fit with the results; a generalization could be made, but this generalization needs to focus specifically on how the companies could gather new information on dignity for their geographic areas.

CHAPTER 1:

1.1 Conceptual framework

This section presents a review of the literature to give a broad explanation of how dignity has been founded through several studies, its several definitions, and its functionality.

After analyzing several articles related to the subject of dignity, I developed my contextual framework based on the following constructs: definitions, values, and operation. This literature review uses those elements and builds a way to learn more about the research question (noted before). Then, the research base will be established to deliver an answer to the main objective: ***to test whether the recognition of dignity from an employee's perspective is fulfilled through the organization's actions.***

1.1.1 Human Dignity

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. Tables 1, 2, and 3 present dignity definitions, its fundaments, and its forms of operation.

Table 1: Dignity definitions

Autor	Year	Definition	Description
Mea & Sims	2018	Every human being has a transcendent value that resides within his or her essence	The value lies within his or her essence, an indispensable aspect of what makes a human person
Pirson	2014	Self-worth and self-respect and the appreciation to respect others	Ability to establish self-worth and self-respect to themselves and others
Lee	2008	Being treated with respect or honor, with a sense of self-worthiness and self-esteem	Being treated with respect or honor
Pirson et.al	2016	Arises from the universal vulnerabilities human experience, is inherent and universal	People will earn dignity through their actions and vulnerabilities that experience through life
Kipper	2015	An issue that transcends all other levels of social analysis	Being an equal member in the realm of subjects and authorities of justification

Melé	2015	Every human is worthy of esteem, honor, and respect	Can be seen as the idea that every human person is worthy of esteem, honor, and respect
Bolton	2007	Values for understanding conditions of work and labor	Conception is an ultimate value for understanding the conditions of work and labor, expressing concern about various aspects of work
Sayer	2007	The value for understanding conditions of work and labor	Conception is an ultimate value for understanding the conditions of work and labor
Mattson and Clark	2011	Well-being on the collective sum	Identify and secure local to global common interest man increasingly interconnected world
International Labour Organization	1974	Fundamental human right	Development in conditions of freedom and dignity, of economic security and equal opportunity
Sayer	2007	To be in control of oneself, competently and appropriately exercising one's powers and autonomy	Being dignified is about to be in control of oneself, competently, appropriately exercising one's powers, and autonomy
Lucas, Kan, and Li	2013	Ultimate value to understand the conditions of work and labor	The value that has long been called upon, explicitly and implicitly, to understand the conditions of work and labor
Lucas, Manikas, Mattingly, and Crider	2016	The approach in the workplace, individuals are treated as valuable, establishing self-worth, and self-respect of others with dignity at work and in work	Individuals are treated as valuable in their rights and not as a means unto an end; the dignity in work conforms of subjective factors like autonomy, meaningful work, and respectful social relations; the dignity at work is based on objective factors, such as secure terms of employment, safe, and healthy work conditions, rewards, and equality of opportunity
Kirby	1985	It will condition structures and institutions, and always has a social context	As something that conditions structures and institutions (either in a good way or a bad way)
Hicks	2013	Anger, resentment and bad feelings among people who had to work together could be traced by incidents where their dignity was violated	That a significant source of anger, resentment and bad feelings among people who had to work together could be traced back to incidents in which individuals felt that their dignity was violated
Hodson	2001	People have inherent dignity as a result of being human, but also it can be learned	That people have inherent dignity as a result of being human and the second one that people earn dignity through their actions
Hicks and Waddock	2016	It is not just the dignity of people that matters, but equally importantly, our enterprises, institutions, nations, and the very planet itself	In some way individuals needed to be aware that at certain jobs the main cause to struggle might be for a community instead of their dignity just because they already have it, is inherent
Lawswell and McDougal	1992	Achieved when as many people as possible are involved deciding what the community ought to produce	Achieved when the community decides what to produce, is successful and shares broadly in the benefits

Nussbaum	2006	Human being found fulfillment in relations with others, cooperate and improve living conditions	Human beings are those who find fulfillment in relationships with others, cooperate not just because mutual interests and advantage, but because that is the only way to lead a fully human life of dignity, adding some living conditions delivering people a life that is worthy of the Human Dignity that they possess and others do not
Hicks	2011	Recognition of others, social life inclusive, and safe for all	Entails recognition of others, an inclusive view of social life that is safe for all, independence of others as well as to accountability
Forst	2013	Being equal members in the realm of subjects and authorities of justification, being able to justify oneself to others	Equal member in the realm of subjects and authorities of justification, being able to justify oneself to others, being respected as such an equal member, not regarding them as lacking any justification authority
Kipper	2015	Participants of a particular discourse concerned with an issue are fair representatives of arguments that even those not participating	Participants of a particular discourse concerned with an issue are fair representatives of arguments that even those not participating, yet affected, would bring forward, excluding participants
Colle, Freeman, Parman, and De Colle	2015	Treating others with dignity and acting with dignity	Treat someone as fully human, capable of body, mind, spirit, and emotion
Sison et. Al	2016	Dignity is developed to fullness when human exercise reason and free choice	Dignity is developed to fullness when human beings exercise reason and free choice through effective and skillful action
Donaldson and Walsh	2015	Fulfillment of human needs denoted ensure human survival at an individual level as well as the group level, integrating universal dignity thresholds	To ensure human survival at the individual level as well as the group level, a model of human nature needs to integrate universal dignity threshold
Pirson	2020	Moral claim, function as a key survival mechanism	Humanistic model needed to include a conceptual baseline that ensures basic human dignity as a matter of balance
Kamir	2002	Daily experience through notions such as honor and respect	Dignity embraces an important moment in people's life, experiencing honor and respect
Pirson	2014	The missing link to the quest for social welfare	The notion of dignity represents a missing link to the quest for social welfare
Howard and Donnelly	1986	Dignity includes human affairs	Human Dignity has been seen through time as an idea that is often included in human affairs, bestowing of rights and emphasis on peoples' duties and obligations rather than on their rights
Donelly	2989	Emotional link with cultures	Dignity is an emotional link with diverse cultures worldwide
Hicks	2011	With dignity, we are much likely to solve our conflicts in a positive way	Assuming all humans have dignity, to solve our conflicts in a way that is positive for all and see dignity violations as a permanent source of conflict

Mattson and Clark	2011	Virtuous comportment, identified with certain behaviors, comports, and roles, socially constructed	Dignity has been identified with certain behaviors, or comports, also with certain roles and identifications, dignity might be earned or express in terms that are socially and cultural relevant to others
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Source: Prepared by the author (2020)

Table 2: Dignity Fundaments

Author	Year	Fundaments	Description
Sayer	2007	To be treated as an end in oneself, not merely as a means to someone else's ends or a substitute for someone else	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
Doméne Melé	2013	Five degrees of human quality treatment: maltreatment, indifference, justice, care, and development	Degrees which entails acting with respect for human dignity and rights, caring for individuals problems and legitimate interests, fostering their personal development
Melé	2014	Define the term organizational humanizing culture, where it is appropriate to the human condition and foster human fulfillment	Organizational humanizing culture is confirmed by (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 versus
Pless, Maak, and Harris	2017	Visual and performing arts can play a key role in the promotion of dignity, as a moral source and the ultimate objective of humanizing organizational cultures, workplaces, and relationships	Unconditional feature of the human condition, inherent in and owed to every human being irrespective of race, gender, age, status, profession or nationality, and as such dependent on mutual recognition and thus other regarding demeanor.
Pirson	2014	Human dignity is related to all priceless aspects of humanity, character, virtue, integrity, knowledge wisdom, love, trust, and forgiveness	Relates human dignity to the priceless aspects of humanity (character, virtue, integrity: moral, physical, psychological, knowledge, wisdom, love, trust, and forgiveness).
Mattson and Clark	2011	Is an antecedent, consequence, principle, and experience of contingent and non-contingent exhibition	Value term, understanding values as power, wealth, well-being, respect, integrity, skill, enlightenment, and affection which are sought and shared by people
Hodson	2011	Categories of dignity-diminishing: mismanagement and abuse, overwork, incursions on autonomy and contradictions of employee involvement	Four categories of dignity-diminishing practices that contribute to the experience or denial of dignity at work: mismanagement and abuse, overwork, incursions on autonomy, and contradictions of employee involvement
Mattson and Clark	2011	Four conceptions of human dignity: metaphysical, virtuous comportment,	A metaphysical justification for human rights and duties, virtuous comportment or behavior, a socially and

		socially and psychologically rooted perspective	psychologically rooted perspective of others, and a subjective and felt experience
Donna Hicks	2013	The internal state of peace recognizing the value and vulnerability of all	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
Domenec Melé	2013	Every human is worthy, deserves respect and consideration	human dignity expresses the idea that every human individual is intrinsically worthy, and therefore each person deserves respect and great consideration
Pirson	2017	Human drives that need to be balanced in order to achieve human dignity	To ensures basic human dignity through drive to acquire, to defend, relationships, cooperative efforts and world views, and to be comprehended

Source: Prepared by the author (2020)

Table 3: Dignity Operation

Author	Year	Operation	Description
Randy Hodson	2001	Political, economic and resistance against abuse and equally at work, establish a sense of self-worth and self-respect to gain others	Political sphere: striving toward democracy and justice, economic sphere: a living wage and equal opportunities, workplace: resistance against abuse and equally
Buber	1986	Jobs which have characteristics that cause mental, psychological and/or psychosomatic damage to its performer	Dissatisfaction employee, monotony employee and instrumental adaptation to work employee are the ways Buber describe alienating work
Lucas, Kang, and Li	2013	The contrast between the Asian and Western context	Asian context depends upon the relationships in the workplace; it is not guaranteed. Western culture depends on the employee, is inherent and expected
Lucas, Kang, and Li	2013	Dignity essential for overall self-worth as a result of the larger proportion that consumes from people's lives	The achievement of dignity becomes inherently problematic in employment relationships because people are hired to fulfill an instrumental role
Rosens	2012	Dignity has been used in political theory	Dignity has been used mostly in political theory, especially in the area of human rights in general and the United Nations Universal Declaration of Human Rights
Mattson and Clark	2011	The perspective of the other people, granting dignity to others	The perspective of others that shape social interactions and has significant implications for how people treat each other
Mattson and Clark	2011	Been realized through the individual human experience	something to be realized through the unique human experience of autonomous choice in the political area, of happiness, well-being, self-esteem, and psychological integrity in the psychological area, belonging to a group or culture

Donna Hicks	2013	Essential role it plays in resolving conflicts	Leaders need to be aware of the emotional volatility of experiencing an assault to one's worth, demonstrate that others matter, know how to treat people. Elements: acceptance of identity, inclusion, safety, acknowledgment, recognition, fairness, the benefit of the doubt, understanding, independence, and accountability
Pirson	2017	Use the dignity and the humanistic management model to discover practices	Discover practices that lead to fulfillment of the four drives to achieve dignity threshold, orientate organizations to some practices that let them be more "humans," dignify their practices and look for ways/examples to redesign their structure/ ways to operate organizations.

Source: Prepared by the author (2020)

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 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 comports, 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 threatening'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.

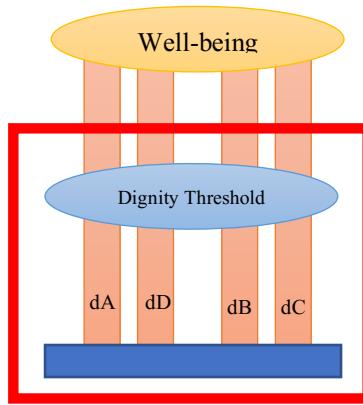


Figure 1: “Four Drives” from the humanistic management model by M.Pirson (2017)

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 thesis is to use the dignity model, strengthened by the four drives from the humanistic management model, to discover practices that lead to reach the dignity threshold, orientate organizations to some practices that let them be more “human,” dignify their practices, and look for ways/examples to redesign their structure and operate organizations.

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 thesis is based 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 are 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.

1.1.2 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.

CHAPTER 2: Research Design

In this section, the methodological framework used during this thesis will be presented. This section will define and data collection and describe how this data will answer the research question: *How would an organization's employees perceive the recognition of their dignity through managerial and organizational practices?*

2.1 General description

In this chapter, I describe the thesis structure and the analytical methods chosen. Countries like Mexico (emerging economies) have some principal methodological issues (Hoskisson et al., 2000), like incomplete theoretical development, difficulty with sample and data collection, difficulty with performance measurement, and timing issues. Taking these issues with Edmondson and Mcmanus' (2007) explanation of a theory's methodological fit, qualitative data is applicable to studying emerging economies. Based on this proposal's research question, Eisenhardt and Graebner (2007) "case studies" methodology seem appropriate for this project's research objective.

2.2 Approach

During the 1980's, Yin (1981) described the process of case study research as a research strategy. A case study is a strategy that will focus on comprehending the dynamics within a single setting (Eisenhardt, 1989). Typically, case studies involve single or multiple cases to explain theory (Yin, 1981); papers that build a theory from cases are often considered the "most interesting" research (Bartunek, Rynes, & Ireland, 2006). Some case studies involve data collection methods (interviews, observations, and questionnaires); this data could be qualitative or quantitative (Eisenhardt, 1989).

The primary purpose of this research is to describe how employees' perceptions confirm whether their dignity is fulfilled through the actions/practices of the Mexican companies. The concept of dignity is based on the four dignity threshold drives Pirson explained in his model, and on behalf of the dignity model created by Donna Hicks. The answer will identify how Mexican organizations protect and promote human dignity. Identifying employees' perceptions will reveal what individuals in organizations need to feel their dignity is being protected to create an environment that radiates well-being. One of the principal purposes of this thesis is to know the accurate perception of the average employee in Mexico, to be more specific in Nuevo Leon, about the essential qualities that he or she considers necessary to protect his/her dignity in the company where he or she works.

This process would be done by completing interviews, conducting surveys, and analyzing secondary data on human dignity in the workplace. I am talking exclusively about practices that have occurred on behalf of any organization's personnel department. The next step is to work on the dignity model, but with the characteristics previously obtained, to develop a practical guide for practitioners and a way to measure dignity within organizations for researchers, where we can see that the end is no longer the performance with financial objectives. Still, the goal is to make the employee feel well and worthy.

2.3 Methodology

In the first stage of this thesis, I conducted an exploratory study design by completing in-depth interviews with managers or personnel departments to have a better understanding of the phenomenon (Leedy and Ormrod, 2005) because there is a need to observe how dignity can be approached from different views, and find out what

characteristics were already improved in some organizations. The main objective is to lay the groundwork for this study and develop future research in the area.

For the second stage of the research, I used a descriptive, explanatory design by conducting a survey (based on Hicks 2011) of employees in different organizations. The main objective is to explore and explain why Mexican organizations have approached dignity through the employees' perception of personal dignity and connect it with the prior stage of this research to align real practices already completed with the actual perspective of the Mexican individual at work. As stated previously, Hicks (2011) believed that dignity is one of the most important triggers of motivation and survival to humans. I agree with Hicks' (2011) opinion about how the desire for dignity is a powerful force; also, as she has said before, the time has come to recognize it and understand it. This research will help show how Mexican organizations are acting at the moment and will give a close up of what employees are experiencing at their actual jobs.

I will be using an inductive design model of investigation, with an exploratory explanatory methodology (exploratory by offering the first close up of what companies are doing in terms of dignity, and explanatory by identifying how dignity is perceived by employees in organizations).

2.4 Method

Creswell and Plano Clark (2011) explain some reasons for using a mix method approach, which include: when one data source may be insufficient; when there is a need to explain initial results; when there is a need to generalize exploratory findings; and when a study needs enhancement by a second method. Since I wanted to prove an inductive design (obtain general conclusions from particular premises), merely obtaining data from a

qualitative study will be useless, so a mixed-method approach will be used for this study.

Haq (2014) states that social realities are easier to understand by using both qualitative and quantitative data collection and analytical methods in the same research. Also, because of a lack of studies that determine how employees perceive dignity in Mexican organizations and how dignity is respected and promoted, a mixed-method study would provide usable results. Following Gomez and Ranft (2003), interviews (qualitative behavior) were conducted with human resources administrators and/or managers, while a questionnaire (quantitative behavior) was distributed to employees of various Mexican organizations.

The first stage of this thesis uses a qualitative method to generate new conceptualizations and interpretations of the phenomenon that will help us make sense of increasingly complex cultural phenomena (Birkinshaw, Brannen, and Tung, 2011). Also, it could be valuable because it could capture more detailed descriptions of contextual factors and personal meanings surrounding dignity processes (Aguinis, Pierce, Bosco, and Muslin, 2009). For the second stage, a quantitative analysis was preferable to generate a better understanding of the actual theory about dignity. Quantitative tools were used to analyze categorical dependent variables (Aguinis, Pierce, Bosco and Muslin, 2009).

The primary aspect of this mixed-method research was interviews and surveys. Harrison (2011) states that combining quantitative and qualitative designs helps triangulate discoveries that will be mutually corroborated. He also considers that a primary reason to use a mixed-method is that there's a need to generalize exploratory findings. In terms of this thesis, generalizing human dignity for all kinds of organizations may be the first step to developing more studies about this area.

2.5 Information Sources

I will be using primary sources (1st stage: interviews, 2nd stage: questionnaires both to analyze expectations) and secondary sources (reports of action in labor with the ODS, information from the AIM2Flourish platform, and data reports from Global Compact).

2.5.1 The Interviews

Aguinis, Pierce, Bosco, and Muslin (2009) confirmed that one of the most popular techniques in qualitative research design is interviews. In-depth interviews may be optimal for the discovery of personal meanings. Haq (2014) explores the idea that interviews are the most frequently used data collection technique in qualitative methods. Haq (2014) mentions that this method records additional, more accurate data, specifies the research question and objectives, and captures the corporate feelings and gestures of the studies. In addition to gathering verbal responses, this method gives the respondents the freedom to tell their stories, in terms of their own lived experiences and their own words. They may be unwilling or unable to share these details in an indirect instrument, such as a survey.

The first stage of the analysis of the primary information was based on developing several in-depth interviews to know and understand organizations' current behavior toward the concept of human dignity.

The selection of organizations to interview was based on searching for organizations that could have an approach to the concept of human dignity. To have a notion of what types of organizations could apply the concept of dignity, I decided to look for those that aim to fulfill objective 8 of the SDGs: decent work and economic growth.

The 2030 agenda of the ILO covers three dimensions of sustainability: economic, social, and environmental. Within it, there are 17 sustainable development goals based on the progress made through the Millennium Development Goals (MDGs).

In 2015, all member states of the United Nations adopted the 2030 Agenda for Sustainable Development, which is a plan of action for people, planet, and prosperity that has, as its principal objective and as a requirement for sustainable development, the goal to eradicate poverty in all its forms by the year 2030. The tactic was (and is) to gather stakeholders from around the world to work as partners to fulfill this objective.

We (humans) as individuals are bounded to secure our planet and make it a sustainable and better place to live. The 2030 Agenda tries to fulfill this objective by creating 17 objectives detailing the main approaches to people, planet, and prosperity, along with actions for completing the objectives between them. Based on the MDGs and on completing the goals that were not achieved, 17 objectives and 169 targets were developed to demonstrate the seriousness of the 2030 agenda. Specifically, objective 8 has to do with decent work and economic growth. Its purpose is to promote economic growth, sustained, inclusive and sustainable, full and productive employment, and decent work for all (stakeholders). This objective is designed to eliminate poverty through stable and well-paid jobs.

Working with Mexican organizations (specifically those located in Nuevo León) that have a purposeful relationship with objective 8 will bring me closer to understanding organizations that have a greater concern for their employees, since it could be said that they are oriented or at least have a notion about offering decent work to their people.

2.5.1.1 Interviewees

The search for these organizations was not very complicated since the search objective was very clear: organizations that incorporated objective 8 (decent work and economic growth) into their practices. There is a platform that would greatly facilitate this process since it brings together all those organizations at the international level that are working directly with the SDGs: AIM2Flourish.

AIM2Flourish is an initiative of the Fowler Center for Business as an Agent of World Benefit at the Weatherhead School of Management—Case Western Reserve University; it is the world's first higher-education curriculum for the UN Sustainable Development Goals and "Business as an Agent of World Benefit." Using the UN SDGs as their lens, students research and identify innovation and interview a business leader about it. Their stories are on the AIM2Flourish.com platform as sources of inspiration for others. Currently, on the platform, there are 2625 stories from around the world about different business innovations that contemplate within their business model any of the sustainable development goals. Its mission is to change the business story, from the best in the world, to the best for the world, by connecting students with business innovators using appreciative inquiry to celebrate business innovations and experience doing good, by doing well through conversations with business leaders and publishing their innovations stories on the platform. Obviously, the organizations I interviewed were selected through the AIM2Flourish platform because of convenience, and some universities supported their membership in this platform.

From the 2625 stories around the world, 24 stories met the requirements for this stage of the analysis. Of those 24 stories, only 6 used human development practices to

fulfill the organization's mission of the organization or at least one of the goals of objective 8.

The interview design was based on what was found within the theoretical framework, where perception of dignity, personal sense of dignity, managerial dignity, and organizational dignity are taken. Finally, I decided to add categories referring to the four drives of dignity threshold to strengthen the meaning of the questions. In Appendix 5, you can find the formalized structure of these categories and the types of questions that were developed by category.

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2.5.2 The Survey

In the second stage of primary information analysis, I interviewed employees from any company to learn about their perspective of dignity within their organizations. Aguinis, Pierce, Bosco, and Muslin (2009) considered the survey to be one of the most popular quantitative design techniques.

***Original instrument: Scales of a personal sense of dignity, managerial dignity, organizational dignity, and the four drives to fulfill the dignity threshold**

In 2011, Hicks described in her book: "Dignity: the essential role it plays in resolving conflicts," 10 essentials elements of dignity that function as a guide to learn how to honor the dignity of others. She is a true believer that, despite the universal agreement

that dignity is crucial, most individuals have little understanding of what dignity is and how it affects humans; she applies dignity to her research as a conflict resolution specialist. She developed three scales as a way to measure the personal sense of dignity (how an individual perceive his/her dignity, Cronbach alpha>.81), the managerial dignity scale (the way employees perceive the behavior of their bosses in organizations, Cronbach alpha>.9), and the organizational dignity scale (the way employees perceive the behavior of his/her work-team in organizations, Cronbach alpha>.9). In 2017, Pirson described his Humanistic Management Model, which is comprised of four drives that, if balanced, will reach the dignity threshold. Pirson and Lawrence (2017) developed a scale to measure the four drives of the humanistic management model on employees. The items of these scales were written in an ordinal form (7 points Likert-scale questions).

The present dignity scale questionnaire for Mexican employees is an adaptation of these scales (previously explained). The objective of this research is to develop a way to measure how dignity is perceived and if the actions made by the organization protect and promote dignity at an individual level so that this new construct can be included in further research.

The development of dignity at organizations questionnaire for Mexican employees consisted of several phases—the original scales (Hicks and Pirson and Lawrence) were originally written in English. Since the present work was done in Mexico, the resulting instrument needed to be translated into Spanish and tested before implementation (pre-test). The following sections describe each from instrument adaptation to application.

2.5.2.1 Instrument adaptation

The original scales of a personal sense of dignity, managerial dignity, organizational dignity and the four drives to fulfill dignity threshold, where composed initially of 43 items

scale (personal sense of dignity scale: 4 items, managerial dignity scale: 10 items, organizational dignity scale: 10 items and the four drives scale: drive to acquire 4 items, drive to bond 4 items, drive to comprehend 6 items, and drive to defend 5 items). For purposes of this research, I included 22 questions concerning activities that fit the characteristics of the SDGs to increase guidance for businesses that seek the well-being and dignity of people.

2.5.2.2 Instrument translation

As stated previously, the original instrument was translated into Spanish using the recommendations by Harkness, Braun, Edwards, Johnson, Lyberg, Mohler, Peennell, and Smith (2010).

After a native Spanish speaker with excellent English skills (a TOEFL score of 600) translated the document from Spanish to English and then did a back translation (BT) of the instrument, both questionnaires (the original in English and the questionnaire with the BT) were given to a postgraduate student who was a native English speaker to compare both versions.

2.5.2.3 Instrument Design

Once the 43 items were translated, I added 22 items that developed the category of activities made at organizations in a dichotomous form (yes/no). These items asked the participants if they knew what activities made by the organization in which they work that embrace the characteristics from the SDGs and the global compact principles (activities that fight poverty, promote social protection programs, support with financing plans/property services, support in cases of natural phenomena and/or economic crisis, feeding and/or nutrition programs, healthy living programs, family planning programs, support programs in education, training programs in various skills, equity programs, actions against

environmental degradation, programs related to the restoration of forests, mountains, rivers, lakes, etc., raising awareness of sustainable lifestyles, use of sustainable practices, research and development programs, innovation processes, inclusion policies, home-work-home transportation services, green or recreation areas, legal services for employees, programs that offer youth employment, and partnerships with government that result in employee benefits). The survey was modified and designed to be completed on-line. The survey was designed to: capture the perception of individual sense of dignity and compare it with the managerial dignity, organizational dignity, and the four drives to delimitate which elements of the dignity model are more visible in Mexican organizations; find out whether employees feel more dignified actions from their bosses or their work-team; and clarify which drive from the humanistic management model has been more active in Mexican organizations. So, the respondent could express their perspective of the degree of dignity at their current job.

A final section was added, asking general demographic data such as gender, education level, if they have children, and the time they have been working for their organization. Since the survey asks a series of delicate questions, anonymity was granted, and no questions revealed the respondents' identities.

2.5.2.4 Instrument validation

To validate the questionnaire and confirm its reliability, I proceeded by calculating the Cronbach's alpha coefficient and estimated the reliability of the instrument's internal consistency. The measure of reliability using Cronbach's alpha assumes that the variables (measured on a Likert-type scale) measured the same construct and that they are highly correlated (Welch and Comer, 1988). The closer the Cronbach's alpha value is to 1, the greater the analyzed variables' internal consistency. The scale's reliability must always be

obtained with data from each sample to guarantee the reliable measurement of the construct in the research sample. George and Mallery (2003) suggest the following recommendations for evaluating Cronbach's alpha coefficients: alpha coefficient $> .9$ is excellent, alpha coefficient $> .8$ is good, alpha coefficient $> .7$ is acceptable, alpha coefficient $> .6$ is questionable, alpha coefficient $> .5$ is poor, and alpha coefficient $< .5$ is unacceptable.

2.5.2.5 Instrument reliability

To obtain the instrument's reliability, 40 people answered the questionnaire, and then the data analysis was performed; the Cronbach's alpha coefficient was calculated afterward.

The Cronbach's alpha coefficient for the personal sense of dignity scale is .833 percent (83%), the managerial dignity scale at .961 percent (96%), the organizational dignity scale is at .953 (95%), and the four drives scales at .855 percent (85%), according to George and Mallery (2003) the coefficients are good and excellent.

The final instrument consisted of 65 questions and five demographic questions. Forty-three questions were Likert-scale type, from 1 to 7, where 1 means "totally agree" and 7 means "totally disagree" and 22 dichotomous questions (yes/no).

2.5.2.6 Instrument pre-test

Forty individuals completed the pre-test to ensure that the questions in Spanish were understandable, to know how much time it would take to complete the survey and whether the survey instructions were clear.

Appendix 2 contains details of the pre-test respondents. The instrument was adjusted, based on their feedback, before implementation. Appendix 3 includes the final instrument reflecting the final changes.

2.6 Analysis Unit

The main analysis unit is the employees (individuals) from organizations in northern Mexico, in the state of Nuevo León. The sample for the first stage (interviews) of the analysis will be gathered from the AIM2Flourish platform; specifically, these organizations based in an industrial city (Monterrey, Nuevo León). The second sample for analysis used quantitative research, gathered from surveys defined by a cluster sample. The survey was given to human resources administrators in different companies, and the managers distributed the surveys among their employees. This thesis provides answers to generalizations from the perspective of an individual to the world.

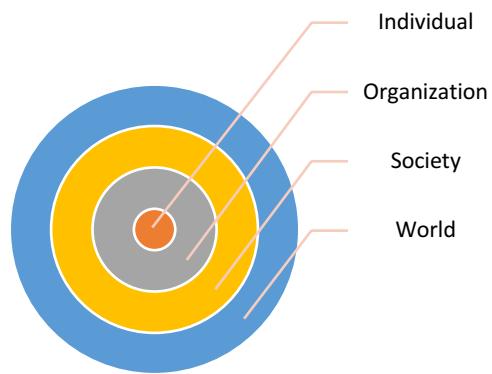


Figure 2: Graphic description of the analysis unit

CHAPTER 3: Analysis of the Data

3.1 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 for this thesis: primary information (in-depth interviews and surveys) and secondary information (database from AIM2Flourish).

The first stage of this research included a selection of organizations whose practices are relevant to the main goals of objective 8 of the SDGs. I planned to conduct in-depth interviews to find out the concept of dignity within organizations and clarify the quality of respect for dignity in them.

For the second stage of research, I administered a survey to employees from different organizations located in the state of Nuevo León, to obtain a better definition of dignity to the Mexican employee and the best way to approach it. This stage has its importance on combining its results with the information gathered from interviews.

The last stage 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.

3.1.1 Primary Information Analysis

3.1.1.1 In-depth Interviews

The programs introduced at the AIM2Flourish platform are formulated by Mexican companies. These organizations are unfamiliar with human dignity and precisely how to treat it. The interviewed leaders consistently had to stop and think about what dignity was to them; some of them stated that “*the concept of human dignity is much higher; it will depend on each person what their dignity means.*” Do companies have an idea of how to involve dignity in their work plans? The biggest ones depend on international metrics or certificates like the ones given by “Greatest places to work” and leaving their employees’ lives in the hands of others. There is still a lot of work to do in Mexico for fulfilling and finding the correct and proper definition of dignity.

When talking about necessary conditions for letting an individual gain access to a quality job, some of the interviewed stated, “*If you have a business that is paying off, maybe there are certain supports or certain certifications that could help you because you are doing a good practice or because your business is focused on the environment or has a social tinge in some way, then out there we could better think about securing the decent work topic but it is not so directly linked.*” Some of the programs result from support made by the government or by a partner. It led me to think that, exclusively, Mexican companies should start thinking more about their employees when talking about dignity and programs that might involve their families, their loved ones, or their people. Some of the employees said, “*It is a general theme that sometimes depends not only on a company, or on a job, but on the living conditions that surround the person, on the person; It has a lot to do with the individual's way of life.*”

During the interviews, I observed important details that defined the current situation regarding how it is that human dignity can be recognized through an organization’s actions.

It is important to remember that the structure of the interview is made up of questions belonging to the following categories: perception of dignity, personal sense of dignity, managerial dignity (as the leader of an organization demonstrates a recognition of dignity before its employees), organizational dignity (as among colleagues show an acknowledgment of dignity before their coworkers) and finally, to give strength to the term of dignity. Questions that fit in the context of the categories of the four drives were asked. The main objective was to understand the current perception of various managers or employees belonging to the talent area and understand their ideology regarding human dignity.

The first question refers to the notion of having heard the applied term of human dignity. It can be deduced that it is a term which has been heard by the interviewees but not all of them have a very clear definition in this regard, laughing one of the interviewees mentioned to us "*The truth is that it is the concept as such abroad, I can tell you we have a human rights training where we make a presence about what we have to respect, but the concept of human dignity is much higher, and it is totally subjective because It will depend on each person what their own dignity means*" At first instance, certain organizations identify human dignity as a complement to the issue of human rights. This aligns somewhat with authors such as Rosens (2012), Mea, and Sims (2018). However, certain organizations remain unfamiliar with the concept of human dignity. "*The only thing I can think of is the issue of human rights, which you know we audit that within our operation human rights are fulfilled, human rights are promoted and values are aligned, but outside that as a concept of human dignity is a little bit complicated*". Instead, other answers indicated that there are people who have a broad idea of the term and the way human dignity can be seen. "*It is a process that we have within the talent area is the ethos platform, where employees upload*

complaints that violate the code of ethics and values, those complaints may have to do with discrimination, creed, or sexual orientation, have to do with sexual harassment and other issues of abuse of power where the person is in a disadvantage due to this situation of power."

The second question explored how interviewees defined the concept of human dignity. I found that certain workers found the idea complicated because they linked it to the characteristics of each individual's life. *"It is a general topic that sometimes does not depend only on a company, or on a job, but on the living conditions around the person, of being. I think it has to do with a stream of life, of the complete development of the person."* This is similar to Sayer's ideology (2007) that has confirmed difficulty in judging how dignity has been put into practice, since it is a concept that lacks a precise definition. Instead, other answers suggested that the definition may be well known to companies as long as the right people are dealing with the term. *"Dignity for me is an abstract concept and it will depend a lot on what term or situation you are applying it to, it can be from the individual to the collective and it has to do with those factors, values, beliefs that are broken, where there is a part that threatens the breakdown of those precepts that one has instilled for learning or for issues that society dictates and precisely attacks the individuality of a being (whether male or female) and negatively influences his idea or knowledge of person."* This reflects the idea that human dignity is an antecedent, a value, a principle, or an exhibition experience with individuals (Mattson and Clark, 2011).

The third question within the interview explored ways in which interviewees believed (by already belonging to a corporate world) that they or other organizations around them can help learning about the most human being happen within their operations. This is similar to what Mea and Sims (2018) view that a human being has values that reside

in his being and that this is what makes a person. Certain organizations consider one of the personal senses of dignity (learning to be more human) as the individual being placed in the center of their activities. *"I think it has a lot to do with what we are doing which is putting the person at the center, it has to do with how the person can be happy, enjoy their work, enjoy more time free to share with your friends, with your family, with your loved ones.*

Learning to be more human has to do with being aware of what we say, we act, being consistent with what we say, how we think, always keeping values in mind and taking care of individuality regardless of the person who have in front". Kirby (1985) mentioned that employee rights are part of a broader human rights movement, an answer oriented to this type of thinking. "As a basis it would be to comply with these human rights principles," where the interviewee focused on all human activities or characteristics toward the realization of his human rights. At the same time, he finds importance in the interaction between individuals to establish a starting point regarding the understanding of the individual: *"In fact, it begins with a dialog with your interests, that is, getting closer with people."*

When the interviewees were asked about all the activities within their organization that they believed recognized, protected, or promoted the dignity of people, they responded that the predominant activities or programs had to do with the development of institutional values or with the improvement of working conditions. *"We have institutional values and each value has a set of behaviors that must be measurable and verifiable; we have a code of ethics which is made up of 10 guidelines."* In theory, this answer could support Pirson (2014) when considering human dignity as all those aspects of humanity (character, virtue, love, trust, physical integrity, and default). Bolton's (2010) ideas about dignity at work, and the dignity of work, could also be important. Currently, one way that companies try to

measure their recognition of dignity is by obtaining insignia, such as "Great places to work." "*We were just evaluated from Great Places to Work, they measured all those issues that are related to having a work team, a safe space, a team where you feel that you can manage, good leadership, fair conditions, capacity for growth, I mean you can see that you can make a career plan within the company*".

The fifth question of the interview asked about the personal sense of dignity and how to make (through practices) the employees of an organization feel like human beings with full lives. Most of the answers focused on activities predisposed by the human resources department (or as they are commonly called, "human talent"): "*Within HR there are collaborator experiences and it is about involving families more, dealing with health issues. Everything is about well-being, from the path from the beginning, the culture, we want to integrate not only you, your family, we want you to take care of yourself, the values, all this is carried out by collaborator experiences.*"

On the other hand, one of the organizations supported certain actions with theoretical needs. "*Two aspects, this is the compensatory part where according to the Maslow pyramid you have needs that you have to satisfy and on the other hand we have the emotional salary part, it has a lot to do with that human aspect, issues that you cannot monetize but that the collaborator will always thank you.*" Another way of thinking about the types of practices that make employees feel like individuals with full lives has to do with simple activities. Some of those responses included: kindergarten (for collaborators, men or women, who can always leave their children), having educational support, scholarships, growth opportunities within master's degrees, and doctorates, as well as benefit issues, such as days off, insurance for major medical expenses, institutional events, and even a dining room. The ideas of Bolton (2010) and Lukas, Manikas, Mattingly, and

Crider (2016) regarding the dignity of the workplace were reflected in certain responses. "*I think it is all that ecosystem that the institution every year is working to give that is not money, which is not something material but that the collaborator is infinitely grateful,*" where we have to think that it is not only the physical part of the space, but also involves what employees perceive emotionally.

Hodson (2011) speaks of dignity as that ability that establishes a sense of appreciation and respect toward oneself and others. In this sense, the next question in the interview referred to the ways that respect is fostered within the organization. Respect within the organizations interviewed is considered a value which, before expecting to receive it, must be practiced: "*I think respect is undoubtedly an ethical and valuable behavior that you have to put into practice first.*" This question automatically directed the interviewee to a talk about diversity, discrimination, opinions, and beliefs. "*In everything that is part of the work culture, always taking care of the details and respecting the diversity that you can have within a workplace, I think it pays for that respect ... and it has a lot to do with being open (it comes within our values that we put into practice) to different opinions, ways of thinking and above all beliefs.*" These answers are relevant to Pirson's (2014) declaration that people gain dignity through their actions. If we give respect to others, therefore we will receive respect in return.

The seventh question already falls under the category of managerial dignity, that is, all those activities or practices from a leader perceived by his employees and related to the issue of human dignity, where he specifically asks about the type of relationship that exists between supervisors and employees. The kind of response that stood out most referred to the sort of training and education leaders had, depending on the position they held. "*We just got the results of Great Place To Work and leadership was one of the things that came out*

as among the highest, honesty of leaders, training of leaders Accompanying the leaders, all that part was one of the highest marks." "It has a lot to do with the type of training that is given to the leader and how they have to learn to manage human capital." "A lot has to do with the role that the leader plays within this hierarchy scheme."

The important thing to report here is the organization's role when scheduling training sessions. Brown (1964) noted that employees identify their leaders as having "poor boss characteristics." This explains the importance of an organization's human talent department. *"We as talent have to equip leaders with the tools, training, and above all, those leadership courses necessary for them to carry out their work of capital management day by day."*

From the interviewees' answers, I could see the type of leadership that a leader shows in some organizations (as I mentioned in the previous question) depends on the kind of training the leader had. When asked supervisors were prepared to relate to their employees, various answers emerged. The need for training or developing competencies was expressed mostly in terms of communication skills. *"With personal skills that goes for assistant principals and directors, that focuses on developing their leadership profile and issues of assertive communication, there are a lot of issues of competencies"*. Certain organizations were more proficient in developing competence. *"It has to do with the management of competences, we in a training scheme have 4 pillars or 4 growth scales that according to a set of competences you are climbing, it depends on whether you are an individual contributor, if you are a team leader, if you are an operational leader or if you are a strategist and each one of those training steps has a set of assigned competencies."* I also think that it is more than just preparing the leader of an organization. There must be a motivator that allows employees not only to obey orders but also feel inspired to develop

different skills, competencies, and aspirations. *"You have to encourage the taking of training courses so that you can begin to develop those skills and you can climb on that ladder of skills in order to reach a leadership position."*

Nord, Diddams, and Whittington (2003) see work as a vehicle to discover the personal meaning of life and as a way to express personal life purpose. Taking this into account, I asked interviewees about the different forms of validation within their organizations. *"Each year is defined by a process called 'my commitments,' in any company you will know it as performance evaluation or performance objectives."* Defining objectives sets a precedent regarding what the employee wants to achieve and how. This idea left me thinking about the way that individuals often try to achieve their goals. Organizations must be very careful about how they motivate their employees to achieve something. A very clear example of how to have a margin of control in this situation can be found in the way in which these objectives are evaluated; I could see it in the following response. *"Commitments will evaluate all your performance during a year, these objectives are "performance commitments", "transformation and change commitments" which are those that have to do with innovation or with projects that are moving the whole world institution and that have an impressive scope or footprint, the "development commitments" that training I am taking and how I am investing in myself, how I am doing to grow in that set of skills and how I will grow as a person both in the professional aspect as well as the personal aspect, from there comes the section on 'team development commitments;' this is only enabled for people who are in charge of a work group and p or last are the 'value commitments' are associated with a value of the 5 we have and that is that you want to mature or put in to practice, you yourself put a project that will allow you to associate the behaviors associated with this value."* Bae and Ok (2012) discuss how staff and their

actions have an effect on the result of an organization. From this idea, consequences are developed in the role of employees and the importance of orientation toward human dignity.

Davis (1964) concluded in his studies that the organization has an important social role since it establishes certain social responsibilities to facilitate human progress (organizational and personal). This study is important for analyzing the following question asked of the interviewees: programs that promote a good relationship between the employees of an organization. Taking into account the studies by Davis (1964) or Scoot (1961), which established that organizations are a great influence on human activities, I analyzed this question, noting that organizations conduct employee activities based on institutional values or the organization's code of ethics. *"Within the code of ethics comes something to behave well, be respectful and that code of ethics all we have to sign and we all have to read it, apart there is a course"*, *"it has a lot to do with the issue of institutional values, we have had programs for the development of culture, which begins when you start to measure it."* The important thing about having a code of ethics or institutional values is to make the employees of the organization live and feel these values. One of the responses I received on this topic was that *"people enjoy it and share a lot of things that 'hey I found this and the code' I mean this deeply rooted not so much as the rules of the game and do not get out of my box, but as it is a way in which we can all have well-being and that we all get along"* where more than being a regulation for the organization and employees it becomes a way of life." McNulty (1975) mentions that implementing organizational goals and strategies also rests with employees, and not only in the administration of the organization. This point can be seen very clearly in activities such as allowing employees to decide how they could solve internal problems: *"empowering collaborators to stipulate*

their ECO actions (development actions from the measurement of the organizational climate), will promote better organizational, climate that culture is generating."

Forst (2013) describes in his research the meaning of having human dignity, what it means to act with dignity, and what it means to be treated with dignity. Mostly he discusses what it means to treat others in ways that break their dignity, which mainly focuses on a lack of authority before others. This can be very important when asking interviewees about the complaint process with the organization. Having a process of trust and anonymity allows employees of an organization to be assured that their organization supports them and looks after their safety. Kipper (2015) thinks that human dignity is respected when current participants in a problematic situation have the opportunity to be represented fairly when affected. The important thing is to be able to give them a voice without their feeling threatened by using it. *"There is a transparency mailbox, it is completely anonymous, complaints can be made from different interest groups ... it is on our website, this process is carried out by ethics and transparency together with internal audit so they have the map of when a complaint is registered Depending on the degree and type."* Another way to apply an anonymity system is the following. *"Depending on the type of collaborator, if he is an operative, he can go with his union leader, if it has to do with the union's own issues (overtime, assignment of crews, on call), any collaborator can come to talent and experience and externalize with his generalist his/her complaint and depending on the collaborator, we tell you that if he/she want it to take more seriousness or have a very institutional process we invite him/her to use the ethos system or we can mediate the conflict .. but when we detect that it can lead to something more serious such as the lack to dignity or human sentiment, we ask that he/she to put the complaint to the ETHOS system so that it goes up to the dignity recognition center, if the collaborator decides to put the*

ETHOS directly, they can put it electronically or through a line. This complaint does not directly reach talent so that it can be anonymous. It is a line or on the page from the intranet portal for collaborators".

The next question is linked closely to the ideas of Sison et al. (2016), where dignity is developed fully when human beings exercise their reason and free decision through effective actions. The employee feels empowered when s/he can make decisions.

Interviewees were asked about the actions they took as an organization to empower employees. Empowerment in an organization concerns the power that employees have to make their own decisions regarding their daily activity. According to the responses received, it also has a lot to do with the type of training available to the employees to develop a feeling of empowerment. Something important to note is that each functional area is different within an organization. *"Continuing education development, is divided between professional development, personal/professional development with leadership skills, communication, complete skills for the professional. Then come technical skills that are more focused on the business, products, bank certifications and there is another part that is more focused on tools: programs, softwares. Each area is different, each area brings training in the tools you will use".* Through an empowerment program, the employee is given strength to be able to raise complaints and take corrective action. *"We have evolved in that employees are not afraid of report something and empower in the sense that they can feel with the ability to make decisions depending on what the position allows you to develop through freedom of action through performance commitments."*

Feeling important for any situation highlights the way an individual could behave in the context in which it occurs. Nussbaum (2006) mentions that people cooperate with each other not only for the common interests or a potential advantage, but also because it is the

only way to lead a fully human life of dignity. In this context, interviewees were asked about how actions made the organization's employees feel important. It is in this question where I observed the importance of rituals so that employees can feel valued/loved by the organization. *"With the rituals: the loyalty event or when we launch campaigns that have to do with the change in financial compensation, if it is derived only to a group or subgroup, we seek to make them personalized envelopes/letters, detonate personalized emails to celebrate their work anniversary, their birthday, issues such as making them participate in the part of initiatives that we are looking for, we have just launched the part of savings initiatives where employees propose different ideas that we had not thought of, by making employees part of the organization's daily life and listening to them increases the likelihood of better organizational results".*

The International Labor Organization (1974) declares that dignity is a fundamental human right that every human being (regardless of race, creed, or gender) has to achieve well-being and development in conditions of freedom, economic security, and equal opportunities. Taking into account the ILO's definition, I considered it essential to ask the interviewees how they could be sure that their employees were satisfied with what they earn or not. There are several ways to assess this satisfaction. Still, the most common is through an organizational climate survey. One of the interviewees told me, *"through the organizational climate survey we measured 72 variables, from leadership, compensation, values. Multiple questions that allow us to detect things that deviate from what we as an institution are looking for. We measured 3 basic pillars, like counseling, climate and belonging ... starting from there we put more variables, issues such as diversity, disability, and issues such as aspects that see us as diverse aspects in issues of religion, disability, sexuality"*.

Lucas, Kang, and Li (2013) stated that work can consume significant amounts of time in people's lives. Therefore, being able to offer dignity at work becomes essential; not being able to dedicate time at home because of long hours spent at work can be perceived as a decrease in the personal sense of dignity. Because of this, it is important to know what measures organizations take to involve employees' families. Several important examples are rituals, such as family day, summer courses, inns, and children's day gifts, among others. *"Our main event, is family day, it is a day off so to speak, where families come to know where their mothers, their fathers work, every year people expect this event because it always changes .. families are given food, games, shows, they learn from schools through workshops, activities, lottery"*. A recommendation from Nord, Diddams, and Whittington (2003) is "Fit work into life, rather than fit life around work."

Laswell and McDougal (1992) mentioned that the common richness of human dignity is achieved when the majority of people are involved in deciding what the community should produce in terms of well-being and values and that the same people in that community share these benefits. The creation of communities then becomes a factor that affects the perception of dignity within organizations. *"We see ourselves as a great family that we take care of ourselves, we protect ourselves, we always send ourselves a message and we look for how to support us ... feel, live, is part of this culture"* was the response of one of the interviewees. This shows that creating a "working family" is important for well-being and daily survival. The creation of physical spaces that facilitate coexistence, trust, and comfort among employees is an important factor for developing human dignity in the organization. Dignity will be demonstrated in a workplace when individuals are treated with courage in their own space, with individual rights, and not as a means to an end (Lukas, Manikas, Mattingly and Crider, 2016).

Hollensbe, Wookey, Hickey, George, and Nichols (2014) talk about purpose and how a purpose will reflect the best of what an organization can be. Specifically, they talk about how the values of dignity, reciprocity, solidarity, and sustainability are mechanisms to help organizations achieve that purpose. The organizations interviewed have their purposes, and as Hollensbe et al. (2014) said, the purposes are linked to certain values, so it is important to know what types of values or feelings the organizations seek to transmit to their employees. Outside of the institutional values and code of ethics that most already have, one thing that stood out regarding the sentiment they seek to convey is the speaking of pride. *"I feel 100% proud of working in this company. I have worked in other transnational companies and I have not seen it in other companies .. the pride of being part is very strong "*.

Mattson and Clark (2011) consider human dignity in terms of values, such as power, wealth, well-being, respect, rectitude, and abilities, among others. Values tend to be sought and shared by people through cultural and institutional arrangements. Therefore, it is important to know why employees believe in working for the organization. Knowing this detail would help me understand employees' motivations to belong to an organization. It would indicate to me whether it is for reasons of protection and/or promotion of human dignity. The answers were varied where they talked about the pleasant organizational climate, about human value, or about the type of organization where they work. The main thing to report is that all the answers have one thing in common: that, within their actions, the human being is in the center of the operation. *"The truth is that here people are very clear that they are dealing with people, you are not a payroll number, you are the person and I listen to you ... and we are thinking all the time about the situations that most arise, and how to know that employee's families are well "It is a very paternalistic, very kind*

company, which will always put the person at the center, and the fact that you have that support from the institution, you cannot find it anywhere. We know that the organization will always see for us ... that is what makes a worker say I don't want to leave here, every year we work to improve, we always look for ways to give more to be sustainable, I think that is the hallmark."

Many jobs are currently dangerous or harmful (Agassi, 1986); normally, most employees worry about the poor characteristics of their jobs (if they have them) and may want to get a better job (Agassi, 1986). Knowing the organizations' characteristics and security policies will help me identify more reasons why employees decide to keep working in an organization. It may be that they feel safe, know they are not having problems, and can avoid feeling resigned about employment within the organization. Currently, organizations are more clear about this item due to the high rates of workplace violence in recent years. "*We are concerned that there are adequate conditions for people with disabilities, the issue of security we are always looking for how to improve, how to try to be one step ahead.*"

Finally, speaking of security issues, we have to keep in mind that, apart from external insecurity details, we must also evaluate personal insecurities or circumstances of concern or stress: job abuse, excessive work, and contradictions, among others (Hodson, 2011). The last interview question was whether the organization has a way of knowing if any employee has extra worries about his job or feelings of insecurity when carrying out his objectives. The answer was positive, but the important thing to denote in this question is how the organization (internally) is trusted and does not have details due to new opinions. Several interviewees answered, "*there is a lot of openness so that we can always see how to*

improve" and "everything is open, listening and early attention to any complaint or concern."

3.1.1.2 Instrument Application

The survey was given to 200 individuals (employees) from different companies based in northern Mexico (Nuevo León). Only 141 individuals completed the survey; 57% of confirmed that they had been working in the company for at least three years. Since the instrument was designed to capture employees' perceptions about the degree of decent work at their jobs, the participants had to have at least six months of professional experience, be professionally active, that is, not unemployed or retired, and be paid for their work.

Among the participants who responded, 50% were women, 56.67% had worked for their company for at least three years when they answered the survey (meaning that over half of the responses will denote long-lasting behaviors), 47.78% of the respondents were single, and 44.44% had completed a graduate program (Master's, PhD, MBA). Appendix 4 presents additional demographic data.

Table 4 outlines the descriptive statistics from the personal sense of dignity scale of the instrument and the codification for each variable (item) from the questionnaire. This codification will be used in the rest of this thesis.

Table 4: Descriptive statistics, Personal sense of dignity

Personal Sense of Dignity variables	Mean	Std Deviation	Variance	ID
In my work, I feel like a human being.	1.67	1.05	1.10	Human Being
In my work, I often feel like I am fully alive.	2.10	1.11	1.24	Alive
In my work, I am treated as a person, not a human resource.	2.21	1.50	2.24	TreatsPerson

I feel respected at work.	1.96	1.32	1.74	Respected
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Source: Prepared by the author (2020)

Table 5 outlines the descriptive statistics of the managerial dignity scale from the instrument and the codification for each variable (item) from the questionnaire. This codification will be used in the rest of this thesis.

Table 5: Descriptive statistics, Managerial Dignity

Managerial Dignity variables	Mean	Std Deviation	Variance	ID
My manager approaches others as neither inferior nor superior.	2.13	1.54	2.37	Acceptance of Identity
My manager validates others for their talents, hard work, thoughtfulness, and help.	2.20	1.53	2.33	Recognition
My manager acknowledges others as people.	1.97	1.37	1.89	Acknowledgment
My manager includes others in the relevant decisions.	2.41	1.57	2.48	Inclusion
My manager prevents others from feeling humiliated.	2.24	1.64	2.70	Safety
My manager treats others fairly.	2.23	1.57	2.46	Fairness
My manager respects the autonomy of others.	2.20	1.45	2.09	Independence
My manager believes that what others think matters.	2.30	1.49	2.22	Understanding
My manager treats others as trustworthy.	2.38	1.38	1.91	Benefit of the Doubt
My manager apologizes when they have violated the dignity of others.	2.64	1.74	3.01	Accountability

Source: Prepared by the author (2020)

Table 6 outlines the descriptive statistics of the organizational dignity scale from the instrument and the codification for each variable (item) from the questionnaire. This codification will be used in the rest of this thesis.

Table 6:Descriptive statistics, Organizational Dignity

Organizational Dignity variables	Mean	Std Deviation	Variance	ID
In this organization people assume others have integrity.	2.19	1.13	1.28	Acceptance of Identity

In this organization people validate others for their talents, hard work, thoughtfulness, and help.	2.46	1.24	1.53	Recognition
In this organization people acknowledges others as people.	2.20	1.16	1.35	Acknowledgment
In this organization people include others in the relevant decisions.	2.61	1.26	1.59	Inclusion
In this organization people prevent others from feeling humiliated.	2.41	1.26	1.59	Safety
In this organization people treats others fairly.	2.46	1.26	1.58	Fairness
In this organization people respect the autonomy of others.	2.43	1.20	1.44	Independence
In this organization people believe that what others think matters.	2.61	1.30	1.68	Understanding
In this organization people treats others as trustworthy.	2.65	1.26	1.58	Benefit of the Doubt
In this organization people apologize when they have violated the dignity of others.	2.82	1.53	2.36	Accountability

Source: Prepared by the author (2020)

Table 7 outline the descriptive statistics of the four drives to fulfill dignity threshold from the instrument and the codification for each variable (item) from the questionnaire, this codification will function for the rest of this thesis.

Table 7: Descriptive statistics, Four Drives to Fulfill Dignity Threshold

Four Drives variables	Mean	Std Deviation	Variance	ID
Drive to Acquire				
In my job I earn the money I need for a decent life.	2.58	1.54	2.36	Money
I have achieved a high level of status.	2.83	1.44	2.09	Status
I am recognized as important in my company.	2.50	1.45	2.09	Recognition
I have power to make important decisions.	2.70	1.61	2.60	Decision
Drive to Bond				
I feel like I am part of a great community.	2.47	1.49	2.21	PartOf
My family is very supportive.	1.60	1.01	1.02	FamSupportive
I have people around me that support me.	1.69	1.08	1.17	PeopleSupportive
I enjoy hanging out with people at my work.	2.03	1.23	1.50	HangOut
Drive to Comprehend				
My job is important in this organization.	1.76	1.09	1.19	JobImportant
My job makes me feel that I am doing something meaningful.	1.90	1.13	1.27	JobMeaningful
My job makes me feel that I am contributing to my organization.	1.93	1.22	1.48	JobContribution
I have a purpose in my life.	1.65	1.12	1.26	Purpose
I derive joy from my job.	2.25	1.43	2.05	JoyFromJob
My work provides meaning.	2.15	1.32	1.76	WorkMeaning
Drive to Defend				
I feel safe.	2.12	1.26	1.60	SafeFeeling

My job is secure.	2.18	1.29	1.67	JobSecure
I am afraid of losing my job (reverse coded).	4.49	2.01	4.04	LosingJobFear
I am frequently worried (reverse coded).	3.56	1.85	3.41	WorryFrequent
I feel insecure (reverse coded).	4.69	1.84	3.40	FeelInsecure

Source: Prepared by the author (2020)

Criterios de cohen para una fuerza de correlación	
r=1	perfect correlation
.8 < r < 1	very high correlation
.6 < r < .8	high correlation
.4 < r < .6	moderate correlation
.2 < r < .4	low correlation
0 < r < .2	very low correlation
r=0	null correlation

The Pearson correlation is the number between -1 and 1 that will indicate the extent to which two variables are linearly related (SPSS); in this case, the Cohen criteria were used to measure the strength of the relationship ($r = 1$ perfect correlation, $.8 < r < 1$ very high correlation, $.6 < r < .8$ high correlation, $.4 < r < .6$ moderate correlation, $.2 < r < .4$

low correlation, $0 < r < .2$ very low correlation, and $r = 0$ null correlation), delimited by the range of colors. Table 8 shows that all variables from the personal sense of dignity scale and the managerial and organizational dignity scale are related. Specifically, the variable “Respected” seems to have a stronger relationship with all variables coming from the managerial dignity scale over the variables from the organizational dignity scale.

Table 8: Pearson Correlation: personal sense of dignity vs managerial and organizational dignity

MANAGERIAL DIGNITY	HumanBeing	Alive	TreatsPerson	Respected
AcceptanceOfIdentity	0.493	0.589	0.646	0.679
Recognition	0.524	0.571	0.675	0.7
Acknowledgment	0.499	0.498	0.594	0.685
Inclusion	0.439	0.476	0.583	0.662
Safety	0.486	0.516	0.537	0.661
Fairness	0.431	0.527	0.623	0.692
Independence	0.371	0.569	0.562	0.6
Understanding	0.416	0.471	0.507	0.611
BenefitOfTheDoubt	0.386	0.433	0.477	0.609
Accountability	0.348	0.487	0.597	0.632
ORGANIZATIONAL DIGNITY	HumanBeing	Alive	TreatsPerson	Respected
AcceptanceOfIdentity	0.576	0.427	0.513	0.56
Recognition	0.468	0.459	0.627	0.599

Acknowledgment	0.576	0.461	0.64	0.604
Inclusion	0.484	0.486	0.583	0.551
Safety	0.466	0.498	0.593	0.523
Fairness	0.523	0.533	0.604	0.566
Independence	0.461	0.522	0.607	0.552
Understanding	0.332	0.402	0.495	0.482
BenefitOfTheDoubt	0.403	0.46	0.543	0.588
Accountability	0.381	0.459	0.577	0.575

Source: Prepared by the author (2020)

On the other side, Table 9 shows that most variables from the personal sense of dignity scale, and the four drives scale, also are relatable between them. One data that might be important to notice is the extremely very low relation between some variables from the drive to defend and the personal sense of dignity scale. The main reason is that the significance results are higher than .05. Variables from the drive to acquire with the personal sense of dignity scale detail the strongest relations of the four drives, specifically with the “TreatsPerson” and “Respected” variables from the personal sense of dignity scale.

Table 9: Pearson Correlation: personal sense of dignity vs four drives

ACQUIRE	HumanBeing	Alive	TreatsPerson	Respected
Money	0.427	0.232	0.317	0.444
Status	0.388	0.435	0.6	0.672
Recognition	0.513	0.558	0.666	0.772
Decision	0.32	0.533	0.623	0.632
BOND	HumanBeing	Alive	TreatsPerson	Respected
PartOf	0.523	0.585	0.7	0.75
FamSupportive	0.319	0.352	0.229	0.272
PeopleSupportive	0.484	0.357	0.387	0.429
HangOut	0.543	0.5	0.64	0.591
COMPREHEND	HumanBeing	Alive	TreatsPerson	Respected
JobImportant	0.452	0.475	0.44	0.504
JobMeaningful	0.435	0.637	0.582	0.536
JobContribution	0.43	0.622	0.597	0.586
Purpose	0.281	0.415	0.255	0.295
JoyFromJob	0.444	0.694	0.586	0.61

WorkMeaning	0.404	0.628	0.629	0.598
DEFEND	HumanBeing	Alive	TreatsPerson	Respected
SafeFeeling	0.514	0.621	0.563	0.62
JobSecure	0.448	0.564	0.528	0.514
LosingJobFear	-0.224	-0.119	-0.104	-0.135
WorryFrequent	-0.117	-0.067	-0.056	-0.065
FeelInsecure	-0.277	-0.179	-0.158	-0.171

Source: Prepared by the author (2020)

Table 10 outlined the non-standardized coefficients, which are basically how much growth do the variables (items) have from the personal dignity scale, every time the variables of managerial and organizational dignity scale growth 1 point. Table 12 shows how the variable “TreatsPerson” has the advantage in comparison with the other variables of the personal sense of dignity scale.

Table 10: Non-Standardized Coefficients: personal sense of dignity vs managerial and organizational dignity

MANAGERIAL DIGNITY	HumanBeing	Alive	TreatsPerson	Respected
AcceptanceOfIdentity	0.335	0.43	0.64	0.589
Recognition	0.358	0.421	0.673	0.612
Acknowledgment	0.379	0.407	0.657	0.665
Inclusion	0.291	0.34	0.564	0.561
Safety	0.309	0.353	0.498	0.537
Fairness	0.287	0.378	0.604	0.589
Independence	0.268	0.442	0.591	0.553
Understanding	0.291	0.355	0.517	0.546
BenefitOfTheDoubt	0.292	0.352	0.526	0.589
Accountability	0.209	0.316	0.524	0.486
ORGANIZATIONAL DIGNITY	HumanBeing	Alive	TreatsPerson	Respected
AcceptanceOfIdentity	0.551	0.426	0.672	0.623
Recognition	0.409	0.419	0.751	0.609
Acknowledgment	0.535	0.447	0.815	0.653
Inclusion	0.416	0.435	0.685	0.55
Safety	0.4	0.445	0.695	0.521
Fairness	0.45	0.478	0.711	0.566
Independence	0.416	0.491	0.749	0.579

Understanding	0.227	0.35	0.566	0.486
BenefitOfTheDoubt	0.347	0.413	0.64	0.588
Accountability	0.269	0.338	0.557	0.471

Source: Prepared by the author (2020)

Table 11 outlined the non-standardized coefficients, which are basically how much growth do the variables (items) have from the personal dignity scale, every time the variables of four drives scale growth 1 point. Table 13 outlined some curious behavior of data from the drive to defend variable; those variables are not making a big difference. Specifically, the reverse coded variables tend to diminish, in contrast with the other variables.

Table 11: Non-Standardized Coefficients: personal sense of dignity vs four drives

ACQUIRE	HumanBeing	Alive	TreatsPerson	Respected
Money	0.311	0.176	0.317	0.364
Status	0.301	0.351	0.638	0.596
Recognition	0.397	0.449	0.706	0.672
Decision	0.222	0.386	0.593	0.494
BOND	HumanBeing	Alive	TreatsPerson	Respected
PartOf	0.394	0.459	0.723	0.636
FamSupportive	0.354	0.407	0.349	0.34
PeopleSupportive	0.502	0.386	0.55	0.501
HangOut	0.495	0.475	0.801	0.608
COMPREHEND	HumanBeing	Alive	TreatsPerson	Respected
JobImportant	0.463	0.508	0.619	0.582
JobMeaningful	0.432	0.659	0.792	0.598
JobContribution	0.395	0.596	0.754	0.607
Purpose	0.28	0.432	0.349	0.332
JoyFromJob	0.347	0.565	0.628	0.537
WorkMeaning	0.341	0.553	0.729	0.569
DEFEND	HumanBeing	Alive	TreatsPerson	Respected
SafeFeeling	0.455	0.573	0.684	0.618
JobSecure	0.388	0.51	0.628	0.502
LosingJobFear	-0.125	-0.069	-0.08	-0.084
WorryFrequent	-0.071	-0.042	-0.046	-0.044

FeelInsecure	-0.168	-0.113	-0.131	-0.117
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Source: Prepared by the author (2020)

Table 12 described the standardized coefficients; these data demonstrate how much do the variables of the managerial or the organizational dignity scales explain the variables from the personal sense of dignity scale. What the data demonstrate is that variables from managerial and organizational dignity scales have an average behavior for explaining the variables from the personal sense of dignity scale.

Table 12: Standardized Coefficients: personal sense of dignity vs managerial and organizational dignity

MANAGERIAL DIGNITY	HumanBeing	Alive	TreatsPerson	Respected
AcceptanceOfIdentity	0.493	0.589	0.646	0.679
Recognition	0.524	0.571	0.675	0.7
Acknowledgment	0.499	0.498	0.594	0.685
Inclusion	0.439	0.476	0.583	0.662
Safety	0.486	0.516	0.537	0.661
Fairness	0.431	0.527	0.623	0.692
Independence	0.371	0.569	0.562	0.6
Understanding	0.416	0.471	0.507	0.611
BenefitOfTheDoubt	0.386	0.433	0.477	0.609
Accountability	0.348	0.487	0.597	0.632
ORGANIZATIONAL DIGNITY	HumanBeing	Alive	TreatsPerson	Respected
AcceptanceOfIdentity	0.576	0.427	0.513	0.56
Recognition	0.468	0.459	0.627	0.599
Acknowledgment	0.576	0.461	0.64	0.604
Inclusion	0.484	0.486	0.583	0.551
Safety	0.466	0.498	0.593	0.523
Fairness	0.523	0.533	0.604	0.566
Independence	0.461	0.522	0.607	0.552
Understanding	0.332	0.402	0.495	0.482
BenefitOfTheDoubt	0.403	0.46	0.543	0.588
Accountability	0.381	0.459	0.577	0.575

Source: Prepared by the author (2020)

Table 13 described the standardized coefficients; these data demonstrate how much do the variables of the four drives scale explain the variables from the personal sense of

dignity scale. What the data demonstrate is that variables from managerial and organizational dignity scales have an average behavior for explaining the variables from the personal sense of dignity scale.

Table 13: Standardized Coefficients: personal sense of dignity vs four drives

ACQUIRE	HumanBeing	Alive	TreatsPerson	Respected
Money	0.427	0.232	0.317	0.444
Status	0.388	0.435	0.6	0.672
Recognition	0.513	0.558	0.666	0.772
Decision	0.32	0.533	0.623	0.632
BOND	HumanBeing	Alive	TreatsPerson	Respected
PartOf	0.523	0.585	0.7	0.75
FamSupportive	0.319	0.352	0.229	0.272
PeopleSupportive	0.484	0.357	0.387	0.429
HangOut	0.543	0.5	0.64	0.591
COMPREHEND	HumanBeing	Alive	TreatsPerson	Respected
JobImportant	0.452	0.475	0.44	0.504
JobMeaningful	0.435	0.637	0.582	0.536
JobContribution	0.43	0.622	0.597	0.586
Purpose	0.281	0.415	0.255	0.295
JoyFromJob	0.444	0.694	0.586	0.61
WorkMeaning	0.404	0.628	0.629	0.598
DEFEND	HumanBeing	Alive	TreatsPerson	Respected
SafeFeeling	0.514	0.621	0.563	0.62
JobSecure	0.448	0.564	0.528	0.514
LosingJobFear	-0.224	-0.119	-0.104	-0.135
WorryFrequent	-0.117	-0.067	-0.056	-0.065
FeelInsecure	-0.277	-0.179	-0.158	-0.171

Source: Prepared by the author (2020)

Finally, Table 14 denoted the percentage of explained variance of the variables of the personal sense of dignity scale by the managerial and organizational dignity scales. What I noticed in this table are some (most) of the variables (items) between the managerial dignity and the organizational dignity scales explain the most about each variable of the personal sense of dignity scale.

Table 14: Summary of the model, percentage of explained variance: personal sense of dignity vs managerial and organizational dignity (R2)

MANAGERIAL DIGNITY	HumanBeing	Alive	TreatsPerson	Respected
AcceptanceOfIdentity	0.243	0.347	0.418	0.46
Recognition	0.274	0.327	0.455	0.489
Acknowledgment	0.249	0.248	0.353	0.47
Inclusion	0.193	0.226	0.339	0.438
Safety	0.236	0.266	0.289	0.437
Fairness	0.186	0.278	0.388	0.479
Independence	0.138	0.324	0.316	0.36
Understanding	0.173	0.222	0.257	0.373
BenefitOfTheDoubt	0.149	0.187	0.228	0.371
Accountability	0.121	0.238	0.357	0.399
ORGANIZATIONAL DIGNITY	HumanBeing	Alive	TreatsPerson	Respected
AcceptanceOfIdentity	0.332	0.182	0.263	0.313
Recognition	0.219	0.211	0.393	0.359
Acknowledgment	0.332	0.213	0.41	0.365
Inclusion	0.234	0.236	0.34	0.304
Safety	0.217	0.248	0.351	0.274
Fairness	0.273	0.284	0.364	0.321
Independence	0.213	0.273	0.368	0.305
Understanding	0.11	0.161	0.245	0.232
BenefitOfTheDoubt	0.162	0.211	0.294	0.345
Accountability	0.146	0.211	0.333	0.33

Source: Prepared by the author (2020)

Table 15 denoted the percentage of explained variance of the variables of the personal sense of dignity scale by the four drives scale. What I noticed from these tables are the variables (items) from among the variables of the four drives of dignity threshold scale explain the most about each variable of the scale or personal sense of dignity.

Table 15: Summary of the model, percentage of explained variance: personal sense of dignity vs four drives (R2)

ACQUIRE	HumanBeing	Alive	TreatsPerson	Respected	Average
Money	0.182	0.054	0.101	0.197	0.134
Status	0.151	0.189	0.36	0.451	0.288
Recognition	0.264	0.311	0.443	0.596	0.404
Decision	0.102	0.284	0.388	0.399	0.293

BOND	HumanBeing	Alive	TreatsPerson	Respected
PartOf	0.274	0.342	0.489	0.563
FamSupportive	0.102	0.124	0.053	0.074
PeopleSupportive	0.234	0.128	0.149	0.184
HangOut	0.295	0.25	0.41	0.35
COMPREHEND	HumanBeing	Alive	TreatsPerson	Respected
JobImportant	0.204	0.226	0.194	0.254
JobMeaningful	0.189	0.406	0.339	0.287
JobContribution	0.185	0.387	0.357	0.343
Purpose	0.079	0.172	0.065	0.087
JoyFromJob	0.197	0.482	0.343	0.372
WorkMeaning	0.163	0.394	0.395	0.358
DEFEND	HumanBeing	Alive	TreatsPerson	Respected
SafeFeeling	0.264	0.386	0.317	0.384
JobSecure	0.201	0.318	0.278	0.264
LosingJobFear	0.05	0.014	0.011	0.018
WorryFrequent	0.014	0.005	0.003	0.004
FeelInsecure	0.077	0.032	0.025	0.029

Source: Prepared by the author (2020)

3.1.2 Secondary Information Analysis

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. Appendix 1 provides an overview of the companies used in this second analysis.

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.

Table 16: Structure of research for the second analysis

Approach to the 2030 agenda	DRIVE TO ACQUIRE		DRIVE TO DEFEND				DRIVE TO BOND		DRIVE TO COMPREHEND								
	PEOPLE		PROSPERITY				PEACE	ALIANCES	PLANET								
	HUMAN RIGHTS		LABOR				ANTI-CORRUPTION		ENVIRONMENT								
	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	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							
Global Compact Principles	1: No Poverty	2: Zero Hunger	3: Good Health and Well-being	4: Quality Education	5: Gender Equality	7: Affordable and Clean Energy	8: Decent Work and Economic Growth	9: Industry, Innovation, and Infrastructure	10: Reduce Inequalities	11: Sustainable Cities and Communities	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
SDGs																	

Source: Prepared by the author (2020)

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

CHAPTER 4: Results from the analysis

4.1 Results

The main objective of this thesis was to test whether the recognition of dignity from an employee's perspective is fulfilled through an organization's actions. Among several definitions of dignity, I chose the one by Hicks (2011): "Dignity is an internal state of peace that comes with the recognition and acceptance of the value and vulnerability of all living things; it is the feeling of inherent value and worth." It is important to divide the practices/actions of an organization into two categories: practices perceived by an employee from his/her boss/es and practices perceived by an employee from his/her colleagues (work team). These practices provide a means of fulfilling the main objective of this thesis. These categories allow me to use Hicks' dignity model and the stage of the four drives from Pirson that reach the dignity threshold to understand how organizations are working to recognize human dignity as an essential factor for their employees. Table 16 outlined the variance of the variables that compound the personal sense of dignity from employees through the actions/practices of their bosses and their work team. This table demonstrates that all the elements from the dignity model explained a percentage of the personal sense of dignity an employee might have. Still, not all the elements explain the same percentage. Some of them have more relevance than others. What I found was that the variables and elements of the dignity model -- acceptance of identity, recognition, understanding, and accountability -- are mainly perceived and sensed by an employee (individual) as a characteristic of his/her bosses (managerial dignity). In northern Mexican organizations, dignity could be recognized through managers' behavior, by approaching everyone as neither inferior nor superior, by giving everyone the freedom to express an

opinion without fear of being judged, by accepting race, religion, gender, and sexual orientation, by assuming the integrity of others, by validating others for their talents, hard work, thoughtfulness, and help, by showing appreciation and gratitude to others, by believing that what others think matters, by giving everyone the chance to express their points of view, and by being responsible for their actions by apologizing for mistakes. The variables inclusion and benefit of the doubt are elements of the dignity model that are first perceived and sensed by an employee as a characteristic of his/her work team (organizational dignity). In Mexican organizations, an employee will sense a recognition of dignity by his/her work team if they make others feel that they belong, and by treating others as trustworthy. The rest of the elements from the dignity model: safety, acknowledgment, fairness, and independence, are sensed by employees in both ways, either from his/her boss or his/her work team. In Mexican organizations, these elements include making people feel safe from bodily harm or from being humiliated, by making people feel free to speak without fear, by giving people full attention by listening, hearing, validating, and responding their concerns, feelings, and experiences, by treating people with justice, with equality, making people free from discrimination, and by encouraging people to act on their behalf so they can feel in control of their lives and experience a sense of hope.

Based on the functionality of the humanistic management model (four drives), there should be a balance between the four drives of the model (acquire, share, understand, and defend) at a minimum level so that the threshold of dignity for people can be reached. According to the statistical test results and the information in Table 17, the drive to defend is lower than the other 3 drives: .135 vs. .280, .251, .270). According to the four drives model, Mexican organizations need to put more emphasis on activities related to the drive to defend to look for a balance and reach the dignity threshold for their employees.

Table 17: Model Summary

	HumanBeing	Alive	TreatPerson	Respected	Average
ACQUIRE	17%	21%	32%	41%	0.280
BOND	23%	21%	28%	29%	0.251
COMPREHEND	17%	34%	28%	28%	0.270
DEFEND	12%	15%	13%	14%	0.135

Source: Prepared by the author (2020)

The analysis based on the linear regressions, which designate all the variables representing a personal sense of dignity as dependent variables, and all the variables belonging to the dignity model (seen from a managerial perspective: the boss toward the employees, and from an organizational perspective: from employees to employees) as independent variables, reveal the following results:

- * The individual considers being respected by his direct boss as more important than his work team's behavior toward him.
- * The main formula for a Mexican individual to obtain a personal feeling of dignity, regarding feeling like a human being within any organization, is that the organization's head/leader must be able to validate the employees for their talents, their hard work, their consideration, and the help employees provide. The manager/leader be able to prevent his/her employees from feeling humiliated and believe that what others say it is important. There must be a culture in which everyone assumes that, as long as the others have integrity, employees must be able to recognize themselves as individuals. There must be a culture of inclusion, where others are involved in different decisions and justice within the organization, there must be respect and trust among all employees. Finally, employees must have complete freedom and confidence to apologize when they have made a mistake.

* A Mexican employee will feel most respected in his/her work if all the actions within the dignity model come from his/her boss, rather than from his coworkers in the organization (the respect variable is best explained by the elements of managerial dignity).

* A Mexican employee will have a better outlook on life (feeling alive, with energy) if his/her boss recognizes each employee for who s/he is. In other words, the boss approaches others as neither inferior nor superior. The boss validates employees' talents (hard work, help, thoughtfulness), recognizes everyone as people, respects their employees' autonomy (gives them the freedom to make their own decisions regarding their work), believes that what their employees think it is important for the daily operations of the organization, and recognizes if they have made a mistake that affects someone's dignity and immediately apologizes. The Mexican individual's satisfaction with work will be higher if coworkers know how to include everyone in decisions relevant to the job they perform, if they prevent humiliating behaviors among themselves, if there is fair treatment among all employees, and if trust among means giving themselves the benefit of the doubt by acting.

* A Mexican employee will feel respected as a person, rather than as a resource for the organization, if his/her direct boss approaches all his/her employees as neither inferior nor superior (individuals must see this interaction), if he/she validates employees' talents (hard work, helping others, thoughtfulness), include employees in relevant decisions, treat all employees fairly, believe what their employees think is important, and immediately apologize for any mistake, especially if an employee feels humiliated. The feeling of treatment as a person, and not as a resource, will also be possible for a Mexican employee if his/her coworkers recognize others as individuals (there is no ill-treatment or dislike of working with others), they are included among all in the important decisions for their work, there is a culture of prevention of humiliation, the autonomy of everyone in their workplace

and their way of working is respected, and there is trust between them by giving themselves the benefit of the doubt by acting.

* Most of the variables have moderate correlation strength; only the correlations of the feeling respected variable and those variables belonging to the dignity model (managerial view) have a high correlation. All correlations are positive; that is, the higher the score of the dignity model variables (managerial or organizational), the higher the variables that represent the personal (individual) sense of dignity.

* It is more feasible for a Mexican employee to feel a greater degree of dignity from the actions that his direct boss performs (managerial dignity) than from the actions of his colleagues at work (organizational dignity).

According to the linear regressions, which designated all the variables that represent the personal (individual) feeling of dignity as dependent variables, and all the variables belonging to the humanistic management (four drives) model as independent variables, as well as the data in Table 17, the following results were obtained.

* According to the humanistic management model (four drives) and the regression results, the best and largest variable described within the drive to acquire is the "recognition" variable, which means that a Mexican employee feels more important within the company where he/she works by feeling like a human being, by feeling that he/she is full of life, by feeling treated like a person rather than a human resource and by feeling respected within his/her workplace.

* According to the understanding of the humanistic management model (four drives) and the regression results, the best and strongest variable described within the drive to bond is the variable "PartOf", which means that a Mexican employee feels part of a large community in his/her workplace, mainly due to the perception of feeling that he/she is full

of life, is treated as a person rather than a human resource and feeling respected within his/her workplace.

* According to the humanistic management model (four drives) and the regression results, the best and strongest variable described within the drive to comprehend is the "JoyFromJob" variable, which means that a Mexican employee derives joy from his/her work.

* According to the humanistic management model (four drives) and the regression results, the best and strongest variable described within the drive to defend is the variable of "SafeFeeling," which means that a Mexican employee feels safe within the company.

* Most variables have moderate correlation strength; most of the correlations are positive. In other words, the higher the score of the variables of the humanistic management model (drive to acquire, bond, comprehend and defend), the higher the variables that represent the personal sense of dignity.

* To reach the threshold of dignity and thus establish a perception of well-being within an organization, an administrator should place greater emphasis on activities related to the drive to defend, specifically those that make people feel more secure when doing their jobs.

* Considering each of the personal sense of dignity variables (feeling like a human being, feeling alive, being treated as a person and not as a resource and feeling respected) and comparing it with each of the four drives from the humanistic management model, indicates an administrator should try to carry out activities that promote and encourage feeling like a human being in the organization. When observing the average of the different variables of each drive, this feeling is what minor is explained by the four drives of the humanistic management model. Although other personal sense of dignity variables (feeling

alive, being treated as a person and not as a resource and feeling respected within the organization) are primarily explained by the four drives of the humanistic management model (acquiring, bond, comprehend and defend), it is important to emphasize that none of them exceeds 50% of explanation through the drives of the humanistic management model: this shows us that, although Mexico has been progressing in individual development activities within organizations, it has not been enough.

The research question of this thesis is based on knowing Mexican employees' perceptions of the recognition of their dignity through the organization's actions, but also to focus on how these organizations manage to recognize dignity among their employees. The analysis indicated favorable results. The concept of dignity can be based on the fulfillment of certain SDG goals and the global Compact Principles based on the interaction of four drives for individuals (acquire, bond, comprehend, and defend).

The dignity model (Hicks, 2011) and Pirson's four drives to fulfill the dignity threshold model (2014) were tested by asking the interviewed leaders about the forms of managerial dignity behaviors, the organizational dignity actions, the four drives, and their development at the organization. The answers would lead me to a better understanding of dignity, its recognition, and the actions to promote it within Mexican organizations. The main results for this stage are: Employees are fulfilling the drive to acquire by being given many of the characteristics found at the greatest places to work (comparative measurement and analysis of workplace competitiveness, intellectual capital to develop leadership, best practices of human capital and knowledge sharing). *"We have good working conditions, because I think they would be like the basic ones of having the equipment, it is related to being happy with topics such as having a work team, a safe space, a team where you feel that you can unwind, a good leadership, fair conditions, capacity for growth. That you can*

make a career plan within the company.” The drive to bond is specifically fulfilled when the interviewed talked explicitly of the projects made by a human resource department, “*Within human resources is the collaborator's experience area. Everything about well-being, since the employee enters, the culture that manages the company, they want to integrate not only the employee but his family, we want our employees to take care of themselves, follow-up on the values of the company, all this is carried by the collaborator's experience area.*” When asking the interview leaders, the opinion about the drive to comprehend many of them defend the place where they work with a proper answer. “*The truth is that here people are obvious that they are dealing with people, both with the client and with the collaborators. You can easily see the difference between being a simple payroll number and a person who feels and listens to. One of the main thoughts is how we are going to do with the collaborators, what are the situations that are presented to have a quick solution, how we do it so that their families are well.*” Mexican companies see a value in fulfilling this drive. In a certain manner, having values creates an understanding of employees’ needs in an organization. And finally, the drive to defend is fulfilled in the companies, when they are openly letting their employees raise their voices, and letting them do it in a safe and proper way, “*There is a transparency mailbox, it is completely anonymous, you can make complaints from different interest groups ... it is on our website, that process takes ethics and transparency together with internal audit so they have the map of when a complaint is registered, depending on the degree and type, if it is something of a collaborator or client, it is sent to different areas and with different people in charge, an investigation is made and then a solution is obtained through the consequences manual at another time.*” The important thing to view is at which drive the development programs could be found, and how the programs create a feeling of dignity.

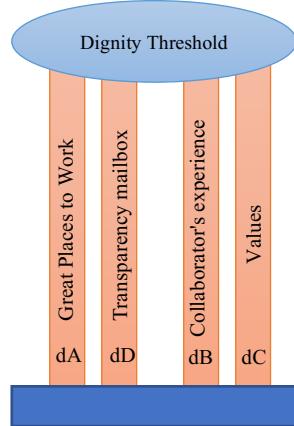


Figure 3: “Applied Four Drives” from the humanistic management model by M.Pirson derived from interviews and research

I interviewed different leaders at organizations in northern México; the four drives were identified with certain practices made at different organizations. The drive to acquire was an example of the results from the “Great Places to Work” index. Mexican companies are eager to be recognized as good places to work, making employees acquire at least their basic needs to fulfill themselves. The drive to defend was found as a mode of protection for employees at Mexican organizations. One way was through applying systems that helped employees proclaim what they owned and processes that allowed employees express their feelings about decisions made by the company. The drive to bond was easier to see at the interviews. Mexican companies do not have a problem with looking for a union of family or to gather their employees into communities that share opinions, preferences, or personalities. Finally, the drive to comprehend was shown mainly at companies that have a clear idea of their values.

After the first stage of analysis, when I applied the survey answers, I found that many companies are doing activities that (in the eyes of the managers and employees) protect and promote human dignity.

The next step was to understand the practicality of the four drives model and see it in contrast with what other institutions have already strength about practicality. That is when Table 4 is useful. The declarations and actions from the SDG's and the Global Compact principles will legitimize several organizational practices and classify them into the four drive (Pirson, 2017) description to offer a guide for practitioners about reaching the dignity threshold. Linking these practices with the goals of the SDG's and the global compact principles validates and gives strength to several organizations' practices. Those practices were gathered from the last questions (dichotomous form) from the survey and the 27 innovations already analyzed. Examples include: the drive to acquire will be activities of recycling and reusing materials, which are empowering employees, creating more job opportunities, giving women the opportunity to grow professionally, giving more flextime to all, and offering mentoring and healthcare programs. The drive to defend will be activities in family-friendly companies that focus on making sure all people matter regardless of disability, doing networking events, giving the opportunity to use digital platforms at the daily work, offering local employment, training programs, sustainable activities, and alternative fuels for production. The drive to bond will be activities that form partnerships with governments, non-profit organizations, universities, and communities. The drive to comprehend will be activities that transform residues into something useful, reduce gas emissions, use of materials that do not damage the environment, and avoid overproduction.

Table 18 demonstrates the alignment of practices that Mexican organizations already follow, 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 drive to acquire.

Table 18: Guide activities to the drive to acquire

		DRIVE TO ACQUIRE					
Approach to the 2030 agenda		PEOPLE					
		SDGs	1: No Poverty	2: Zero Hunger	3: Good Health and Well-being	4: Quality Education	5: Gender Quality
Practices			*Affordable education (primary and financial) *Sustainable homes *Low interest rates to start a business *Empowering community	*Maximize land fields *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 recycle *Teach basic and survival abilities *Teach sustainability *Affordable education *Financial education *Mentoring *Guidance	*More employment opportunities to women *Business projects made only for women *Diverse workplaces *More flextime jobs
Global Compact Principles		HUMAN RIGHTS					
		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				

Source: Prepared by the author (2020)

Table 19 demonstrates the alignment of practices that Mexican organizations already do, with the SDGs goals, the principles from Global Compact, the UN approach following the 2030 agenda, and the way activities are being classified into the drive to defend.

Table 19: Guide activities to the drive to defend

		DRIVE TO DEFEND					
Approach to the 2030 agenda		PROSPERITY					
		SDGs	7: Affordable and Clean Energy	8: Decent Work and Economic Growth	9: Industry, Innovation, and Infrastructure	10: Reduce Inequalities	11: Sustainable Cities and Communities
Practices			*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-life	*Cloud computing tools *Innovative system to reuse and recycle *Adding new technology equipment to a regular activity *Events for networking (propitiating collaboration) *Digital platforms	*Buildings for all type of disabilities *Mixed used buildings (footprint) *Technology for easiest communication with all *Low cost solution to fight diseases *Solidarity	*Cloud computing to measure use of water *Construction of sustainable buildings *Awareness of ecological footprint *Sustainable ways and activities *Sustainable areas *Better infrastructure for pedestrians, cyclists and vehicles *Creation of third parties to create jobs *New

Global Compact Principles	balance *Empowerment to employee activities *Creation of local employment *Technology (apps as problem solving) *Education that work also for activities outside the company	groups *Flexitime as a strategy for giving job to all	technologies training *Alternative fuels for production
	LABOR		
	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)

Table 20 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 drive to bond.

Table 20: Guide activities to the drive to bond

	DRIVE TO BOND	
Approach to the 2030 agenda	PEACE	ALIANCES
SDGs	16: Peace, Justice, and Strong Institutions	17: Partnerships for the goals
Practices		*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
Global Compact Principles	ANTI-CORRUPTION	
	10: Businesses should work against corruption in all its forms, including extortion and bribery	

Source: Prepared by the author (2020)

Table 21 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 drive to comprehend.

Table 21: Guide activities to the drive to comprehend

		DRIVE TO COMPREHEND				
		PLANET				
Approach to the 2030 agenda	SDGs	6: Clean Water and Sanitation	12: Responsible Production and Consumption	13: Climate Action	14: Life below water	15: Life on land
Practices		<ul style="list-style-type: none"> *Production out of residues *Transform residues into something useful *Use of materials that do not damage the environment *Obtaining ingredients or materials in a sustainable way for production *Awareness of responsible processes *Ask themselves if their processes doesn't 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 	<ul style="list-style-type: none"> *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 	<ul style="list-style-type: none"> *Create technology in line with a sustainable mission *Biodegradable product *Minimal environment impact by production *Do not overproduced *Business models that protect the oceans 	<ul style="list-style-type: none"> *Create technology in line with a sustainable mission *Donations to non-governmental organizations *Reforestation *Use of materials that do not damage the environment *Obtaining ingredients or materials in a sustainable way for production *Biodegradable products *Minimal environment impact by production *Encourage planting trees *Research 	
Global Compact Principles		ENVIRONMENT				
		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)

CHAPTER 5: Conclusions, Theoretical Contribution, Practical Contribution and Future Research Lines

5.1 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.

Something important that can be concluded from this study is that administrative leaders in any organization have power and influence over their employees. The curious thing is that, many times, this force can be felt by mere perception. This thesis gives voice to every employee or individual who, at one time, was afraid of speaking up and expressing themselves in the workplace.

In conclusion, the personal sense of dignity can be perceived through an organization's actions. However, to improve, organizations must create programs focused on management leaders so they can develop their abilities to treat employees and make them feel like human beings within the organization. They should focus on creating development campaigns or programs with the entire organization community on issues of respect for others and proper treatment of people.

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. The drive to defend was not in balance with the other variables, and the dignity threshold was not reached by Mexican organizations through their practices (based on the analysis made with Pirson's four drive model).

Working on this thesis left me with an impressive learning experience. Taking this approach with companies, I was able to observe organizations through an employee's eyes and understand their concept of dignity in the workplace. I saw how various activities were carried out at the level of development and support to the community. I developed an understanding of the constructs of managerial dignity and organizational dignity.

5.2 Theoretical Contribution

As a fundamental part of development, and a contribution to the study of human dignity, I can highlight the identification of those elements of the dignity model, or all those practices that positively influence the ideology of both models, explained during the development of this thesis.

One of the theoretical contributions that I was able to make is the link in Table 4, showing the alignment between objectives, principles, and the four drives of the humanistic management model. Being able to link theoretical models with practicality can allow us to develop new avenues and behaviors of research within the model, study new practices, and probably various new proposals for creating models.

The application and transformation of an instrument concerning dignity are of great importance since this allows other researchers to trust a test that demonstrates the

comparison between the personal sense of dignity with managerial or organizational dignity.

Having put an order to thought within the research area, and being able to identify the three main characteristics of the theory and how the authors have developed this area fosters a clearer vision of those who have studied dignity. A great theoretical contribution has to do with knowing and identifying the main elements of the human dignity model in two formats (managerial and organizational). New models focused only on the managerial or organizational perspectives, but now more focused on the elements to be developed and improved for each perspective.

5.3 Practical Contribution

Within this thesis many practical contributions are developed if we remember the main objective: to confirm whether the recognition of the employee's dignity is fulfilled through the managerial and organizational actions of a company. Through the practices currently being developed by organizations in northern Mexico, I can confirm the recognition of employee dignity in an organization. The only important thing to take into account is the classification of managerial and organizational activities.

Establishing and developing a practical guide for the various activities/practices needed to reach the threshold of dignity will give nearly every administrator a clearer path. The guide will show what to do or various activities to carry out. The best one would be the one that is most helpful for fulfilling employee needs.

One of the theoretical contributions that I was able to make is the linking of Table 4. One of the practical contributions is the making and applying Table 4 to real activities carried out by real organizations. This table shows the alignment between objectives,

principles, and the four channels of the humanistic administration model that was applied and seen through different practices and actions. It helps confirm the main objective's feasibility.

One of the main details of this thesis is knowing how individual companies can promote dignity within their facilities, through applying the four channels to achieve the dignity threshold.

5.4 Future research lines

The next natural steps to take as part of future lines of research are:

Exploring the realization of the concept of well-being from a humanistic perspective. Since the base of the model of humanistic administration is already identified, explained, and even applicable, I can now evaluate the construct of well-being and its various branches.

A mandatory next step is using the guide to develop a step toward the dignity threshold that works to confirm its usefulness for organizations.

The same study can be carried out in central and southern Mexico. The study would reveal how to operate in other sectors of the country and thus carry out comparative studies regarding organizations' geographical positions.

Within the human resources area, many constructs are similar to the area of dignity. Carrying out a study in which all these structures can be identified in comparison with the dignity model could be an excellent way to link various areas and confirm the model's applicability to various research areas.

We can link the issue of human dignity with practicality in terms of actions (with the practical guide for administrators). The important thing is that we can take Table 4 as a

basis and apply various institutional models. Thus we can describe the creation of literary theory in terms of political dignity, social dignity, etc., in various areas that had not been 100% developed.

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APPENDICES

Appendix 1: Innovations from AIM2Flourish that where analyze

Story	SDG affected	Innovation location	University	Overview	Company	Year funded
Big Data Use for Water Efficiency	6,9,11	Monterrey, Nuevo León, MX	EGADE Business School Tecnológico de Monterrey	Use developments in cloud computing to speed up how worldwide industries tackle water scarcity.	Ecolab	1928
Conscious Beauty	6,8,12,14,15	Monterrey, Nuevo León, MX	EGADE Business School Tecnológico de Monterrey	Ahal formulate synthetics free cosmetics.. The company has a catalog with over 40 products, all formulated with organic ingredients obtained in a sustainable way. All the products are biodegradable and cause minimal environment impact. They use a fair trade system with their suppliers, which mostly are indigenous communities.	Ahal Bio Cosmética	2010
Revive Urban Neighborhoods Through Social Integration	8,10,11	Monterrey, Nuevo Leon, MX	EGADE Business School Tecnológico de Monterrey	Project with a high impact to society, through mixed-use buildings, it reactivates urban centers, boosts the existing community street by street without displacing the inhabitants, and creates new opportunities for everyone and contributes to the creation of sustainable communities.	Urvita	2015
Nutritious. Sustainable. Affordable.	2,3,12	Monterrey, Nuevo Leon, MX	EGADE Business School Tecnológico de Monterrey	Uses food science to turn mango seeds, peels, and leftover pulp into a fiber-packed powder that can serve as an emulsifier. This powder can replace up to 50% of the eggs and fat in baked goods, substitute for sugar, pectin and anti-foaming agents in jams and jellies and even serve as a texurizer and natural preservative in sausages and other processed meats.	Genius Foods	2013
Ecü: 1,000 Wasted Tires Converted to Sustainable Shoes	3,5,6,12,13	Monterrey, Nuevo León, MX	EGADE Business School Tecnológico de Monterrey	Transforms wasted tires into footwear, avoids the pollution from each burned tire which is equivalent to the usage of a regular car during a whole year, and provides employment to indigenous women.	Ecü por México	2016

From Waste to Value - Alternative Fuel in Cement Production	12,13,17	Monterrey, Nuevo Leon, MX	EGADE Business School Tecnologico de Monterrey	The Refuse-derived fuel (RDF) is a fuel produced from municipal solid waste (MSW), the alternatives fuel program - with high calorific value- is a key part of CEMEX sustainable manufacturing program. The cities need to become environmental friendly where waste for one entity delivers value for another. One key effort is the use of solid wastes to fuel our cement facilities. These wastes that contain recoverable energy are predominantly residues. Through this initiative CEMEX is co-processing 576,000 tons of solid waste (12% of the waste from MSW). As part of our sustainability efforts, CEMEX continuously strive to find ways to meet the demands of a growing urban society without compromising the planet for future generations.	Cemex SA de CV	1906
Producing Cement with RDF	7,9,11,12,13	Monterrey, Nuevo León, MX	EGADE Business School Tecnologico de Monterrey	Introduce an innovative waste separation system to its operations that will support its efforts to increase the use of alternative fuels or Refused Derived Fuels (RDF). This system will help increase the useful life of landfills, the rate of use of recyclables and improve the working conditions of their landfill workers. The system is expected to avoid the equivalent of 130,000 tons of CO2 annually in the atmosphere causing a positive impact on the fight against global warming.	Cemex SA de CV	1906
Making a More Viable Planet	8	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	Promotes the empowerment among their employees, 99% of their personnel is active in at least one innovative project looking to create and apply strategies that would have a benefit for the firm. AIREs (Acciones Institucionales de Responsabilidad Social) is a program that seeks to develop competence and leadership of their collaborators and their families, strengthen relations with groups of interest with a common goal, to have a positive impact in the communities. Under this program several activities has been designed, to mention some examples: furniture for everyone, and trash zero are some of the implemented projects that we will be explained further in these document.	PRAXAIR	1968
The Sustainability Project: Pro Alimentos	1,2,3,12,17	Monterrey, Nuevo León, MX	EGADE Business School Tecnologico de Monterrey	The project is about donating surplus products. Before this project, all the surplus products were taken to the distribution centers and were dumped. So Oxxo saw an opportunity in two ways, decreasing waste generated in the DC's and helping the community.	Oxxo	1978

Step by Step, a Better World	8,12,17	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	Treeshoes uses biodegradable materials to produce an environmentally friendly shoe that will degrade in three to five years. Handmade by local crafters, Treeshoes are delivered along with a "tree kit" that contains all that is necessary to plant a tree.	Tree Shoes	2015
Contrujo Contigo	1,11	Monterrey, Nuevo Leon, MX	EGADE Business School Tecnologico de Monterrey	For CEMEX, social responsibility is a way of being and doing business. This story tells what "Building a better future" looks like. Given the importance of the sustainability-related challenges that society is facing, CEMEX has integrated sustainability into its business strategy. Their model ensures that they concentrate their efforts and resources on the issues of highest relevance to their business and greatest concern to their stakeholders.	Cemex SA de CV	1906
Sustainable Equipment Disposal Process	6,11,12	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	Having a "Sustainable Equipment Disposal Process". In years prior to the implementation of this process, when the company wanted to get rid of used equipment such as refrigeration units, electronic devices or furniture they sold everything as a package or even pay to have someone to pick up the items. However many of these items ended up not being properly disposed by third parties and sometimes hazardous material ended in sanitary fills, which now can be avoided through this process.	FEMSA Comercio - OXXO	1890
Escuela Tecnica Roberto Rocca	1,4,9	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	Looks for a balanced academic knowledge as well as emotional, social, and cognitive skills. Academic excellence: based on innovation and technology, promotes high achievement in their students.	Escuela Tecnica Roberto Rocca	2017
Brewing a Better World	5	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	Vanessa Escudero (People & Organizational Development Director, Heineken México), said during the interview: "Me as a woman I do not want to be hired for being a woman, I want to be hired for the ability and for what I can contribute and I believe that most human beings would say the same, man, woman, blue, yellow, whatever, frankly we want that. So I believe the vision of Heineken at a global level and my own vision I think it is a much more equitable world, how to do so that everyone can participate in the same table, not trying to make democracy in action, but by now to have equal opportunities."	Cervecería Cuauhtemoc Moctezuma, HEINEKEN	-

Empowering Indigenous Community Through Art	5,10,16	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	Mexican indigenous communities are occupied by people who live their culture in its full form. “Etnia” embraces this fact and seeks to empower these groups to produce handicrafts and to value them not as souvenirs but as a true art. The goal for this project is to someday achieve economic independence for these communities and their inhabitants, demonstrate that their work is of great value, and give them the strength and structure they need for them to keep a steady form of income with their business.	Etnia	2017
Program for Sustainability Dismantling of Equipment and Furnishing	9,12,13	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	The “Program for Sustainability Dismantling of Equipment and Furnishing” is born with an initiative to give what used to be considered waste a second chance at life and be re-purposed inside the company or find the right recycling process for the specific product.	OXXO	1987
The Orange Fund	3	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	The Orange Fund is a program in Home Depot-Mexico that allows them to support company associates who have suffered an emergency. Through voluntary contributions by the company's associates, Home Depot-Mexico duplicates these contributions in order to provide the support needed when associates are in a vulnerable state due to emergency situations such as: serious illnesses, need for orthopedic devices or home damages due to natural disasters.	Home Depot México	2017
New Mindset for Seafood Consumption	8,12,14	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	The main goal of Amor A Mar project is to switch customers' consumption habits by asking them the question “what do you need tomorrow?” and “how much fish are you having this week?” It aims to reduce both massive fishing, give proper working conditions to local fisherman and provide the best seafood quality.	AMOR a MAR - Black Market Cocina de Ensenada	2017
PetStar Innovation	12,13	Monterrey, NL, MX	EGADE Business School Tecnologico de Monterrey	As part of the need to incorporate into the productive life cycle the main packaging used by the refreshment industry in the world, PetStar is the solution to reduce the use of plastic and thus contribute to the reduction of the carbon footprint in the world. Today PetStar has the capacity to recycle 3,100 million bottles annually, which would fill 2.4 times the Azteca stadium, to convert them into 50 thousand tons of high quality recycled grade PET resin.	PetStar	1995

World's First Retail One-Stop Shop for Diabetes Care	3,8,10	Monterrey, Nuevo León, México	EGADE Business School Tecnológico de Monterrey	Clinicas del Azucar offers specialized, affordable diabetes care, one-stop shop treatment centers for underprivileged Mexican people. This is possible through innovation and cutting-edge technology like innovative evidence-based algorithms, which reduces the disease's treatment cost by 70% and the waiting and consulting time by 80%.	Clinicas del Azucar	2012
Doing What We Do Better	8	Monterrey, NL, MX	EGADE Business School Tecnológico de Monterrey	CrediClub has a strong impact on sustainable development goals such as no poverty through access to sources of financing for productive activities of the most needy; decent work and economic growth by providing sources of employment to people regardless of gender, sexual preferences, religious beliefs, and being a profitable enterprise.	CrediClub	2005
Connecting People and Entrepreneurs Through Mentoring, Knowledge, and Community	4,8,9,10	Monterrey, Mexico	EGADE Business School Tecnológico de Monterrey	Although NEXOBanregio may be seen as a newborn company, their results are really significant to the business environment. By improving social welfare through a platform where they provide mentoring, knowledge sharing, and a genuine connection between the entrepreneurial network, NEXOBanregio gives back to society their know-how about business development.	NEXO Banregio	2015
Empowering Women and Reducing the Gender Gap in the Workforce	4,5,8,10	Monterrey, Mexico	EGADE Business School Tecnológico de Monterrey	Bolsa Rosa focuses on improving work-life balance for women, reducing the gender gap and enhancing women's ability to participate in, and contribute to, the economy. The main way this is done is by developing, implementing, and increasing the flextime work culture in Mexican companies.	Bolsa Rosa	2013
Blood Donation Goes Digital in Mexico	3,9,17	Monterrey, NL, MX	EGADE Business School Tecnológico de Monterrey	Promote the blood donation culture in Mexico; Facilitate the blood donation process; Help hospitals meet their blood donation demands; Help families contact blood donors; Review blood donation costs	Blooders	2013
Zero Waste Champions	12	San Pedro Garza García, NL, MX	EGADE Business School Tecnológico de Monterrey	TIPIAH is fully committed to minimizing waste generation through all its production chain. TIPIAH has a positive impact on its suppliers by promoting new ways of product delivery. Second, from workshops to shopping advisory, TIPIAH is educating its customers and creating awareness about their environmental footprint.	TIPIAH	2016

Our Community is the Most Valuable Thing We Have	11,13,17	San Pedro Garza García, NL, MX	EGADE Business School Tecnológico de Monterrey	Capital Natural is a Mexican company that does business developments with the vision of creating sustainable projects that will provide a better way of living for the community. Among some of those projects are "Sofia" and "Arboleda", located in San Pedro, Nuevo Leon in Mexico, which are real state developments with apartments, offices, specialized boutiques, restaurants and open spaces surrounded with nature.	Capital Natural	2013
Organic Herbicide from Grapefruit Peels	12	NL, MX	EGADE Business School Tecnológico de Monterrey	Extract pure oil of the peel of the grapefruit before treating it as waste. Manufacture an organic herbicide to reduce production cost in regional companies.	Procesadora de Frutas Valle del Pilón and Kimmkaal	2017

Source: Prepared by the author (2020)

Appendix 2: Descriptive data, pre-test respondents

Gender	
Women	36.59%
Male	63.41%
Working time within the organization	
0–1 year	17.07%
1–2 years	21.95%
2–3 years	26.83%
More than 3 years	34.15%
Marital Status	
Single	65.85%
Married	24.39%
Separated	0.00%
Divorced	2.44%
Widower	0.00%
Free Union	7.32%
Childrens?	
Yes	14.63%
No	85.37%
Level of Studies	
Primary	0.00%
Middle school	0.00%
High school	2.44%
Technique	0.00%
College career	58.54%
Postgraduate	39.02%
Location (state in Mexico)	
Nuevo León	100%

Source: Prepared by the author (2020)

Appendix 3: Final Instrument

¡Buen día!

Muchas gracias por tomarse el tiempo de completar la siguiente encuesta.
Esta encuesta tiene como investigador a David Capistrán (estudiante del doctorado en ciencias administrativas de la EGADE Business School, Sede Monterrey). El proyecto tiene como objetivo conocer la percepción del mexicano en cuanto su trabajo.

Su participación es muy importante.

La información recolectada se utilizará exclusivamente para fines académicos.
Garantizo el anonimato y confidencialidad de sus respuestas y aseguro que el tratamiento de los datos es meramente estadístico.

No hay respuestas correctas ni incorrectas. Lo importante es que evalúe que tan de acuerdo o desacuerdo está con las afirmaciones que se presentan.

Marque la opción de respuesta que considere más acertada para cada afirmación. Por favor responda a todas las afirmaciones. Recuerde que se refieren a su trabajo actual.

→

Translation:

Good day!

Thank you very much for taking the time to complete the following survey.

This survey has David Capistrán as a researcher (EGADE Business School PhD student in administrative sciences, Monterrey Office). The project aims to know the perception of the Mexican regarding his work.

Your participation is really important.

The information collected will be used exclusively for academic purposes.

I guarantee the anonymity and confidentiality of your answers and I assure that the treatment of the data is merely statistical.

There are no right or wrong answers. The important thing is that you evaluate how much you agree or disagree with the statements presented.

Please check the answer option that you consider most accurate for each statement. Please respond to all statements. Remember they refer to your current job.

En mi trabajo:

	Totalmente de acuerdo	De acuerdo	Parcialmente de acuerdo	Neutral	Parcialmente en desacuerdo	Desacuerdo	Totalmente en desacuerdo
Me siento como un ser humano.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Frecuentemente me siento lleno de vida.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Soy tratado como una persona no como un recurso.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Me siento respetado.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

In my work:

In my work I feel like a human being.

In my work I often feel like I am fully alive.

In my work I am treated as a person, not a human resource.

I feel respected at work.



Mi jefe:

	Totalmente de acuerdo	De acuerdo	Parcialmente de acuerdo	Neutral	Parcialmente en desacuerdo	Desacuerdo	Totalmente en desacuerdo
Trata a los demás por igual (ni superior, ni inferior)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Valida a los demás por su talento, trabajo duro, consideración y ayuda.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Reconoce a los demás como personas.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Incluye a otros en las decisiones relevantes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Evita que otros se sientan humillados.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Trata a los demás de manera justa.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Respeta la autonomía de los demás.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cree que lo que otros piensan es importante.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Trata a los demás como confiables.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Se disculpa cuando han violado la dignidad de los demás.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

My Manager:

Approaches others as neither inferior nor superior

Validates others for their talents, hard work, thoughtfulness, and help

Acknowledges others as people

Includes others in the relevant decisions

Prevents others from feeling humiliated

Treats others fairly

Respects the autonomy of others

Believes that what others think matters

Treats others as trustworthy

Apologizes when they have violated the dignity of others



En la organización donde trabajo:

	Totalmente de acuerdo	De acuerdo	Parcialmente de acuerdo	Neutral	Parcialmente en desacuerdo	Desacuerdo	Totalmente en desacuerdo
La gente asume que otros tienen integridad.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Las personas validan a otros por su talento, trabajo duro, consideración y ayuda.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La gente reconoce a los demás como personas.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Las personas incluyen a otros en las decisiones relevantes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Las personas evitan que otros se sientan humillados.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Las personas tratan a los demás de manera justa.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Las personas respetan la autonomía de los demás.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
La gente cree que lo que otros piensan es importante.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Las personas tratan a los demás como confiables.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Las personas se disculpán cuando han violado la dignidad de los demás.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

In this organization:

People assume others have integrity

People validate others for their talents, hard work, thoughtfulness, and help

People Acknowledge others as people

People include others in the relevant decisions

People prevent others from feeling humiliated

People treat others fairly

People respect the autonomy of others

People believe that what others think matters

People treat others as trustworthy

People apologize when they have violated the dignity of others



En general (recuerde que se refiere a su trabajo actual):

	Totalmente de acuerdo	De acuerdo	Parcialmente de acuerdo	Neutral	Parcialmente en desacuerdo	Desacuerdo	Totalmente en desacuerdo
En mi trabajo gano el dinero que necesito para una vida decente.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
He alcanzado un alto nivel de estatus.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
En la empresa donde laboro soy reconocido como importante.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tengo poder para tomar decisiones importantes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Me siento parte de una gran comunidad.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi familia me apoya mucho.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tengo personas a mi alrededor que me apoyan.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Me gusta convivir con gente de mi trabajo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi trabajo es importante en esta organización.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi trabajo me hace sentir que estoy haciendo algo significativo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi trabajo me hace sentir que estoy contribuyendo a mi organización.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tengo un propósito en mi vida.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Derivo alegría de mi trabajo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi trabajo provee sentido a los demás.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Me siento seguro.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mi trabajo es seguro.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tengo miedo de perder mi trabajo.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Estoy preocupado frecuentemente	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Me siento inseguro.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

In my job (general info):

In my job I earn the money I need for a decent life

I have achieved a high level of status

I am recognized as important in my company

I have power to make important decisions

I feel like I am part of a great community

My family is very supportive

I have people around me that support me

I enjoy hanging out with people at my work

My Job is important in this organization

My Job makes me feel that I am doing something meaningful

My job makes me feel that I am contributing to my organization

I have purpose in my life

I derive joy from my job

My work provides meaning

I feel safe

My job is secure

I am afraid of losing my job

I am frequently worried

I feel insecure



La empresa donde laboro:

	Realiza:	Si mencionaste que sí, pudieras dar algunos ejemplos			
		si	no	no se	Programas/Actividades
Actividades que combaten la pobreza	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Promoción de programas de protección social	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Apoyo con planes de financiamiento/ servicios de propiedad	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Apoyo en casos de fenómenos naturales y/o crisis económicas	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Programas de alimentación y/o nutrición	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Programas de vida saludable	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Programas referentes a la planificación familiar	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Programas de apoyo en educación	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Programas de capacitación en diversas habilidades	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Programas de equidad	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Acciones en contra de la degradación ambiental	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Programas relacionados al restablecimiento de bosques, montañas, ríos, lagos, etc.	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Sensibilización en estilos de vida sostenibles	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Uso de prácticas sostenibles	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Programas de investigación y desarrollo	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Procesos de innovación	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Políticas de inclusión	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Servicios de transporte casa-trabajo-casa	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Áreas verdes o de recreación	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Servicios legales para empleados	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Programas que ofrezcan empleo a jóvenes	<input type="radio"/> <input type="radio"/> <input type="radio"/>				
Alianzas con el gobierno que resulten en beneficios para los empleados	<input type="radio"/> <input type="radio"/> <input type="radio"/>				

In my job (general info):

- Activities that fight poverty
- Promotion of social protection programs
- Support with financing plans/property services
- Support in cases of natural phenomena and/or economic crisis
- Feeding and/or nutrition programs
- Healthy living programs
- Family planning programs
- Support programs in education
- Training programs in various skills
- Equity programs
- Actions against environmental degradation
- Programs related to the restoration of forests, mountains, rivers, lakes, etc.
- Raising awareness of sustainable lifestyles
- Use of sustainable practices
- Research and development programs
- Innovation processes
- Inclusion policies
- Home-work-home transportation services
- Green or recreation areas
- Legal services for employees
- Programs that offer youth employment
- Partnerships with government that result in employee benefits

Por último, le pedimos que por favor responda a las siguientes preguntas:

Género:

- Mujer
- Hombre

Hace cuánto que está en su trabajo actual:

- 0-1 año
- 1-2 años
- 2-3 años
- Más de 3 años

Estado civil:

- Soltero (a)
- Casado (a)
- Separado (a)
- Divorciado (a)
- Viudo (a)
- Unión libre

¿Cuenta con hijos?

- Sí
- No

¿Cuál es su nivel de estudios?

- Primaria
- Secundaria
- Preparatoria
- Técnica
- Carrera Universitaria
- Posgrado

Estado de la república donde labora:

Muchas gracias por su participación en esta investigación.

Gender
Women
Male
Working time within the organization
0-1 year
1-2 years
2-3 years
More than 3 years
Marital Status
Single
Married
Separated
Divorced
Widower
Free Union
Childrens?
Yes
No
Level of Studies
Primary
Middle school
High school
Technique
College career
Postgraduate
Location (state in Mexico)



Appendix 4: Descriptive data, Survey respondents

Gender	
Women	50.00%
Male	50.00%
Working time within the organization	
0-1 year	20.00%
1-2 years	12.22%
2-3 years	11.11%
More than 3 years	56.67%
Marital Status	
Single	47.78%
Married	40.00%
Separated	1.11%
Divorced	6.67%
Widower	1.11%
Free Union	3.33%
Childrens?	
Yes	41.11%
No	58.89%
Level of Studies	
Primary	0.00%
Middle school	0.00%
High school	1.11%
Technique	4.44%
College career	50.00%
Postgraduate	44.44%
Location (state in Mexico)	
Nuevo León	100%

Source: Prepared by the author (2020)

Appendix 5: Script for interview

DIMENSION	CATEGORIES	QUESTIONS	In-depth Interviews
GENERAL	GENERAL	0.1: Overview of the company and what it does	x
		0.2: Job Description	x
		0.3: who are the people who work at the company and what do they do?	x
		0.4: How do you define knowledge?	
		0.5: what type of training do you use within the company?	x
DIGNITY	1: Perception of dignity	1.1: Have you ever heard of human dignity?	x
		1.1.1: what was expressed?	x

	1.2: How do you define dignity?	x
	1.3: What do you think companies should do to help them learn about being more human?	x
	1.4: Are there practices within the company that recognize/protect/promote the dignity of the people you work with?	x
	1.4.1: Which ones?	x
2: Personal sense of dignity	2.1: How do you call the department that takes care of the personnel in the company where you work?	x
	2.2: How does the company make its employees feel like human beings full of life?	x
	2.3: How do they promote respect within the organization?	x
3: Managerial dignity	3.1: How is the relationship between supervisors and employees within the different areas of the company?	x
	3.2: What is the role of supervisors within the company?	x
	3.3: How do you prepare a supervisor in relation to her employees?	x
4: Organizational dignity	4.1: How are the work validation processes offered by the company? (compensation)	x
	4.2: Are there programs within the company that foster a good relationship between employees?	x
	4.2.1: What are some of them?	x
	4.3: If an employee has a complaint, what process does that employee have to follow to report it?	x
5: Drive to Acquire	5.1: How is the employee empowered?	x
	5.2: How do you make the employee feel important to the organization?	x
	5.3: Do they know if the employee is satisfied with what they earn?	x
6: Drive to Bond	6.1: What kind of activities does the company carry out in which the employee's family is integrated?	x
	6.2: Are there friendship subgroups within the company that go beyond the office?	x
	6.3: In 3 words you can define the company community where you work	x
7: Drive to Comprehend	7.1: What is the feeling or emotion that you would like to transmit to your employees and that they in turn transmit through their work?	x
	7.2: What is the main reason why a person works for this company?	x
8: Drive to Defend	8.1: What security policies are in place in the organization?	x
	8.2: Is there a high turnover of employees?	x
	8.3: Have you noticed characteristics of insecurity or constant concern of your employees?	x
	8.3.1: Yes, no, what have you done to avoid or solve them?	x

Source: Prepared by the author (2019)

Appendix 6: Sample: Interviews

Company	Development	Partner	Specialists	Future plans	Main benefit	# employees
Manos de cacao (2015)	Train and empower communities in the growing of fine flavor cocoa beans	Yes, University of Chiapas	Dr. Rolando López	Have more communities and enlarge their international markets	Quality of the product	11 to 50
Create Your Own Fratello Project (2017)	Provide the community with tools and programs (agriculture, textile sewing activities) to achieve economic growth	Yes, Tecnológico de Monterrey, SEDESOL, SEMARNAT, Casa Sofia (a textile sewing company)	Direct employees of CYO	No	It is more of a CSR project for CYO	2 to 10
Someone Somewhere (2012)	Give to indigenous artisans training in textile and financial topics, via workshops	No	Weekly trainers (design, cutting, confection, personal finance and entrepreneurship) to artisans	Search of new textile techniques and new communities to train	Communities achieve a collaborative and efficient work culture	51 to 200
NEXO Banregio (2015)	Improve social welfare through a platform where they provide mentoring, knowledge sharing and a connection between the entrepreneurial work	No	Mentorship program (business leaders and scholars)	More beneficiaries	Help the entrepreneurs start a company or to help them stay in the market	2 to 10
Prison Art (2014)	Solution to ex-offenders that don't have opportunities to rejoin society through a program of rehabilitation, training, and a decent job offer	Civil partnership, no support from the government	Teachers (young men who has acquired the skill to tattoo leather, and has developed leadership, mgmt. capacities to coordinate a group of prisoners in and out of jail)	1,000 men in training and 250 reintegrated with a stable job	Solution to insecurity; "having no way to work decently, ex-convicts go back to commit crimes"	201 to 500
Gestamp (1997)	A 9 months training program, that is develop at Gestamp own training school, in order to have customized engineers	No	Professors (internal engineers, managers and directors that have been in the company for many years)	No	Saving in salaries, creation of a strong engineering team trained in what the company needs, reduction of raw material, and increase of productivity	More than 10,000

Source: Prepared by the author (2020) by information gather from AIM2Flourish

CURRICULUM VITAE

DATOS PERSONALES

Nombre:	David Capistrán Wah
Fecha de nacimiento:	14 de febrero de 1990
Lugar de nacimiento:	Puerto Isabel, Texas
Nacionalidad:	Mexicana y Americana
Estado:	Soltero
Teléfono:	8115018544
Correo electrónico:	davidcwah@gmail.com o davidcwah@tec.mx

FORMACIÓN ACADÉMICA

Carrera: 2007 – 2012 Lic. En Administración de Empresas, modalidad Internacional. (ITESM, campus Monterrey)

Diplomado: 2014 MOOC: *Exploring the Student Affairs in Higher Education Profession (Colorado State University)*

Maestría: 2012- 2014 Maestría en Mercadotecnia (EGADE Business School). Fecha de graduación: DIC 2014

Doctorado: 2015- 2020 Doctorado en Ciencias Administrativas (EGADE Business School). Fecha de graduación: JUN 2020

EXPERIENCIA PROFESIONAL

Ene- May 2010

Puesto: Asesor en Incubadora de Empresas

Empresa: Instituto Tecnológico y de Estudios Superiores de Monterrey

Funciones: Se daban consejos y asesorías a emprendedores de empresas pequeñas, además, también se trabajaba con un emprendedor en específico para realizar un Quicklook (estudio de factibilidad del negocio)

2008 – 2012:

Puesto: Prefecto de residencias

Empresa: Instituto Tecnológico y de Estudios Superiores de Monterrey

Funciones: Administración completa de un piso o edificio de las residencias de la Universidad.

2012 - 2013

Puesto: Asistente del Departamento Académico de Gestión Empresarial y Talento Humano

Empresa: Instituto Tecnológico y de Estudios Superiores de Monterrey

Funciones: Coordinación del proyecto: Clases de Planeación y Operación de Microempresas para el Desarrollo Social, apoyo para procesos de inscripciones y realizaciones de horarios de los alumnos, colaborador en varios concursos de casos de carácter académico del departamento.

Puesto: Coordinador de Desarrollo Estudiantil en Residencias del Tec de Monterrey, Campus Monterrey

Empresa: Instituto Tecnológico y de Estudios Superiores de Monterrey

Funciones: Administración, planeación y coordinación sobre la vida estudiantil en Residencias. Coordinador de los Prefectos.

Becario de investigación de la Cátedra de Innovación Social en EGADE

2013- 2015
Business School
2015- A la fecha
sonido azul)

Puesto: Productor diversos eventos Arte y Cultura (musicales, folklóre, banda

Empresa: Instituto Tecnológico y de Estudios Superiores de Monterrey

Funciones: Administración, planeación y coordinación de la producción y/o equipos representativos

Puesto: Profesor de cátedra

2013- A la fecha
(AD3023), El rol

Materias: Innovación de modelos de negocios y gestión de empresas familiares

(AD1014-TEC21)

2019- A la fecha

realización

De los negocios en la sociedad (AD1000B-TEC21), Dirección de los negocios

Departamento: Gestión y Liderazgo

Empresa: Instituto Tecnológico y de Estudios Superiores de Monterrey

Puesto: Coordinador de Soporte a Proyectos

Departamento: Liderazgo y Vivencia

Empresa: Instituto Tecnológico y de Estudios Superiores de Monterrey

Funciones: Administración, planeación, coordinación y mentoreo de la producción y/o

de todo estudiantil de todos los grupos estudiantiles ante la institución.

FORMACIÓN EXTRA-ACADÉMICA

Dic 2010

Premio de Estudiante de Alto Rendimiento Internacional, ITESM, Campus Monterrey

2011

Año de intercambio académico en New Orleans, Tulane University.

Abril 2012

Premio de Estudiante de Alto Rendimiento Internacional, ITESM, Campus Monterrey

May 2012

Diploma a la Excelencia en la Formación Integral y acreedor a Borrego

de Oro como mejor alumno de la generación en cuanto a Liderazgo

2017-2019

Presentación de ponencias en congreso internacional CLADEA

2019

Presentación de ponencias en congreso nacional ACACIA

HABILIDADES

Idiomas:

Inglés TOEFL 607 pts.

Software:

Office, SPSS, AMOS

Habilidades:

Relaciones públicas, trabajo en equipo, liderazgo, investigación.

ÁREAS DE INTERÉS

Talento Humano, administración, estrategia, dignidad humana, mercadotecnia, publicidad e investigación de mercados