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INTEGRAL HUMAN DEVELOPMENT AS A CHALLENGE FOR CORPORATIONS: AN ANALYSIS FROM THE CATHOLIC SOCIAL TEACHING PERSPECTIVE

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Abstract: The concept of Integral Human Development (IHD) was presented by Pope Paul VI in the encyclical *Populorum Progressio*, proposing a development of the person that incorporates not only economic, but also cultural, social and transcendental aspects. The aim of this article is to propose and develop the plausibility that for-profit corporations can be organizations that contribute to achieving their workers' IHD. On this path, this work specifies the dimensions (economic, social and transcendent) and factors (physical, education, activity, family, community, freedom, solidarity, environment and transcendence) that promote this IHD inside businesses, focusing mainly on employees. This research has been developed incorporating the point of view of Catholic Social Teaching (CST) applied to the management of corporations and their role in society.

Key words: *Integral Human Development, Catholic Social Teaching, Purpose of Business*

INTRODUCTION

Since the generalization of the industrial revolution in the 19th century, economics has developed as a science following mainly the neoclassical paradigm, where the shareholder occupies a privileged position compared to any other social stakeholder in the organization (Smith, 1776; Robbins, 1932; Jensen & Meckling, 1976). Certainly, this paradigm made sense when industrialization through the accumulation of capital meant an improvement for society, by increasing jobs, household income and bringing consumer goods closer to the lower and middle classes (by reducing cost and price level). The shareholder was protected in order to raise more funds, make industries bigger and achieve economies of scale, thus facilitating economic progress. However, over the last century, societies have evolved, and the market failures associated with this paradigm have started to become more evident, mainly from a humanistic perspective (Melé & Schlag, 2015). The neoclassical paradigm does not consider sufficiently the interests and objectives of other social stakeholders and does not treat human beings as ends in themselves, but often regards them as mere resources for the company (Bruni & Sugden, 2013).

Due to the increasing misalignments generated by the application of the neoclassical paradigm in organizations, over the last decades there has been a growing interest in academia to introduce an ethical and critical perspective in business and management. In particular, business ethics is usually studied by considering the decisions made by different social actors, which implies discussing whether decisions are ethical or not, or how to deal with dilemmas from a critical perspective (Wolcott, 2015), or how to deal with dilemmas from an individual or organizational perspective (Sudhir & Murthy, 2001). In this paper we will consider the firm as an entity in itself, and not as a group of individuals. In this way we can analyze the contribution of the company to social stakeholders, especially employees. Previous studies have shown that companies that have defined clear ethical objectives achieve better ethical behavior from their employees. (Kaptein, 2015). There are even performance management systems that focus on corporate social responsibility and sustainability policies of companies. An example of this is the *Sustainability Balanced Scorecard* (Hansen & Schaltegger, 2016) which aims to measure the consequences of strategic decisions not only in the income statement, but also in the social and environmental spheres. In this paper we will not try to evaluate or judge specific decisions taken by the company or

by one of its social partners (Goodman & Arenas, 2015). Rather, we will analyze what the company, as a social entity, can offer the worker as a person in order to contribute to his or her integral development.

In terms of the Catholic Social Teaching (CST), as expressed in the encyclicals of Leo XIII (1891) and Pius XI (1931), capital cannot live without labor and labor cannot live separately from capital. Owners and employees have no meaning without each other. More recently, Benedict XVI (2009) encouraged in his encyclical *Caritas in Veritate* (CV) to complement the relationship between capital and labor through new ways of understanding organizations based on gratuity and the logic of the gift. In parallel, academic authors such as Freeman (2000) mentioned the difficulties of business ethics to achieve profound changes in the application of the neoclassical paradigm in the management of organizations. This work, inspired by CST, aims to propose a shift in the foundations of the economic system, positioning the human being as the key element of it, and organizations as entities at the service of people and their development in an integral way. In terms of Sandelands (2015), “*the business of business is to serve the person*” (Sandelands, 2015: 171).

The main concept to be developed is the idea of integral human development (IHD) as a key element to achieve a change in the management of organizations, evolving from the primacy of the shareholder. This concept (IHD) was presented in the encyclical *Populorum Progressio* (Paul VI, 1967). It is based on the understanding that individuals have the capacity to develop in different aspects, not only physically but also socially, psychologically, economically or transcendently. Integral development should be the ultimate goal of every person, what every person should aspire to become. Indeed, the financial scandals in organizations and financial markets in recent decades “*have called into question the credentials of the free market economic system, especially in relation to the need for authentic human (material and spiritual) development*” (Goodpaster, 2011, p.10).

IHD involves different spheres of human life. Scientific literature, when talking about the social, psychological, economic or transcendental development of the individual, focuses on the family, friendship, social or community activities, and the religious field. It might seem, therefore, that economics only develops aspects linked to the physical needs of the individual (housing, food, etc.). On the other hand, the impact of the economy, and of corporations specifically, is usually studied from the global perspective of how companies affect society, human dignity, or

the common good (Felber, 2015; Kostera & Pirson, 2017). As a consequence, it is not common to study the effect that a given corporation might have on the person as an individual. However, nowadays a worker spends more time in the organization where he/she works than with his/her family (Sudhir and Murthy, 2001). The same authors argue that business is replacing families and religion as key entities in personal growth. Consequently, it is increasingly important to understand the effect that organizations have on the individual and to study the importance of the individual in the organization. From our perspective, the sphere of work inside organizations supports the achievement of IHD in a holistic way. Thus, this paper continues the work of authors who have a positive view of business and economic activity from an ethical perspective (Schokkaert & Sweeney, 1999; Wolcott 2015). In this sense we propose that corporations are not harmful *per se*; rather, they are currently necessary and even recommendable to achieve a complete. i.e. integral development of the person (Sudhir & Murthy, 2001).

Therefore, this work does not focus on the effects of corporations on the general public, a topic that has been developed extensively in previous studies and from different perspectives, such as the effects on the environment and the commons, democracy and legitimacy of government power, the effects on the environment and the commons (Gabaldon & Gröschl, 2015), democracy and legitimacy of government power (Stoll, 2015) or the common good (Sison & Fontrodona, 2011). In contrast, this study focuses on the effects of the firm on the specific person of the worker as an individual. Following Melé's (2016) classification based on DeGeorge (1987), this paper takes a view of the ethical contribution of business at the meso level, namely from the firm to the individual employee. While business ethics at the macro level studies economic systems and at the micro level studies the morality of individuals, at the meso level it focuses on the moral aspects of corporations (Melé, 2016). Additionally, this work studies the contribution of companies to individual integral development. From a philosophical perspective, this work follows the idea of classical philosophy based on the importance of the person in him/herself, on the type of person that human beings want to become, rather than focusing on their duties and consequences. (Wolcott, 2015).

This article contributes to the scientific literature by defining IHD as a dynamic concept and differentiating it from similar but static concepts such as human dignity. Secondly, it contributes to the study of business ethics from the CST perspective, and from a meso level (from the business

to the employee as an individual). Thirdly, sustainability and corporate social responsibility are concepts that are usually based on deliberate action to legitimize oneself ethically; in this case, we will justify that business itself is ethical when it contributes to IHD. In this way, it can be argued that in addition to rewarding the shareholder or providing goods or services to consumers, companies might have a more ambitious goal in contributing to IHD. In this line, business would place itself at the service of human beings. (McPherson, 2013).

The paper is structured as follows. After this introduction, which sets out the objectives of the study, the first section defines the concept of Integral Human Development (IHD) based on CST (Papal encyclicals). The second section identifies the specific factors contributing to IHD, their classification and interrelation. Finally, the last section contains the main conclusions and summarizes the contributions of the study in relation to its objectives.

INTEGRAL HUMAN DEVELOPMENT FROM THE PERSPECTIVE OF CATHOLIC SOCIAL TEACHING

According to the encyclical *Caritas in Veritate* (CV), According to the encyclical *Caritas in Veritate* (CV), IHD implies that the “authentic human development concerns the whole of the person in every single dimension” (CV11). When speaking of development, economic development should be accompanied by cultural, social and transcendental development. The economic dimension cannot be disconnected from other human realities. (Lebret, 1961; Paul VI, 1967).

Paul VI (1967) deals with human development from two complementary perspectives, considering the whole person (i.e. in all its dimensions) and taking into account each person (to the point of reaching every person on the planet). In this work we will differentiate between IHD and the development of all people in the planet. IHD has a meso vision of persons; the development of all people in the planet, on the other hand, has a macro vision of people and humanity (as it tries to reach all people in the world). The latter idea promotes economic development in the sense of equal opportunities to generate wealth all over the world, social development with mutually supportive societies, cultural development with high levels of education all over the world, and political development in terms of fostering democratic governance processes (Benedict XVI,

2009). This kind of development focuses on societies. The term IHD, on the other hand, is based on the individual person, and the various dimensions of that person.

In this sense, IHD will promote individual economic, social, cultural and political development; that is, doing, learning and having more, in order to be more (Paul VI, 1967). Every person is called to seek his or her own development and every person should be involved in the promotion of integral development. Not only individuals, but also institutions and corporations should freely and jointly accept this responsibility. (Benedict XVI, 2009; Paul VI, 1967).

In the Catholic tradition work is both an obligation and a right, and it has ethical value. It is an obligation regarding past generations, since human beings are in the world with their present living conditions thanks to the work of past generations; and it is an obligation to the family and society to which they belong and to future generations. At the same time, work has a decisive relevance for human development. When working, people apply their intelligence, inventiveness and sense of responsibility in the service of society. These tasks develop the worker not only economically, but also in many other perspectives. Today, in some productive sectors work is mechanized to a high degree. Even in these situations, the person is the subject of work, individuals work — assisted by machines — and the work they do should contribute to their human fulfilment. From the perspective of CST, one of the main mistakes of economic systems is to use the person as a mere production factor, rather than as a real end of the overall production process, as mentioned in the encyclical *Laborem Exercens* (LE) (John Paul II, 1981). This impedes their development as individuals. John Paul II (1987) further develops this theme in the encyclical *Sollicitudo Rei Socialis* (SRS), pointing out that another error of the system is the preponderance of accumulation and profit, since “the more one possesses the more one wants, while deeper aspirations remain unsatisfied and perhaps even stifled” (SRS 28). Within these deeper aspirations we could locate the IHD, that gives full meaning to the economic activity.

On the other hand, CST points out that entrepreneurs as individuals are attracted to economic activity by new research and discoveries, the acceptance of controlled risks, a sense of initiative, challenge, or even by the motivation to contribute to society in a positive way through their activity (Stephan, Hart & Drews, 2015). In many cases, they do not start a business solely motivated by the achievement of financial success; they

are developing as persons in more aspects than just in the economic one. In this sense, we affirm that companies have a broader objective than the purely economic one: they can also collaborate in IHD. In this way, and still in the perspective of CST, their aim would not only be to reward shareholders, after all “everything contained in the concept of capital in the strict sense is only a collection of things”. (LE 12). This does not mean that they have to refuse to produce economic value; in fact, they must be sustainable in the long run.

However, the behavior promoted in neoclassical economics, based on maximizing shareholder value (Jensen & Meckling, 1976), restricts the capacity and energies of the firm to generate integral human development. The firm, as an entity, has the potential to make a positive contribution to the IHD of each person who interacts with it. The actualization of this potential depends on the way in which the company is managed, and on the ultimate objectives it wants to achieve in relation to all its social stakeholders (Agudo, Retolaza & Alcaniz, 2015).

HUMAN RIGHTS, DIGNITY AND IHD (STATIC VS. DYNAMIC CONCEPTION)

At this point we will try to conceptually delineate the differences between IHD, human rights and dignity. Dignity could be understood as “*the capacity to establish a sense of self-worth and self-respect and to appreciate the respect of others*” (Hodson, 2001: 3). From a Kantian perspective, persons are an end in themselves, each person has an intrinsic value (dignity) that cannot be exchanged, sold or bought by others (Pirson, 2014).

The Universal Declaration of Human Rights is presented by the United Nations in the following words “*whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world*” (United Nations, Preamble). Human rights uphold the basic elements that a person needs for a dignified human life (Sen, 2004); they are inherent to human beings, regardless of authorities, policies, or laws (Melé, 2015).

Both concepts, human rights and dignity, focus their attention on preventing third parties from harming any of the individual’s basic rights or, in other words, they encourage people to act with dignity and to treat

others with dignity (de Colle, Freeman, Parmar & de Colle, 2015; Wettstein, 2012). The concept of IHD, however, goes further and seeks to develop the person beyond the basic ideas of human dignity, involving individuals and institutions in their own development.

The IHD perspective promotes human dignity and basic rights, but in addition to this minimum, it seeks to develop the individual further, in all human spheres: economic, social, cultural, spiritual and political (Heinrich, Legee & Miller, 2008). From the perspective of CST it is stated that *“having reason and free will, the human person has rights and duties. From this dignity flows the basic right of the human person, the most basic of which is the right to life, which is not mere survival”* (Fleckenstein 2002: 61). It follows from this sentence that the human being achieves mere survival with economic resources, but life implies an integral development, which starts from economic development and grows through other aspects of the individual.

In this sense, it seems that human rights and human dignity are static concepts. This means that a person has inherent dignity, or in Wettstein's (2012: 741) terms *“human rights are inalienable and indivisible; one is either human or not, but one cannot be more or less human. One cannot cease to be human and, consequently, one cannot sell, trade or voluntarily abstain from the rights that constitute one's humanity”*. IHD, on the other hand, is a dynamic concept, in the sense that individuals can always reach higher levels of personal development. Development therefore has an encouraging connotation, because human beings are always capable of improvement in their economic, social, or transcendental spheres. In this way, organizations do not only offer the conditions to satisfy basic needs, but also provide the context to develop the potential of human beings, human flourishing and virtuous behavior (Melé, 2014; Sison & Fontrodona, 2011).

FACTORS CONTRIBUTING TO IHD

CST, specifically in the Papal encyclicals, highlights certain elements that promote or are necessary to improve IHD. As shown in Table 1, we group these elements into nine global factors and classify them according to the personal sphere in which they impact (economic, social, or transcendental), following the classification proposed by other authors in this field (Pérez-López, 1991; Guillén, 2021).

THE FACTORS

The first and most basic factor is a person's livelihood. Elements such as food, drinking water, clothing, housing and medical care develop the physical sphere of the human being. This is the minimum that a person needs to start his or her development process. The minimum physiological needs "are predominant among all needs" (Maslow, 1943, p.373). However, according to CST, the physical sphere also includes some other elements that improve physical and mental health, e.g. weekly rest or paid holidays, or social assistance when the person is unable to work (sickness, old age, disability) (John XXIII, 1963; John Paul II, 1981).

Education is another factor where we include literacy and training for the development of a profession (John XXIII, 1963). Illiteracy places the person in a situation of helplessness that hinders communication and facilitates deception. Education develops self-awareness and critical thinking about social problems (Nussbaum, 2006). Difficulty in accessing higher education hinders the possibility of obtaining a job in companies or participating in the political life of the country and thus contributing to social development and the assertion of rights (Heinrich, Legee & Miller, 2008; John Paul II, 1987).

The third aspect to consider is stable employment, not only in the sense of paid work, the lack of which could lead to destitution or dependence (Paul VI, 1971), but also in the sense of engaging in an activity in which individuals feel useful and valuable, and allows them to use their time doing something useful for the community (Ballor & Cooper, 2017). Enforced idleness impoverishes people's spirit, energy and capabilities. Activity, on the contrary, generates persistence, creativity and a spirit of initiative (John Paul II, 1987; Paul VI, 1967). The individual needs to share responsibility and foster decision-making power (John Paul II, 1981; Paul VI, 1971). Adams (1999) and Wolcott (2015) use the term vocation to represent the idea of personal commitment that individuals take on in order to make a project their own. These authors consider that work has a deeper scope, indeed, in the professional sphere, vocation is what people are called to be.

Fourthly, the family is a key element to consider in the approach of CST. From this perspective, the lack of the right to create a family and to procreation shows a lack of human dignity (Paul VI, 1967). In *Gaudium et Spes* (GS) Paul VI comments that the family is the point where "different generations come together and help each other to achieve

greater wisdom and to harmonize the rights of individuals with the other requirements of social life" (GS 52). While until the mid-twentieth century family members had defined roles (mother as caregiver and father as breadwinner), sociological literature changed this thinking and understood that both mother and father find the relationship they have with their children enriching. Greater responsibility for childcare fulfils them personally, particularly due to the fact that the relationship with a child is the deepest and most enduring relationship a person experiences (Beck & Beck-Gernsheim, 1995; Gatrell, Burnett, Cooper & Sparrow, 2013). Related to family, but with a broader view, it is possible to talk about community. The community to which the person belongs makes the individual feel accepted and part of a larger group. The community can be understood as a larger family where the members are brothers and sisters. However, today, according to Paul VI (1971) in the apostolic letter *Octogesima Adveniens* (OA), "*Man is experiencing a new loneliness; it is not in the face of a hostile nature which it has taken him centuries to subdue, but in an anonymous crowd which surrounds him and in which he feels himself a stranger*" (OA 10).

Freedom is another factor that enhances human development. Sen (2013) states that freedom is the autonomy to satisfy one's own needs, but also to define and pursue one's own goals, which may or may not be linked to one's own particular needs. According to John XXIII (1961), in the encyclical *Mater et Magistra* (MM), "*private property must ensure the rights that freedom grants to the human person and, at the same time, lend its necessary collaboration to re-establish the right order of society*" (MM 111). Pope Benedict XVI (2009) affirms that economic and political structures and institutions must be instruments for guaranteeing the freedom of human beings. Individuals must be able to make their own decisions regarding their life, family, work, activities, religion, etc. Consequently, development must be based on freedom in order to be an integral and human development.

IHD is also driven by solidarity and justice. Justice is understood as a central moral principle in business, where parties act on an equal footing with each other (Melé, 2016). Ethics promotes solidarity and justice at the macro and micro levels, looking at how fair behaviors enhance the common good. When criticism of the neoclassical model arises against the preponderance of shareholders, the solution is not to distribute all profits among employees, but rather a fair distribution of profits among social stakeholders (Pius XI, 1931), avoiding a maximization of share-

holder value at the expense of other *stakeholders*. Companies must pay fair wages to all members of the organization and avoid discrimination (Leo XIII, 1891). Pope Benedict XVI (2009) states that human beings tend to be preoccupied with consumption and utilitarianism, falling into selfish behavior. However, in order to achieve integral human development, individuals must be concerned with improving the conditions of others and treating them fairly, fostering fraternity and behaviors based on love among all human beings (John XXIII, 1963). Charity, both from the perspective of the giver and the receiver, is a pillar for IHD. In the course of economic activity human beings give and receive, and both dimensions develop them as persons (Melé & Naughton, 2011). This perspective is taken up again in the encyclical *Fratelli Tutti* (FT) (Francis, 2020), where the central theme of individualism versus fraternity is raised. Along these lines, Pope Francis invites us to “rethink our lifestyles, our relationships, the organization of our societies and above all the meaning of our existence” (FT 33), favoring a vision based on fraternity, since “we need and owe one another” (FT 35).

On the other hand, the natural world, or the environment, is an important element that promotes IHD. Human beings are part of the world, so environmental degradation and unhealthy conditions in big cities (e.g., air pollution, noise pollution, lack of green areas) degrade the individual. The development of the individual is completely interrelated with the environment (Francisco, 2015), and environmental precariousness contributes to human fragility (Sen, 2013).

Finally, we conclude by talking about transcendence and spirituality. Brophy (2015) states that spirituality embodies compassion, interconnectedness, human dignity, transcendence and depth. These values are common to different religions and belief systems, and contribute to the development of the whole person (Retolaza, Aguado, Alcaniz, 2019).

Table 1. Factors of IHD according to Christian Social Thought

Factor	Reference to Christian Social Thought
Physical - Subsistence (food, drinking water, health, housing, ...)	John XXIII, 1963 Paul VI, 1967. John Paul II, 1981
Education	John XXIII, 1963 Paul VI, 1967. John Paul II, 1987
Activity (stable employment)	Paul VI, 1967. Paul VI, 1971 John Paul II, 1981 John Paul II, 1987
Family	Paul VI, 1965 Paul VI, 1967 John Paul II, 1981
Community	Paul VI, 1971 Francis, 2020
Freedom	John XXIII, 1961 Paul VI, 1967. Benedict XVI, 2009
Solidarity, justice, charity, love	Leo XIII, 1891 Pius XI, 1931 John XXIII, 1963 Benedict XVI, 2009 Francis, 2020
Environment	Francis, 2015
Spirituality (transcendence)	Benedict XVI, 2009 Francis, 2015

Source: Own elaboration.

CLASSIFICATION AND INTERRELATION BETWEEN FACTORS

All these factors are interrelated and mutually reinforcing. They do not all contribute to the different spheres of human development mentioned in the previous sections (economic, social and transcendental) and they do not all have the same importance or contribute at the same level to development. Figure 1 shows how the factors contribute to the different levels and spheres of IHD. Some of the factors provide a basic devel-

opment of human beings; some go further and contribute to the development of the whole person. From the perspective of the dimensions, only the combination of the three of them can provide an integral development of the person. According to Maslow (1943) human needs are hierarchical. Basic physiological needs would form the basis that should be satisfied first, followed by the needs for security, social belonging, determination and the need for self-fulfilment. Maslow's model focuses on the self-interest of the individual, on his or her own needs. However, IHD cannot be understood without relationships with others. Interaction with others (through economic activity, for example) provides the individual with additional opportunities to develop as a human being. Additionally, transcendence and spirituality appear as a dimension of the person to be developed, whereas they are elements that do not appear expressly in Maslow's pyramid. The transcendent sphere implies going beyond one's own interests, placing oneself at the service of others and the common good. Thus, the IHD incorporates the concept of solidarity and gratuitousness (Retolaza, Aguado, Alcaniz, 2019).

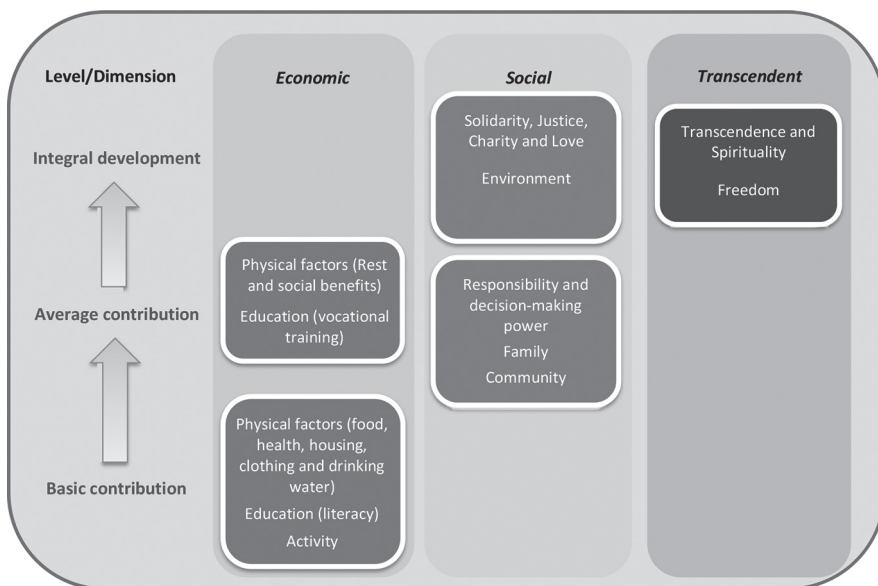


Figure 1. Factors contributing to IHD classified by level of contribution and dimension of development.

Source: Own elaboration.

These nine factors (see table 1) are interrelated. Livelihoods are necessary and a first step in the development of the person (John Paul II, 1981). However, an excessive preoccupation with the economic dimension could have a detrimental effect on other spheres of IHD related to the social and transcendent dimensions (see figure 1).

THE CORPORATION AS AN INSTITUTION PROMOTING IHD

In this section we will explain how the company can promote IHD in relation to the three dimensions and nine factors proposed in Table 1 and Figure 1. As mentioned throughout this article, our starting hypothesis is that the company that adopts a broader approach than the neoclassical one (based on the primacy of the shareholder) can be an institution that contributes positively to IHD. We will then propose to the corporation an ethical framework for action that is compatible with CST and with the long-term sustainability (economic, social and environmental) of the organisation. Following Melé (2016) and DeGeorge (1987), we will adopt a meso-level ethical vision when developing this point.

The first (economic) dimension would include physical factors, education and activity (stable employment). Following Melé and Naughton (2011), the company can contribute to the integral development of the person by providing adequate working conditions (physical factors) to meet the person's basic needs (including occupational health, salary and working hours), training to maintain the person's employability over time (education) and stable working relationships over time (stable employment).

The second dimension (social) includes factors related to social belonging (family, community), freedom (discretion in the workplace), solidarity and care for the environment. According to Guillén (2011), the company can be a source of motivation for the social participants who work in it by providing decision-making and responsibility spaces that can be exercised by the workers (discretionary decision making at work), encouraging participative leadership and teamwork (belonging), and the integration within the organization's objectives of environmental sustainability and the positive contribution to the well-being of society.

Finally, the transcendent dimension of IHD can also be constructed from the professional activity in the company. In this sense, the logic of

gift within the workplace could play an important role (Retolaza, Aguado, Alcaniz, 2019; Guillén, 2021). Instead of encouraging work attitudes based on individual performance, the company could encourage collaborative attitudes among its workers, so that some help others with their tasks without expecting anything in return. According to Guillén (2011), this type of behavior generates a transcendent motivation in the person, since each worker would be contributing to his or her own integral development by collaborating with the rest of his or her colleagues in the development of the company's objectives. When these objectives, in addition, are able to align the common good of the social partners of the organization with the well-being of society, the fulfilment of the person and his/her development at all levels is reinforced (Benedict XVI, 2009; Francis, 2015; Guillén, 2021).

CONCLUSION

CST proposes to achieve integral human development from within the existing socio-economic structures of our society. This paper argues that business organizations can become a key element in promoting integral human development. Business can contribute to the basic physical development of human beings, through wages that enable them to buy food, housing and health services. In addition, business can also contribute to the social and even spiritual development of individuals. The third section of this paper indicates some factors that contribute to IHD. Some companies, particularly in advanced countries, already consider some of these factors in their governance. However, there is still a long way to go before all of them are recognized in organizational decision-making. To facilitate this transition, we propose a change in the predominant economic paradigm based on the primacy of the shareholder, so that companies identify ways of organizing to support the IHD of all their social stakeholders, starting with their employees.

From the CST tradition which is closer to aspects regarding organizational management, we have highlighted three dimensions (economic, social and transcendent) and nine factors (physical, education, activity, family, community, freedom, solidarity, environment and transcendence) that feed this IHD. We have proposed ways in which corporations can promote these factors and dimensions while safeguarding their sustainability. In addition, we have shown that when the company is able to combine

the common good of the social participants in the organization with social welfare, it can increase motivation in professional performance, since in this case work becomes a source of personal growth in the economic, social and transcendent dimensions of IHD.

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