

SOCIAL RESPONSIBILITY IN THE PRACTICE OF DECENT WORK

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SUMMARY

The document presented below is a reflection on the value of social responsibility in the field of guarantees that organizations must have on an issue as relevant as decent work. Under a qualitative methodology, where a search for information was carried out in various sources of information with the purpose of making an analysis and bibliographic review with the firm intention of establishing as a fundamental objective, a reflective analysis of the value represented by social responsibility, human management and decent work. The objective of the document is to address the value of social responsibility and then move on to analyze socially responsible human management and culminate with the importance of decent work for human dignity. It is concluded that organizations from the processes of human management are called to guarantee the existence of decent work as a response to their social commitment, regardless of skin color, religious creed, political ideology, origin or sexual taste, since what should really matter, is the person only by the fact of being part of a society that should be in search of happiness, peace and equality.

KEY WORDS: Social Responsibility; Decent Work; Human Management; Labour Rights; Freedoms; Capabilities.

INTRODUCTION

Responsibility has always been understood in the general imagination as what is done properly, without affecting the life of the house, or the study, fulfilling the best possible with the tasks acquired. Responsibility has been everyone's issue. Society has always insisted on this issue and those who do not comply with such precious value, have paid sentences for their irresponsibility.

But since it is a matter of I and YOU, responsibility needs to be assumed from the social. A responsible society must exercise social responsibility. And it is not just a play on words, it is rather a correlation and very direct of both statements: a society that is responsible contributes to the integral benefit of the same society.



Societies are composed of man "social being" who lives with others, works with others, shares formal and even informal life and also a habitat. That is why this document seeks to highlight the social responsibility of man, not in all aspects of his life, but in those environments called education and work, which shared with others: training partners, teachers, collaborators or bosses, make up an organization that in the midst of society contributes or not to its development.

This is why the first question arises: What is a socially responsible organization? To solve it, we will talk about what a true responsible organization is and its characteristics to be recognized as such. In this way, it is sought to conclude that this is only achieved through responsible management.

In a second space, the article must catch and amass another question that contains in itself a topic very much in vogue today in organizations: human resources or, rather, human management. Walls are not responsible, things are not responsible, but people are responsible with respect to others, to things and, in addition, you must be responsible with this subject who works in the organization. So the question is: How to exercise responsible human management to guarantee decent and decent work? What should be taken into account? How does it manifest itself? And just because it is the second question does not mean that it is small; on the contrary, rather the first depends on it. If the organization is not responsible to its own, it will have less authority to say that it exercises social responsibility, even because with that worker-man with whom it is unjust, it is part of the society to which the organization, supposedly, brings responsibility.

Thus, two questions of responsibility: one from the organization and the other from human management in the organization aimed at decent and dignified work. Both must lead to conclusions that allow us to see social responsibility, not only outside in actions, but from within the same organization, that is, with our own: the employees and thus guarantee that in reality a decent and decent job is being offered.

DEVELOPMENT

Methodology

This document was developed under a qualitative methodological approach, with a search for bibliographic information that was related to the central theme in various databases, as well as in bibliographic information sources, in such a sense that it was possible to update the information to achieve the theoretical development proposed in this document.

It should be borne in mind that, with qualitative-documentary research, it seeks to achieve a greater understanding of the issue that occupies every researcher, without forgetting that some aspects that are related to its property and dynamism must be taken into account.

In the documentary selection that was carried out for the preparation of this document, those documents that their theme was related to the central theme of this proposal were taken into account in the inclusion criteria and no document was excluded by criteria such as date, place of publication or language.

It is important to note that the indexes that were used to search for the information were Scopus, Scielo, Redalyc and Web of Science. Google Scholar, was the engine used to carry out the information search process, while the databases that were also used to support the bibliographic search of texts that complemented the information already collected: Dialnet, Ebsco, E-libro, ScienceDirect and ProQuest.

After the above, with all the information collected, the analysis was carried out as a starting point to arrive at the theorization presented in this document, as well as the support of the main components exposed by the analyzed authors that are exposed throughout this. This methodology allowed to deepen theoretically in the elements presented, where it was avoided to reach generalizations, therefore, a description of the phenomenon was made, but based on the various determining features of the subject studied and developed.

Results

What social responsibility should be like today

To speak of Social Responsibility -SR- is to refer to that social commitment that not only a company has to acquire, but also all people with the environment, society, family and the community in general. There is no doubt that SR can contribute to greater growth, development and positive impact in the social, environmental and labor fields (Pardo Martínez, Montoya Agudelo, 2019).

Many have written on this subject, especially in recent decades, dedicated to thinking about responsibility in the face of the social situation that is perceived in society. Some have dared to confront the issue to attack the resignation that is noticeable in the generalized behavior of people, therefore, perceived in the sum of individuals as *social resignation*. A society that advances without autonomy, depending on a destiny that is ruled by dark forces. Herrera, who is one of those who has written in this way against resignation, even affirms how people can be perceived in the world who, in the midst of the disasters and discomforts of life, have no choice but to exclaim "what are we going to do if this is God's will" (Restrepo, 2003, p. 42).

Restrepo, quoting Husserl, recalls that the Greek people eventually become aware that life cannot depend on others, but that human existence is a project, a task that must be assumed, all of it by all citizens (Restrepo, 2003, p. 44). Starting from this conception it can be considered that a true responsibility depends not only on an individual, but on the sum of them.

A person can strive to be responsible, seriously sustain their obligations, watching that not only their own but that of the other is not affected and, in addition, contributing a little more to the other. But it must be considered that " *one swallow does not make the summer*"; if that responsible person does not find support, or at least respect from the other, who in his measure and reason also has responsibilities towards others, everything will be affected or even ended. That is why if we are going to talk about a social responsibility, it requires first of all the formation of each and every individual.

It is almost obligatory that people be educated, given a more solid and complete training so that they learn to be socially responsible. If society is not responsible to itself by forming its members, how does it intend to achieve social responsibility? Today, educational institutions minimally retain the educational perspective and have devoted themselves to a greater extent to welfare, even thinking that they provide some social responsibility (First Argentine and Latin American Regional Forum on Education, 2004, p. 69).

The training that education must provide must be strongly inclusive, forming participatory and critical citizens who understand the "social thing" and intervene in it, building and transforming reality positively and in a more dynamic way (First Argentine and Latin American Regional Forum on Education, 2004, p. 70). This calls for the *sustainable development goals* issued in 2015, of which four of which ask: *Ensure inclusive and equitable quality education, and promote lifelong learning opportunities for all*. But this training must also include serious training in life skills. In this regard this author says:

Directing SR to the generation of freedoms and capabilities implies not only thinking seriously about the impact of SR, but also the methodology with which it has to work according to those same impacts. As an example, if an organization declares that from its SR it will contribute to the generation of the freedoms and capacities of the members of a community so that they live and enjoy development, it will have no other way than to opt for accompaniment for empowerment purposes, since the ultimate impact must be that communities become protagonists of their processes, which in current language is equivalent to saying that they live a Program A of Development and Peace. (Molina , 2013, p. 8).

In addition, Molina quoting Sen and Nussbaum speaks of the formation also of freedoms, freedom that goes beyond doing what is desired in time and space, on the contrary, freedoms that are based on dignity and therefore on human well-being:

[... the freedoms that enable people to live in dignity: political freedom, economic services, social opportunities, guarantees of transparency and protective security (Sen, 2006: 57 ff); Secondly, it helps people to be able to: a) live a life with the duration that should be lived; (b) be in good health; (c) move from one place to another without fear of violent attack; (d) thinking, feeling and imagining; d) get excited about life's situations; (e) form an idea of

good and justice; f) living with others; to respect animals, plants and nature; (g) play; h) participate in the destinies of one's own community (Nussbaum, 2012: 53).] (2013, p. 8).

For what Molina affirms with respect to the training in capacities and freedoms, it is sustained, in the first place, that the formation of capacities gives the subject the facility to think in society and also seek the progress of the same, which will ultimately benefit him. A progressing individual contributes to the progress of social life and a progressing society is responsible for the progress of each person; That is why a responsible society is socially responsible.

Secondly, it says that the formation of freedoms provides man with a life more worthy of being lived. Training in freedoms then must now more than ever be a primary objective to be taken into account when delivering education. And perhaps it is necessary to find how to replace this training in case formal education does not provide it. In addition, understand that this configuration of freedoms is not done as when filling out a form in which the requirements are admitted. Capacities and freedoms must be kept under continuous updating since they have no end in the life of man. A responsible society would be one where the family does its part in education, the school its own, the workplace also assumes responsibility and with each other without exception.

After forming the person responsibly and that in the sum of them (people) results in a responsible society, then it is time to look at social responsibility as a consequence of the first, that is, of a good formation.

Today it is said that social responsibility is recognized as a competitive advantage at the international level and along with this reflection has also emerged the concept of sustainability or sustainable development (Franco, 2006, p. 114).

For social responsibility to generate the impact it deserves, the first thing that must be avoided is that it is understood with the philanthropic "little things" that the organization can do: the activities that during the year animate and motivate at times the lives of those who benefit from these events. We must put social responsibility to look beyond the limits of outstretched hands. She must transcend.

Social responsibility must become a serious process and for it to be real and effective there must be a policy in the organization that creates a culture of participatory social responsibility. Everyone must be part of social responsibility. There is also a need for institutions to work together; isolated actions do not generate large and lasting impact, perhaps with more losses of resources with respect to the effective investment that was predicted (Franco, 2006, pp. 116-117).

Molina, who has worked on the issue of social responsibility, also considers it necessary to help between institutions. It therefore states that:

Articulate the inter-institutional efforts of the entities committed to SR. Another fact that must be addressed is the existing disarticulation between all organizations – companies, universities, certifying bodies, governments – that directly or indirectly are related to the work of encouraging the reflection and practice of SR. Each one separately, carries out training or informative processes of SR, which contributes to the multiplication of macro and micro events that end up disconcerting those who receive the invitation to participate in them. The generation of a Table for SR that would bring together the relevant actors for the implementation of the issue, would allow resizing the concept, motivating its practice, rationalizing agendas, sharing resources and addressing the discussions that are their own and that almost always end up not happening, can be a way out. But the most valuable impact of this articulation would be the clarification of the roles of each of the organizations, since it is the case that they all end up doing everything: training, dissemination, transfer and certification, which could sometimes imply serious conflict of interest. (2013, p. 5).

And the organization that wants to turn its social responsibility into something of weight and that can become a flag, must also think about its social capital. It is the variable that represents all those elements accumulated in people throughout their lives. Take into account the social fabric: individual-society interaction. It is the social fabric that makes man feel part of social life. And the organization must contribute to prevent the detriment of it (Franco, 2006, pp. 118-119).

This last requirement of true social responsibility coincides with the formative proposal of which this article speaks in the first pages. The organization must also contribute to forming man integrally, providing him with the means, time and tools that favor him to meet this need. An organization that cares about the training of its own contributes to *a responsible society* that will then be *socially responsible*.

But ultimately, what is needed to generate strong social responsibility is to firmly establish responsible management of the organization. This is a proposal of Molina, a responsible management, that thinks beyond organizational performance and rather account for territorial performance in the social, environmental and economic (Molina, 2015, p. 18). In such a way that the management gives him from above the necessary strength so that the SR ceases to be what until now it has been: to do things to entertain people, with very little and little transcendence.

The responsible management will make the SR take care of the things that belong to it, take care of the people who integrate it and worry about their well-being, training in what they need to lead a dignified life, will ensure to contribute and safeguard the individual-society relationship and will take care that everything it does does not affect the environment in the least, on the contrary, it will contribute to their care. A responsible management will never do this alone, it will always seek support, advice and relationships with other equally responsible

managers who want to take serious projects of social responsibility through the serious analysis of reality and planning strategies rich in positive effects (Molina, 2015, pp. 12-15).

At this point the article proposes to think about the organization that meets the two environments that have been worked on in this article: the university. In it is the training environment and it is itself an organization that needs responsible management.

The university must learn to see itself not only as an instance in which knowledge is imparted to those who come seeking its services. Much of this knowledge over time is lost, goes into disuse, becomes fallible. It should rather be seen as an institution that, by printing knowledge, forms in wisdom, in the art of knowing how to live and thinking about existence. To train students in everything necessary so that they can be people who contribute without fear or laziness to a society that needs more and more wise men with verve to transform society. Today we have many intelligent, but unwise, irresponsible social; they know architecture, but they are not able to live together in a home; They know about engineering, but they don't know how to be responsible when they're behind the wheel.

This is what university life should tend to, to train the responsible person so that society is responsible with it. Where does this new university perspective come from? Of a culture of responsibility with the society that hosts it, with an awareness of the world that expects upright and more human professionals. The university also needs to be managed responsibly: financially, humanly, socially and environmentally. She is not just study, she is life.

Finally, the university must be the axis of the compass of organizations. One of its functions is research; The analysis of reality must then be proposed as a point of reflection, so that then the union of companies can have serious material on which to think and propose a management of social responsibility and how to join forces when executing a program.

Responsible human management

The subject of human resources, today also known as human management, has been gaining great momentum and along the way has also gained strength. It is a subject that becomes attractive because of its object of work: the human being. The organization realizes that it is not only walls, machinery, desks and locations, all this would be nothing without the direct intervention of man who puts to work, as needed, each of the task resources he has around him.

Work then ceases to be a space where only what is produced and the quantity that is produced matters, as Taylor conceived it, to become a work environment where the worker-man finds a healthy place for him as a thinking being, as a creative being, as a being in relationship, as a transcendent being and as a being that produces.

It can be counterproductive, some attitudes, or changes within the company, which make the way of doing the work hesitate. Argüelles, et al. (2020) dare to say in their study that

the few opportunities for development and the lack of autonomy in decision-making in times of urgency waiting for a high command, as well as disproportionate downward remuneration and non-recognition, make the employee not feel important in his work and little applied to the success of the objectives and, In conclusion, little passionate in the performance of his work.

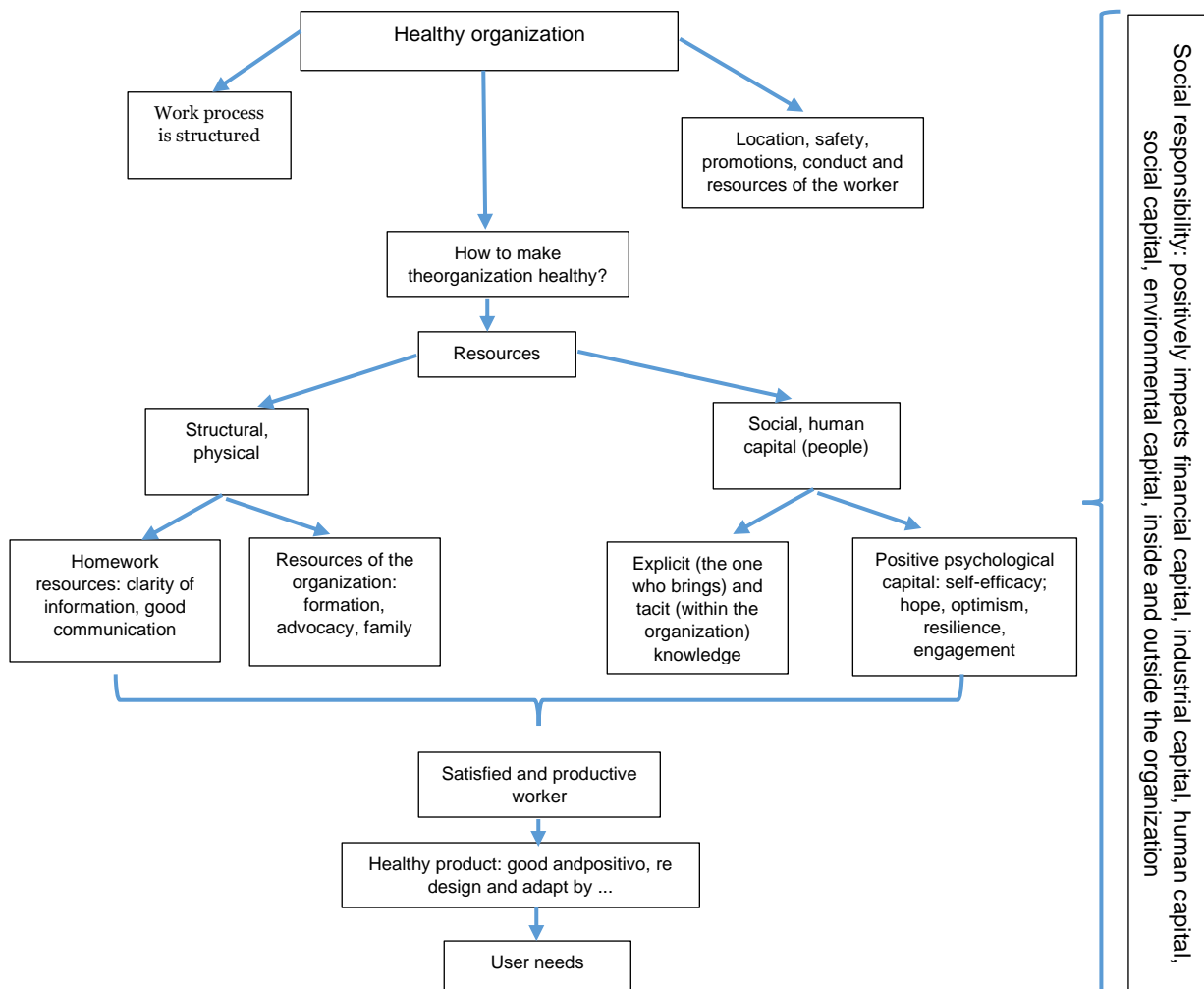
Salanova says that an organization that wants to make a healthy and responsible human management, needs, first of all, to conceive the health of the works not as a means to produce better, but as an end in itself. Secondly, it calls for the maintenance of a healthy and safe workplace, which would ensure compliance with the legislation. Third, there must be a work environment that inspires, where the taste for work is reflected in the energy that is put into the work and in the vitality they demonstrate and, as a fourth point, it affirms that the product and services that leave the organization will be healthier and in the client will generate more satisfaction and security (Salanova, 2009, p. 19).

These characteristics not only benefit the employee, but the organization itself, since it offers a product that the consumer buys gladly, without knowing that he buys happiness, justice, care, training and health of those who have developed it.

The following Figure 1, inspired by Salanova's positions, shows what true responsible human management should look like (2016, pp. 1-32).

Figure 1

Responsible Human Management



Note. Own elaboration, Inspired by Salanova (2016, págs. 1-32).

The new human management, if it wants to think truly about man, cannot do without assuming a responsible management of the human; worrying about the training of its employees in skills and freedoms and then transcending beyond what the law requires. It does not mean that laws that contribute to the welfare and protection of employees are not taken into account, rather it is to think that laws protect some things of workers, but others are adrift.

It is true that the physical and psychological are the subjects most dealt with in the law, but the other two dimensions of man are excluded: the social and the spiritual, which, since they are not mentioned in the definition, indicates that these lack validity and importance for the person. On the contrary, they are equally important. Workers are not only corporeality, they are also communication, commitment, coping, transcendence, interiority, trust and freedom. So, human management complies with applying the law in your organization with respect to

employees; But responsible human management must think of those things that are not taken into account in the law and are necessary in the life of man.

Everything described must adhere to an organizational culture. But what is Organizational Culture? An approach to the definition of organizational culture, it can be said that it refers to the identity of the organization, it is not palpable but observable since it is composed of various elements such as philosophy, values, concepts that all members of an organization share, that is why, with the passage of time the organizational culture plays a determining role within each organization by allowing them to be recognized, understand and solve the possible internal and external problems that may arise among the individuals who are part of it. It is necessary to affirm that the organizational culture in organizations is aimed at continuous improvement since its human resource is its greatest strength and it is this who gives direction to the organization in terms of meeting objectives. (Rincón and Aldana, 2021).

Starting from the support of organizational culture, human management must be resolutely committed to fighting for the dignity of its employees. Today we can no longer think only of the two basic levels of Maslow's pyramid of needs: physiological and security. This is insufficient to argue the work for dignity. The conception of the employee is often more immanent and immediate, of work for work. All the legal conditions can always be given for a person to do well what he should and thus benefit the institution, which is not bad in itself, but his aspirations, personal and family projects and his desires to excel are ignored. This is the real task of responsible human management, to think of the person who works not only seeking to survive, but seeking to "become more man".

Llano says that labor well-being, a component that must monitor human management and social responsibility, has been considered as one that includes the employee's environment (family, neighborhood, municipality), cannot think of something outward, but is not dedicated first to what is inside. The social responsibility of human management in the organization is aimed at ensuring the psychosocially integral employee psychosocially and within the work scenario. There will be no greater management of the human with responsibility than to take care of the human being to deliver him healthy at the end of the day to his family (2014, p. 23) and to guarantee that a job characterized by dignity and decency will be provided.

So what do we need to make man more man? What must human management do to consider itself responsible for the employee? In this regard, Llano says:

[... the *sine qua non* condition that defines man as man (human as human). For philosophy, for anthropology, and then for administration (because if it is not mounted on those, then what is it that administers), the answer is not long in coming: freedom, freedom is its dignity, the freedom to be able to become what it is not or even to stop being what it is – because it wants to. The freedom to dream, the freedom to think and imagine another, a different self, a different world and therefore a different company. [...] It is the recognition of the

divine in me, according to Cicero, the recognition of a call to something better or, in the manner of Heidegger, to be able to be what one is called to be.] (2014, p. 26).

In this way, management will then be responsible with the human, when it is concerned about the dignity of the one who belongs to it several hours a day. When it forms in the freedom of the one who produces. Freedom that is a common theme with that of social responsibility. Training in freedoms was Molina's proposal to achieve serious social responsibility; forming the freedom of the employee is Llano's proposal to be assumed by human management.

Thus, responsible human management must ensure that it has a social responsibility *ad intra* of the institution, where its best and greatest projection is its own employees, legally complying with them and heading towards a formation of their freedom and thinking about what, although not seen in the organization, is part of and positively or negatively affects the life of the employee.

This dignity that is spoken of in working life and spoken of with decent and dignified work is also being conceived with the gaze of work happiness. For Moreno-Freites, et al. (2018) argues that the perception of the common individual associate's happiness with a state of well-being, hence, the academy, that is, the field of science, has had no other way than to study the relationship between these two elements, even when they consider that due to their subjective nature it cannot be addressed scientifically. However, some researchers were not satisfied with this position and chose to study the differentiation between these phenomena, (Tkach and Lyubomirsky, 2006), through a titanic investigative action they managed to establish the association between both phenomena, making use of deep statistical analysis, determining that well-being and happiness really reported a revealing relationship, taking for certain the perception of society.

And with all these bets, the company, over time, will see that production is not only the same for the quantity, you will see that the work environment improves, absenteeism is reduced, presenteeism also improves markedly, in addition the sense of belonging and free adherence to philosophy and institutional values will be an exquisite gift as a result of all the above. Happy lives that make a chain of happy lives in their homes, in their places of recreation. Satisfied worker produces a good product; well-crafted product impacts the customer and leaves satisfaction, and customer satisfaction gives the organization the certainty that it is doing things right; This is responsible human management.

Important and valuable things in life need preparation, commitment, and hard work. Having a responsible human management as described requires efforts, awareness, leadership, follow-up, personality and love. But you can leave dreams aside, dreaming is part of human life and is that referring to a dream does not mean that it is something impossible to realize, it is rather something that is pending to be done. Positive dreaming and dreaming by doing, that is the key to achieving a more responsible human management. Believe that what

you think, no matter how far-fetched, may be achievable. You cannot let organizations fall into mediocrity, or that they are continuators of the same, lack of character, and much less envious with false competences. It is mandatory to move from the mediocre organization to the dignified organization that is socially responsible with its human management and that is a promoter of a responsible management that thinks about the social.

Decent work

Since the late nineties, decent work has been talked about when Juan Samovia used it for the first time in his position speech as director of the International Labour Organization - ILO- and as a strategic objective that should have an international scope and under a global vision approach that is focused on overcoming poverty (Rodgers, 2009). It is important to bear in mind that the fundamental purpose of the ILO since its inception has been to promote, on an equal basis for men and women, the possibility of seeking and accessing job opportunities that are characterized by decency.

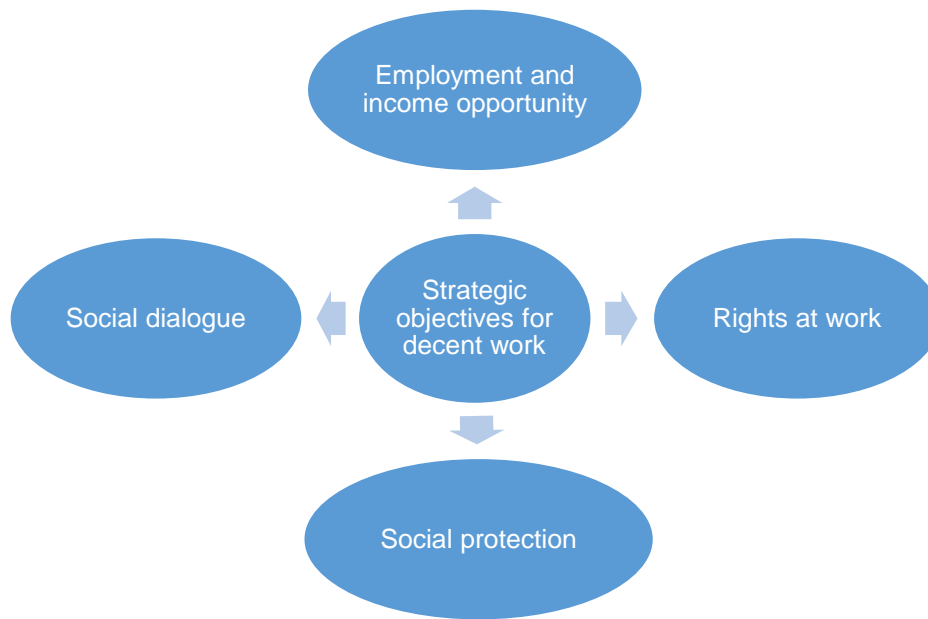
However, the concept of decent work is still in its elaboration process, which has led to many of the discussions that have revolved around it, leading to a configuration of a new way of approaching a problem related to the world of work, where it was sought to have approaches to issues related to traditional macroeconomics, seen from the perspective of decent work, the dignity of employment, productivity, economic growth and good practices related to working conditions represented in the possibility that men and women could access work on equal terms.

When the concept of decent work was first used, the world was in a period where there was a nascent economy, where there was an inequality in the distribution of wealth and growing inequality that led to social and economic instability. Therefore, it was essential that the ILO had a reorientation of its policy in order to adapt to the new challenges where decent work was the main objective to be achieved by this institution. (Chaparro Hernández & Bernal Uribe, 2007)

The fundamental purpose of decent work has been to "promote opportunities for men and women to achieve decent and productive work in conditions of freedom, equity, security and human dignity" (Samovia, 1999, para. 21), which can be achieved by achieving four objectives, see Figure 2, that have been focused on responding to this commitment of an increasingly socially responsible society, such objectives are focused on:

Figure 2

Strategic objectives for decent work



Note. Own elaboration

Employment and income opportunity: it should be borne in mind that, in order to achieve decent work, it is essential or fundamental that one be available first. It is essential to bear in mind that both job opportunities and remuneration could vary according to the state policies of each nation, as well as its level of development, and therefore, it is necessary that the name of employment take into account the various modalities of hiring that may exist, whether they are formal, informal or self-employment; It is for this reason that it must be clear that "decent work implies the existence of employment opportunities for all. In that case, you have to assess to what extent the population of a country is employed."(Centro de Investigaciones Socio-Juridicas CIJUS, 2008, p. 8)

Rights at work: this has to do with all those rights that are part of the components of decent work and the Fundamental Rights, Principles and Rights at Work formulated by the ILO, such as employment itself, security and social dialogue, where what is sought is "to ensure that work is associated with dignity, equity, freedom, adequate remuneration, social security and voice, representation and participation for all classes of workers." It should be emphasized that when reference is made to rights at work, they also include "child labour, forced labour, discrimination in employment and freedom of association and collective bargaining".(Ghai, 2006, p. 28)(Pérez Villa, Uribe Castrillón, Montoya Agudelo, & Urbina Rivera, 2019, p. 192)

Social protection: this refers to everything related to social security not only of workers, but also of their families, in contingency situations related to illness, accidents at work, maternity, death, old age, unemployment or disability(Pérez Villa, Uribe Castrillón, Montoya

Agudelo, & Urbina Rivera, 2019). This can be ratified with the Social Security Convention 102 of 1952 formulated by the ILO. Everything related to health and its care has been a fundamental element for the organization, it is for this reason that, as a complement to the strategic objective related to social protection, the ILO emanates Convention 155 of 1981, which seeks to provide safety and health protection for all workers, where it has been proposed that, with this agreement, it is also sought:

prevent accidents and damage to health arising out of, connected with or occurring in the course of work by minimizing, as far as is reasonable and practicable, the causes of hazards inherent in the working environment (International Labour Organization (ILO), 1981, para. 15).

Social dialogue: this has to do with any type of negotiation, consultation or exchange of information that can occur between representatives of either government, employers or workers on issues of general interest related to work and both economic and social policies.

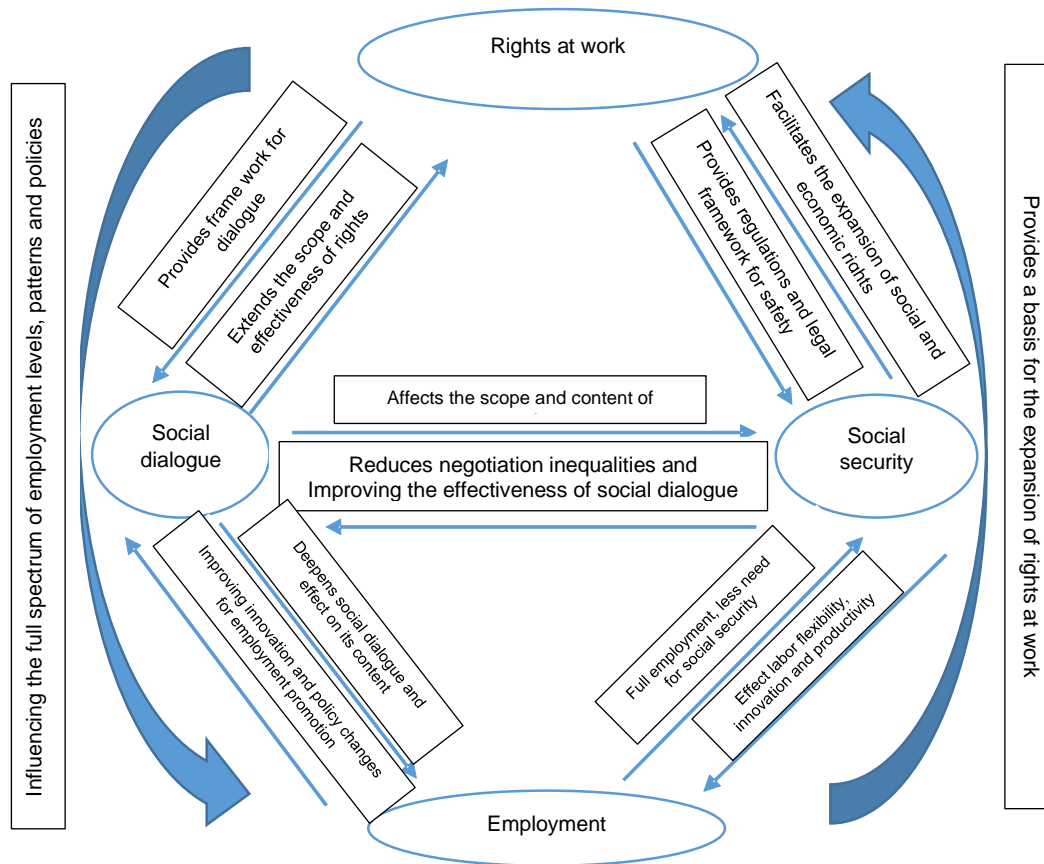
It is a manifestation of democracy that extends to the realm of work. This component assumes that actors with interests in labour issues can make their point of view known directly to or through their representatives and thus influence decision-making that concerns them. (Chaparro Hernández & Bernal Uribe, 2007, p. 27)

This component ratifies the ILO conventions on freedom of association and collective bargaining, which gives all workers the possibility of feeling covered by collective agreements, the possibility of participating in decision-making in their workplaces as well as the freedom to participate in civil societies for the formulation of policies in favor of the generation of decent work.

There is no doubt that for there to be a responsible society, it is essential that organizations are guarantors of their responsibility in the fight to promote decent work for all people, since this will be reflected in a positive impact, not only of micro but macroeconomic aspects, as well as in good social practices. Figure 3 below shows the interdependence between employment opportunity, social dialogue, labour law and social security:

Figure 3

Strategic objectives for decent work



Note. Ghai, 2006, pág. 23

It can therefore be seen that there is a directly complementary relationship between the four dimensions that are part of decent work: rights at work, social security, employment and social dialogue, dimensions that have a direct influence on the achievement of progress in the whole field of work. Now, it is important to highlight that from the approach established by the ILO so that there is a better understanding of decent work, a variety of indicators have been proposed that with their application would facilitate its measurement, which could respond to the compliance that every citizen regardless of their origin, religious creed, skin color, sexual orientation or political ideology, you can and should access any job under conditions of decency. Among the main indicators for the measurement of decent work, according to Montoya, Méndez and Boyero are, among others, the type of contract, employment opportunities for men and women, job stability and security, adequate income and productive work, reconciliation of work with family, working hours, equality of opportunity and treatment, the working environment, social security and the promotion of corporate social dialogue.(2017)

CONCLUSION

Social responsibility must be an issue that, more than being acted upon, deserves to be reflected on because of the involvement it can and should generate inside and outside the organization. You cannot continue thinking about "doing things", rather it is changing the chip and looking for strategies that generate a more positive and lasting impact on those who exercise it and those who perceive it, which must be focused on always seeking to guarantee the well-being of people and the generation of decent work.

To achieve this, it is necessary to individually train the subject who relates socially. Ensure the formation of their being, including the responsibility that will be exercised in the environment where it develops. A being formed for society produces over time an awareness of responsibility that will be reflected in the actions of a responsible society.

This responsibly trained man will also permeate without exception his work environment and together with a responsible management, he will guarantee more serious, cooperative, analyzed and planned intervention processes to influence the human, technical, economic, political and environmental aspects.

And the man who is immersed in the work environment must be accompanied in that training and must also feel important to the organization. There, the concern can never be exclusively for their basic needs and compliance with legislation, but also for those environments of life that are an integral part of their being. In other words, work must provide from human management the protection of the dignity of man, where his freedom prevails.

This human management that is called responsible has as an imperative to join the responsible management so that social responsibility is not seen as an external action to the institution, but as a work that springs from the first social responsibility that is lived *ad-intra* of it.

And, therefore, Decent Work will be a mechanism that would have a recognition and application in any type of organization, whether public or private and regardless of the economic field not as a response to a normativity or proposal emanating from the ILO, but as a complement to the commitment to social responsibility that is had with both men and women, in the interest of always seeking well-being and satisfaction in the world of work.

REFERENCES

Please refer to articles in Spanish Bibliography.

BIBLIOGRAPHICAL ABSTRACT

Please refer to articles Spanish Biographical abstract.