

INTEGRAL HUMAN DEVELOPMENT

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INTRODUCTION

“Humanity has entered a new era in which our technical prowess has brought us to a crossroads. We are the heirs of two centuries of enormous waves of change (...) more recently the digital revolution, robotics, biotechnologies and nanotechnologies (...). Technology has remedied countless evils which used to harm and limit human beings. We can feel gratitude and appreciation for this progress, especially in the fields of medicine, engineering and communications” [Pope Francis 2015].

We are not able to determine the value humanity’s ideas, innovations and activities that take place every day and moment throughout the world. Nor are we able to determine the value of the evil, destruction, aggression, violence, omissions, environmental degradation and manipulation of whole societies, which we also carry out.

However, we are able to identify trends in the effective development of humankind, society, the people within an organization and the organization itself. The effects of these, understood as the tangible and intangible benefits inherent in the concept of integral development, if done in harmony with nature, may provide a higher level of organizational development for humans in organizations and communities.

This article examines the need to introduce and apply concepts concerning the overall development of organizations, societies and human development in the world and in organizations. The study identifies threats inherent in the functioning of organizations and non-integrated human activity.

INTEGRUM ET PERFECTUM

According to St. Thomas Aquinas, “*Integrum et perfectum – sunt idem realiter et differunt ratione*” – the ideas of entirety and perfection are really the same, and differ only in idea [Andrzejczuk 1998]. The word integral is inherently connected with the whole.

Integralis comes from the medieval Latin and means completeness, a certain whole, an interdependence [WWW 1]. Development means the flowering of something, a harmonious growth, a gradual evolution in order to reach a final stage. The opposite of development is atrophy, a condition of stagnation, neglect, a withering away, degradation. Development may relate to three issues [WWW 2]:

- the process of transition to a state of more complex form, or in some respects, a more perfect stage of the process;
- a method to develop events in time;
- changes in organisms over their lifetime, or over subsequent generations.

Development is an attempt to take and use the possibilities offered by human understanding of nature. It is, therefore, a human act and demands to make creative activities enriching the individual and the surrounding world. That means all activities aimed at improving human life, including economic, cultural, social, spiritual, scientific and moral development [Great Encyclopedia... 2014].

In 1987, the World Commission on the Environment and Development discussed the concept of sustainable development. The development of modern societies had to rely on meeting their needs in such a way as not to reduce the possibility of meeting the needs of future generations. To this end, measures have been taken in the field of global environmental protection, solidarity in relations between different countries, especially between rich and poor, as well as solidarity with future generations, with the treatment of economic, political, social and environmental factors as dependent on each other.

Integral development means improving humanity by getting to know oneself and what it is. It implies interaction with other elements, including nature and the cosmos. It is a listening of sorts to the “pulse” of nature and the cosmos. Integral development makes one feel a part of the whole. Openness to the whole allows us to uncover the truth and the laws of nature.

Unfortunately, for a long time people believed that the only objective of industry was to produce, and yet the objective is to create a general well-being and improve life [Harting et al. 2006].

Integral human development is development in all its dimensions, and also in the development of all people, without any exclusion or marginalization. Human development must be a comprehensive and integral, covering all the aspects of human life [Pope Paul VI 1967]. The authentic development of man and society cannot rely on the usual accumulation of wealth and the greater availability of goods and services without due consideration of the areas of the social, cultural and spiritual human being. An entire mass of resources and capacities made available to man and not guided by a morality, oriented on the true good of the human race, easily turns against us – as enslavement [Pope John Paul II 1987].

Economics, to function well, needs ethics. Economies need to recover the important contributions made by the principle of gratuitousness and the “logic of gift” in the market economy. The heart’s deepest desires cannot be satisfied by material goods at all. Humanity horizon is clearly much higher and wider. Every development program must take into account the humanity’s material and spiritual growth [Pope Benedict XVI 2009].

An integrated approach depends on [Pope Francis 2015]:

- a holistic view – in the case of crises, both social and environmental, including fighting poverty, restoring the dignity of the excluded and taking care of nature;

- recognizing the relevant role of science, facilitating cooperation with the economic environment with respect to academic freedom;
- recognizing ecosystems and the possibility of regenerating them;
- economic ecology – the whole is more important than its constituent parts;
- social ecology – the importance of family, community, nation and international life;
- cultural ecology – taking into account the perspective of the rights of peoples and cultures;
- the ecology of everyday life – ordering the environment so as to express and develop an integrated and contented identity;
- human ecology – relationships;
- human ecology – acceptance of the body.

The fantastic production capacity of nature and the enormous wealth of evolution is the foundation of a sustainable economy. We do not yet know the opportunities that will emerge from the combination of the creative nature of the human mind, from the synergies of the biosphere and the noosphere. Currently, biological evolution and technology are coming together in a productive synthesis and outline the framework of the Green Revolution [Füks 2016].

The Green Revolution is part of the concept of integral development. It should work with nature and biology in all aspects of life. It should invest in the development of an economy based on the forces and laws of nature, in closed circuits which do not generate waste in the digital economy, and biotechnology.

This requires an ecological culture based on new thinking, politics, educational program, lifestyle and spirituality. However, we cannot create a new relationship with nature without human renewal [Pope Francis 2015].

From a business perspective, an integral approach can increase competition. This means providing quality products in an honest way, which will improve relations and can instill a more positive attitude, fostering creativity and innovation; and increasing the value of relationships inside and outside the organization [Azmi 2006].

Whether we like it or not, we are united with nature. We do not manage nature but nature often copes despite our abuse. Protecting nature means that we pollute the environment in an acceptable way. Integration means that we use household waste to heat homes. Healthcare means that when we get sick we begin to heal and nourish differently. Integrity is to know your body and human nutrition is to consume healthy and wholesome food. A problem is the increasing intake of sugar and white flour, which contribute to many diseases. Healthcare does not deal with a focus on nutrition in harmony with the nature and the body's unique needs. Holistic health means human nutrition for the body according to its needs, while taking into account individual disorders.

ORGANIZATION AND DOUBLE PLAYS COUNTRIES

The European Union (EU) mobilizes international organizations such as International Organization for Migration (IOM) and United Nations High Commissioner on Refugees (UNHCR), which have become increasingly involved in the implementation of a “global approach” to EU migration. However, they fulfill an independent external agenda and

are a counterweight to the European Union, which may allow them to operate more effectively [Lavenex 2016].

The United Nations High Commissioner on Refugees was established by the General Assembly of the United Nations (UN) in 1951, and was initially responsible for the displacement of 1.2 million European refugees deprived of their home as a result of World War II. The United Nations High Commissioner on Refugees today protects around 22.3 million people in more than 120 countries. It was originally established as a temporary office, and its existence was planned for three years. Now, 50 years later, it is one of the most important humanitarian agencies, with headquarters in Geneva and delegations in 122 countries. More than 80% of the more than 5,000 member team works in the field, often in isolated, dangerous and difficult conditions. The United Nations High Commissioner on Refugees has been twice awarded the Nobel Peace Prize for its work [WWW 7].

Other international organizations that impact the global situation include [WWW 4]:

- the UN, the United Nations International Children’s Emergency Fund (UNICEF), the Food and Agriculture Organization of the United Nations (FAO), the World Health Organization (WHO), the United Nations Educational, Scientific and Cultural Organization (UNESCO) – humanitarian organizations that assist with cultural development but who do not seek to directly affect the economy,
- the General Agreement on Tariffs and Trade (GATT), the World Trade Organization (WTO), the European Free Trade Association (EFTA) – organizations facilitating trade,
- the International Monetary Fund (IMF), the World Bank (WB), the United Nations Industrial Development Organization (UNIDO) – organizations for industrial development, and the International Bank for Reconstruction and Development (IBRD), the work of which is limited to financial matters,
- the North Atlantic Treaty Organization (NATO) – a security organization.

The website of United Nations Information Center in Warsaw enumerate 60 ways the UN is changing the world. Why, therefore, does the impression exist that an organization with such noble ideas and structures work constantly on the basis of social gatherings rather than actual and effective action? Why do some maintain the UN does not take action, monitor or enforce compliance with the rules? Why has the UN adopted the role of observer and reporter role while failing to defend human rights?

It has been reported that in 2005 the UN had sent a total of 60 peacekeeping and observer missions to the most inflammatory points of the world. Stabilizing situations paved the way for negotiations and the furthering of peace processes. Thus, the UN has saved the lives of millions of people who otherwise would be civilian victims of war. Currently, around 16 peacekeeping operations are being conducted around the world [WWW 8].

However, the effectiveness of the UN could not be seen in Rwanda and Kosovo, where mass murder occurred. In Rwanda, 800,000 people were killed. An independent report commissioned by the UN Secretary General, Kofi Annan, highlighted the failure of the organization and its inaction. The investigators – the former Prime Minister of Sweden, former foreign minister of South Korea and a Nigerian officer – claimed that the “fundamental errors” in the peacekeeping operation in Rwanda, resulted from a weak mandate, poor funding and lack of political commitment. The report indicated that this was not addressed, despite signals of genocide [WWW 9].

Wars are driven by hatred and greed. They have an economic, geopolitical and religious basis. This is often a struggle for power. In most cases it is the powerless who are left to face the ensuing destruction. United Nations resolutions have proved unable to prevent war. The twentieth century was one of the bloodiest and the twenty-first century is not going to be any better [Peerenboom 2005].

Currently, there is no political will or local knowledge to succeed in creating a functional legal system that would be able to implement the rule of law. The ineffectiveness of UN operations forces and their fearfulness could be seen in Somalia and Kosovo [Peerenboom 2005].

United Nations action can also be seen in the example of Ukraine, where war is constant. In February 2015, in Budapest, the UN Security Council adopted a Russian version of a resolution. It has no word about the violation of the terms of a truce signed by separatists in Ukraine, nor does it call on them to cease military activities. Only concerns were expressed at the situation, while the agreements reached in Minsk were accepted and calls for peace were made to both sides of the conflict.

On 21 December 2015, the IOM reported that a total of 1,006,000 people arrived to Europe. These are data from Greece, Bulgaria, Italy, Spain, Malta and Cyprus. The vast majority arrived by sea and 34,000 people went via a route through Turkey. At least several thousand people did not survive the journey. It should be stressed that millions of refugees reside in Lebanon, Turkey and Jordan [WWW 3].

Currently, in the case of the war in Syria, the UN Security Council is accused of inaction by monitors and other organizations. The lack of progress is lamented by 21 aid organizations, including Oxfam and Save the Children [WWW 6]. Concerns have also been raised by other humanitarian institutions, which have largely become dependent on the world of finance and politics.

The Security Council unanimously adopted, on December 2015, a resolution on the road-map for the peace process in Syria. According to the document, talks on a cease-fire and the establishment of a transitional government in Syria were scheduled to start in January under the auspices of the United Nations. In these negotiations, attended by representatives of the current Syrian government and the opposition, the UN Security Council stipulated that a transitional government be created within six months. During this time, free elections were also to be held. Within 18 months a new constitution was to be developed [WWW 5]. As is already known, none of this happened.

What is the reality? In the case of Syria, the decisive voice – not only in this matter – was with Russia. Foreign Minister Sergei Lavrov added that, Syria should be a multicultural, multireligious and secular country at the negotiating table and have no room for terrorists. This voice sounds strangely familiar to the circumstances of the war in Ukraine.

Considering the different interests of different states and their impact on international organizations, we must now bear in mind that:

- the level of hypocrisy will grow;
- conflicts in the Middle East are beneficial for some countries and institutions;
- access to natural resources in conflict countries leads involvement in conflicts and their growth;

- international organizations are very good, transparent “media bodies” for showcasing noble ideas;
- ideas are not necessarily accompanied by measures to protect human rights;
- financial and political pressure will have an impact on the escalation of conflicts;
- a double game – engaged in, unfortunately, by many states results in – profit; impact, shows of force.

Thus, instead of integral development, we have atrophy, which is a silent killer.

CONCLUSIONS

Living in harmony with nature and communities can develop strong personalities. On the basis of communities and nations, the cooperation of various institutions and organizations, while respecting the Laws of Nature, is indispensable. Institutions, created on an international basis, could be a Council of Elders from different cultures and nations, one that would be the least corrupt and politically involved. Such a council would be a decision-making “body”.

Aid measures, which would be granted by different institutions, would first go through (temporarily) a rotating, designated place, which would be directed at targeting assistance. This would avoid the influence of donors for the purpose of humanitarian organizations. Solidarity with the least developed countries would pave the way to determining the place to collect funds. These would be institutions involved in helping the poorest countries in Africa and Asia, while 5% of the funds would remain in an institution of support.

Understanding, coordination and implementation are likewise important. Ideas today are not as important as actual action. We need responsibility and an awareness of coexistence. International organizations should be involved more than ever in integral development, preventing stratification, violence and conflict. Those managing the organization (enterprise) should particularly focus on finding solutions in harmony with nature. Motivating and stimulating creativity and innovation should result not in a technocratic culture, but in natural rights and harmony with nature.

Integral development can ensure increases in the value of companies because it will “explode discovery” and solutions which are necessary for humanity and compatible with nature and the cosmos. We are called upon to construct a reality that makes up the whole. An single person is not able to change the whole. However, we are able and should plan to dream, to create in order to develop ourselves, our surroundings and the world. Integral development is the answer to questions concerning:

- areas for investment;
- ways to motivate employees;
- business planning;
- exploring important social, environmental and economic values;
- peoples’ future;
- a sense of existence.

A bold cultural revolution is currently needed to restore values and objectives. Nature has in its structures a written message. But to be heard, it must first be seen. Everything is interconnected and humanity is not the absolute ruler. Integral development begins with

an integral ecology, including a human and social dimension. We are part of nature, we are involved in it and we permeate each other. It is, therefore, important to seek integral solutions, taking into account how natural systems interact with each other and social systems [Pope Francis 2015].

So, in the work of scientists and artists, it is important to:

- widen our horizons;
- use technology in the service of social and integral human progress;
- build awareness of the mutual coexistence of fauna and flora in human coexistence and in social and economic environments;
- search for solutions to suffering;
- lead a creative search for beauty and contemplation, and recover the depths of life;
- pose questions about purpose and meaning.

The ecology of integral work should be a place of multidimensional personal development.

Governments should instead:

- promote the diversity of production and creative entrepreneurship;
- promote economic freedom, small producers and diversification of production;
- sometimes limit the activities of large corporations;
- promote regions through local entrepreneurship;
- promote social-scientific debate.

International organizations should decentralize more to see and understand the needs of the people, to serve those most in need. An integral approach to business can promote competitiveness, while providing quality products in an honest way. This would lead to improved relationships with stakeholders and could instill a more positive attitude as well as foster creativity and innovation and increase the value of relationships inside and outside the organization [Azmi 2006].

International organizations should regain their credibility and decision making by:

- fighting against internal corruption;
- monitoring effectiveness;
- creating a normative system, ensuring inviolable limits;
- ensuring independence from the influence of politics and finance;
- decentralizing and recognizing problems integrally;
- building awareness of integral programs and media;
- consolidating integral awareness;
- monitoring situations;
- introducing sanctions as an opportunity to exert influence;
- consistently defending human rights.

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Summary. The concepts of sustainable development and corporate social responsibility are intended to humanize activity. However, are the existing concepts sufficient for them to fully realize their place in the world and its ecosystems, and to fulfill these roles? Is it necessary to seek a new concept of human organizational development, one which would strengthen the roles of creator, innovator and coordinator with total respect for the laws of nature? The author points to the contemporary threats and the need to search for new ideas and a more sensitive interaction with the environment, organizations, society and nature. This is necessary not only in meeting the goals of sustainable development, but also for development that is renewable, energy-efficient, closed loop, coordinated with nature and respecting its laws – and even using them. International organizations should not only prevent violence and preserve human rights, but also support the integrated development of individuals, communities and societies. They would thus help prevent stratification while increasing awareness and stimulating creativity. Integral development covers everything and everyone, is complete and respects the constant changes occurring in dynamic space. The concept of integral development seems now closer to modern humanity. Integrity

means the interplay and interaction between all the elements of a set (organizations, communities, businesses, workers, the environment, nature) and the common good. This is not merely an idea but an actual necessity. Integral development is human development, and its organization is compatible with nature. This means being aware of coexistence and need to improve. In the absence of one or the other of these, it would not be possible to speak of integral development.

Key words: ecology, international organizations, integral development

JEL: 050

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