

Dignity in Human Development Motivation

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ABSTRACT: Trust is the foundation of life and is proven through practice. Trust in oneself and in each other is a valuable intangible asset of humanity, clearly demonstrated through material values such as money. True dignity must come from the comprehensive development of human beings. Otherwise, distorted standards such as dependence, possession and falsehood will appear, leading to human suffering. Economic relations come from basic human needs. Needs are the driving force for action. Therefore, true dignity must serve human existence and development. In addition, trust can be measured tangibly through material values, needs come from human nature and interests are the driving force for action. True dignity is closely linked to the needs of the community. Trust is demonstrated through practice, needs are necessary, the basis of interests, the driving force for development. Particularly painful is the belief in norms that are not based on human nature and no longer require dignity.

KEYWORDS: Trust, dignity, needs, benefits, motivation.

1. INTRODUCTION

Trust is the foundation of human development. When trust between people declines, money becomes a popular means of exchange, considered a tangible form of trust. However, focusing too much on money can fade other spiritual values, which are dignity, value, and personality of people themselves. Human social relations are a combination of nature and society. From communication in human relationships, the need for freedom, independence and respect for dignity has arisen.

Money is a tool of exchange, money has become a measure of value in modern society. However, the abuse of money can lead to imbalance and create distorted values. A person's value is not only measured by money. Talent, moral qualities and contributions to the community are also essential factors. When natural and artificial values are mixed, many problems such as injustice and corruption will appear. To build a sustainable society, we need to put trust first. Money is just a supporting tool, a means, not the ultimate goal.

Understanding the value of human beings, that is, the end in itself (ZF), which Kant specifically refers to as dignity in human personality and social relationships, will help us build a better life based on reason as the purpose, as the motivation based on self-interest, thereby having obligations in our actions.

2. THEORETICAL OVERVIEW OF THE MAIN CONCEPTS

Tangible beliefs are an indispensable part of life, but they only have true meaning when expressed through actions. Human communication is natural, based on the satisfaction of survival needs. As society develops, social norms increasingly govern human behavior; Ideological values and principles sometimes become rigid and no longer fit personal needs, leading to conflict and suffering. Giving and receiving, borrowing and repaying, favors and gratitude are no longer simple but are often accompanied by expectations and pressure. When these expectations are not met, possession, division and discord quickly arise.

Dignity is an important concept in Immanuel Kant's work "Grundlegung Zur Metaphysik Der Sitten" is an important concept Kant's moral philosophy important factor In value, dignity and ends in themselves (ZF). According to Kant, it is rational beings, such as those who know how to determine their purpose and have the capacity for autonomy, that have an absolute value. It is this absolute value (Kant also calls it "dignity"), not the idea of a formal universalization of maxims, that is the central thesis in Kant's ethics. In which Kant's theory of intrinsic value: value, dignity and end in itself. Accordingly, what (things) have relative value has a "price", conversely, absolute value has "dignity". Therefore, instead of calling it the "absolute value" of objective ends, Kant also calls it the "intrinsic value" or "dignity" of objective ends.

Therefore, when discussing dignity in the formula (ZF), it is an end in itself in GMS II (§§ 84-85 et al.): "Let us act in such a way that we use our humanity, not only in our own personality but also in the personality of any other person, always at the same time as an end, and never simply as a means" with the corresponding maxim: "in relation to any rational being (towards himself and others) should act so that, in his maxim, this is at the same time valid as an end in itself and not merely as a means".

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Therefore certain actions are obligatory, because they show reverence for the absolute value of human beings; other actions are prohibited because they lack this respect. Without going into details, we can see that the inference of obligations in the examples is based on a model of actions that are permissible or not permissible based on having respect for human dignity as the goal. themselves or not or using humans merely as a means.

From this Kant also argues that the formula of ends in themselves (ZF) calls us to act towards rational beings in such a way that they can also consent to our actions. Thus, Kant asserts that, ultimately, the formula of ends in themselves (ZF) and the universal formula (UF) and perhaps also the formula of autonomy (AF) exist.

Dignity is also discussed by K. Marx when describing how workers are alienated from the product of labor, the labor process, their fellow human beings and human nature, and thereby their dignity is damaged. "The German Ideology" (1845) Marx emphasized that human dignity is determined by material conditions and social circumstances, not by abstract ideas or concepts. "The Communist Manifesto" (1848), a manifesto calling for the overthrow of capitalism to establish a classless society where human dignity is restored and respected.

"Capital" (Das Kapital, 1867): In it, he describes how the capitalist system exploits labor and degrades human dignity by turning labor power into a commodity. "Critique of the Gotha Program" (1875). In it, he envisions a future society where human beings are fully developed and their dignity is guaranteed.

Specifically, in the first part of the manuscript, titled "Estranged Labor", K. Marx explains that alienation occurs when workers are separated from the product of their labor, the labor process, the social nature, and themselves. This leads to the loss of human dignity because they no longer control the labor process as well as their own lives.

"Estranged labor makes man a stranger to the product of his own labor, and this also means that the product stands in opposition to man, becoming a strange, independent power of man who no longer controls his product, nor his own activities."

The 1844 Economic and Philosophical Manuscript in the section "Estranged Labor". The driving force of social development is an essential concept in social philosophy, which has attracted the attention of many researchers. Based on the analysis, human dignity is closely linked to their needs for survival and development. The correct shaping of dignity values, originating from human needs, is also the driving force for social development, the result of the interaction between factors in specific conditions, creating the motivation for social forces to operate effectively and promote social progress.

According to the Encyclopedia of Philosophy. The basic needs approach (BNA). Reader emphasizes the role of 'essential needs' or needs that must be met to avoid harm. Reader opposes the tendency in the capabilities approach (CA). This corresponds closely to the 'core needs' of Streeten and Burki (1978). She disputes the tendency in the CA to place ethical imperative on ultimate capabilities (e.g., as is done by Nussbaum, 2000, 2011) rather than on the satisfaction of vital needs. In Reader's view, 'moral requirements are limited to needs' (p. 342), a view echoed in Reinert (2018, 2020). (Kenneth A. Reinert, The Basic Needs Approach).

Human dignity is always linked to economic interests; any social norm that is not based on human needs does not create the motivation leading to belief in the comprehensive development of human beings is meaningless.

Therefore, needs are the most powerful driving force for development, the final driving force in historical development. It is the intermediate step in the transformation from external circumstances to internal ideological motivations that directly motivate people to act. Therefore, correctly perceiving human and social needs as well as the driving role of needs for human development towards sustainable social development in each certain historical period is extremely important.

3. METHODOLOGY

Dignity is an important concept in ethical philosophy and sociology, especially when discussing human development. When approaching the topic "Dignity in the driving force of human development" with a humanistic approach and a dialectical materialist approach that clearly analyzes the concept of the causes leading to the use of Logical reasoning to clarify the nature of the problem. Humanism approach

Humanism considers humans as the center and considers dignity as an inseparable characteristic of humans. Accordingly, dignity is not only self-awareness of self-worth but also the driving force that motivates humans towards personal perfection and contributes to building a fair and humane society.

Dialectical Materialism approach

According to the philosophy of Karl Marx and F. Engels, human dignity is not an abstract characteristic but is associated with material conditions and labor relations in society.

Combining these two methods, the article has analyzed the definition of dignity from Kant's point of view and the inheritance and development in Karl Marx's philosophy, which is based on the goal itself (ZF), thereby analyzing the elements of dignity. The factors that constitute material and spiritual needs are also the driving force for action to create goods, this is also the basis for action from personal development of people.

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4. DISCUSSION

4.1. Dignity is a tangible belief.

Tangible trust is expressed through belief in ourselves and our abilities; When we trust each other, we create a circle of trust where everyone can give and receive. This belief is a spiritual value and a specific action, contributing to building sustainable social relationships. Communication is the foundation of human life at the individual and social levels. Initially, communication was instinctive, meeting the need for survival, but as society developed, communication became more complex, requiring cooperation and consensus between individuals. Trust is a key factor in maintaining these social relationships.

Communication is an instinct to meet survival needs. As society develops, communication becomes more and more social, going beyond individual needs to meet the needs of the community; Production and consumption not only satisfy personal needs but also become a driving force for social development. In this communication process, concepts such as giving and receiving, gratitude and social stratification appear, and problems such as lies and betrayal also arise. Therefore, trust becomes extremely important in maintaining social relationships and needs to be demonstrated by tangible values. Goods and services meet basic human needs and bring tangible use value. In the process of exchange, trust is often expressed through material values, typically money. When money becomes the standard measure of value, it shapes lives and social relationships. In any form, increasing your self-worth is based on the foundation of real life. Capabilities and needs are only meaningful when expressed in action and create real value. As a means of exchange, money only has meaning when it is accepted and used by society. Trust not only helps strengthen relationships with customers and partners but also contributes to enhancing the dignity of each individual in the business. Dignity, expressed through professional ethics and obligations, is the driving force that motivates people to constantly improve themselves. In work, dignity becomes a measure of each person's value. People must rely on truth, not illusion, to build their lives and social relationships. Human dignity must be formed on the basis of practical values and the ability to adapt to social changes. Because communication is a basic human need, dignity must also be continuously updated to suit the new demands of life. Outdated and inappropriate values must be eliminated to make way for new values. Dignity is a measure of human personality, so it must be built on the foundation of development and progress. Otherwise, dignity can become a social burden instead of a driving force for people. At that time, social relationships will become more complicated, giving rise to many problems such as inequality, fierce competition, and suspicion. Human dignity needs to be built on the basis of labor and dedication to society. If dignity is not formed from real values but only guided by selfish goals such as possession, it will lead to social division and loss of human nature. When people only care about personal interests and do not care about the community, they easily degenerate into people who only care about business and profits. Therefore, if dignity is only formed on the basis of traditional and imaginary concepts and not based on real life, it will gradually become artificial and unjust. Truth and lies will be confused, distorting the nature of dignity. True dignity must be built on the foundation of real life, originating from basic human needs and the values that people create during the working process. The formation of human dignity must come from the realities of life and contribute to individual and social development. If dignity is based only on abstract ideas and is not related to reality, it will become artificial standards, turning people into tools to serve the interests of others. This will lead to imbalance in society and cause much suffering for individuals. True dignity must be built on the foundation of each person's needs and abilities, helping them live a meaningful and happy life. Human dignity comes from the most fundamental needs of life. It is these needs that motivate people to act and create society. The need to eat, drink, reproduce... is the driving force for human existence and the foundation for building higher values. Human practical activities, especially the production and reproduction processes, are the main driving force for the development of society. As Ph. Engels affirmed, practical activities are the origin and driving force of human history. Without practical activities, there will be no society and no history. "According to the materialist view of history, the decision factor in the historical process is ultimately the production and reproduction of real life" (C. Marx et al., 1997, p. 641.).

Dignity in modern society increasingly emphasizes the relativity of morality and the importance of building social relationships based on mutual respect; competition is an integral part of life. It can lead to harmful behaviors that harm individuals and communities when it becomes too intense; The boundary between good and evil becomes more blurred, requiring each individual to carefully consider personal and community benefits. Humans are not only individuals, but also part of society, an ecosystem where people interact and influence each other. Diversity of culture, values and interests enriches society and creates conflict and competition; Dignity today is about self-discovery and building harmonious social relationships, respecting differences and finding a balance between individual rights and community obligations.

People are constantly faced with difficult choices to distinguish between right and wrong that often go beyond simply personal gain. Life is a challenging journey that requires us to make responsible decisions. Sincere help brings joy and meaning but loses its value when it becomes a tool to achieve personal goals.

Human dignity today is built on a foundation of honesty, respect and responsibility. The concept of good and evil is sometimes clear and absolute; it varies depending on culture, society, and specific circumstances. We must consider the intention and its consequences to evaluate an action. The definition of good and evil often differs between cultures; Instead of focusing on rigid distinctions, ethics encourages us to be honest and upright; Dignity is not only a theoretical concept but also a concrete action in life; it does not exclude good and evil, but uses facts and practices to evaluate behavior.

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While traditional standards are sometimes exploited, dignity always aims at truth and justice. It requires us to consider issues comprehensively and objectively. Truth and morality are the foundation for a fair and civilized society. In the age of globalization, respect for truth is more important than ever.

Morality is the goal and means for human existence and development. Truth is the solid foundation of all moral values. The boundaries between good and evil become clearer when we respect the truth. Although seemingly contradictory, altruism and selfishness share a common limitation: the distinction between "me" and "other." Social relationships are damaged when we treat others as tools to achieve personal goals. "It is possible that although personal distress may reduce the ability to act prosocially, its effects on moral reasoning may differ" (Surdel et al., 2019, p. 22).

Lying not only harms the liar himself but also causes serious consequences for the community. When individuals, organizations, and even nations are dishonest, trust is broken and social relationships become fragile. Every community has its own rules of conduct, and compliance with them is the foundation for harmony and development. On the contrary, society will fall into chaos when the rules are violated, especially when those in power abuse their positions. Money, fame and power can cause people to lose their good nature and commit wrong things. However, true happiness comes from living a meaningful life where morality and truth are respected. Therefore, lying should be condemned because it not only harms others but also hurts the liar himself. "There is nothing covered up that will not be revealed, nothing secret that will not be known" (Matthew et al., 2012, p.236). Good, evil, justice, and injustice can vary significantly across cultures and individuals in a globalized world; truth is always a universal value that humans strive to achieve. As Karl Marx once said: "Political economy remains the truly scientific ethics, the most moral science of all sciences. Its basic thesis is the self-denial, the renunciation of life as a need of all human beings" (Karl et al., 2000 p. 188).

The history of development is a continuous process of meeting human needs. Production was born to satisfy needs and needs themselves promote the development of production. Human needs and interests are the profound driving force of all social activities. Individuals, communities and societies have diverse needs, from basic survival needs to comprehensive development needs. Although different in form, they all aim to ensure the existence and development of humans and society. Humans and societies are dynamic systems, constantly changing and developing to meet emerging needs. All interest relationships in society are the driving force for development. Individuals, classes and nations always work to satisfy their needs, which constantly changes society. However, it should be noted that needs and interests only become driving forces when they are consistent with ethical values and bring benefits to both individuals and society. If individual needs and interests go against the common good, they will not be able to become a driving force for sustainable development. For example, the need to get rich through drug trafficking is a clear example. Although it brings great profits, this behavior has serious consequences for society and the people who carry it out.

4.2. Dignity is an end in itself.

The need to exist in each individual, also known as self-purpose, is the driving force behind the development of society. The relationship between needs, interests and motivations forms a cycle: needs create interests, interests create motivation and motivation drives actions to satisfy needs. When people are aware of their needs, they are motivated to act and seek to satisfy them. This process transforms needs into actions, thereby creating value and benefits; Benefits become new motivation, motivating people to continue working. It can be summarized that needs, interests and motivations are closely related factors that promote the development of humans and society. Human activities are the result of causes and social impacts from objective conditions (especially economic conditions), needs, interests and goals. In this way, needs and preferences act as a bridge, transforming objective needs into motivations for action. In other words, needs and interests are the internal driving forces that govern human behavior and are the main driving forces behind social development. The study of dignity is a theoretical and practical investigation of human behavior and values; By exploring the role of free will in moral decision-making, moral philosophy has shown that dignity is not just an abstract concept but also the foundation for people's choices and actions. each individual.

In real life, if we resist or underestimate the satisfaction of objective human survival needs, it will be difficult to avoid being punished by the law of needs. At the same time, if we limit needs or oversimplify needs as some religions do, it will limit the motivation for social progress. Both of these extremes are inconsistent with the objective evolution of history, we must improve the quality of needs and satisfy those needs in an increasingly rich, correct, democratic, and equitable direction, humane and civilized. According to Hegen, needs are what mediate between human desires for property, for others in the family, and for the state. That is, in essence, needs are the intermediary stage between the subject and the object. Needs only appear when conditions and factors in nature and society are capable of satisfying the requirements of life, the survival and development of people, and of human communities. At the same time, for Karl Marx, in man's essential activities, each of his biological characteristics and instincts "becomes a need, a need to turn his narcissism into self-love." his love for other things and other people outside himself" (Marx and Engels, Hanoi 1995, p.183).

Therefore, needs are at the same time a type of real, objective social relationship between people, based on the foundation of economic relations.

If we stand on the economic and sociological point of view to verify social needs, we see that society is a living body including human communities with all the needs to be realized. In that sense, society has a whole system of needs. Therefore, determining

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socio-economic needs and fully and promptly meeting those needs is what keeps society developing. For example, since ancient times, in primitive societies, people have known how to create tools such as fishing rods, make sacrificial bows for hunting and selling, know how to make clothes from tree bark and animal skins,... to satisfy themselves. the needs of survival. When human needs increase, people find ways to meet them, thereby promoting production development. In today's market economy, it is the same. If a factory satisfies the demand for raw materials and the consumer market, production will develop

In the cultural field, the situation is similar. According to the concept of historical materialism, human needs and social needs depend not only on the development needs of people and society but also on the practical environment of social production. Just as Karl Marx wrote, that practical environment "not only creates objects for consumption but also gives consumption a definite form...Furthermore, only production creates the conditions for its emergence." generates in the consumer a need whose object is the product produced" (Marx and Engels, volume 12, Hanoi 1993, pp.718-720).

Thus, needs are associated with the structure and function of the social "body" in relation to external objects as a state that requires satisfaction in order to exist and develop, and society itself creates the means to satisfy those needs. The driving force for social development also comes from there.

Considering the needs of individual human beings from a psychological perspective is not an easy task. There are two main reasons for this difficulty. First, human needs are very diverse. For example, the need for food and drink is very different from the need to enjoy beauty or the need to be served by others. This is the first difficulty in defining needs scientifically, because it is necessary to cover all the different needs of humans. Second, needs are closely related to other psychological processes and states such as feelings, emotions, urges from the will, etc. This gives rise to many other complex problems, especially the clarification of the boundary between the real state of "need" of a person and feelings, emotions, or will. This situation exists because in psychology, the study of needs has not been linked to a broader class of psychological phenomena related to the tendency of the will.

It was not until the early years of the 20th century that the study of needs was considered an independent scientific problem. Psychologists have argued that: needs are dynamic states of individuals, arising from a certain deficiency in normal human life activities, both social and physiological, and the purpose is to eliminate that deficiency. This means that the need becomes a necessary state of the body, expressed through intentions, goals, emotions, etc. Although these concepts may be related to needs, they are not completely identical with needs. However, this definition has pointed out the most basic characteristic of needs, which is the necessity and feeling of lacking something specific, along with objectivity. This is not only a characteristic of needs but also of psychology in general. However, in needs, objectivity is most clearly expressed, because if the need is not directly directed at a certain object or scope of things or phenomena, then that need does not exist as a psychological phenomenon. Thus, objectivity is a fundamental characteristic of needs. However, this characteristic alone is not enough to clarify all aspects of needs, and it is not possible to clearly distinguish needs from other psychological expressions such as emotions or human will.

Therefore, when studying needs from a psychological perspective, it is necessary to consider other factors such as the dynamism and stimulation of needs. Indeed, the need to "...fix the stable, permanent nature in the structure of the individual human being constitutes the strongest and deepest foundation in the person, because the need itself reflects the The most common condition in individual human social existence, the stable relationships of individual humans with the surrounding reality. Of course, in the process of living, the scope of human needs is not constant, it can be expanded, enriched, forming new needs in social relationships. On the other hand, there are also some needs that, although solid, are extinguished in certain situations. From there, I.A. Gidarian believes that needs have a multifaceted nature, "first of all, there are three main characteristics: First, objectivity, secondly, dynamism and thirdly, stimulation, etc. Those three characteristics clarify the nature of needs in terms of psychology.

Moral philosophy is a theoretical subject with an educational function. It guides people towards noble values such as justice, solidarity and cooperation; Ethical philosophy calls us to live in harmony and sharing, building a more just and sustainable society. Dignity is not simply an abstract concept but a system of values closely linked to human life. These are justice, freedom, happiness and the relationship between people, with nature and with society.

4.3. Dignity is the driving force.

From logically analyzing the basis of what dignity is from Kant's perspective and the inheritance and development of Karl Marx and specific evidence in classic works, it is also the basis to argue the The value in human dignity is also the truth, according to the needs and abilities of modern individuals, the dignity in the need to have a realistic perspective to analyze why people need to have needs. and whether needs need to be eliminated, in this part dignity in motivation is emphasized and argued more closely that dignity is the basis of action and motivation, motivation comes from benefits to act. Labor (labor) creates wealth and socio-economic development.

If we only consider dignity from the perspective of human values and ethical standards, it sometimes leads to separating humans from the natural world. Dignity needs to be considered more comprehensively, taking into account the interrelationship between humans and nature. However, it is not always easy to distinguish between good and evil and self-interest in the natural world. Dignity must be based on a deep understanding of the complex relationships in nature and finding a balance between human interests and the interests of nature. This is a process that requires constant adjustment; The driving force of history is the result of the

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interaction and mutual transformation of various factors, including subjective human consciousness. The movement of history is also influenced by objective laws of nature and society. During the process of researching historical dynamics, we need to pay attention to two main issues:

First, human activities are the main driving force promoting the development of society. When we consider society as a human community, we see that basic human activities include production, social struggle, scientific creativity, and the complex relationships between them. These activities are not only the foundation but also the driving force and purpose of society's existence and development. Reality has proven that history can only exist and develop through practical human activities, especially production and practical activities. Second, their needs and interests are the profound motivation that motivates people to act and create. Whether it is personal needs, community needs or the needs of the entire society, in essence, everything is aimed at survival and development. Every beneficial relationship in society is the driving force that motivates individuals and social groups to act to satisfy their increasing needs and at the same time contribute to the overall development of society. Thus, it can be confirmed that motivation and needs are a cyclical process, but not a closed process but a cyclical process, but not a closed process but an open cycle in an increasingly open direction. wider and taller. In the Economic and Philosophical Manuscripts of 1844, K. Marx once quoted V. Sunde's saying that "the Smoet uses seals and rotten fish but is not poor because in his closed society, everyone has the same needs" (C. Marx and F. Engels, Complete Works, volume 42, Hanoi, 2000). Thus, it can be said that the first thing that regulates human activities is their needs, but in specific historical circumstances, the motivational meaning of this need sinks into the deep ocean, while benefits Benefits with the urge of needs facing the risk of not being able to be satisfied have become the direct driving force that determines the subject's activities. In other words, if needs regulate activity trends in general, interests determine specific local human behaviors.

Because, motivation arises when seeing benefits in specific labor, production and social relations.

The personality of each individual is not only affected by the nature of needs but also by the way those needs are fulfilled in reality. Moreover, legitimate needs, if not fulfilled properly or not suitable for the specific space and time context, will lead to alienation in terms of level and limit, thereby negatively affecting human personality and values.

When we conduct a deeper analysis, it can be seen that if money can be seen as a tangible symbol of trust in society, then the belief in human dignity needs to be built on a solid and concrete theoretical foundation, in order to avoid turning dignity into an abstract concept that can be easily exploited for many different purposes. For example, dignity can become a tool for social organizations to control and exploit people, damaging its true value. Dignity needs to be clearly defined and must originate from human nature, serving the existence and sustainable development of each individual in society.

From there, we can affirm that dignity is not only an important human need but also an essential driving force for economic development. It is undeniable that the need for dignity plays a role in motivating people to act, influencing their decisions to participate in economic activities, as well as their dedication to society. When people feel respected and valued, they will have a stronger motivation to develop their potential, thereby contributing positively to the exploitation and effective use of economic resources. Therefore, understanding and promoting human dignity is not only a humane factor, but also a sustainable economic development strategy in the modern context.

5. SYNOPSIS OF THE MAIN RESEARCH OUTCOMES

Research has shown that human dignity is an inherited value that helps people live honestly and fully. Dignity is the factor that connects people with nature, helping us live in harmony with the laws of development of the universe. In particular, dignity is also the driving force that motivates people to act, especially in the economic field. If dignity is not built on the foundation of freedom of choice and respect for human nature, it can easily become a tool to serve social goals. At that time, belief will become a tool of control, making people passive, losing the ability to be independent and live according to standards set by others, causing suffering for individuals and weakening the value of the whole society.

Money is often considered a measure of human value because it is a form of expressing the common belief of society. Money is only meaningful when used properly; knowing how to use and manage money is not only a life skill but also reflects the qualities of each person; Good or bad is not determined by money but depends on how each person uses it. The need for dignity plays an important role in promoting socio-economic development. When people have needs related to affirming their value; they will be motivated to work, create and contribute to the community. Dignity is the goal and driving force for human development.

6. CONCLUSIONS

Trust is a solid foundation for sustainable human development. When trust comes from one's own existence and development, it motivates people to enhance their dignity and stay away from artificial standards. Trust also helps us determine the value of ourselves and the things around us, especially the role of money in life. Money is a tool, not the ultimate goal of life. Using money reasonably and ethically will help us achieve personal goals and contribute to society. However, when money becomes the only goal, people will easily get lost and lose their values. Human dignity comes from within each individual and is nurtured by belief in true values. Living a meaningful life makes us proud of ourselves and contributes positively to the community.

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When viewed from an economic perspective, we see a close connection between human needs and the existence and development of society. Basic needs such as food, drink, sex are the driving force behind human actions and the foundation for all social activities. Humans cannot exist without these needs, and all other values such as faith and dignity become meaningless. We need to start by analyzing human needs to better understand human dignity. The question is: What needs and values contribute to the sustainable development of humans in society? This is an issue that needs further study in which dignity is a constituent element including responsibility that the author is focusing on.

7. IMPLICATIONS, LIMITATIONS AND FURTHER DIRECTIONS OF RESEARCH.

The article analyzes how important the values of dignity are for the development of that society and points out that people need to live as their own needs, the truth, not the lies in the standards that will make people suffer. And the necessary human needs are important factors that should not be eliminated and the needs will create the driving force for sustainable development activities. However, the needs will be easily confused with personal interests, and the newspaper will further study the difference between these two concepts. Because the benefit will be the action regardless of the consequences, regardless of the community to achieve the purpose of oneself.

The matter of dignity must be analyzed more carefully and whether dignity is related to culture and the study of dignity will help each individual to be responsible to the community. From there, creating a basis to prove the benefits of personality formation will help individuals and communities develop economically and stabilize the political and social order.

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