

THE INFLUENCE OF PERSONAL FACTORS OF HUMAN BEINGS ON THE IMPLEMENTATION OF PHILOSOPHY IN VIETNAM: MEDIATING ROLE OF SOCIETAL CULTURE

A INFLUÊNCIA DOS FATORES PESSOAIS DOS SERES HUMANOS NA IMPLEMENTAÇÃO DA FILOSOFIA NO VIETNÃ: PAPEL MEDIADOR DA CULTURA SOCIETÁRIA

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também examina o papel mediador da cultura social entre as relações da ideologia do ser humano, os fatores religiosos dos seres humanos, a vida social dos seres humanos e a implementação da filosofia no Vietnã. Os resultados indicaram que a ideologia do ser humano, os factores religiosos dos seres humanos e a vida social dos seres humanos têm uma ligação positiva com a implementação da filosofia no Vietnã. Os resultados também revelaram que a cultura social medeia positivamente o nexu entre a ideologia do ser humano, os factores religiosos dos seres humanos, a vida social dos seres humanos e a implementação da filosofia no Vietnã.

Palavras-chave: Ideologia do ser humano. Implementação da filosofia. Fatores religiosos do ser humano. Vida social do ser humano.

Abstract: The current study aims to analyze the impact of human being ideology, religious factors of human beings, and the social life of human beings on the implementation of the philosophy in Vietnam. This research also examines the mediating role of societal culture between the relationships of human being ideology, religious factors of human beings, the social life of human beings, and the implementation of philosophy in Vietnam. The results indicated that human being ideology, religious factors of human beings, and the social life of human beings have a positive linkage with the implementation of philosophy in Vietnam. The results also revealed that societal culture positively mediates the nexus among human being ideology, religious factors of human beings, the social life of human beings, and the implementation of philosophy in Vietnam.

Keywords: Human being ideology. Implementation of philosophy. Religious factors of human beings. Social life of human beings.

Resumo: O presente estudo visa analisar o impacto da ideologia do ser humano, dos fatores religiosos dos seres humanos e da vida social dos seres humanos na implementação da filosofia no Vietnã. Esta pesquisa

1. Introduction

Philosophy is a phenomenon that is rated very highly in literature. Because of the dominant feature of social life, people are linked together. This factor not only joins the citizens with each other but also shapes different communities that could be useful for societies. Philosophy studies the fundamental essence of truth, meaning, and life, especially as an intellectual discipline. The country has multiple philosophies, like education, society, and humans. The present investigation is about the personal factors related to philosophy implementation. The philosophy that studies humanity depends on the accomplishments of other sciences and seeks the fundamental wisdom that unites humanity. Idealism limits the meaning of humanity to spirituality. As part of the collective whole, man becomes conscious of himself as the human dilemmas are everlasting and the most urgent. It lies in a world discovered and changed in the name of humankind, the holiest of all ideals, in the heart of metaphysical issues about man's location and destination. The principal objective of social growth is to build human skills and provide the most desirable conditions for expressing themselves. The historical perspectives on human philosophy have been moving for decades and have added significantly to the development of ideologies. The biological essence of the human being works hard to elevate social life.

Confucian philosophy and Vietnamese religious practices comprise the Philosophy of Vietnam. The French, Marxists, and Catholics inspired him later. Confucianism was Vietnam's first entry, and Taoism and Buddhism followed (Pais and Costa, 2020). The Vietnamese philosophy of life emphasizes that life on Earth is just a path to death, but death only degrades the flesh, not the spirit. Death anniversaries, every day of souls, and marriages were an opportunity for their ancestors to be informed about rituals. They thought the entire world had been created by the supreme Troi, who is all-powerful and all-present. If a decent person lives an undeserving life and he or she may make a difference in his or her destiny by doing good deeds, he or she will face demise.

The Vietnamese ideology believes that people come from a yin and yang mass. Yang is broken down into three categories: sky-earth-all. The five fundamental elements are water, fire, wood, metal, and dirt, forming a closed circuit. The Yin is contrasted by adopting peculiar numerical features that reflect the Yang while voicing their thoughts. The Vietnamese rely on their inner feeling (Nguyen, 2018, Hoang, 2020). Vietnam's ideology shows Yin takes precedence over Yang, suggesting that women are more critical than men.

A husband and wife's function is also characteristic. The husband typically works in the form of muscles and bravery, and the wife cares for and educates the baby. When a woman gets married, the most significant phase is that she does not need to change her surname to her husband's. The moment a woman becomes pregnant often takes a long span of three years in the household. These demonstrate, therefore, clearly that the ideology and history of Vietnam vary significantly from the others (Dutt and Grabe, 2017, Poppi and Urios-Aparisi, 2018).

The existence of philosophy is not enough for the success of any country. The better the philosophy will get implemented, the more the country will grow. The country is a combination of multiple societies, and these societies are built by human beings. So, human beings are the blood of any country, and all the country's philosophies are formulated for the individuals responsible for implementing the philosophy. Some keen factors include society's ideology, the religion followed by society, and the social aspect of society. These factors are kept well considered during the implementation of the existing philosophy. A gap exists in the literature regarding the relationship between human beings' factors and philosophy. Another contribution of this study is incorporating societal culture as a mediating factor.

2. Research Methods

This research analyzes the impact of human being ideology, religious factors of human beings, and social life of human beings on the implementation of philosophy. Also, it examines the mediating role of societal culture between the relationships of human being ideology, religious factors of human beings, the social life of human beings and the implementation of philosophy in Vietnam. This research has used questionnaires to collect data, which is part of the quantitative data collection method. This study used simple random sampling to select the respondents, and the surveys were sent by email or individual meetings. Five hundred forty surveys were sent out, and 290 valid responses were received and used for analysis. These valid responses represent about a 53.70 per cent response rate.

In addition, the current research has used the smart-PLS to analyze the relationships among the variables and the convergent and discriminant validity. This study has used the PLS-SEM because the complex framework has been adopted, and a large sample size has been used (Hair Jr, Babin and Krey, 2017). Moreover, implementing

philosophy (IP) has been taken as a predictive variable with five items, while societal culture (SC) has been taken as the mediating variable with seven items. Furthermore, three predictors were used by the study, such as human being ideology (HBI) with six items, religious factors of human beings (RFHB) with four items, and social life of human beings (SLHB) with five items. These constructs with links are shown in Figure 1.

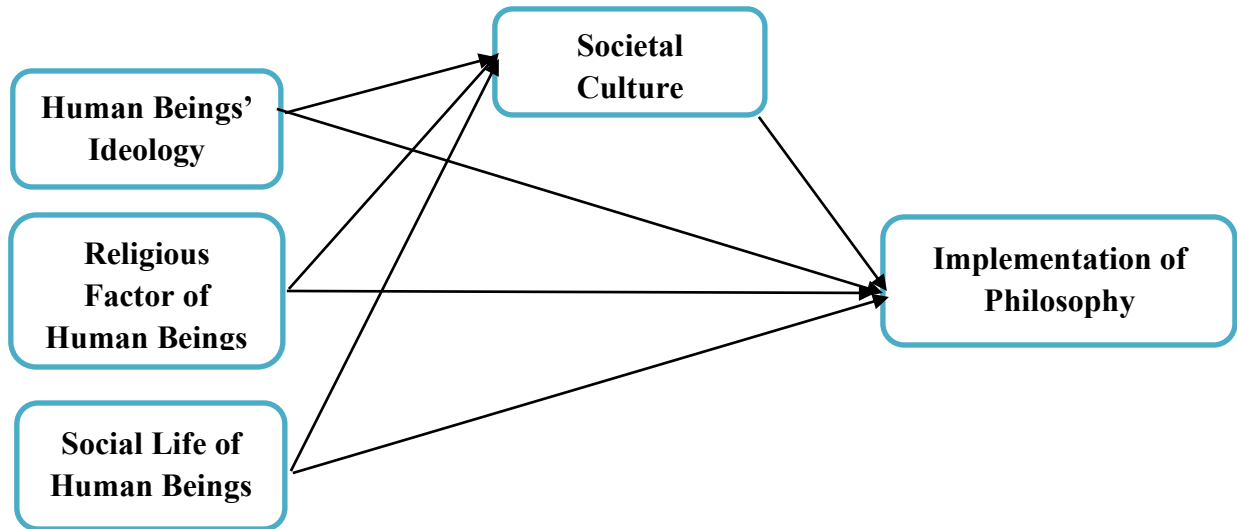


Figure 1: Theoretical Framework

3. Results

The finding section of the study has shown discriminant validity, convergent validity, and hypotheses testing. Firstly, convergent validity has been examined that shows the correlation of the items, and results highlighted that the composite reliability (CR) and Alpha values are higher than 0.70, and loadings and average variance extracted (AVE) values are more than 0.50. These values show a high linkage among items and valid convergent validity, and these values are shown in Table 1.

Table 1: Convergent Validity

Constructs	Items	Loadings	Alpha	CR	AVE
Human Beings Ideology	HBI1	0.912	0.944	0.956	0.782
	HBI2	0.824			
	HBI3	0.903			
	HBI4	0.902			
	HBI5	0.912			
	HBI6	0.849			
Implementation of Philosophy	IP1	0.810	0.889	0.918	0.692

	IP2	0.815			
	IP3	0.855			
	IP4	0.815			
	IP5	0.864			
Religious Factor of Human Beings	RFHB1	0.957	0.966	0.975	0.908
	RFHB2	0.944			
	RFHB3	0.953			
	RFHB4	0.958			
Societal Culture	SC1	0.955	0.959	0.968	0.835
	SC2	0.826			
	SC4	0.953			
	SC5	0.956			
	SC6	0.825			
	SC7	0.955			
Social Life of Human Beings	SLHB2	0.874	0.909	0.936	0.785
	SLHB3	0.881			
	SLHB4	0.887			
	SLHB5	0.901			

Note: Alpha: Cronbach's alpha; CR: composite reliability; AVE: average variance extracted. HBI: Human Beings Ideology; IP: Implementation of Philosophy; RFH: Religious Factor of Human Beings; SC: Societal Culture; SLHB: Social Life of Human Beings.

Secondly, discriminant validity has been examined to show the variables' correlation, and Fornell Larcker and cross-loadings were used to test the discriminant validity. The results highlighted that the values that exposed the variables' linkages were larger than the figures that exposed the nexus with other constructs (Figure 2). These values show low linkage among variables and valid discriminant validity, and these values are shown in Tables 2 and 3.

Table 2: Fornell Larcker

	HBI	IP	RFHB	SC	SLHB
HBI	0.884				
IP	0.506	0.832			
RFHB	0.470	0.407	0.953		
SC	0.849	0.498	0.486	0.914	
SLHB	0.386	0.370	0.385	0.363	0.886

Note: HBI: Human Beings Ideology; IP: Implementation of Philosophy; RFH: Religious Factor of Human Beings; SC: Societal Culture; SLHB: Social Life of Human Beings.

Table 3: Cross-loadings

	HBI	IP	RFHB	SC	SLHB
HBI1	0.912	0.447	0.391	0.736	0.341
HBI2	0.824	0.465	0.434	0.775	0.329
HBI3	0.903	0.446	0.445	0.723	0.346

HBI4	0.902	0.452	0.440	0.731	0.340
HBI5	0.912	0.434	0.381	0.735	0.338
HBI6	0.849	0.438	0.400	0.794	0.353
IP1	0.473	0.810	0.377	0.493	0.295
IP2	0.455	0.815	0.349	0.403	0.305
IP3	0.369	0.855	0.296	0.397	0.284
IP4	0.392	0.815	0.330	0.359	0.335
IP5	0.402	0.864	0.329	0.403	0.321
RFHB1	0.448	0.399	0.957	0.468	0.339
RFHB2	0.444	0.360	0.944	0.450	0.401
RFHB3	0.448	0.391	0.953	0.462	0.387
RFHB4	0.453	0.401	0.958	0.471	0.343
SC1	0.772	0.450	0.450	0.955	0.316
SC2	0.776	0.463	0.429	0.826	0.359
SC4	0.770	0.456	0.452	0.953	0.319
SC5	0.776	0.444	0.449	0.956	0.317
SC6	0.776	0.459	0.430	0.825	0.360
SC7	0.773	0.449	0.446	0.955	0.313
SLHB2	0.307	0.340	0.322	0.291	0.874
SLHB3	0.351	0.339	0.350	0.342	0.881
SLHB4	0.341	0.327	0.331	0.305	0.887
SLHB5	0.369	0.305	0.359	0.345	0.901

Note: HBI: Human Beings Ideology; IP: Implementation of Philosophy; RFH: Religious Factor of Human Beings; SC: Societal Culture; SLHB: Social Life of Human Beings.

In addition, the Heterotrait Monotrait (HTMT) ratio was also used to test the discriminant validity. The results highlighted that the values of HTMT ratios are smaller than 0.85. These values show low linkage among variables and valid discriminant validity, as shown in Table 4.

Table 4: Heterotrait Monotrait Ratio

	HBI	IP	RFHB	SC	SLHB
HBI					
IP	0.548				
RFHB	0.492	0.436			
SC	0.890	0.535	0.504		
SLHB	0.416	0.411	0.411	0.388	

Note: HBI: Human Beings Ideology; IP: Implementation of Philosophy; RFH: Religious Factor of Human Beings; SC: Societal Culture; SLHB: Social Life of Human Beings.

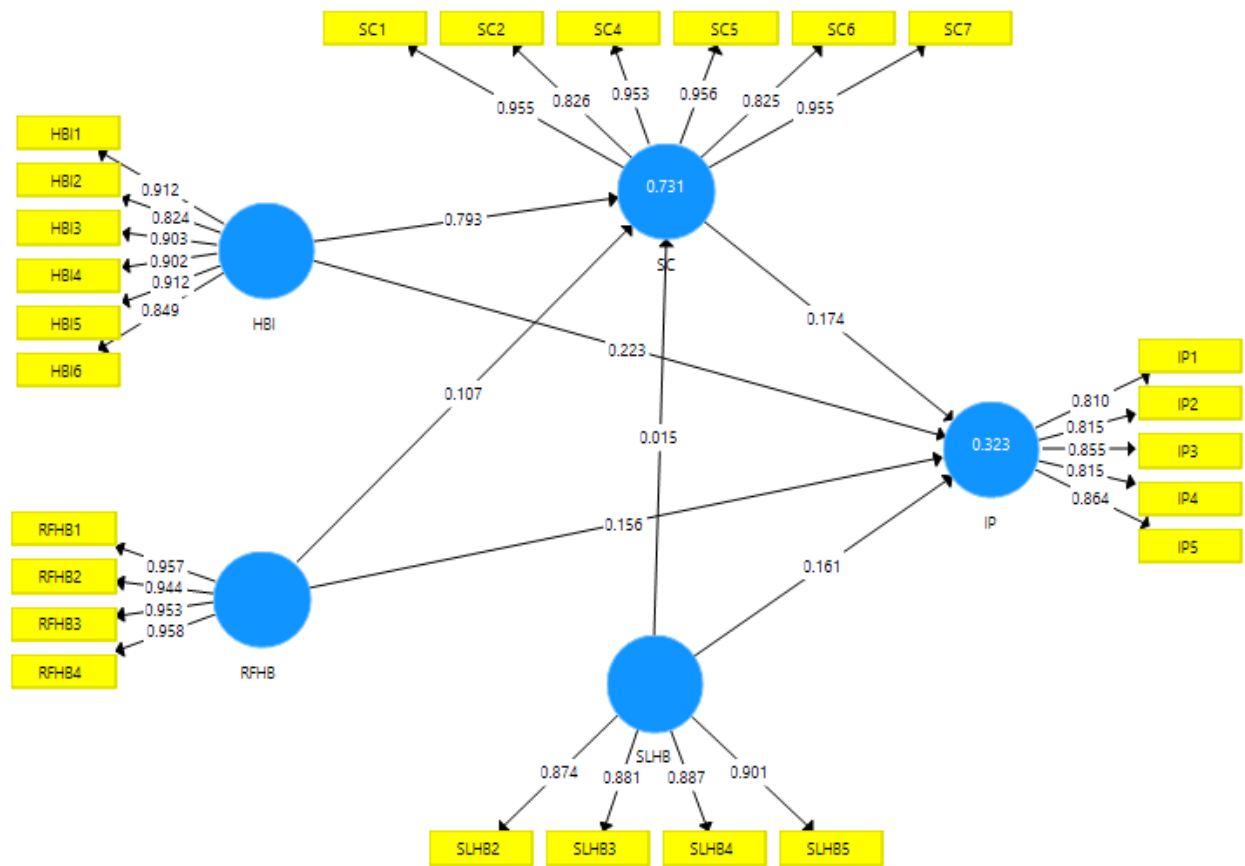


Figure 2: Measurement Model Assessment

Note: HBI: Human Beings Ideology; IP: Implementation of Philosophy; RFH: Religious Factor of Human Beings; SC: Societal Culture; SLHB: Social Life of Human Beings.

The results section of the study has also shown the hypotheses testing, and the results indicated that human being ideology, religious factors, and social life of human beings have a positive linkage with the implementation of philosophy in Vietnam and accept H1, H2, and H3 (Figure 3). The results also revealed that societal culture positively mediates the nexus among human beings' ideology, religious factors, the social life of humans, and the implementation of philosophy in Vietnam and accepts H4, H5, and H6. These relationships are mentioned in Table 5.

Table 5: Path Analysis

Relationships	Beta	S.D.	T Statistics	P Values	L.L.	U.L.
HBI -> IP	0.223	0.099	2.251	0.013	0.056	0.387
RFHB -> IP	0.156	0.072	2.162	0.016	0.021	0.262
SC -> IP	0.174	0.101	1.724	0.044	0.019	0.311
SLHB -> IP	0.161	0.063	2.551	0.006	0.058	0.243
HBI -> SC -> IP	0.138	0.080	1.729	0.043	0.015	0.242

RFHB -> SC -> IP	0.019	0.009	2.111	0.037	0.003	0.339
SLHB -> SC -> IP	0.023	0.008	2.875	0.024	0.005	0.418

Note: S.D.: Standard Deviation; L.L.: Lower-Limit Confidence Interval; U.L.: Upper-Limit Confidence Interval. HBI: Human Beings Ideology; IP: Implementation of Philosophy; RFH: Religious Factor of Human Beings; SC: Societal Culture; SLHB: Social Life of Human Beings.

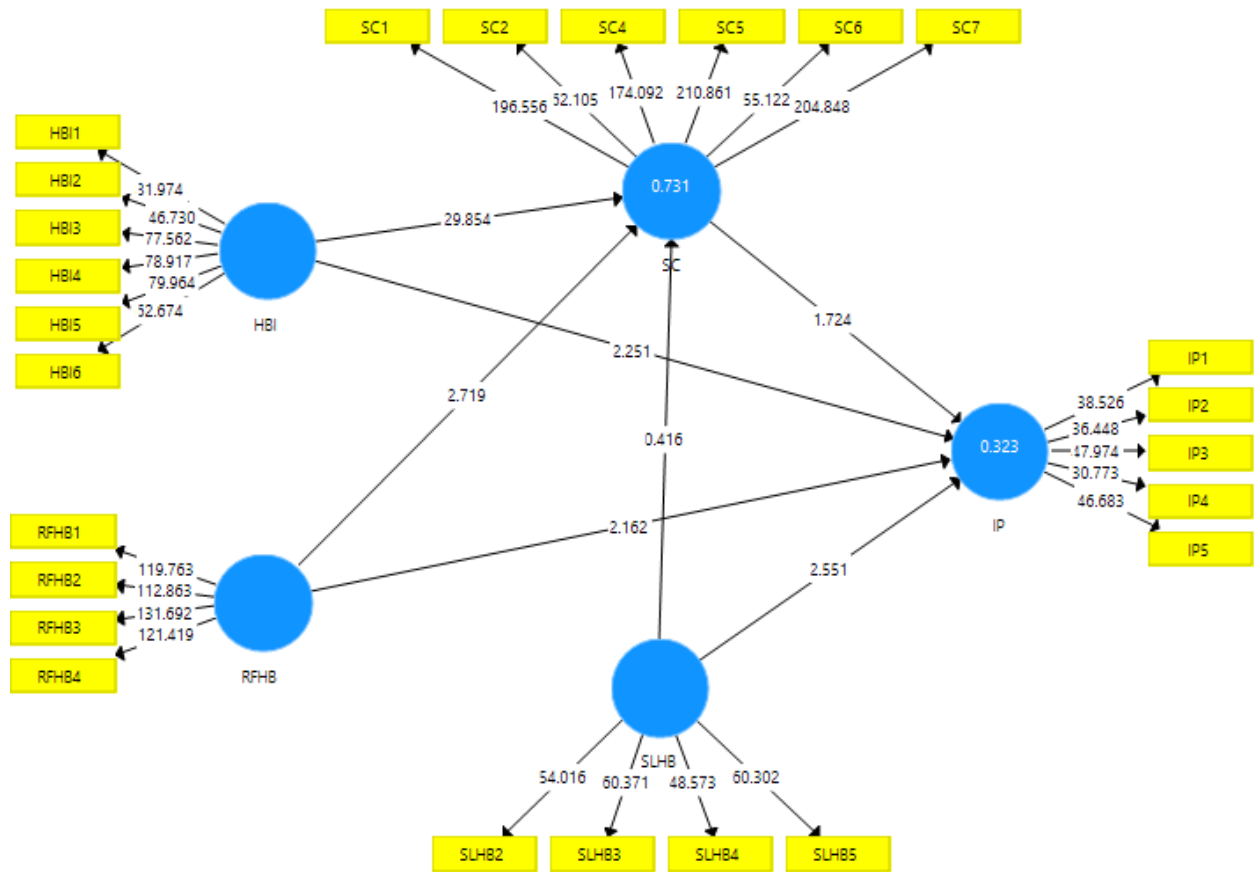


Figure 3: Structural Model Assessment

Note: HBI: Human Beings Ideology; IP: Implementation of Philosophy; RFH: Religious Factor of Human Beings; SC: Societal Culture; SLHB: Social Life of Human Beings.

4. Discussions and Implications

The study results have also revealed that human beings' ideology positively affects the implementation of practical philosophy. The study suggests that the nature of the ideology adopted by government or private entities to form any theory, rule, or policy affects the choice and adoption of any philosophy in any economic or social sector. These results align with the previous study by Bianco (2020), which indicates that the selection or implication of a philosophy for a particular sector depends on the nature of the ideology

adopted by human beings. The ideals of the concerned people affect their thinking about the implication of a specific philosophy in their activities. These results are also in line with the past study of Schlattmann (2020), which shows the importance of human beings' ideology in implementing a specific philosophy. The ideas or ideals of human beings to live and perform their daily functions influence the implementation of a particular philosophy in their social or economic life. The study results have also indicated that the religious factors of human beings positively impact the implementation of a specific philosophy. The study indicates that if religious ideals favour philosophy, adopting and implementing that policy in the field would be easy. These results are supported by Topolski (2018), who shows that religious factors strongly influence human thinking, ideas, actions, and decisions. As for the effective implementation of any philosophy, the thinking and ideas of human beings must be positive towards that philosophy. So, the ideas of human beings influenced by religion affect the implementation of a specific philosophy. These results are also in line with Burley (2018), who examined the role of religion of human beings in the selection and implementation of a specific philosophy.

This study concludes that in a society where human beings have strict religious rules which do not correspond to the nature of philosophy, it is less likely to implement that policy. In a society where the religion of human beings has soft ideas and allows individuals to act freely, the philosophy of any nature can be implemented. The study results have also shown that the social life of human beings has a positive association with implementing philosophy in a country. The study states that the living style, the living standard, and the social interaction of human beings determine the extent to which a specific economic or social philosophy can be realized. These results align with the work of Horkheimer (2018), which suggests that in the areas where the ideas presented by a philosophy match with the social ideas of human beings, their social life, and their interaction with others in society, it is more likely to implement a particular philosophy. These results are also supported by He and Harris (2020), which suggest that implementing a particular philosophy in any area of life depends on people's social behaviours and lifestyles. The philosophy, characterized by liberty and equality, can be better implemented if the social beings are open-minded and free from prejudice. The study results have also indicated that societal culture mediates between human beings' ideology and the implementation of a philosophy. The study suggests that societal culture is reshaped by the change in the ideology of human beings in a community, and this societal culture

determines the effective implementation of a philosophy. These results align with the past study of Venkateswaran and Ojha (2019), which examines the implementation of philosophy in educational sectors. This study highlights that the societal culture, designed by the ideology (social, economic, and political of life) of human beings, affects the implementation of philosophy in teachings and learning procedures.

The study results have also indicated that societal culture is a considerable mediator between the religious factor of human beings and the implementation of a philosophy. These results are supported by Vaesen and Katzav (2019), who show that societal culture is a link between the religious factor of human beings and the implementation of a philosophy. Human beings' religious ideas and concepts contribute to the social culture, which determines a philosophy's effectiveness. These results also align with the academic article of Kennedy (2016), which also shows the inter-relationship of a religious factor of human beings, social culture, and the implementation of philosophy. The study results have also represented that social culture is a significant mediator between the social life of human beings and the implementation of a specific philosophy. The study suggests that the social ideas of human beings, their social life, and their interaction with others in society construct the social culture, which affects the choice and implementation of philosophy in a specific area of life. These results align with the previous study of Lohse (2017), which indicates that the social culture, which is determined by the way of life of human beings in a society, determines the efficiency with which philosophy can be implemented.

The conduct of this study has both theoretical and empirical implications. This study has great theoretical significance because of its contribution to the past literature based on philosophy. It attempts to elaborate on the importance of philosophy. It shows the influences of some critical factors like human beings' ideology, religious factors of human beings, and human beings' social life on the implementation of philosophy in different areas of life. Many past studies have explored the influences of social culture on the implementation of a particular philosophy, but mediating or moderating the role of social culture between human beings' ideology, a religious factor of human beings, and the social life of people and the implementation of philosophy have not been given much attention. This study is suitable for upcoming researchers who want to analyze this area in the future and help the regulators who want to develop the regulations related to the philosophy implementation. We remove this literary gap by introducing social culture between those above religious and social factors and the implementation of a philosophy.

This workout also has practical significance in real life as it proves to be a guideline to the philosophers, government, and private authorities on how to implement a philosophy efficiently. It suggests that philosophy can be executed with the favourable and convenient ideology of human beings, soft religious orders and principles, positive social behaviours and good ways of living.

5. Conclusion and Limitations

The current study highlights the implementation of philosophy in different areas of life. In this regard, the study examines the influences of human beings' ideology, religious factors of human beings, human beings' social life, and societal culture on the implementation of philosophy. The study suggests that the ideology of human beings in a particular field affects the implementation of any philosophy in that field. It clarifies that the nature of ideology employed by any government or private authorities or individuals to form a policy or theory influences the selection and implementation of philosophy in any area of life. The study highlights that the religious life of human beings affects the implementation of a particular philosophy. If the concepts presented by philosophy correspond to religious principles and ideas, philosophy is more straightforward and can be implemented effectively in any economic, political, or social area. The study emphasizes that the social life of human beings affects their thinking towards the concepts presented by a particular philosophy and their decision to adopt that philosophy in a relevant field. The study also examines that human beings' ideology, the religious factor of human beings, and the social life of people determine the culture of a society, which in turn affects the implementation of philosophy.

The current study bears several limitations that future researchers and practitioners must remove whenever they intend to extend this study. First of all, only a few social and religious factors, such as human being's ideology, religious factors of human beings, human beings' social life, and societal culture, have been addressed as the determiners of the efficiency with which a particular philosophy can be fulfilled in any area of life. Numerous other important factors affect the implementation of the philosophy, but these factors have been left unexplored by this study. Thus, this study about the implementation of philosophy is not complete. So, it is recommended that future scholars increase the number of factors affecting the implementation of philosophy in future studies.

Moreover, the author collects data in this study using a single source. The collected data from a single source is not as comprehensive as required. Thus, the scope of the study is limited, and the study is less reliable. Future authors must employ multiple sources to collect more comprehensive and reliable data.

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