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Abstract

The knowledge of culture is about the proper understanding of the human person on the actions expressed and the choices made. It is about the human person to know and sustain the values of his or her culture through the knowledge of his or herself as a subject of lived experience. Hence, the paper recognised that some of the main concerns of culture in relation to the adoption of communication and information by any human given society are aimed at establishing a common ground of understanding and social orderliness. The quest for social orderliness indispensably explicates the relations of human culture and the consciousness of the individual to promote the values of self-authenticity, self-dynamism and self-participation. Such convictions are the projects of human lived experiences which are enlivened by effects of one's cultural values. Human development associated with socialization of human interests owes that: culture precipitates development through the instrumentality of social order. Human culture defines the largest part of human socialization, and both cannot be separated, but wholly interconnected and interrelated. Therein, what defines a person as a subject of lived experiences and as an agent of personalistic communication is the ability to express one's actions through culture. Adopting analytical and speculative methods of research, the paper is directed to ascertain the valuation of the human person through the employment of culture for the realization of social order. The paper concludes that the personal model of culture is both cosmological and transcendental, and at such, the human person becomes the determinate subject for social and transcendental order.

Keywords: Culture, Development, Human Person, Human Society, Knowledge, Social Order,

Introduction

The self-authenticity and self-participation of the human person is mostly hinged on the knowledge of his or her environment, and such environment is what he or she has long fashioned for his or her wellbeing and development. This is dependent on the actions expressed and choices made over times. This is culture and its imposing reality. Hence, the human person is intimately healthy and reasonably sociable with and by the sense of culture he or she acquires and possesses over time.¹ With the sense of cultures and cultural systems, many philosophies of development are fashioned along human values and cosmologies. They defined the nature of human thinking, especially along their perceptions of the world around them.² The knowledge of culture is hinged on the social understanding of the human

¹See, G. U. Ukagba, "Understanding Human Nature as Kpim of Social Order: a Metaphysical cum Political Analysis." In G. U. Ukagba, et al. (eds). *The Kpim of Social Order*. USA: Father Pantaleon Foundation, 2013, p. 34.

²Cf G. U. Ukagba and A. A. Asekhauno, Human Nature, Dirty Hands and Social Disorder: a Socio-Political Understanding of the Nigerian Society. *Ogisiri: A New Journal of African Studies*, 7,

person as a subject of lived experiences. Such operational knowledge is about the placement of principles: cultural personalism and cultural metabolism. Cultural personalism is about the definition of the human person through the contents of cultural practices and moralities, and while cultural metabolism is the sense of which the individual feeds and live according the values of the culture). Both cultural personalism and cultural metabolism help define the values of the individual morally, especially as a person rather than as a being, owing to what he or she can offer to sustain that same.

With culture and its enduring cosmological existence, there is an indispensable and unbreakable connection of the past, the present and the future of the people with a high level of common interests and values. This is owing to the summation made by Pantaleon Iroegbu, that:

Culture is the expression of the life of a given people in various external forms. It involves the acquired ways and manners of doing things, which a people have like their lifestyle and eventful activities to which they still adhere. It is life in its practice as different from mere theory. Culture is lived life. But it has to do with a people not with mere individuals. What a people shares, appreciates, and promotes in common, that is their culture.³

Within the diversity of morality and owing to the values of human references, “people do not normally think of their own culture as an experiment in living, as an avenue of change and exploration. They do not suppose to conceive that their culture’s mores and practices are hypotheses about how life should be lived and that in following these mores and practices they are behaving somewhat like scientists subjecting hypotheses to empirical tests.”⁴ It is about the understanding and practicality of personal and common lived experiences. “Still a culture is an experiment living in the sense that things happen as a result of people following its mores and practices, and people do learn from how and why these things happen.”⁵ Such happenings are products of human acting, and, acting beget the structuration and formalization of human becoming and happening which showcase the contents of human lived experiences on the values of the human person.

2010, pp. 119-135, see, 120; and G. U. Ukagba and S. I. Odi, *Poverty and Social Disorder: a Socio-political Understanding of the Nigerian Civil Society*. *Unizik Journal of Arts and Humanities*, 11(2), 2010, pp. 162-187, see, p. 165.

³P. Iroegbu, “Ethics of Culture.” In P. Iroegbu and A. Echekwube (eds). *Kpim of Morality*. Ibadan: Heinemann, 2005, p. 272.

⁴B. Boxill, “Majoritarian Democracy and Cultural Minorities.” In A. M. Melzer, J. Weibeger and M. R. Zinman (eds). *Multiculturalism and American Democracy*. LawPrence: Kansas University Press, 1998, p. 117.

⁵B. Boxill, p. 117.

The society defines the human person, and in return, the human person defines the society through his or her actions, choices and responsibilities.⁶ Such relationship of the society and the human person brings the sense of “cultural personalism” to its meaningfulness, and it is about the proper humanistic socialisation and integration of social and moral responsibilities for the benefits of the society and everything therein. With the existence of the society, we fashion cultures for ourselves, especially climatic perceptions and adaptation of the individual as a person. Each culture calls for a sense of responsibility on the people who have chosen to live together.⁷

With the existence of human culture in the society, there are demands of social order to promote the development of the human person. The concept and application of social order referred to the stability and equilibrium necessary for establishing the ingredients of meaningful development.⁸ In any given society, social order could not exist without the effective and effectual operationalities of social institutions, such as culture, education, religion, political organisation, law, etc. Culture in its general sense indicates everything in which human person develops and perfects his or her many bodily and spiritual qualities. The human person strives by his knowledge and his labour and directs his actions to bring the world itself under his control. He or she renders social life more human both in the family and the civic community, through improvement of customs and institutions. Through culture, the human person expresses, communicates and conserves the works in creation and of co-creating, great spiritual experiences and desires that they might be of advantage to the progress of all humankind. It is about the true collective cultural personalism with the support effects of cultural metabolism and for human responsive togetherness and communal socialisation.

Culture and the Epistemic Valuation of the Human Person

With culture, the valuations of human person help and direct the society makes the rules for any model of development. The rules of development do not make the human person.⁹ The human being as a

⁶See, F. C. Aghamelu, *The Human Persona and Social Order: a Moral Perspective. Journal of African Studies and Sustainable Development*, 2(3), 2019, pp. 91-108.

⁷See, John Paul II, Address to the participants in a Symposium sponsored by the Pontifical Academy of Sciences and the Pontifical Council for Culture, October 4, 1991, no. 4, in *L'Osservatore Romano*, English edition (October 22, 2001), p. 652.

⁸Obo Obono, “The Nature of Social Order, Institutions and Environmental Precedence in Africa.” In O. A. Oyeshile and F. Offor (eds). *Ethics, Governance and Social Order in Africa*. Ibadan: Zenith Book House, 2017, p. 197.

⁹A. Agbaje, “Culture, Corruption and Development.” In *Voices from Africa*, Issue Number 4: *Culture and Development*. Geneva: United Nations Non Governmental Liaison Service, 1992.

person ontologically originated, hinged on the personhood of God.¹⁰ But, the culture is cosmological designed by the human persons to promote their essence as rational, spiritual and intelligent agents of development. In some ways, culture defines and characterises the valuations of the human person.¹¹ Culture has complex definitions or meanings, cultivation, refinement and type of civilization. It is most generally understood that a cultured person is a cultivated, well-educated and refined person; therefore culture is the whole way of life, material and non-material of human society.

Culture can be summarily defined as the integrated pattern of human knowledge, belief, and behaviour that depends upon the capacity for learning and transmitting knowledge to succeeding generations.¹² It presupposes also the ways in which men live, think, feel, speak to one another, the clothes they wear, the songs they sing, the gods they worship, the food they eat, the assumptions, customs, habits which are intrinsic to them are what create communities, each of which has its own lifestyle. For there to be social order which is the fruit of social justice, the culture must be well-seated on improving the quality of life of the citizens. A quality of life therefore will here refer to as means and standard of living in which there is less economic and social pain in meeting the demands of everyday lives.¹³ As a source and value of lived experiences, culture necessarily generates the basics of human growth and development that indispensably shape the present and future living of the human person.

Personalistically put, the human person comes to a true and full humanity only through culture by the cultivation of the goods and values of nature. Wherever human life is involved, nature and culture are quite intimately connected one with the other.¹⁴ Culture is a complex whole which includes knowledge, belief, art, moral, law, custom, any other capabilities or habits acquired by human beings and learned aspects of behaviour.¹⁵ Culture is a system of inherited conceptions expressed in symbolic forms on which human beings communicate, perpetuate and develop their knowledge towards life; stories, set of

¹⁰P. O. Isanbor, *Existential Phenomenology of the Human Person as Imago Trinitatis for Social Order and Justice*. In B. O. Igboin and A. O. Johnson-Bashua (eds). *The Mighty Temple of the Gods*, (pp. 42-60). Akungba-Akoko: Adekunle Ajasin University Press, 2021.

¹¹B. A. Lanre-Abass and E. A. Layode, "Moral Basis of Governance." In O. A. Oyeshile and F. Ofor (eds). *Ethics, Governance and Social Order in Africa*. Ibadan: Zenith Book House, 2017, p. 83.

¹²Anselm Ekhelar, "Contemporary Pastoral Issues in the Nigerian Church: a Challenge to Incarnate the Gospel." In A. Nnamani and M. Ihensekhien (eds). *The Catholic Faith in the Face of Changing Values*, Benin City: Floreat System, 2013, p. 172, and I. Berlin, "The Pursuit of the Ideal." In I. Berlin (ed). *The crooked Timber of Humanity: Chapters in the History of Ideas*. New Jersey: Princeton University Press, 2013, p. 10.

¹³G. U. Ukagba, "Understanding Human Nature as kpim of social Order: a Metaphysical cum Political Analysis." In G. U. Ukagba, et al. (eds). *The Kpim of Social Order*. USA: Father Panteleon Foundation, 2013, p. 41.

¹⁴See, G. U. Ukagba and A. A. Asekhauno, p, 120; and G. U. Ukagba and S. I. Odia, p. 165.

¹⁵A. Ekhosuehi, *Definitions of Culture*. *The Evangelist*, 19(147), 2013, pp. 14-15.

symbols, myths, norms for conduct that orients society and behaviour to the world. Hence, culture remains a collection of ways of thought, feeling, learned and shared by number of people which serve objectively and symbolically to make them collectively distinct. Culture defines the extent to which people are attracted to certain ideas and norms. It emphasizes the dynamic nature of culture and stresses the mental character of culture and the manner in which it shapes human perception. Culture is made up of human invention and convention, refers to the appropriation of culture by individuals to its on-going development and to what is held in common, which is agreed upon in society respectively.¹⁶ Thence it follows that human culture has necessarily a historical and social aspect and the word "culture" also often assumes a sociological and ethnological sense.

Culture and the Development of the World Today

From the sociological valuation of the human person, we speak of a plurality of cultures. Different styles of life and multiple scales of values arise from the diverse manner of using things, of labouring, of expressing oneself, of practicing religion, of forming customs, of establishing laws and juridic institutions, of cultivating the sciences, the arts and aesthetics of development.¹⁷ Thus the customs handed down to it form the patrimony proper to each human community. It is also in this way that the society is formed and then possesses a definite, historical milieu which enfolds the person of every nation and age and from which he or she draws the values which permit him or her to promote civilization. It is about the order of human interests for collective development.¹⁸ Hence society must not only be well ordered, it must also provide for the persons and then protests them with abundant resources. This postulates not only the mutual recognition and fulfilment of rights and duties, but also the involvement and collaboration of all persons in many enterprises which our present civilization makes possible, encourages or indeed demands for social order.

Hence, the purposeful culture of today, as greatly observed by social thinkers, possesses particular characteristics of development that is meaningful, integral and sustainable. It is mostly centred on and being influenced by the placements of industrialization, urbanization, civilization and religiosity, communication and other modes of socialization. It promotes communal living that creates new ways of thinking, acting and making use of leisure and opportunities. It is contemporarily directed towards

¹⁶A. Ekhosuehi, p. 15.

¹⁷I. A. Kanu and P. O. Isanbor, Phenomenology of the Acting Person for the Otherness of Living in Wojtylan Existential Personalism. *Nnadiabube Journal of Philosophy*, Vol. 2, No. 1, 2021, pp. 106-120.

¹⁸V. I. O. Edefejeko, "Morality as the Foundation of Social Order." In G. U. Ukagba, et al (eds). *The Kpim of social order*. (pp. 107-122). USA: Father Pantaleon Foundation, 2013, p. 110.

increasing commerce between the various nations and human groups, opens more widely to all the treasures of different civilizations and thus little by little, develops a more universal form of human culture, which better promotes and expresses the unity of the human race to the degree that it preserves the particular aspects of the different civilizations.¹⁹

On the contrary, from many indications, the human persons as scientists and thinkers have been employing the tools of their rationality and intelligence wrongly, especially in the application of the products and tools of science and technology through unethical bodily mutilation, modifications and transplantations, and through all other wrong exhibitions of moral prowess and freedom. They advocate for these modes of satisfactions through wrong socialization of cultures for the management of human endeavours and affairs. For instance, one can easily evaluate the applications of military technology, nuclear science and technology in the name of nuclear warfare, also biotechnological warfare, the negative results of mining and space technologies, and these and many alike have been degrading the environment and reducing the life expectancy of many human and non-human habitants of the earth, especially the regions where toxic chemical materials as waste or test products are disposed, or where technical testing of products are done. On the same relatedness of relevance, culture is an aspect of what it means to be human and a basis of human rights.²⁰

In another hand, the developmental indications of cultural encapsulation of values and interest as occasioned by cultural metabolism has remain a form of political manipulation of culture in order to close some alien cultural influences.²¹ Human beings learn their cultures through socialization processes and grow into cultures. People do not learn their cultures by heart as set of ideas and norms that are committed to memory, but they are usually taught to correspond to material and non-material aspects of culture, which are resistant to changes in varying degrees. For Pantaleon Iroegbu;

We have one world but various cultures. We discover this oneness and variety in culture. We can say that we have a culture of human beings (one Culture) but various ways of expressing our human-beingness. In the same way the culture of each people finds itself sharing the same human-beingness with all other human beings. Yet it is different from them all.²²

Hence, in talking about cultural metabolism, we take into consideration all the aspects of social, political, economic development. In this regard, every development should be judged on how far it

¹⁹ Z. Zdybicka, "Function of Religion in Forming a Personal Model of Culture." K. Kaminoka, et al (eds). *Theory of Being to Understand Reality*. Lublin: Catholic University Press, 1980, p. 253.

²⁰A. Ekhosuehi, p. 15.

²¹P. O. Folorunso and P. O. Isanbor, Religion and Social Integration for Peace, Justice and Security in Nigeria. *FALSAFA: Journal of Philosophy*, Vol. 2, No. 1, 2019, pp. 133-156.

²²P. Iroegbu, p. 276.

affects the human conditions. In such social conditions, it is no cause of wonder that the human person, with senses of responsibility in sustaining the progress of culture, nourishes a high hope but also looks with anxiety upon many contradictory things which he or she must resolve: What is to be done to prevent the increased exchanges between cultures, which should lead to a true and fruitful dialogue between groups and nations, from disturbing the life of communities, from destroying the wisdom received from ancestors, or from placing in danger the character proper to each people. How is the dynamism and expansion of a new culture to be fostered without losing a living fidelity to the heritage of tradition? This question is of particular urgency for answers. Such possible answers to the question are to be hinged on the fact that when a culture arises from the enormous progress of science and technology, it must be harmonized with a culture nourished by classical studies according to various traditions.

For instance, the conflict permeates nearly all aspects of culture, from religion to science, from politics to economics and from morality to general social perceptions.²³ This tension began with the blowing off most of the myths that safeguard the fabric of society and provided answers to the questions of everyday living of our people.²⁴ The relevance of human culture is to the rescue of human society from environmental and moral degradations and pollutions. With this development, one argues here that socialization and culture, in most circumstances, are about the communication of meaningful ideas and interests. Communication is always done for a reason. It fosters information through education. Through communication, people are led to a mutual understanding and shared ambition. This inclines them to justice and peace, to good will and active charity, mutual help and love. It is only in culture which subsumes human socialization that development and its sense of meaning and relevance could be expressed to common humanity. With such sensibility, the global consciousness towards togetherness and connectedness demands that; in human development, culture with its linguistic impulses will remain global tool for change and integration.

The Knowledge of Culture and the Quest for Social Order

For the sake of social order, as a scheme of social relations in any given society, the pragmatic conceptualization of “human sociological development” has being about the network of persons, about the society of persons. It is about social interaction and communion: that is, the unity of community. We exist as individuals only if we are in relation with others by knowing his or her values and that of others. It may be our family, peer groups and friends, or community; much of our uniqueness comes

²³A. Agbaje, *Ibid.*

²⁴A. Ekhehar, p. 154.

from being with and learning from others in groups.²⁵ Our development occurs in a group context. The acquisitions of cultural values and morals are based on the perceptions of nature in order to improve the dignity of the human person.²⁶ The structures of industrialization, civilization and modernization are directed to promote the factors (love, sincerity, continence, selflessness, openness, oneness, solidarity, common good, and equity) of human integration, participation and connectedness. According to Aghamelu;

The understanding of human nature as rational, subsistent and free necessarily implies a movement towards realization in the social context. That is, in the mutual sharing of the abundant social and cultural heritage of society. Human person is therefore, not antithetical to charity. It is indeed this spirituality that humanizes it and informs it. Thus we are confronted with the distinction between individuality and personality in the search for a social order.²⁷

With such ontological understanding of the human person, every human factor of development is expected to help in institutionalizing social order. If human persons must live in peaceful, just and ordered society, they must value themselves as beings of development (not as objects of experimentation and not as means of an end) and as subjects of lived experiences. Such experiences must be managed and structured by all individuals who know the indispensable linked of human past with the present and the future, and they are valuable when the human cultures promote them to effect what happen in the present and in the future. Though, such future is been threatened, even the present, by the forces of social consumerism, alienation, isolationism, escapism, subjugation, suppression and bullying, but, we can still claim the indispensable nature of social fraternity and friendship, irrespective of individual's fames, wealth, privileges and powers.

Developmentally, culture has come to define the structure of human family for proper human socialization. The first group is the nuclear family and then, the extended family. Much of our way of thinking about self and how we relate in other groups can be traced back to our family history.²⁸ The human person can only survive and flourish in the network of healthy human relationships, indispensably engendered by the perception of the individual in the family. What engender such network of healthy human relationships are healthy and sustainable human culture and language. It is understood that the social developmental consciousness is sited in communitarian ethics, culture and

²⁵J. Hoffman and P. Graham, *Introduction to political theory*. Harlow: Pearson Educ., 2009, p. 376.

²⁶J. R. Rollwagen, *Reconsidering Basic Assumption: A Call for a Reassessment of the General Concept of Culture in anthropology*. *Urban Anthropology and Studies of Cultural Systems and World Economic Development*, 15(1), 1986, pp. 100-110.

²⁷F. C. Aghamelu, p. 93.

²⁸See, P. U. Ujomu, *Morality, Democracy and the Quest for Social Order in Human Society*. *Enwisdomization Journal*, 6(2), 69-80, see, p. 70.

linguistic relevance for the social valuation of the human person. Language, culture and development must be interrelated and interconnected in consideration of what should be invested on and considered sustainable.

Epistemic Sustainability of Culture for the Realization of Social Order

Social order as a culture of development indicates that we have some knowledge that guide our actions, in order to eliminate some global misnomers, because, “whatever the miseries or sufferings that afflict people, it is not through violence, power-plays, or political struggle, but through the discovery of the truth about human beings that they will find their way to a better future.”²⁹ Human struggles for the possibility of better future owe that every act of social order has the wise and virtuous person is all time willing that his or her own private interest should be sacrificed to the public interests.³⁰ Only in the elimination of sufferings that the realization of social order is possible, especially by channelling of world resources in providing food, shelter, clothing and healthcare for the poor and the neglected, and by eliminating greed, avarice and selfishness.

The consciousness for human solidarity should propels the world leaders to be truthful in the diplomatic politics and treaties by making concerted efforts to avoid the development of the cultures of “self”-interest, xenophobia, conflict of ideologies, inhuman military adventures, false migration, banditry, ritual killing, consumerism, corruption, cybercrimes, prostitutions, political subjugations.³¹ This is because these cultures “make us like children playing with matches while sitting on a key of dynamite.”³² In another vein, the possibility of human extinction in the face of moral relativism and emotivism proposes the easiness of living that is never realistic, and it brought about the global concern of human cross-fertilization of interests and socialization to promote western cultural subjugation and suppression of other cultures and moralities. Therefore, there are indispensable needs to develop social cultural systems based on the values of the human person towards the realization of social order. Such cultural systems are defined or characterised by humanised communication, information, interests and beliefs, faith and technologies that direct how the human populations develop as members of any given society.

Though, the transition inherent in the process of globalization presents great difficulties and dangers that can only be overcome if we are able to appropriate the underlying anthropological and ethical

²⁹A. McCormack, *The Third World- The Teaching of Pope John Paul II*. London: CTS, 1982, p. 6.

³⁰V. I. O. Edefejeko, p. 110.

³¹A. McCormack, p. 6.

³²A. McCormack, p. 6.

spirit that drives globalization towards the humanizing goal of solidarity. It supposes that, for the sake of peace and justice, “the structure of the natural world should be mirrored in the social and political world: the interdependence –but diversity- of the former translates into a commitment to a moral capital society, respectful of difference.”³³ Unfortunately this spirit is often overwhelmed or suppressed by ethical and cultural considerations of an individualistic and utilitarian nature. With this, the sense of globalization has remain a multifaceted and complex phenomenon which must be grasped in the diversity and unity of all its different dimensions, including its theological dimensions. With global consciousness, “we live in ever-closer relationships with one another and yet we are increasingly unsure about identifying the values and aspirations that all human beings share.”³⁴ In this way it will be possible to experience and to steer the globalization of humanity in relational terms, in terms of communion, and for the sharing and destinations of goods.

In a holistic personalization of social order, the human persons must understand themselves as being beyond the reign of physical and material absurdities.³⁵ To maintain the possibilities of social order through cultured actions, choices and decisions, we have to remind ourselves of our transcendental qualities and our ending in the community of divine personalities. Expressing love in the spirit of common good and solidarity beyond the effects of local, national and international boundaries, there are existential needs for cross-cultural understanding of the values of the human persons in the pursuit of social order. There should be a seated value of social friendship and relationships in the minds and actions of everyone.³⁶ In the global era, the economy is influenced by competitive models tied to cultures that differ greatly among themselves.³⁷ The different forms of economic enterprise to which they give rise find their main point of encounter in commutative justice. We also identify injustice in the shadow of globalization on the weak nations by the powerful nations in the names of political and cultural homogenization,³⁸ simply accompanied by scientific and technological unbalanced financing and trading. This has been endemic to the weak nations, especially those of the third world.³⁹

³³J. Hoffman and P. Graham, p. 376.

³⁴Linda Hogan, “Living the Magnificat in the Shadow of Globalization.” In Mark D. Chapman (ed). *Living the Magnificat*. New York: Mowbray, 2007, p. 33.

³⁵P. O. Isanbor, Environmental Sustainability and the Quest for Global Social Order in Francis’ Laudato Si. *Ochendo: An African Journal of Innovative Studies*, Vol. 3, No. 1, 2021, pp. 125-141.

³⁶See, Pope Francis, *Fratelli Tutti*. Vatican City: Libreria Editrice Vaticana, 2020, no. 96.

³⁷A. Agbaje, *Ibid*.

³⁸Cf, John E. Ograh, *Seduced by Justice*. Benin City: Rehize Nigeria Limited, 2014, p. 113.

³⁹P. O. Isanbor, The Philosophy of Developmental Peace in Benedict XVI’s Caritas in Veritate. *Ife Journal of Humanities and Social Studies*, Vol. 2, No 2, 2015, pp. 64-80.

It demands that we understand the trends of human development in which globalization puts every form of redistribution of commonwealth of the nations as basis of diplomatic commonness, and if otherwise, as projected by some factors, such as diplomatic imbalance, global economic abnegation and subjugation, then, the concerns of global development will be suspicious.⁴⁰ Therefore, culture is inevitably situated to examine the extent of human level of rationality, creativity, sensibility and intelligibility, and it is simply demanded on the proper understanding of the human person as a subject of lived experiences. For our actions and choices in the acts of social and cultural integration define the authentic and subjective existentiality of the person, especially through linguistic ability and development.⁴¹ It situates the sense of cultural integration and adaptation of common interests and common understanding of natures and languages. Culture is expressed in language, and language is developed within a culture. When we talk about culture it presupposes the consideration of its linguistic relevance when the functionality of humanity is evaluated to analysis earthly events, which include the evaluation of human and societal development. We talk about the situations which opposing the importance of positive cultural allegiances and religious ideologies when the glaring faces of fatalistic view of humanism and individualism that have been militating against the establishment of social order.

Conclusion

The epistemic quest for social order will necessarily presuppose the promotion of cultural unity, but never a cultural uniformity. Only in union on our conceptualization and classifications of the human person with our cultural values that social order is humanistically recognizable and realizable. The values of the human person as culturally fashioned and recognised by the society necessarily direct the atmosphere of social order.⁴² Hence, the values of the human person defined the ethics that regulates social living and all models of socialization. “Without the values and ethics, the wisdom and knowledge, the insight and context the shared understanding and communication embodied in the humanities, we risk becoming a society that loses its balance....”⁴³ In seeking balance from the values

⁴⁰See, Pope Francis, no. 12.

⁴¹K. Mereh, The Dawn of Civilisation and the Devaluation of Cultural Values: Who is to Blame? *The Sage Magazine*, 26, 2013, pp. 20-21.

⁴²U. W. Nsikanabaso and M. Jarikre, “African Culture and the Problem of Social Order.” In O. A. Oyeshile and F. Ofor (eds). *Ethics, Governance and Social Order in Africa*. Ibadan: Zenith Book House, 2017, p. 288.

⁴³I. E. Ukpokolo and Omotade Adegbindin, “The Humanities and Educational Development.” In O. A. Oyeshile and F. Ofor (eds). *Ethics, Governance and Social Order in Africa*. Ibadan: Zenith Book House, 2017, p. 11.

we placed on our personhood, social order remains a very indispensable tools in defining our world of conflicting ideologies and interests.

In all, our world in the perspective of globalization cannot bring the unity of cultures as the trends of globalizing human interests due to the pretentious closeness of contemporary human civilization, integration and socialization, but it can develop some vibrant and humanised cultural systems to promote ordered and just world, owing to the practical conception of peace as a duty for everyone and every people.⁴⁴ Such understanding of the human person situates the indispensable relationship between social institutions. It directs some social consciousness that facilitates the acquisition of norms, values and mores along the humanistic interests for development that should be meaningful and sustainable. That is, it is “the mutual sharing of the abundant social and cultural heritage of society. Human person is therefore, not antithetical to charity. It is indeed this spirituality that humanizes it and informs it”⁴⁵, and due to the increase of human conflicting social interests, we remain confronted with the distinction between individuality and personality in the search for social order, but through social, political and environmental engineering that engender social integration and togetherness.

Therefore, accepting the primacy of lived experiences, human society will realise that a human person is not a mere being, absolutely autonomous, or metaphysically independent. He or she is a person among other persons, forming a natural and immediate context of his or her life with God and with human community. The human person exists through participation in God’s existence with whom he or she is able to communicate freely and consciously, and through culture he or she formed and developed. Although the human person is the real goal and destination of all cultural functions in the context of social order, it is not the ultimate goal. The ultimate goal and principle of human existence and dignity is already a realization of a personal model of culture; who is the foundation for both social and transcendental order and justice.

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⁴⁴F. C. Aghamelu, p. 93.

⁴⁵F. C. Aghamelu, p. 93.

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