

Intercultural Philosophy and the Idea of a Universal Culture For Sustainable Development

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Abstract

This paper examines the symbiosis of philosophy and culture. This is because every culture emerges either as a reaction to or a justification of peculiar circumstances. Thus, every seeming culture is an identity-marker of ethnic consciousness and as such, this consciousness stands as the cultivation of a people which is the flower for their existence. The idea here portrays the possibility of fixing a controversial universal culture as it seems pleasing and interesting and enticing yet transitorily unnoticed. The metaphorism of culture to a flower quite likely concludes the presence of innocence, love and growth which culture emits. The question this paper posits would be: when a culture dies, whose culture should form the basis of the new? Will a universal culture not also fade away? In other to attempt answering the questions raised, this paper makes use of the hermeneutics method for its analysis. Thus, we hold to the fact that the asymmetry between questions and answers as to the idea of a universal culture for sustainable development makes us wary and warns us not to universalize one particular way of doing philosophy. This paper concludes by rejecting an absolutist and exclusive view instead gave credence to a minimal universality across culturally sedimented differences.

Keywords: Intercultural, intercultural philosophy, culture, Universalism

Introduction

There is no cultureless man or woman anywhere in the world. Every man or woman is product of their particular cultures. There can never be a philosophy without a culture. All philosophers that had ever lived have a culture or come from a culture. Thus, philosophy is culturally embedded. Separating philosophy from culture is like separating the soul from the body, which of course, will definitely result to the annihilation of both of them. Philosophy and culture are intertwined. Wherever you see a culture, you see their philosophy. There is no culture without a philosophy. Although some cultures may not have a systematic, organized, and written philosophy like others but careful study has shown that every culture is driven by a particular thinking pattern and behaviour. Here lies the relationship between philosophy and culture. A culture that is open to reason and rational activity are likely to have a symbiotic relationship with philosophy. Every philosopher philosophizes from a culture, in fact the culture in which one live provide the raw materials in which to philosophize. What makes culture a way of life is because of its philosophical attributes and nature, if not culture will be lifeless. A culture that has superior values has the propensity and prospect to become a universal culture, so long it continues to update itself, it will maintain its relevancy but if not, fades away. This is because human beings are always at the lookout for new things.

According to Strange and Bayley:

There is a level of international co-operation never before seen in history bilaterally, or between governments, and multilaterally through institutions like the United Nations, OECD, World Bank and others. And yet there are still violent conflicts that place those caught in them in conditions of extreme insecurity and vulnerability. The human population continues to grow. Predictions have the current population of 6.5 billion increasing to over 8 billion by 2050. More and more of those people are living in cities, and everyone who

has the means is using more resources. Our lives are full of more and more things. The proliferation of markets, products, and the ease of trade means that both our choices for consumption and the consequences of that increased activity are greater than ever.¹

There is one striking things about all human beings. The idea of being unique and different; just observe how children play together especially when they are building a house or car or whatever. You will discover that each child wants his own thing to be peculiar, unique and different. This is how culture emanates and develops. As people continue to interact with one another, of course culture is on trial. The cultures that succeed to convince other people for their good dominate and become superior. Every human being always wants to be happy all the times and so, the culture that promises more happiness tend to survive and keep itself evolving over a very long time but the culture that is closed to new ideas or improvement ceases to be. Culture is an identity. It is culture that defines us. Culture is a great marker. Cultures differentiate us either as civilize or primitive, liberal or conservative, humane or barbaric being, etc.

The crux of the matter is that intercultural philosophy and the idea of a universal culture for sustainable development is a social construct. A culture is either peaceful or hostile. Hospitable or intolerable; in the opinion of Franz Martin Wimmer as cited in William Sweet book entitled, *What is Intercultural Philosophy?* intercultural philosophy is described as “the endeavour to give expression to the many and often marginalized voices of philosophy in their respective cultural contexts and thereby to generate a shared, fruitful discussion granting equal rights to all,” and its aim was “to facilitate and develop a new and timely culture

¹ T. Strange and A. Bayley. *Sustainable Development- linking economy, Society and Environment* (OECD, 2008), 4.

of a plurality of philosophical dialogues between thinkers from around the world”.² Thus, this article will critically examine the symbiotic nature of philosophy and culture and the idea of universal culture and sustainable development respectively.

To this end, here are some fundamental questions for us to contemplate; when a culture dies, whose culture should form the basis of the new? Will a universal culture not also fade away? What is the relationship between philosophy, culture and sustainable development?

Intercultural Philosophy

Philosophy in a general sense is the rational study of all that is, all reality. Culture is part and parcel of the scope and subject matter of philosophical voyage. The idea of intercultural philosophy is normal and normative in understanding different philosophical projects and undertaking. The notion of intercultural philosophy though controversial but it is necessary and essential for philosophers around the world to dialogue, interact and share their respective lived experience to further expand our knowledge and understanding of the world and its diverse people and cultures. No one culture or region of the world can claim monopoly of having exclusive philosophical knowledge, experiences, insights, wisdom and deny the other cultures and regions of the world of having none; perhaps this will definitely result to absolutist and crime against human rationality. When thinkers around the world come together to share and express their philosophical sagacity, no doubt there is going to be an enhancement and deepening of knowledge of self, the world and others. Although the task of intercultural philosophy is herculean but these notwithstanding portend greater things for humanity in general and

² Franz Martin Wimmer as cited in William Sweet (ed) *What is Intercultural Philosophy?* (Washington, D.C. The Council for Research in Values and Philosophy, 2014), 4.

a sense of belongingness and uniqueness to some particular regions and cultures of the world. Going into the culture of others requires openness, readiness and willingness to learn new things such as their language, literature, religious beliefs and so on. For intercultural philosophy to be fruitful and beneficially to all, philosophers from other cultures and traditions must ensure to remove any kind of biases, prejudices, and stereotypes and then embrace a kind of attitudes of reciprocity and mutuality in their attempts to appraise or evaluate the thoughts and reasons of others. It will be impossible for intercultural philosophy to be fruitful if concerted efforts are not been made to learn some basics such as the language, culture, tradition and customs of the people. In the opinion of Janis (John) Ozolins:

Human beings have been borrowing ideas, technology, values, and sometimes entire systems of thought from each other since different cultures first came in contact with each other. The genealogy of such borrowings is sometimes relatively easy to trace, but it is not always so, as some ideas that are borrowed become drastically altered in the adoptive culture and, unless we are familiar with the original culture, the ideas are accepted as belonging to the culture adopting the ideas.³

When two cultures encounter each other, there is this tendency of one to lord it over and to dominate the other, but the idea of intercultural philosophy is not really for one philosophical tradition or culture to thrive and dominate the other but it is an avenue where thinkers and philosophers around the world come together and possibly to borrow ideas, share experiences and values from their respective languages, traditions and cultures to enhance their own philosophical system either partly or completely. Sustainable development therefore can only take

³. Janis (John) Ozolins “what in the world is intercultural philosophy? a reflection” *In* Sweet, W. (ed.). *What is Intercultural Philosophy?* (Washington, D.C. The Council for Research in Values and Philosophy. 2014), 22.

place if and only if different cultures are willing and ready to learn from a more progressive and develop culture at the time. Although intercultural philosophy has great prospect however it is benign as one culture may tend to uproot other cultures completely. Intermingling of cultures is good but care must be taking to preserve the core of each tradition and cultures of others since culture is an identity marker. It is has been noted by some philosophers that intercultural philosophy may likely bring suppression to other individual cultures and traditions but effort must be made to have common philosophical discussion on one conceptual space.⁴

Relationship between Culture and Philosophy

Culture and philosophy are two sides of a coin. Culture seems to be more complex than philosophy because culture covers philosophy and many other things. Culture in the opinion of Edward B. Taylor “is that complex whole which includes knowledge, belief, arts, morals, laws, customs, and any other capabilities and habits acquired by man as a member of society”⁵ as best described in his most famous work, the two-volume *Primitive Culture*. The first volume, *The Origins of Culture*, deals with ethnography including social evolution, linguistics, and myth. Furthermore, culture is the ways of thinking, the ways of acting, and the material objects that together form a people's way of life. This is culture. Our life is lived within the fabric of culture. There are no cultureless people or person anywhere in the world. We are all product of a particular culture. Culture like philosophy is something that we learn and a way of life. No one inherited culture from birth but we all learn it from the environment in which we were born and brought up. We were born and we learn culture from our parents. Each culture at a time defines what

⁴ Ozolins “What in the World is Intercultural Philosophy? 26 -27.

⁵ Edward Tylor. *Primitive Culture: Research into the Development of Mythology, Philosophy, Religion, Art, and Custom* (New York: J. P. Putnam's Sons, 1871), 1.

qualifies for them as authentic knowledge and identity. It is based on this that we have informal education. This informal education takes place within a culture through socialization with the family members and the environment in which one finds himself/herself. Our beliefs are formed within the culture; beliefs about the gods, goddess, spirits, ancestors and the environment are nurtured from culture.

We shall take a quick cursory look at some of the tools of culture. Cultural universal has its traits. Thus, culture itself does not function in isolation but with basic traits with variation from society to society. Hence, we see Arts, also as a product and traits of culture. Arts tell us so much about a particular culture, their creativity, activity, intelligence, innovations, and ingenuity. Arts are symbols of how powerful a culture were or are. When you see the arts of people you see the level of their rationality and reflection about life and the world. Of course, every cultures are laden with different values codified as morals, these includes but not limited to what they approved as good, bad, right or wrong. Values such as respect for elders, sincerity, integrity, truthfulness, honesty, marriage, children, old age, etc are consider good, while such things like sleeping with someone husbands, wives, carrying other people's things, murder, rape, suicide, armed robbery, etc are all considered immoral and thus bad and wrong. It is important to note that laws or legal system as it is known today all began from culture in a very crude way. The culture of restitution, reparation and justice are culturally rooted; laws are integral part of every culture. It is the chains that bind all together whether free or slave, masters or servants, leaders or subjects, etc. Thus, culture is both material and immaterial. It is within the immaterial culture that we have philosophy. Culture is shared. Culture is transmitted from one generation to another generation. Culture is assimilated. Culture is dynamic. In the opinion of Gabriel E. Idang in his work *African Culture and Values*, asserted that:

Culture, as it is usually understood, entails a totality of traits and characters that are peculiar to a people to the extent that it marks them out from other peoples or societies. These peculiar traits go on to include the people's language, dressing, music, work, arts, religion, dancing and so on. It also goes on to include a people's social norms, taboos and values. Values here are to be understood as beliefs that are held about what is right and wrong and what is important in life.⁶

Culture is all encompassing. Because philosophy is all inclusive in culture, and their relationship is discernible. The relationship between culture and philosophy is simply and squarely human. It is human in the sense that it is human that philosophizes. To this Mbaegbu argues that “culture forms the basis, and is a raw material for philosophical reflection; that culture, though arising from some form of ordered thought process is not philosophy in the sense that the handling of items or money which can be enumerated does not make the activity of handling them mathematically”.⁷ It is human that has cultures in the strict sense of the words. While philosophy emanates and evolves from culture, it questions, interrogates and criticizes cultural practices and belief's system. The question “what does it mean for philosophy to 'emerge from culture” was raised and readily answered by Sweet et al., saying:

At the most mundane level, one can say that philosophy emerges from culture in the sense that culture is part of, or influences, the material environment in which philosophical questions are raised; for example, culture determines the opportunities for and character of leisure, and it is generally only where people are freed from constant effort to obtain

⁶ G. E. Idang, *African Culture and Values*, vol. 16 (University of South Africa Press, 2015), 98 – 99

⁷ C. C. Mbaegbu “Culture as Philosophy of the First Order Activity” *Open Journal of Philosophy*, 4, no. 4, (2014): 492

what they need to live that they have leisure time in which philosophy can be done.⁸

Philosophy is an academic discipline that examines values within one of its branch known as axiology. It is thus convenient to say that while philosophy comes from a particular culture, it transcends that culture to another and thus, philosophy becomes a critical and rational activity and examination of all that is. Just as culture is a reaction or justification to another emerging culture so is philosophy is a reaction against emerging culture and philosophical postulations. In the opinion of John Dewey, “Philosophy is criticism of criticisms”. Hence, the criticality of philosophy makes it the tools of rational justifications for people's beliefs systems. Behind every culture is their philosophy. People do what they do because they have rational reasons to do so. Thus Agbanusi holds that “culture is not philosophy, but culture forms the background for the emergence of philosophy”.⁹ That is philosophy. Thus, we can agree that the relationship between culture and philosophy is like the relationships that exist between parents and their children. It is something very close and deep. Hence, in the opinion of Ikhianosime and Jimoh as cited in Izibili, Matthew, “philosophy is not meant to be conformist or linear, the strength of philosophy

is its dynamism and diversity, and as such, the interaction of philosophy with plural cultures, regardless of the limitations it has for individual

⁸ W. Sweet, George F. McLean, Oliva Blanchette, Wonbin Pa, (Ed.) *Philosophy Emerging from Culture* (The Council for Research in Values and Philosophy, 2013), 26.

⁹ C. A. Agbanusi, “The Relationship between Philosophy and Culture” *International Journal of Arts and Humanities* (IJAH) 4, no. 3, (2015): DOI: <http://dx.doi.org/10.4314/ijah.v4i3.7>

culture, it helps to create new frontiers for philosophical discourse”.¹⁰ They further argued that the benefit the relationship between philosophy and culture offers us is that there can be unity of cultures, where the spirit of an age is one that holds that every culture becomes a social reconstruction.

Kellner would propose that:

cultural studies utilize a synthesis of philosophy and critical social theory to develop a multi-perspectivist approach which includes investigation of a broad expanse of artifacts, interrogating relationships within the three dimensions of: 1) the production and political economy of culture; 2) textual analysis and critique of its artifacts; and 3) study of audience reception and the uses of media/cultural products.¹¹

But then would argue further for

metatheoretical perspectives within cultural studies to combine philosophy, critical social theory, political economy, and a variety of methods of textual analysis and audience study to capture the full wealth of the forms and effects of culture, ranging from high culture and modernism to media culture and oppositional subcultures. Philosophy would thus secure the metatheory of cultural studies, question and defend its assumptions, articulate its values, refine its concepts, and provide standpoints of critique.¹²

The Idea of Universal Culture

The following questions shall aid us in this sectional discourse: Are there

^{10.} Ikhianosime and Jimoh “Philosophy and Culture: Assessing the Waves of Multiculturalism” In Izibili, Matthew Izibili, M.A., (ed.), *A Book of Readings, Department of Philosophy, Albertine Institute, Kagoma*. (Eiwa Press Limited, Jos, 2018), 386.

^{11.} D. Kellner, “Cultural Studies and Philosophy: An Intervention”, 2008 <http://www.gseis.ucla.edu/faculty/kellner/kellner.html>

^{12.} Kellner, “Cultural Studies and Philosophy”,

cultural universals? Is there any scheme of concepts, which can be shared by all the cultures of humankind? Are the ways of reasoning and living among the different peoples of the world such that will make possible, cross-cultural evaluation of truth or soundness of belief system?

There is no gainsaying that there are some traits, pattern, or institution that is similar and common to all known human condition. In his book, *Cultural Universals and Particulars*, Wiredu discusses the paradox of universalism and particularism in human culture thus, universals are ultimately based on human nature, which is common, whereas particulars stem from some accidental variations in culture. Universal is what is general, and what is general is what can be instantiated, i.e. what can have an instance.¹³ The idea of universal culture could be likened to global culture; the culture that is known worldwide among human being.

Since the world is closer to us than what it used to be in the last two decades due to the discoveries and improvement in science and technology, universal culture is a possibility and already here with us. We now speak one language of technology and science. No society and culture can do without these two. The values of technology and science are indispensable. The quest for unity and universal justice has made the idea of universal culture realizable. Wiredu assumes that philosophy can be universal, though it is culture-relative in actuality. Through logical application of the inferential rule of *reductio ad absurdum*.¹⁴ The culture of peace, fairness, justice, rights, freedom, education, religion and common brotherhood and sisterhood that is advocated for especially by the United Nations is a vindication for universal culture. There are many

¹³. Kwasi Wiredu. *Cultural universals and particulars* (Bloomington: Indiana University Press, 1996), 122.

¹⁴. Wiredu. *Cultural universals and particulars*, 33.

values that we human beings share and uphold that needed to be codified and ratified as a universal culture. Wiredu (1996) argues further suppose there were no cultural universal, then intercultural communication would be impossible. But there is intercultural communication. Therefore, there are cultural universals.¹⁵ The culture that respects the sacredness of human life, the culture of respect for elders, values justice, social cohesion, solidarity, the culture that respect the rules of law, and the culture that renounce and denounce any form of threat to life and coexistence.

Since man and woman are endowed with the gift of rationality and with the advent of modern technological innovations, it is better to have a universal culture that will serve both as a kind of a guide and protective to all especially the weak, vulnerable and the physically challenged and others in the society.

Fayemi commenting on Wiredu's synthesis, says: “in view of intercultural dialogue made possible with this information and communication technological feat, Wiredu believes that cross-cultural evaluation is achievable. This fact of interpersonal, intra/inter cultural communication, Wiredu tells us, makes relativism self-refuting”.¹⁶ Thus, we hold on to the possibility of conceptual universal criterion of culture since it holds all of humanity.

On having a Transitory Universal Culture

The issue of permanence and universal culture is a call for a great debate. Heraclitus once asserted that “everything is in constant flux”. History

¹⁵ Wiredu. *Cultural universals and particulars*, 21.

¹⁶ Fayemi Ademola Kazeem, “Cultural Universals and Particulars in the Philosophy of Kwasi Wiredu: Some Comments”, *Thought and Practice* 2, no.2 (2011): 261 DOI:10.4314/tp.v2i2.64118

abounds with different cultures succeeding one another at different points in time. There were times when the Greek and Roman cultures were dominating the world. Other times, the Great Britain, German and French were also a leading culture either through colonization's or conquest. Despite multiple cultures, there is this possibility of having a universal culture and now that we are in the jet age, the culture with super science and technology may likely impose their culture on the whole world. To strengthen this claim, the place of globalization and multicultural interest would have a grip on the jet age culture following from Ikianosime and Jimoh as cited by Izibili Matthew hold that:

Globalization and multicultural interests have their weakness regardless of the advantages they purport to culture. One such challenge is that some cultures may begin to see some of their rituals, customs and practices as obsolete. There is a way globalization makes us adopt other cultural cannons. This effect is evident in the mode of dressing in Africa, speaking and even learning. The most notorious of these is its effect on our politics and ethics. This is the effect of cultural association and interaction. However, philosophy remains the leaven by which cultures can be preserved of its sanctity and salinity even though not without these cultural horrors.¹⁷

Consequently, the task of philosophy serves as the corner stone and bridge to maintaining the weakness globalization and multicultural interest tends to bring since it seeks to put neutrality at its core in values and orientations.

Sustainable Development

The idea of sustainable development is all about integration. Sustainable development became popular around 1980s by the United Nations

¹⁷. Ikianosime and Jimoh “Philosophy and Culture: Assessing the Waves of Multiculturalism”, 387.

Assembly. Sustainable development is about the welfare, well-being and the common good of all in the world both now and for the future generations. Thus, sustainable development covers much range of things such as economies, environments, education, politics, religions and security, etc.

*It may interest us to know that Tomislav Klarin in his article *The Concept of Sustainable Development: From its Beginning to the Contemporary Issues* presented different definitions and description of what sustainable development is all about in the following manner:*

Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development implies a conceptual socio-economic system which ensures the sustainability of goals in the form of real income achievement and improvement of educational standards, health care and the overall quality of life. Sustainable development is unlimited developing system, where development is focused on achieving greater benefits for humans and more efficient resource use in balance with the environment required for all humans and all other species. Sustainable development is a process of improving the quality of human life within the framework of carrying capacity of the sustainable ecosystems. Sustainable development is a process of targeted changes that can be repeated forever. Sustainable development is a social construction derived from the long-term evolution of a highly complex system – human population and economic development integrated into ecosystems and biochemical processes of the Earth. Sustainable development is development given by the carrying capacity of an ecosystem. Sustainable development is a programme that changes the economic development process to ensure the basic quality of life, protecting valuable ecosystems and other communities

at the same time.¹⁸

From the foregoing elucidation on sustainable development stated above, it is clear that sustainable development is very complex and encompassing. The triple pillars of sustainable development, that is, environmental sustainability, social sustainability and economic sustainability must be well balanced for the betterment of man and his continuous existence. Every form of development must have man and woman as its epicenter because development is for man, by man, and from man. Since the care of the environment is very crucial and indispensable for man's fulfillments and happiness, care should be taken to protect the earth from pollution, degradation, depletion and climate change. Social and economic activities of man and woman should be checkmated so that these activities may not affect other aspects of sustainability. Culture is central to sustainable development. This is because development does not take place in vacuum but within a culture. Until we have a culture that is open to change and transformation, sustainable development would be an illusion of the senses. There must be peace for any development to take place. The culture of violence that is been witnessed daily around the globe is pose serious threat to sustainable development. To sustain any development therefore, we must first and foremost, secure a peaceful environment and culture.

Tomislav Klarin further presents more definitions of sustainable development to cover contemporary issues:

Sustainable development is a powerful global contradiction to the contemporary western culture and lifestyle. Sustainable development is a process of changes, where resources are raised, the direction of investments is

¹⁸ Klarin, T. "The Concept of Sustainable Development: From its beginning to the Contemporary Issues" *Zagreb International Review of Economics & Business*, Vol. 21, No. 1, pp. 77. 2018.

determined, the development of technology is focused and the work of different institutions is harmonized, thus the potential for achieving human needs and desires is increased as well. Sustainable development is a reconciliation of the economy and the environment on a new path of development that will enable the long-term sustainable development of humankind. Sustainable development gives a possibility of time unlimited interaction between society, ecosystems and other living systems without impoverishing the key resources. Sustainable development is a development that protects the environment, because a sustainable environment enables sustainable development¹⁹ (77).

Sustainable development as have been noted from above should as a matter of urgency provide remedies for basic human needs, the protection of the environment, social equality, self-determination, quality and standard of living conditions and respect for diverse cultures and traditions. Every development emanates from a culture and at such every culture must be given priority when considering development. There must be concerted efforts to eradicate poverty and illiteracy and give priority to basic necessities for human living by all societies of the world.

Universal Culture and Sustainable Development

The notion of universal culture and sustainable development is very deep and a bit technical. Understanding sustainable development and culture as a whole will greatly assist us to grasp the pedagogical implications of the concepts. Now, universal culture has to do with some related values and ethics shared by all humankind. Every form of development ideally is gear towards the upliftment, happiness, well-being and welfare of

¹⁹ T. Klarin, "The Concept of Sustainable Development: From its beginning to the Contemporary Issues" *Zagreb International Review of Economics & Business*, 21, no. 1 (2018): 77. 2018.

humankind and its environment.

The idea of universal culture for sustainable development is focused and directed towards societies, communities and nations of the world, that is, for the improvement, quality and enhancement of both human lives and the care of the earth. In the words of Tomislav Klarin, “Sustainable development should provide a solution in terms of meeting basic human needs, integrating environmental development and protection, achieving equality, ensuring social self-determination and cultural diversity, and maintaining ecological integrity.”²⁰

It is interesting to know that there is scarcity of available resources, that has accounted for the high level of abject poverty we have around the world and thus, there is dire need to provide more for both the present and future generations. In the opinion of Mona Sahlin, former Minister for Sustainable Development, Sweden, “If everyone used energy and resources the same way we do in the Western World, we would need three more earths at least. And we have only one”.²¹ The implication of this is that, nothing should be waste. We must develop a means to reduce wastage, recycle some of the materials we use and ensure adequate provision for all. The culture of consumerism and consumption must be addressed forthwith. Life expectancy rates must be increased by reducing abject poverty and improving on the health care system globally. There is this prediction that by 2050 the population of the world will increase by 2 billion. The question is where do we get enough resources and energy to sustain the coming generations?

^{20.} Klarin, “The Concept of Sustainable Development: From its beginning to the Contemporary Issues”, 87. 2018.

^{21.} Strange and Bayley. *Sustainable Development- linking economy, Society and Environment*, 13.

The only way forward we suppose and propose, is to have a universal culture anchor on the preservation of the whole human species through common bond or contract enter into on a shared values, traditions, customs and interests that is common to all of us. The dignity of each person and his living condition should inform us to prepare adequately in order to accord quality of life to all. It is possible to enact laws that would bind all nations to promote and enhance quantitative and qualitative living by all in the world if proper care should be taken. There must be put in place mechanisms that would prevent any culture to become superior, that is, absolutist and then maintain minimalist culture that is inclusive and humane.

Sustainable development calls for a culture of management. Nothing should be wasted. Adequate arrangement should be made to reuse and recycle those recyclable materials for the benefits of all. Furthermore, Strange and Bayley argues that:

This can be applied to economic systems or markets. Imbalances in supply and demand, in savings and spending, in loans and investment can lead to economic crashes, recessions and depressions. The most talented economists are still unable to predict reliably when and why these events might occur, due to the extreme complexity of the world's economy. What we do know is that economic, environmental and social systems must all be kept in relative equilibrium, and also balanced with each other, to be sustainable.²²

Therefore, there should be universal culture of management. Richer nations should supply their excesses to poorer nations in the spirit of solidarity and Ujamaa.

²² Strange and Bayley. *Sustainable Development- linking economy, Society and Environment*, 15.

Conclusion

Intercultural philosophy and culture for a sustainable development is what the world need at the moment. The cordial relationship between philosophy and culture suggests the possibility of having universal culture that works for all as we fight and debate to end absolutism of one culture over another to more inclusive culture of values and respect for all people, persons, groups and cultures. It is the symbiotic relationship between culture and philosophy that necessitate the idea for a universal culture over one superior culture of one single race or nationality. It is a truism that each emerging culture comes up either as reactionary or justification over another seeming cultures but the point therefore, is to have dialogue and fruitful share of knowledge and experiences that would better position the world in such a way as to have sustainable development of all irrespective of diversities of cultures and philosophies. It is also true that there is no perfect theory but this notwithstanding, experience is crucial and indispensable tool as we seek and chart path for better lives and future.

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