The pursuit of peace in the world through philosophy and culture

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ABSTRACT

How can we use philosophy and culture to promote global peace? Given the current state of international peace and the challenge of employing philosophy and culture to promote global peace, this subject is particularly pertinent in today's world. This article believes that the world's crises can be relieved if there is a concentrated analysis and comprehension of philosophy and culture because the world's crises or wars are products of culture. However, in order to improve global peace, it is necessary to conduct a theoretical and systemic investigation of culture and philosophy. Peace is a crucial stimulus for the evolution of human existence. As a result, this study contends that philosophy and culture can be used to promote world peace provided they are understood and followed as two key principles guiding the vision of peace. Do people, on the other hand, have a political and intellectual culture that will support global peace? Philosophy and culture can be employed as theoretical and critical tools for achieving world peace, according to a thorough examination. As a result, the article proposes a comprehensive reorientation of humans in philosophy and culture as capable of supporting global peace, because a thorough knowledge of philosophy and culture will enable human beings, particularly world leaders, to be true participants in global peace promotion.

Keywords *Philosophy, Peace, Culture, Governance*

1. INTRODUCTION

How can we use philosophy and culture as crucial tools for the stability and longevity of global peace, which we view to be a fundamental condition for human progress and existence? Peace is important for human development, especially in today's age of research, information, and computer technology, hence this subject is being discussed. Numerous research on the subject of world peace has not used philosophy and culture as long-term solutions. This paper tries to critically examine how philosophy and culture may be enshrined to promote world peace in acknowledgment of this fact. We will also argue that philosophy is a cultural product and that it (philosophy) must support human existence and growth in order to improve the global pace. Otherwise, any suggestion that culture and philosophy can be used to promote world peace will be nothing more than a ruse.

People do not realize the avowed importance of philosophy to human existence, notably world peace, despite the hatred for philosophy due to its abstract and esoteric nature. The present study will also look at why world leaders don't have a reflective perspective on culture and philosophy, and why modern leaders don't employ philosophers' views or incorporate them into governance, as a reason why peace is evading many regions of the world. Plato's words are pertinent here, he claimed that there will be no world peace unless intellectuals become rulers or rulers become philosophers [1]. If world leaders have a true understanding of philosophy and culture, they will be able to use the principles and ideals of philosophy/philosophers and culture to keep the world at peace.

Philosophy, culture, and peace all have as their ultimate object of thought and reflection the entirety of (philosophical, cultural, and peaceful) realities. Philosophy, as a critical tool and reflecting prowess, systematically delves into human beings' cultural beliefs and realities in many epochs and climes in order to promote harmonious human life. This study also aims is to minimize the tension that arises among philosophers when the relationship between philosophy, culture, and peace is discussed. In this light, a philosopher's proper task should be criticism, exposition, analysis, and systematic reconstruction of the triad of philosophy, culture, and peace, on which our effort is focused here, so that the knowledge of philosophy, culture, and peace gained will be geared toward improving world peace and human existence.

2. METHODOLOGY

The work, in essence, follows a methodical theoretical discourse technique. As a result, the method is both reflective and analytical. It starts with a discussion on the concepts of philosophy, culture, and peace, as well as how they might be used to promote global peace. Furthermore, the study investigates philosophy, culture, and peace from a critical and systematic prescriptive viewpoint for correct explanation and better understanding. Given the abstractness of the discourse's issues, the study's method and style are intellectually deep, conceptually appropriate, and practically useful. The article's non-technical linguistic style is largely explained by the straightforward analytic and critical guide.

3. Conceptualizing Philosophy, Culture, and Peace

3.1. Philosophy

The challenge of philosophy as a business starts at the conceptualization level. Philosophers and thinkers who have debated the subject of philosophy have acknowledged the difficulty that emerges when attempting to define it (philosophy). Philosophy, for example, is difficult to define due to ideological interpretations. Empiricists, rationalists, idealists, materialists, positivists, existentialists, and others all understand and define philosophy differently as a result of their ideological conflict. The key point we're trying to establish is that a thinker's/interpretation philosopher's philosophy is a result of his epochal and ideological orientation because philosophers philosophize in relation to their epochal and geographical context. Our point is that until philosophy is defined in a way that is significant to people, particularly world leaders, they will "live in an inextricable muddle of ideas" about what philosophy is and its proclaimed relevance to humanity. As a result, before discussing culture and peace, we will try to define philosophy.

3.1.1. Defining Philosophy

Philosophy is a product of what individuals say, or more precisely, of what they think. Because intellectuals lived in diverse epochs and viewed philosophy differently based on their experiences, this assumption makes philosophy a difficult term to define. However, we will consider what philosophers and intellectuals have stated about the concept and meaning of philosophy. This is supposed to make this work more significant and understandable, especially as the study explores the stated functions of philosophy and philosophers in promoting peaceful human existence.

Philosophy is a vital instrument for finding peaceful solutions to the perplexing questions of experience and transcendental entities that plague humans. Some philosophers believe that philosophy aids in a better understanding of natural and cultural strange events, beliefs, and phenomena such as birth and death, day and night, eclipse, drought, reincarnation, the efficacy of incantations, appearance and reality, permanence and change, and other phenomena that are the constituents of conflicts, strifes, and wars that prevent peaceful cohabitation of human beings around the world. People intellectually analyzed the remarkable strange events in order to discover solutions

to the difficulties that baffled humanity. Because reason necessitates serious reflection, the essence of man's rationality is philosophical.

In the West, philosophy is derived from two Greek words: "Philein" or "Philo", which means love, and "Sophia", which means wisdom [1]. Plato defines philosophy as the "acquisition of knowledge" in the Euthydemus [2]. Plato defined philosophy as "the single science which is the science itself and that of the other sciences as well" [2] in another work, Charmides [1]. Philosophy, according to René Descartes, does not emerge from utilitarian motives, nor does it develop from caprice [3]. It is a constitutional requirement of the mind. Its goal is to capture the cosmos by seeking all things as such. As a result, philosophy is defined as the understanding of the universe, or whatever there is, that is beyond human experience. John Dewey, a well-known American pragmatic philosopher, defines philosophy as "criticism of critiques" [4]. According to Dewey's short definition of philosophy, philosophy is an investigation of inquiries. Furthermore, Dewey defines philosophy as a vision whose goal is "to free man's mind from bias and biases and to widen his awareness of the world around him", while also giving it a social function [4].

Wittgenstein, an analytic and linguistic 20th Century philosopher, states that philosophy aims at the logical clarification of thought [5]. Philosophy is defined by William James, an American pragmatic philosopher, as the principles of explanation that underpin all things without exception, the elements common to gods, men, animals, and stones, the first whence and the last whither of the whole cosmic procession, the conditions of all-knowing, and the most general rules of human conduct [6]. According to Joad, philosophy is more appropriately to be viewed as a clearinghouse to which the results of all other human inquiries are carried and in which the records of all types of human experience are sorted, appraised, and evaluated [7].

From the aforementioned definitions of philosophy, it can be determined that philosophy can be defined as people's critical consciousness at a specific point in their growth. Philosophy, on the other hand, is the study of the fundamental issues of reality, truth, values, and reasoning. This type of formulation encapsulates the four main traditional branches of philosophy's main interests. As a result, metaphysics is defined as the study of ultimate reality. Epistemology, or the Theory of Knowledge, is concerned with truth, while Ethics is concerned with values, and Logic is concerned with the study of correct reasoning. That is, all of the foregoing definitions of philosophy pertain to the same thing: "love of knowledge" or "pursuit of wisdom," because all philosophers sought and still seek real wisdom.

A philosopher must understand philosophies of history, law, science, art, economics, religion, and philosophy (itself) as forms of human rational activity or modes in which the human spirit comes to an awareness of its potentialities in order to have a comprehensive rational survey of the universe and to make a critical independent objective investigation. As a result, when the question of understanding humans' common natures, society, peaceful human life, and transcendental realities emerges, mankind must seek refuge in the study of culture, peace, and philosophy. As a result, philosophy's stated purpose today is to assist humans in their comprehension of the cosmos in terms of total reality and a peaceful world. This could be why Dale Jacquette asserted that philosophy is at once a forward-looking pursuit for insight, illumination, and truth that is always in dialogue with its history [8].

In today's society, philosophy is viewed as an 'activity,' including the logical examination and explanation of strange concepts or expressions that desire clarity and meaning, and 'culture' and "peace" are two concepts that require logical investigation in order to be meaningful. In terms of explication, philosophy is thus linked to culture and peace. The fact that philosophy uses an analytic method in its quest for clarity of concepts and expressions, as well as addressing problems in a tranquil environment, may explain why Olatunbosun believes Philosophy is distinct from other branches of study. It is one-of-a-kind in terms of both its methodologies and the nature and scope of its subject matter. Philosophy investigates issues in all aspects of human life, and its methods can be applied to challenges in any field of study or activity [9]. After enunciating certain definitions of philosophy, this study

analyses some of the proclaimed roles of philosophy in harmonious human living before delving into what culture is.

3.1.2. The Importance of Philosophy in Human Existence

Given that philosophy is concerned with rationality, and humans are recognized to be rational animals, philosophy should be utilized to solve human problems, particularly those relating to peaceful human life. Science, politics, education, computer information, and technology, among other things, are what they are today thanks to the impact of philosophy to a large extent. In politics, for example, philosophers are responsible for the notion that no man should be viewed as a means, or that government should be based on the consent of the governed. Similarly, the political thought of the founders of the American and French republics was heavily influenced by John Locke's ideas contained in the Second Treatise of Civil Government. The following statements from Locke's Second Treatise of Civil Government can be found in both the Declaration of Independence and the American Constitution: "all men are created equal," and "life, health, liberty, or possessions" are the primary requirements of human beings [10]. As a result, the political concepts of philosophers represented and imbibed ethically by the people of the United States and France in their constitutions are allowing democracy to thrive or work in their respective countries today.

Philosophers philosophize in order to critically evaluate life and enhance human peace. Socrates, for example, asserted clearly during his trial in 399 B.C.E. that "it is the greatest good for a man to discuss virtue every day and those other matters about which you hear me chatting and testing myself and others, for the unexamined life is not worth living" [11]. Many people in today's culture spend their time and life pursuing numerous goals, such as fame, wealth, positions, and so on, through deceptive techniques, pleasure, and so on, without ever questioning whether those goals or things are worthwhile. Philosophy becomes more relevant in this context since it is assumed that understanding philosophy will enable people to ask the question, "Is an unexamined life worth living?" People who analyze their lives philosophically are less likely to engage in corrupt acts such as plundering treasuries or starting conflicts that endanger peace. Philosophers are united in their idea that human perspectives and beliefs should be thoughtfully examined and critically analyzed. Philosophy causes a rational person to consider the fundamentals of his worldview, understanding, knowledge, and beliefs.

Philosophers, like scientists, are equally important to human existence in modern civilization. Philosophers use rational reasoning (and contemplation) to validate assertions about the world, whereas scientists draw conclusions from empirical data. For example, John Locke states that modern studies and conversations on the concept of the human mind include both scientists and philosophers [10]. In addition, philosophers are also interested in cognitive science and are trying to figure out what it means to find that dreaming is nothing more than specific electrical occurrences in the brain [11]. Philosophers deal with cognitive concerns regarding the brain that scientists cannot adequately answer. Within today's culture, economists research how wealth is allocated and develop theories on how wealth and other things can be dispersed. Questions like which type of distribution is more equitable, or which type of society is the best to live in, are not resolved by economic theory; they are philosophical questions [11]. Human beings are perplexed by philosophical concerns. For example, whereas medical practitioners are concerned with facts concerning sickness and death, philosophers investigate or attempt to answer issues about the phenomena of death by posing questions like Can people survive their deaths if death is the separation of mind and body? Is it damaging to the individual who dies if he or she dies? What circumstances allow a person to be helped in committing suicide?

Philosophy, or the philosopher, is more important to human existence than other disciplines because philosophy, or the philosopher, employs many inquiry methodologies to answer problems of human existence in all of its forms. Philosophers utilize conceptual or linguistic analysis to explain strange thoughts and beliefs by providing solutions to the concerns that have been asked about them. As a result, philosophy digs out hidden assumptions, raises objections when appropriate, and proposes alternatives to any given stance when required [12]. Because the goal of philosophy is to explain meaning clearly, it reflects and clarifies obscure ideas or concepts. Philosophy training is

similar to headache medication in that it sharpens a person's mind and puts them in the correct state of mind. As a result, philosophical knowledge aids in stimulating critical thinking and argumentation in order to improve harmonious human living. Furthermore, obtaining a university degree in philosophy provides a solid foundation for a career in a range of other fields, including teaching, law, mass communication (especially in print and electronic media), and administration. When explaining the functions of philosophy to people, Makinde [13] stated that Philosophical ideas and reason have shaped the world from the ancient Greek philosophers, through Francis Bacon, John Locke, Immanuel Kant, J. S. Mill, Rene Descartes, Bertrand Russell, Isaac Newton, Albert Einstein, Karl Popper and many other philosophers who had written on Liberty and Freedom, Democracy and Representative government, Socialism and Communism, Justice and Anarchy. Many of these philosophers, notably the scientifically minded philosophers (Russell and Popper) and philosophically minded scientists (Newton and Einstein) have propounded philosophical and scientific ideas and theories that have shaped the course of science, technology, politics, and society [13].

From Makinde's beliefs, it can be determined that philosophy, or philosophers and their concepts, should be thoroughly researched in order to adapt them (ideas) to change the course of peace in human society, politics, and governance in order to improve the quality of human life. Knowledge, according to philosophy, is preferable to ignorance. Knowledge allows humans to understand why, whence, and where things come from. Plato stated that knowledge is a virtue and an effective weapon (endowment) for illuminating the dark abyss of ignorance. As a result, having a good understanding of philosophy allows a person to live a tranquil and worthwhile life. This appears to have influenced Ogundowole's thinking, as he stated that the function modern of philosophy is to liberate the mind, mold the man, shape his values and orientation, to be able to become more aware of his needs, and improve his life in society [14]. Furthermore, Omoregbe [15] stated that the growth of the human mind includes the training of the mind to examine things critically and to seek the meaning and intelligibility of things. This is part of philosophy's contribution to the person's growth. This critical approach to things that philosophy instills in people aids in the development of a proper sense of value and a positive attitude toward peaceful conflict and war settlement

3.2. Culture

The term "culture" has been defined in a variety of ways by philosophers and academics. As a result, this article intends to look at some of these definitions in order to reconstruct the true meaning of culture and connect it to harmonious human living in the modern world. Let us look at the etymological origins of the term "culture" before we look at the definitions. The word "culture comes from the Latin word "Colere", which means "to cultivate" [16]. As a result, culture refers to the ideas, beliefs, and habits that everyone in society shares and accepts [16]. Culture can also be compared to the concept of cultivating oneself in order to acquire the ideal of knowledge inherent in Greek thought: the idea by which human beings become themselves [17]. However, there are some different definitions of culture in light of the history of the word "culture." Culture is difficult to define precisely because words cannot adequately explain the precise facts of cultural phenomena. People, on the other hand, have used language to define what culture is. A British anthropologist named Sir Edward Burnett Tylor was the first to use the term culture to note the status of a group of people [18]. In its broad anthropological sense, culture or cultivation refers to the complex sum of knowledge, belief, art, morals, law, tradition, and any other capacities and habits acquired by man as a member of society.

The above quotation reflects the layman's definition of culture as the sum of a group of people's way of life for a period of time inside a geographically specified area. That is, how people speak, dress, worship, celebrate weddings, and eat, among other things. As a result, culture can be described as dynamic, as the society of a group of people who have lived together for a long time is certain to change. This viewpoint may be consistent with the sociological principle that "society is change, and change is society" [18]. However, the concept of 'culture' will not be stated or interpreted without human beings. Thus, culture might be defined as the human interpretation of the objectives of

life and society, manifested in meanings and values, philosophy, religion, and art [18]. This indicates that the material structuring of social life in a society is inextricably linked to culture.

Culture, according to Kroeber (1948), is the mass of learned and transmitted motor reflexes, habits, techniques, ideas, and values, as well as the behavior that they comprise. In one of his essays, Ukpokolo referenced Bodley, who defined the term "culture" to refer to a society's way of life collectively or to human culture as a whole [17]. Abraham claims that the term "culture" is used in a variety of ways. It is used to cover all imaginable areas of a people's existence, both public and private, at its broadest level. In this sense, the phrase encompasses all of the knowledge, as well as the arts, science, technology, religions, morals, ritual, politics, literature, and even etiquette and trends, even whether individuals brush their teeth three times a day or once a day [19].

Nevertheless, Ademowo highlighted Ngugi wa Thiongo who defined culture as a community's system of values, the foundation of their world outlook, and how they see themselves and their role in the universe and with other communities [20]. The following are the identifying elements of culture, as defined by the aforementioned definitions:

a) Culture is the totality of the way of life of a people
b) Culture is the legacy that an individual inherits from his environment
c) Culture is not a static but dynamic element in the society
d) Culture includes the material organization of social life in a society
e) Culture involves the use of language in interpreting culture
f) In a cultural milieu, the key elements are language, norms, sanctions, and values.

If all of these common features of cultural definitions are acknowledged as offering a truly meaningful understanding of culture, then we may look at the relationship between cultures and philosophy.

3.2.1. Cultures and Philosophies
It is important to remember right away that cultures grow at different rates and in different regions around the world. This is also true of philosophies. It cannot be denied that cultures grow at different rates, with some coming into contact with other civilizations at earlier points in history than others, according to Udo Etuk [21]. The Greeks of the 6th century B.C. believed they were the first to practice philosophy, despite the fact that the ancient Chinese had been doing it for over six centuries. The invasion of people from various cultures even hindered some cultures from following their usual development patterns [12]. With the foregoing in mind, Etuk [12] claimed that the slave trade brought by Europeans robbed many West African countries of able-bodied men (in the millions) who could have made significant contributions to the development of their own cultures. Nature has created features for individuals to survive in various cultural environments around the world. If a cultural map of the planet could be drawn, it would reveal that various cultures scattered the landscape. Arts, language, philosophy, form of worship, attire, marriage, drumming, and other aspects of culture are universal. However, another aspect of cultures is their individuality in terms of what they may contribute to world culture and peace. Louis Luzbetak [22] emphasizes the idea here, saying that one of the frequent hazards in any cross-cultural engagement is to lose sight of (the) distinctiveness of (any) culture. Every design for a living, in a sense, has its own personality or originality.

3.2.2. Influence of Culture on Philosophy
Philosophy and philosophers are influenced by the cultural dynamics that are predominant in the particular culture in which that philosophy arose and where the philosopher philosophizes, according to the aforementioned viewpoint [22]. Many philosophies are predicated on the concept that philosophy is a product of culture, and philosophers' philosophies are based on their experiences in their cultural milieu. This could be one of the reasons why J. O Fasoro [23] claimed that some (philosophical) notions have become associated with certain cultures throughout philosophy's history. This is how we may talk about British empiricism, Continental idealism, American

pragmatism, and oriental occultism in a meaningful way. These philosophies do not preclude anyone from partaking in them who is not a member of the above-mentioned civilizations; rather, the raw data or materials for philosophizing were provided by (or at least were prevalent in) the particular cultures in which these philosophies arose. In light of the foregoing, Fasoro [23] added that this is all the more reason why a researcher must be careful not to make the mistake of interpreting, appraising, or evaluating other people's cognition in terms of his cultural understanding.

The point being made here is that all philosophies are the result of cultural influences. Anyanwu [24] backed up this claim, saying that there is no such thing as impartial philosophy, hence the approach to researching each culture would differ [24]. Apart from continental philosophies such as Western (Greek) philosophy, Oriental philosophy, African philosophy, and so on, there are various philosophies or philosophical thought systems that arose from various cultures and epochs such as empiricism, idealism, rationalism, existentialism, and so on. There is no region of the globe where men never reflect on such basic concerns about the human person or about the physical cosmos and peaceful human existence because rationality is not a native of any part of the world. To put it another way, people philosophize in every area of the world" [15]. It is important to note that the Western world, particularly Greece, and other parts of the world, have allowed for a great deal of freedom, which has resulted in the development of numerous philosophies and philosophical systems. Empiricism, idealism, rationalism, and existentialism are examples of such ideologies.

3.2.3. Philosophy, Culture, and Peace

The evolution of philosophical systems reveals one fact: philosophical tendencies and systems have cultural and epochal roots that run throughout philosophy's history. As a result, every cultural group has the ability to philosophize and pose philosophical issues about their cultural ideas. People's cultural beliefs are usually founded on God, gods, man, reality, society, and other factors that infect their language, mythologies, religions, ceremonies, proverbs, dirges, works of art, and other cultural phenomena. As a result, Okolo [25] was emphatic when he wrote that all philosophies are not at the same stage of development, and since people in different cultures develop at different rates in terms of culture, intellectual maturity, leisure, education, and other factors, they also develop at different rates in terms of philosophical speculation and sophistication. However, the ability to reason and, as a result, to philosophize is innate in all peoples of all locations and periods.

With this context in mind, let us consider peace. Peace allows for the advancement of culture and philosophy in all civilizations. Philosophy, culture, and peace are important to human existence and urban living throughout history. If peace is necessary for human existence, civilization, culture, and philosophy, what exactly is peace?

3.3. Peace

Longman Dictionary of Contemporary English defines peace as a situation in which there is no war between countries or in a country or a period in which there is no war [16]. Similarly, The New Webster's Dictionary of the English Language [26] defines peace as:

a) The condition that exists when nations or other groups are not fighting
b) The ending of a state of war is the treaty that marks the end of the war
c) Friendly relations between individuals, untroubled by disputes freedom from noise, worries, troubles, fears, etc., peace of mind at peace in a state of peace, friendliness, or calm.

The preceding definitions refer to a tranquil state, which can be defined as calm, quiet, being untroubled, and undisturbed by noise, worries, fears, or anxiety [26]. Peace is a metaphysical concept in the sense that it is an intangible phenomenon that arises from a peaceful civilization. This perspective may have influenced Olajide's [27] statement that peace in itself relates to nothing in existence. We cannot understand peace unless we argue that peace

is a circumstance, a state of affairs. Peace is a significant phenomenon that fosters human development and growth in all its forms. There will be no development of any kind, notably scientific and technological development, in the absence of peace in a neighborhood, society, or country. This is why people want to live in peace.

Unity, language, customs, traditions, religion, and philosophy are what bring people together in a physically delimited territory or community. Because of leaders' lack of understanding of the roles of philosophy, culture, and peace, unequal distribution of natural resources, leaders' greed, exploitation of men, and man's inhumanity to men, and women shunning their traditional role of staying at home to raise their children in morals and religious ways through didactic stories, there is no cultural peace in the world.

In essence, peace is a beneficial phenomenon that allows people, particularly countries, to enjoy the advantages of their labor and inventiveness. Peace is viewed as a remedy for happiness and should be pursued by all humans. Cultural music festivals are a powerful instrument for bringing people together and promoting peace. Culture and togetherness are crucial tools for individuals of various cultural backgrounds and diversity to coexist peacefully. In view of the foregoing, culture becomes a potent tool for fostering social cohesiveness and promoting human harmony. It is vital to point out that people's ideology and culture are beneficial factors that contribute to societal harmony. The following are the seven panaceas for societal peace:

a) The emergency of visionary leaders in the societies.
b) Eradication of impunity to the lowest level in governance.
c) The government should encourage the teaching of philosophy, culture, and peace in educational institutions.
d) The government should be sensitive to the issues and challenges of philosophy, culture, and peace in society.
e) Respect for the constitution of each country and the rule of law. vi. Parents should devote more time than before to bringing up and training the children in proper morals and religious doctrines akin to contemporary values and virtues.
f) Introduction or organization of sporting activities among the countries in the world, e.g., world cup tournaments or continental/regional sporting activities. These enhance peace.

This study examines the ideas of philosophy, culture, and peace from a critical and methodical prescriptive standpoint. Peace, it has been argued, is a necessary and fundamental factor for the development of philosophy and culture in all of its forms. Peace promotes the expansion and development of human life, as well as the advancement of science and computer information technology. It has been established that some sections of the world lack peace since many world leaders lack even the most basic understanding of cultural, peaceful, and philosophical beliefs, ideals, and training. As a result, many leaders are unaware of the significance of culture, peace, and philosophy to human survival. With impunity, corruption, and turmoil in some regions of the world, such as Boko Haram or terrorism, extensive studies in philosophy, culture, and conflict resolution should be aimed toward the world's sustenance or permanent peace. On this suggestion, one clear point is that no significant improvement in human civilization can be made until people understand the significance of their culture, philosophy, and peaceful coexistence. In other words, peaceful coexistence among nations would have been difficult without the development of philosophy, culture, and peace in the world, whether in the Hellenic, Roman, Asian, or African worlds. Ancient major civilizations developed due to the organic growth of culture, philosophy, and peace that existed in their civilizations, whether Egyptian, Babylonian, Greek, Persian, Chinese, Hellenic, Roman or Indian civilizations.

Culture, philosophy, and peace are all important aspects of people's urban lives throughout history. This could be why Jide Osuntokun stated that in the real world, urban living has been critical to the (peaceful) civilized man's understanding of culture. [28]. The organization of philosophical, cultural, and peaceful events/activities such as

international seminars and workshops should be a true means of fostering world peace. The rate and expansion of scientific, technological, religious, computer and information technology will be accelerated in a peaceful world.

4. PHILOSOPHY AND CULTURE TO ESTABLISH PEACE

The present study took a broad look at the role of philosophy, culture, and peace in modern society, emphasizing that peace is a vital tool for the development of culture, philosophy, and human flourishing in all of its forms. Furthermore, we have proposed that philosophical, cultural, and peaceful events/activities such as sports that promote world peace be organized among countries of the world, because world peace is expected to promote human existence, and the development of science and computer information technology would add quality to human lives in the contemporary world. Furthermore, efforts have been made here to critically investigate philosophy, culture, and peace, three commonly acknowledged notions that cannot be fully removed from human life in any cultural setting. As a result, philosophy, culture, and peace are ideal realities that can only be realized by the actions of individual humans in society. That is to say, culture, philosophy, and peace in communities are not possible without the actions of humans in terms of their rationality.

Nevertheless, individuals are endowed with important materials through culture. Culture and peace, for example, are necessary for the development of a person's personality. In a civilized community, culture and philosophy enable people to recognize their freedom and constraints. Only by developing their native cultural potentialities can humans acquire philosophical, social, and peaceful individuality. People should understand that their personality in society is primarily a result of their cultural background and philosophical orientation in a calm environment in today's age of science, computer knowledge, and technology.

The Western cultural realities have eaten deeply into the fabric of cultural values and realities, as well as the peaceful existence of the present African cultural system, which is important to emphasize. Thus, Western culture had distorted the basic framework of African (cultural) belief systems (and peaceful co-existence of human beings on the African continent) to the extent that human beings in African countries are behaving like atomic individuals representing the attempt to sever links with culture, a position which has distorted the basic framework of African (cultural) belief systems (and peaceful co-existence of human beings on the African continent) [27].

However, parents should be urged to instill moral, religious, cultural, and peaceful beliefs and doctrines into their children through didactic stories in today's world. They will be contributing to the development of a peaceful world by ensuring the right upbringing of future leaders. Furthermore, contemporary world leaders should be aware of the different philosophical, cultural, and peaceful nuances of internal and foreign factors that influence or obstruct the direction and course of world peace. Stability and greater governance are required for global advancement among nations. There should be a World Peace Leadership Training Institute for Heads of State/Presidents and Public Office Holders, where they will be suitably prepared for a leadership post with a focus on peace through cultural and philosophical courses. The United Nations should also encourage warring countries to work together to address their problems and provide mutual support. Collaboration between countries is necessary for a more peaceful future that will improve the quality of human life.

Moreover, it is important to recognize the areas of the world where conflicts, terrorism, or civil wars are (typically) present. Africa, the Middle East, particularly Palestine and Israel, Syria, and the resulting Rohingya refugee influx from Myanmar are among these regions. Because of terrorist threats to peace, there is no peace in most of Nigeria's northeastern regions and the Sahel. Peace may be restored to these warring regions of the world through bilateral relations and intensive cultural, theological, and philosophical studies aimed at bolstering people's attitudes toward peaceful coexistence. Leaders and people will be less likely to engage in conflicts, terrorism, and wars if they place

a strong focus on awareness and value of cultural and philosophical studies. This could be related to Plato's suggestion that the world will not be at peace until rulers become philosophers or philosophers become rulers.

To make life meaningful and increase peaceful human existence, culture and philosophy as concepts are built on people's deep reflection, imagination, intuitive reasoning, and experience. Culture and philosophy are produced in an atmosphere of calm and through speculation, as stated before in this text. As a result, they are mental products. Philosophy is a person's reflection of his or her cultural views, whereas culture is a people's entire way of life in society. When philosophy and culture are evaluated together, they can help to promote peace and human growth. People who lack culture are cultureless, and cultureless people are not human. People who lack philosophy, on the other hand, are not rational beings but rather lesser animals who are incapable of reasoning. People that live together for a long time in a geographically defined area are bound to develop a culture and philosophy that will govern their peaceful style of existence as a human.

Furthermore, it has been established that man has been animated by cultural beliefs, intuitions, and reflections from the beginning of time, which provide him with glimpses of cultural discoveries and peaceful existence, which he seeks to channel for the development of his human nature. Only in a peaceful environment can philosophy assist humans in discovering cultural truth. Human rationality in philosophy, culture, and peace drives him to seek the absolute truth, which is a natural aspect of human's peaceful cultural evolution and advancement. Finally, Western cultural norms and traditions are rapidly undermining the majority of people's cultural belief systems and values, which are used to strengthen people's moral standards and uprightness. As a result of computer and scientific technologies, Western civilization is having a negative impact on global thought and morality. Although we may not be able to restore all of the cultural norms of the past, we can substitute or retain some of the stimulating elements in people's cultural values and virtues for the moral edification and peaceful coexistence of people and youths (future leaders) whose mindsets have been polluted against cultural, peace, and philosophical systematic training.

5. CONCLUSION

People's philosophy and culture are beneficial factors that contribute to societal peace. The study argues that everyone, particularly international leaders, should try to embrace philosophical training and principles, as well as a culture of peace, in order to better humanity in all of its forms. Therefore, this study lists the seven panaceas for improving global peace. Peace also encourages the growth of scientific technology and information technology, allowing people and countries to enjoy comfort, the products of their labor, and their inventiveness. However, the study highlights that knowledge of philosophy, culture, and peace should be thoroughly investigated in order to promote not only global economic success but also the advancement of science and technology, which is the lifeblood of human existence. Peace is evading some regions of the world due to the fact that the leaders in war-torn places have no knowledge of cultural, peaceful philosophical beliefs, ideals, or training. As a result, many world leaders should make an effort to understand the importance of culture, peace, and philosophy to human evolution. As a result, the article suggests that extensive studies in philosophy, culture and conflict resolution be pursued as cures for maintaining world peace.

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