

Culture: Redefining and Reshaping Our Society (God's Kingdom Culture)

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INTRODUCTION

Culture fundamentally concerns patterns of meaning and the alignment of individuals to those patterns. As old as humanity itself, culture remains central to any discussion of human beings, history, and identity. While some view culture as communication and others as identity, all agree that culture is fundamentally about human social existence.

Edward Tylor (1871) provided one of the earliest anthropological definitions, describing culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”. This definition emphasizes the cumulative nature of culture and its acquisition through socialization—the process by which individuals internalize societal values, norms, and social roles.

Clifford Geertz approached culture as “a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life.” Geertz's interpretive anthropology highlights the symbolic and communicative dimensions of culture, viewing it as a text to be read rather than merely behavior to be observed.

Bronisław Malinowski offered a functionalist perspective, defining culture as the “handiwork of man and the medium through which he achieves his ends.” This instrumental view positions culture as a toolkit for solving practical problems of human existence.

Raymond Williams: Culture as Ordinary and as Structure of Feeling. Raymond Williams (1958) revolutionized cultural theory by insisting that “culture is ordinary: that is the first fact.” In his seminal essay *Culture is Ordinary*, Williams rejected elitist conceptions of culture as “high culture” reserved for cultivated elites. Instead, he proposed a dual conception:

1. Culture as “a whole way of life”—the common meanings, purposes, and institutions that constitute everyday social existence .
2. Culture as “arts and learning”—the special processes of discovery and creative effort

Williams emphasized that “every human society has its own shape, its own purposes, its own meanings... The making of a society is the finding of common meanings and directions.” Crucially, he argued that culture is “always both traditional and creative; that it is both the most ordinary common meanings and the finest individual meanings.”

In his later work *Marxism and Literature* (1977), Williams developed the concept of “structure of feeling” to capture “the specific character and quality of common cultural sense and lived experience.” This concept describes the interaction between official culture (laws, doctrines, formal institutions) and how people actually live, imbuing communities with a specific “sense of life” and shared values that operate beneath formal consciousness.

Williams also identified three categories of cultural definition in his *Keywords* (1976): the 'ideal' (culture as human perfection), the 'documentary' (culture as body of intellectual work), and the 'social' (culture as description

of a way of life). He argued these variations represent “genuine complexity, corresponding to real elements in experience” rather than definitional confusion.

Stuart Hall: Representation and the Cultural Circuit. Building on Williams's foundation, Stuart Hall developed influential theories of cultural representation. For Hall, culture concerns “shared meanings,” and representation becomes “the production of meaning through language” in its broadest sense—encompassing visual, spoken, and written forms.

Hall’s encoding/decoding model demonstrates that meaning is never fixed: media producers encode messages with preferred meanings, but audiences may decode them through dominant, negotiated, or oppositional readings depending on their social positions. This reveals how representation is always linked to power—those with social privilege attempt to fix meanings that serve their interests. Hall also emphasized that representation is never neutral reflection but active construction. Stereotypes, for instance, reduce complex cultures to “a few simple, essential characteristics,” reinforcing power imbalances by presenting dominant groups as “normal” and others as “different.”

Culture is learned and transmitted: Through socialization and symbolic communication (Tylor, Geertz) Understanding culture requires attending to both its material dimensions (institutions, practices, artifacts) and its symbolic dimensions (meanings, values, representations). As Williams insisted, we must examine not just “the known meanings and directions, which its members are trained to,” but also “the new observations and meanings, which are offered and tested.”

Hofstede in his opinion defined culture as “the collective programming of the mind which distinguishes the members of one group or category of people from another”. This definition emphasizes the psychological aspect of culture and its role in differentiating groups.

Also, contemporary evolutionary perspectives view culture as information or behavior acquired through social learning, particularly behaviors shared by a group and improved over time through social learning.

Lastly, culture is a cultivated behaviour passed along with and without any conscious thought from one generation to the next via imitation and communication (Hitesh Bhasin, 2025)

In the above definitions, scholars have attempted in giving a concise understanding of what culture is about , which this paper agrees on, but with the addition of divinity concept into the idea of culture.

Culture can be whatever a scholar decides it should be. What we need is not a single best theoretical definition of culture but clear empirical operationalizing of each approach. Researchers need to explain exactly how they propose to measure culture in accordance with their conceptualizations, diverse as they may be.

A Culture can be static and can also not be static but constantly evolves in response to historical, sociopolitical, and economic changes. In today’s world, globalization has brought about a tremendous increase in the intermingling of cultures, but has also raised concerns about cultural homogenization. What then is the focus of culture in this writing ? First, let’s look at some of the types of cultures we have in our world today.

Types of Culture: An Analytical Framework with Real-World Applications

Culture manifests across multiple dimensions—tangible and intangible, local and global, dominant and subversive. Below is a comprehensive typology with specific contemporary and historical illustrations.

Foundational Distinctions

Material Culture

This has to do with the physical artifacts, technologies, and spatial environments that humans construct and inhabit, which both reflect and shape social values (Hodder, 2012). Examples:

Architecture: The transition from Beijing's hutongs (traditional courtyard alleys) to gleaming skyscrapers like the CCTV Headquarters illustrates shifting values from collective family units to individualistic corporate prestige.

Technology: Apple's minimalist product design—clean lines, absence of buttons—materializes Western ideals of efficiency and seamless user experience, contrasting with early Soviet technology that emphasized utilitarian durability and repairability.

Fashion: The Japanese kimono versus business suits in Tokyo's Marunouchi district demonstrates how clothing materializes context—tradition in ceremonial spaces, global capitalism in financial districts.

Non-Material Culture

This is the symbolic universe of meanings, values, beliefs, and communicative systems that coordinate social behavior (Geertz, 1973). Examples:

Silence protocols: In Finnish workplaces, comfortable silence during meetings signals respect and thoughtfulness, whereas in Brazilian corporate culture, similar silence might indicate disengagement or conflict.

Gift-giving logic: In Japan, the practice of *omiyage* (bringing back souvenirs for colleagues) encodes obligation and group harmony, while in the United States, cash gifts for weddings (via registry systems) emphasize individual choice and transparency.

Time perception: The “African time” concept in many West African societies—where events start when social cohesion permits—contrasts with Swiss railway precision, revealing fundamentally different cosmological relationships with temporality.

Cultural Scale and Reach

Folk Culture

It is the localized, homogeneous traditions transmitted orally across generations within small, cohesive communities. Examples:

Intangible Heritage: The griot tradition in Mali—hereditary oral historians who recite centuries-long genealogies through the *kora* (harp-lute)—preserves history without written records.

Craft practices: The Amish quilt-making patterns in Lancaster, Pennsylvania, where specific geometric designs originally functioned as clandestine communication for the Underground Railroad, now signify community identity and rejection of industrial mass-production.

Culinary rituals: The production of kimchi in Korean *maeul* (villages), where women collectively ferment cabbage in *onggi* (earthenware pots) buried in winter, reinforces seasonal rhythms and female solidarity networks.

Global Culture

It the deterritorialized values, practices, and commodities circulating through transnational media, migration, and corporate expansion—often carrying colonial legacies and producing cultural homogenization. Examples:

Culinary hybridity: The “sushi burrito” phenomenon in Los Angeles—where Japanese *maki* techniques meet Mexican burrito formats—illustrates global culture's recombinant nature, though critics note this erases specific cultural contexts for Instagram aesthetics.

Linguistic hegemony: The dominance of “Globish” (simplified English) in international business aviation and coding communities (JavaScript, Python documentation) marginalizes local programming pedagogies in languages like Arabic or Hindi.

National Culture

It is the shared symbolic frameworks that legitimize the “imagined community” of the nation-state, institutionalized through education systems, military service, and state ceremonies (Anderson, 1983). Examples:

Japan’s ikigai and karoshi: The cultural valorization of life’s purpose through work (ikigai) manifests in Tokyo’s last-train commuters sleeping in capsule hotels, while the phenomenon of death by overwork (karoshi) reveals the pathological extremes of this national value system.

Brazilian jeitinho: The cultural practice of finding creative shortcuts around bureaucratic obstacles—such as jumping queues through personal connections (favor)—reflects a national identity forged in resistance to colonial administrative structures, distinct from German Gründlichkeit (thoroughness).

Singapore’s language policy: The government’s “Speak Mandarin Campaign” and suppression of Singlish (colloquial English) in schools represent top-down engineering of national culture to facilitate trade with China while controlling class boundaries.

Foreign Culture (Cross-Cultural Encounter)

The experience of disorientation and boundary-marking that occurs when encountering unfamiliar cultural logics, often triggering processes of ethnocentrism or cultural relativism. Examples:

Reverse culture shock: American Peace Corps volunteers returning from Morocco frequently report distress at U.S. supermarket overwhelming choice (the “paradox of choice”), having adapted to Moroccan souk negotiation and seasonal availability.

Business negotiations: The 1990s failed merger between American Chrysler and German Daimler-Benz collapsed partly over “foreign culture” misunderstandings—Chrysler’s casual Friday dress codes and open-plan offices clashed with Daimler’s hierarchical formality and engineering-first decision making.

Dietary prohibitions: Indian vegetarians traveling to Argentina (where asado beef culture is patriotic duty) experience foreign culture not just as cuisine difference, but as social exclusion from national identity performances.

Organizational and Economic Contexts

Corporate / Organizational Culture

It is the enacted values, unwritten rules, and behavioral scripts that coordinate activity within workplaces (Deal, 1982). Examples:

Amazon’s “Day 1” philosophy: Jeff Bezos’s institutionalized paranoia about complacency manifests in “two-pizza teams” (teams small enough to be fed by two pizzas) and door-desks, creating a culture of frugality and urgency that has been linked to high injury rates in fulfillment centers.

Holacracy at Zappos: Tony Hsieh’s 2013 elimination of managerial titles in favor of self-organizing “circles” initially caused 18% employee turnover, illustrating how deeply workers had internalized traditional hierarchy despite claims of valuing autonomy.

Japanese salaryman rituals: The practice of nomikai (after-work drinking) at companies like Mitsubishi creates informal information channels, but also excludes women and caregivers who cannot participate in 11 PM karaoke sessions, perpetuating glass ceilings.

Market Culture

It is an organizational orientation where internal competition, profit metrics, and quantifiable outcomes supersede collaborative or social welfare goals. Examples:

Stack ranking at Microsoft: The “vitality curve” system (2000-2013) required managers to label 20% of employees as underperformers regardless of actual output, creating sabotage behaviors where employees withheld information from “competing” teammates to protect their own rankings.

Investment banking “face time”: At Goldman Sachs, the cultural expectation of physical presence until senior bankers leave—regardless of task completion—markets exhaustion as dedication, contributing to the industry’s 100-hour-week norms and high burnout rates.

Gig economy algorithms: Uber’s driver rating system gamifies service work, where a 4.6/5 star rating (technically “good”) triggers deactivation, instilling constant anxiety that materializes market culture’s “customer is always right” logic into surveillance.

Normative Frameworks

Ideal Culture

The normative values and aspirational standards that a society officially espouses in constitutions, educational missions, and public rhetoric. Examples:

American Creed: The Declaration of Independence’s proposition that “all men are created equal” functions as ideal culture, invoked during civil rights movements to highlight the gap between aspiration (equality) and reality (systemic racism).

Corporate “diversity statements”: Tech companies’ public commitments to “building a more inclusive future”(ideal) often contrast with EEO-1 data showing minimal Black representation in engineering roles (real), serving as aspirational benchmarks for accountability.

Medical ethics: The Hippocratic Oath’s “first, do no harm” represents ideal culture in health-care, while real culture includes surgical errors due to 36-hour resident shifts or pharmaceutical price gouging—gaps that drive malpractice reform advocacy.

Real Culture

This has to do with the actual behavioral patterns, institutional practices, and lived experiences that exist despite official ideologies—often revealing power asymmetries invisible in ideal culture. Examples:

Democratic participation: While the U.S. ideal culture celebrates “one person, one vote,” real culture includes voter ID laws that disproportionately affect minority communities, felony disenfranchisement (affecting 5.2 million Americans), and Tuesday voting that favors affluent voters with flexible work schedules.

Educational meritocracy: The ideal of “equal opportunity” in university admissions confronts real culture practices like legacy admissions (Harvard’s 33% legacy acceptance rate vs. 5% overall) and Varsity Blues-style bribery, revealing how elite reproduction actually operates.

Free speech absolutism: While the U.S. champions First Amendment ideals, real culture includes “strategic lawsuits against public participation” (SLAPP suits) where corporations sue critics into silence, creating chilling effects that legal theory doesn’t capture.

Contemporary and Emerging Forms

Culture of Diversity

The Social environments where heterogeneous identities coexist, requiring explicit management of difference through policy, representation, and intersectional practice. Examples:

Toronto’s “hyphenated” identities: The city’s official motto “Diversity Our Strength” manifests in neighborhoods like Scarborough, where Halal Chinese-Canadian buffets serve spring rolls alongside biryani, and municipal signage appears in 30+ languages.

Corporate ERGs: Microsoft's 50+ Employee Resource Groups (from "Blacks at Microsoft" to "Disability" communities) receive budget for heritage month programming, attempting to institutionalize diversity while critics argue they silo identity into "diversity work" outside core business functions.

Cyber Culture / Digital Culture

The Sociocultural formations emerging from networked computing, characterized by anonymity, remix practices, algorithmic curation, and virtual embodiment. Examples:

Meme warfare: The 2016 U.S. election saw 4chan's /pol/ board generating Pepe the Frog memes that migrated to Facebook boomer groups, demonstrating how cyber culture's irony-laden "shitposting" can materialize into electoral misinformation.

Virtual economies: The game EVE Online maintains a player-driven economy (with its own Central Bank and inflation rates) where corporate espionage and massive space battles destroy real-world equivalent values of \$300,000+ in ships, creating governance structures that parallel nation-states.

VTuber phenomena: Japanese "Virtual YouTubers" like Kizuna AI (animated by motion-capture) accumulate millions of subscribers while maintaining "character" anonymity, challenging Western assumptions about authenticity requiring "real" identity disclosure.

Now let's look at another type of culture, very special and hardly spoken of, which is the main focus of this writing.

The Existing yet Unknown Culture

This is a culture we hardly talk about or emphasize as should in our present world, maybe because we feel it does not relate to us or we can ignore it and still be good to go, but that's not true. Hence, the need for this writing to portray its significance.

It is a culture that transcends every other culture in the universe. It is a unified, static yet not static and absolute culture that if embraced generally, will save our world from culture crisis, shock and trauma, that are experienced in our society today. It is the culture that can bind us together irrespective of our background, language, boundary, colour, ideology—"The God's Kingdom Culture". A culture we need to embrace, study and encourage in our academic field with more emphasis made.

Human culture, due to its weakness has failed, limited and confused our society. Some have tried to build their own culture out of this very culture (sub culture), which to a greater extent could not work due to its compromise. This culture is divine in nature (given by God), it is as it is, nothing to be added or subtracted, and through out this writing, we will be making reference to the "Holy Bible" because it has all the explanations that we need to understand and apply this "culture".

According to Deuteronomy 32:4 It says, "He (God) is the Rock, his work is perfect, for all his ways are judgement: a God of truth and without iniquity, just and right is He". This scripture shows us the nature of God who has given us this culture, and that makes it divine culture, it is to be adopted as it is and made accessible to all.

Here is what Deuteronomy 30:10-15 says "If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou should say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou may do it. See, I have set before thee this day life and good, and death and evil;"

This culture has been given to us, we have it now not then, near not far. A question may be asked, but this was God's dealing with people of Israel then (not us), why using it now? The truth is, God used Israel as a template of the kind of culture He desired for mankind, because He is the manufacturer- The Creator, and He has the manual for our living on earth. So the instruction then is not just for Israel but for all to embrace. The world will be a better place if we all understand and apply to this culture. Building a world where pain and sorrow be ended, every heart broken be mended, where we remember we're all God's children.

The human culture tends to encourage us to do good when it is convenient, to do good to those who do you good. And to those that do us bad we are to repay them with evil and feel it does not matter, and that God does not know or see or care. But this kingdom culture says, do good to all even to those who hate you, use good to overcome evil, do good to your enemy.

We need a proper understanding of this culture to be able to apply it well and fully in our society. This culture is not something we acquire academically as our education system does not create room for such, therefore a man can be a professor in a field but lack the unique understanding of this culture.

The world is becoming increasingly evil and wicked because of the lack of the application of a strong binding culture.

In the literary world today, we tend to discuss various aspects of culture, culture difference, culture shock, culture trauma, culture harmony etc., and avoid the biblical aspect of culture, because we do not want to be religious or involve God in culture, perhaps not all believes the concept or the idea of God, so we tend to remove God from our culture discuss, and that's where we missed it, because we cannot talk about culture in essence without God.

However, this has nothing to do with religion or the human sentiments about the concept of culture, but it's about having the right mentality, morality and psychology to life. This is not being religious or spiritual, it is as natural as man and spiritual too as life itself. If man made himself, then man can solve the problem of man by himself. But the problem of man is beyond the control of man, so man did not make himself and needs a higher power than him and that is God, because God made man.

The truth is, whether we believe in God or not, in Bible or not, God who created man in His image and likeness did not leave him in the dark as to how to live well in this life, in terms of man to man relationship; man to God relationship and man to things or nature relationship, any violation to these relationships causes problems to man. God also embedded man with wisdom for his existence, the level of advancement in science and technology is an evidence of this wisdom at work in man. We have better ways of communication, transportation etc now than those before us; accessing and exploring nature in a more advanced way for maximum or optimum utility. But the abuse of this God-given wisdom poses a serious threat to man's existence in the cosmos, that the wisdom meant for good can become ill for man. For example, Our movies today is all about a married man having an affair with another woman other than his wife and vice versa; encouraging broken homes and marriages, high increase in divorce, children born out of wedlock, babies exchanged or separated from their real parents during birth, hospitals carrying out DNA tests to prove a child's identity (which in some cases errors do occur, leading into many confusions in families) etc, but in the beginning it was not so, God did not design it so.

Also some foods produced through science and technology are harmful to man, and the over dependence on science to explain everything to man, has caused more harm than good, leaving some in serious confusion about life. Life is not just scientific or natural or biological, life is also spiritual, so in explaining life, all these aspects must be included to get a perfect understanding about life.

We can also learn from Adam's experience in the garden of Eden, where God instructed him of the fruits in the garden, what to eat and what not to eat. Consequently, man disobeyed and everything went out of course, animals and the entire nature were against man, man entered into trouble which was not ordained for him from the beginning and the effect still remain till today. Man disconnected from God, man became violent to man, man against nature and nature against man.

The principle is still the same today, whenever a man moves out of God's ordained path for him, there is always problem. Our negligence to God's instructions has caused death and decay to man. The high increase of moral

decadence in our world today , needs literature like this to save our world . A point came in America where the argument was whether the Bible should continue to be allowed in schools or not,after that the Bible was removed , then the moral decadence increased and was so alarming, that is not just about America, but about the whole world, but now gradually, the Biblical conducts and principles are being restored.

The Trajectory of this Culture

Culture is as old as man even older than man, because generations come and go,man is born and dies every day , but the culture he was born into remains after him ,no matter the region, tribe , language or colour , man is given to culture, culture is made for man and culture outlives man.

When God created man, He built a system in place to help man live and walk in a culture or pattern(living in obedience to God) for his smooth existence and harmony on earth.God made man to obey Him and is still the pattern today, it has not changed.

After the fall of man in the garden of Eden, when man first disobeyed God, a culture was violated, man was introduced to a contrary culture of violence; lying ; pain in childbearing ;killings(Cain killed his brother Abel, he was the first man to commit murder on earth) etc. However, God in His unending mercies and love for mankind, did not give up on man,He kept reaching out to man for restoration from one generation to another, calling individuals and nations, till He found a man called Noah. Noah was found righteous before God, because he was a man who knew and lived by God's own culture, but men were still living in wickedness according to Genesis 6:1-7 and verse 11“*And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.....And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repents me that I have made them.....The earth was corrupt before God and the earth was filled with violence.*”

That was the position of the earth at that time, which is not different from what we experience today, so there is nothing new under the sun according to the words of the Preacher in the book of Ecclesiastes chapter 1 verse 9.

Then in verse 8 of Genesis chapter 6 the Bible says,“*But Noah found grace in the eyes of the LORD.*” Because of the evil in the earth ,God decided to destroy man and commanded Noah to build an ark that will save himself and his family ,and every living thing of all flesh,of fowls after their kind, cattle after their kind etc., Noah obeyed God and built an ark which took about 120 years to build, while Noah was building the ark, he warned the people to leave their wicked ways and turn to God and forsake their wicked ways so they can find favour before God like him, but they turned deaf ears and would not hearken and so were they destroyed by the flood .Just as it is today, were missionaries,pastors etc go about preaching the good news (God's own culture) that will save man from destruction ,and many refuse to hear ,even kill the preachers.

After the flood, God began a new dispensation with man (Noah's generation) in Genesis 9:1-17, in order to restore man from the lost culture . He made covenant with man and every living creature of all flesh that is upon the earth, that He will not destroy the earth with flood anymore, He gave rainbow which we see today as a token for that covenant. So man began to live and multiplied in the earth as recorded in Genesis chapter 10 verse 32,“*...These are the families of the sons of Noah, after their generations, in their nations divided in the earth after the flood.*”

Man was restored to God's own culture and began to grow and to engage in his activities under the sun once again, everything was going on well till Genesis chapter 11 when man began to build city and tower that will reach the heaven, then the people were one and of one language, no racial discrimination, no language saga, but God looked and beheld the activities of man to build tower and that nothing will restrain man from that which he has imagined to do , there He confounded their language that they could not understand one another's speech ,

because that was not God's intention for them. So God scattered them abroad upon the face of the earth and they left off building the city.

That's why today in our world, we have the Chinese, the Japanese, the Arabians etc. Suffice to say here that, some of these confusions we see in our society today maybe as a result of man's departure from what God intended for him. And so God can bring confusion upon man to keep him in alignment.

Then again, man gradually began to depart from God, and God found another man called Abram who later became Abraham. In chapter 12 of Genesis, God called Abram and asked him to leave his country, his kindred and his father's house (his own culture) to a place that He will show him. That is to say, Abram, leave your former culture, mindset, ideology and embrace a new culture (God designed culture) that will change your life and the seed after you. Abram has been under a corrupt culture but he found favour before God just like Noah. So, Abram followed God's instruction, he obeyed though he did not know where he was going and it was counted for him for righteousness. Seventy five years old Abram departed with his household from the land of Haran and came into the land of Canaan, he followed God's patterns and instructions and it went well with him. When God asked him to sacrifice his only son Isaac, after they have been barren for years and was becoming old and Sarai his wife's womb was already dead, Abram still obeyed God and was willing to offer his son Isaac, which God, later provided a lamb as a substitute for the sacrifice, so Abram did not use his son for the sacrifice.

Today, we have Israel as the seed of Abram now Abraham as God promised him, scattered all over the world. In Abraham's journey in walking with God and following God's culture against all odds, he faced challenges that made him deviate from God's ordained path for him, he got Hagar pregnant as suggested by his wife Sarah who was barren and could not give birth, and she gave birth to Ishmael, and the consequences of that act is what we still experience today.

Afterwards, God chose Israel, Abraham's seed out of the tribes and nations of the world to be His own people, as an example and to set the pace for all the nations of the earth. They were to be an expression of what God intends for the entire human race, so, He began with Israel first, to raise a seed that will correct the errors and wickedness in the world, setting the pace for others to follow. But before Israel (first as a man (Jacob) and then as a nation Israel) was called, he journeyed into the land of Egypt through his son Joseph who was sold into Egypt in Potiphar's house, by his brothers when he was seventeen years old, and was later imprisoned because he chose to maintain God's culture by not sleeping with Potiphar's wife.

After many years of imprisonment, Joseph came out of the prison and was made Egyptian's prime minister, because he interpreted Pharaoh's dream and was found worthy to handle the need that arose as a result of the interpretation of those dreams. This helped him locate his people, he forgave them and brought his entire father's house into Egypt, took care of them that they did not die because of the famine in the land. Israel greatly increased and multiplied in the land of Egypt.

But after Joseph died, there arose up a new king over Egypt, which knew not Joseph (Exodus 1:6-8), and Israel were enslaved by the Egyptians, in the land of Egypt where they were afflicted and maltreated, the Egyptians made the children of Israel to serve with rigour, made their lives bitter with hard bondage, in mortar and in bricks, and in all manner of service in the field, also Pharaoh commanded every male child of the children of Israel to be killed at birth, then the children of Israel cried out to the God of Abraham and Isaac their fathers, who heard them and sent His servant Moses to be their deliverer.

Before now, Moses was in Egypt, he was born during the time that Pharaoh king of Egypt commanded that Israel's male child be killed during delivery, but Moses was saved alive, he was hid for three months, then laid in flags by river's brink, he was taken up by Pharaoh's daughter, there he grew up in Pharaoh's house. So Moses became an Egyptian citizen. Afterwards, Moses had to leave the land of Egypt in escape for his dear life because of an Egyptian he killed in order to save an Israelite his brother, he left his family in Egypt, went and dwelt in the land of Midian. There, God called him out through a burning bush to go back to the land of Egypt to save God's people Israel, after much deliberations, Moses obeyed God and went down to Egypt to bring Israel out from the land of bondage.

God said to Moses, "I have surely seen the affliction of my people which are in the land of Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good and large land, a land flowing with milk and honey..... Come now therefore, and I will send you unto Pharaoh, that you may bring forth my people the children of Israel out of Egypt." God looked upon the children of Israel and had respect on them (Now Israel found herself in a strange culture and cried out to God who heard them, and sent Moses to restore them to God's own culture). And Moses replied, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exodus 3:1-11). God gave him assurance that He will be with him and that all the men are dead which sought his life. Moses, taking God at His word, obeyed and went back to Egypt and accompanied by his brother Aaron.

After many demonstrations of God's power and confrontation from Pharaoh and his squad, God hardened Pharaoh's heart, but the straw that broke the camel's back was the killing of Egyptians' first born including Pharaoh's first born, quickly, without further delay, the Egyptians had to hurry Israel out of their land. So began the exodus of the children of Israel from the land of Egypt into the God promised land for them by God's mighty hand. Israel passed through the red sea on a dry land. Moreover, Pharaoh's heart turned against them and he pursued after the children of Israel with his chariots and horses, but they were all drowned in the red sea. Israel was led by God in a pillar of cloud by day and a pillar of fire by night. Israel saw the great work which God did upon Egyptians and they feared God and believed God and His servant Moses.

However, Israel did wander in the wilderness for forty years instead of forty days before they could enter into the promise land, yet not all entered because they could not obey and trust God. In the wilderness, Israel experienced hunger and thirst, they often murmured against God and Moses, oftentimes God will be angry with them and punish them, yet providing for their needs. He gave them bread (manna), meat and water to drink.

But right from the land of Egypt, God began to give Israel instructions by the hand of Moses. For example, the putting of blood at the lintel of their door to avoid the avenger of blood from killing anyone in that house etc., it was a token for a memorial ordinance forever for the children of Israel.

Then, when the Israelites were in the wilderness, God gave them rules, laws, ordinances, commandments, principles, instructions by the hand of Moses, there were to guide their actions and behaviour through out their and even in the promise land.

From Exodus chapter 20 we see some of these instructions, patterns and the ten commandments, God began to instruct the people on how they should conduct themselves, the right attitude to have toward God and man. For example you shall have no other gods before me; honour your father and your mother; you shall not kill; bear no false witness against your neighbour etc. These commandments were given to Moses on tablets of stone written with the finger of God on the mount of God (Sinai). Moses spent forty days and forty nights on the mount with God receiving instructions for the people. But when Moses delayed to come down out of the mount, the people of Israel reached out to Moses' brother Aaron to make gods for them. Aaron hearkened unto their voice and made a molten calf which they worshipped and corrupted themselves, and quickly turned out of the way that God commanded. God became angry with Israel, called them a stiff-necked people and was to wipe them off, but Moses interceded for Israel. So, God repented of the evil which He thought to do to His people.

However, Israel will repent of their sins, and continue to walk in disobedience to God's commandment and they always receive punishment from God. This made them spend forty years in the wilderness, wandering about and majority of them could not enter the promise land but they died in the wilderness, even Moses God's servant could not enter because of the people. Joshua Moses' servant completed Israel's journey into the land flowing with milk and honey. The same challenge is seen in our society today, when one disobeys the law and are punished even many times of committing the same crime. This shows that man has the tendency to always rebel since his fall in Genesis chapter three as we saw earlier. Man's fall always make him to disobey God and do all kinds of evil, hence the need for culture control system to help man.

Despite man's tendencies to walk in disobedience to God's commandment, God Almighty has not ceased from reaching out to man and providing a lasting solution to man's fall and restore him back to his state before the

fall. So, in this new dispensation, the fulfillment of man's perfect redemption was made in Christ Jesus, who came, lived and died in the place of man, cleared every debt and redeemed man from sin, death and destruction. Now, there is free salvation to all, as many that believe in God and in His son Jesus Christ. Those who believe are the new Israel, irrespective of their tribe, country, language or culture, are now brought into God's commonwealth through a new birth in Christ Jesus. For there is no condemnation to those who are in Christ Jesus, and the door is open to all, from every nation and tribe.

God's love for man has been in demonstration right from the beginning, but man has been struggling with loving and obeying God. In John chapter 3 verses 16 and 17 the scripture says "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life. For God did not send His Son into the world to condemn the world; but that the world through Him might be saved." Now by the supply of God's spirit, man can live now in total obedience to God, man's rescue, his salvation from the life of rebellion has been made available by the vicarious sacrifice of Jesus Christ on the cross.

Therefore, the ball is on man's court whether to accept or reject the sacrifice already made for him. When a man comes into this new covenant of God (the new Israel), he can fully understand and embrace the new culture with the new commandments which is derived from the old, then can we enjoy the divine life in God as it was meant to be and our society will be better, where there is no murder, false witness, lying, disobedience to God, culture shock and trauma, but where peace, love, joy, unity and obedience to God our creator reign.

Functions of Culture

Culture operates not merely as a static inheritance but as an active, structuring force that coordinates human behavior across time and space. Its functions can be understood through five interconnected mechanisms:

1. Behavioral Regulation and Social Control: Culture functions as an invisible infrastructure of constraint, providing the "toolkit" of habits, scripts, and moral intuitions that make social life predictable (Swidler, 1986; Bourdieu, 1977).
2. Differentiation and Boundary Maintenance: Culture serves as a "system of distinctive signs" (Bourdieu, 1984) that demarcates in-groups from out-groups, creating what Barth (1969) called "ethnic boundaries" that persist despite flows of personnel across them.
3. Intergenerational Transmission and Historical Continuity: Culture operates as a "social memory" (Connerton, 1989), ensuring that collective knowledge survives individual mortality through what Durkheim called the "homme cumulatif"—accumulated human achievement passed through institutionalized rites.
4. Integration and Social Solidarity: Culture generates "collective conscience" (Durkheim, 1893)—shared symbolic systems that reduce anomie by binding individuals into moral communities through totems, flags, and collective effervescence.
5. Identity Formation and Ontological Security: Culture provides the "narrative resources" (Somers, 1994) through which individuals construct continuous selves, offering what Giddens (1991) calls "ontological security"—confidence in the continuity of one's being across time and space.

Characteristics of Culture

1. Culture is universal.
2. Culture can be inborn, shared and learnt.
3. Culture is dynamic.
4. Culture is transferable from one generation to another.
5. Culture is overt and covert.
6. It can be divided into material and non-material aspects.
7. Culture is symbolic: It is based on the purposeful creation and usage of symbols; it is exclusive to humans.
8. Culture is good.

Elements of Culture

Culture operates across three registers: the cognitive (how we think), the normative (how we ought to act), and the symbolic (how we communicate). The elements below exist in a hierarchical relationship—values generate norms, which crystallize into laws and customs, all mediated through symbols and language.

1. Values: The Deep Structure. Conceptions of desirable end-states that guide social selection and evaluation (Rokeach, 1973; Schwartz, 1992). Values answer the question: What is good?
2. Norms: The Grammar of Social Life. Prescriptive and proscriptive rules that specify appropriate behavior in specific contexts. Norms vary in intensity and sanctioning power.
3. Laws: The Codification of Power. Formal norms backed by institutionalized sanctions. Laws represent the interests of dominant groups crystallized into enforceable rules, though they may also institutionalize progressive values.
4. Symbols: Vehicles of Meaning. Objects, gestures, or sounds that carry arbitrary conventional meanings distinct from their intrinsic properties (Geertz, 1973).
5. Language: The Arch-Symbolic System. A system of arbitrary vocal/written symbols governed by grammatical rules that enables displacement (referring to absent objects) and metacommunication (talking about talking).
6. Customs: The Ritualization of Tradition. Traditional practices transmitted across generations that combine norms, values, and symbols into repetitive behavioral scripts. Customs mark life transitions (biographical).

Qualities of a Good Culture

First, a good culture should be able to build the society and not destroy it. The purpose of a culture must be well defined, otherwise, abuse is inevitable.

Secondly, a good culture must be concise and easy to understand by all in any given society, Ambiguity can make a culture not to be followed.

Thirdly, a good culture should have a clear purpose and direction.

Fourthly, a good culture should be able to keep us in alignment with the right behaviour, no one does as he pleases, but walks according to the guiding principles laid down.

Fifthly, a good culture should be able to deal with any moral decay in the society.

God's Divine Purpose for Culture

The divine purpose theory (DPT)—according to which that human life is meaningful to the extent that it fulfills some purpose or plan to which God has directed us. What then is God's purpose in giving man this culture?

God wants to build father and son relationship with man, but man has been on the run all this while, always running away from God, this is caused by sin.

God has good thoughts and plans for man, but that can be achieved by man's obedience to God. He wants all to go well with man, and that in return man may worship and appreciate God. Throughout the time of creation till now, God has never abandoned man, He wants to see His creation bringing glory to Him.

Can Culture Change?

Yes, culture can change as we saw with case of the Israel of old and the new Israel. The Israel of the old testament operated under the law of Moses given, but Israel of the new testament operate in the new covenant established by the blood of Jesus Christ the Son of God. The old and the new are not contradicting in any way. The old covenant was a foreshadow of the new covenant. Whoever believes and accepts Jesus as Lord and Saviour irrespective of the country, tribe or language is brought into the culture of the new covenant in Christ Jesus.

How Do We Live by God's Own Culture?

First, we begin by acknowledging God as the Almighty, who is true and just, and that His laws are perfect. That God is our Maker, and we are made in His image and likeness. That we look like God, therefore we should live like God and live with His manual.

We should be able to embrace God's culture above every other culture, believe and accept all the provisions that God has made available for us in Christ Jesus.

Challenges and Consequences of Rejecting the Divine Culture

1. Resistance to change : God gave Israel a culture to live by, but the culture of the land of Egypt where they came from had strong influence on them that they could not fully embrace God's culture, and they suffered for it-going into captivity.
2. Misunderstanding and misinterpretation :Again, God spoke to Israel about His son Jesus Christ as stated in the scriptures e.g Isaiah chapter 9, but when Jesus came, they did not believe him as the son of God,they even killed him and till today some are waiting for Jesus to come, when he has already come and gone , while we wait for His second return to judge the world.. They misunderstood and misinterpreted God's commandments,so they walked amiss thinking they were obeying the law.

For example the case of Sabbath. God gave commandment about the Sabbath, work should not be done but rest. When Jesus came, he healed the sick;opened the eyes of the blind and many other miracles on the Sabbath, the scribes of the law given by Moses became angry and sought to kill Him, that He is not of God. However, Moses even spoke about Jesus . So Jesus told them that He is the Lord of the Sabbath, and that the good works can be done on the Sabbath. He tried to bring understanding of the scriptures to them,but their hearts have been darkened and their eyes blinded that they could not receive light from the word of God. Another example is the case of divorce. They came to Jesus to seek his opinion about divorce that Moses gave them as a law, Jesus explained that it was due to the hardness of their heart that it was given, but that was not God's plan from the beginning that a man should divorce his wife.

Because one of the reasons why Jesus came and went about teaching about the kingdom culture and principles, is to bring understanding to man., to fulfil the law and the prophets. That men will be able to truly understand God's mind ,the essence of giving man commandments, so he can live well.

Before Jesus came, the law has been abused and everyone was doing as it pleased,so there was a need to redirect and reshape man's perception of God's law and way.Thereby redefining and reshaping our society .

CONCLUSION

The study and knowledge of the right culture is very important in our world today, not only will it inform and expose us to the world around us, it will also help to shape our behaviour and comportsment within and outside our environment.

A well established Culture is good and should be embraced. We can have our different types of culture, but divine culture should be the foundation. And the purpose of a culture must be well defined and understood. We can have our own language, styles ,food ,fashion etc.,but the original culture given by God should not be abandoned, because we were all made by God in His own image and likeness.

A family can be identified by their culture and so a nation , human beings belong to God's big family, and we have the identify of God, therefore, we should embrace God's culture as stated in the Manufacturer's manual(The Bible). Let us all go back to the drawing board and trace our correct origin and the essence of our existence as we engage in our activities under the sun as God has appointed unto every man, as we redefine and reshape our society with God's Kingdom Culture.

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