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CULTURAL PLURALISM AND CULTURAL DIALOGUE

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ABSTRACT

Dasar keyakinan atas pluralisme kebudayaan adalah kebebasan individual dan kolektif untuk memilih hal yang berbeda. Namun ketidaksamaan berlebihan dan kontrol terlalu besar dari pihak yang lebih berkuasa tidak memungkinkan interaksi yang sehat. Dalam kondisi macam itu konsep 'peradaban' hanyalah membenaran-diri kolonialisme, imperialisme dan akulturasi koersif. Dan peradaban akan menjadi beban. Artikel ini menekankan interaksi kultural global yang saling memperkaya dan saling menghaluskan. Kebudayaan adalah sebuah dialog yang lantas menuntut standard kehalusan atau standard peradaban yang juga berragam. Bila peradaban dilihat sebagai berbagai pola unkap yang berbeda, maka ia bukanlah beban melainkan peluang.

Key Words:

•*Civilization* •*Dynamic* •*Irreplaceable body of values* •*Single standard of perfection* •*Imagining the real* •*Sympathetic understanding; domination* •*Exploitation* •*Different refinement*

The term “culture” in its social, intellectual and artistic senses is a metaphorical term derived from the Latin word (“cultura”) for cultivating or tilling the soil. Some Latin authors applied it to the cultivation of the mind, because the cultivation of the mind can be compared to the cultivation of the soil.¹ Later on this metaphorical sense of culture was applied to certain men who have cultivated their minds.

The modern development of the concept of culture happened during the late eighteenth and late nineteenth centuries. This modern concept developed in four ways, first, culture meant a general state or habit of the mind, which is closely connected to the idea of human perfection. Second, it meant a general state of intellectual and moral development in a society as a whole. Third, it meant the general body of the arts and intellectual work. And fourth, it meant the whole way of life, material, intellectual and spiritual of a given society.² In the English and German social thought the modern usage became more common.

The basic idea of culture is that the human spirit or the human mind will not attain its proper objective if it is not cultivated. Culture is the proper cultivation or formation of all dimensions of human life.

“The focus is on the creative capacity of the human spirit; its ability to work as an artist, not only in the restricted sense of producing purely aesthetic objects, but in the more involved sense of shaping all dimensions of life, material, spiritual, economic and political. The result is a whole person characterized by unity and truth, goodness and beauty, and encouraged to share fully in the meaning and value of life.”³

The word “civilization” comes from the Latin word for townsman or citizen, “*civis*,” and its adjectival form, “*civilis*.” It was derived from an actual social condition that of the citizen, in the case of the Romans, the citizens of Rome, in contrast to the social condition of a foreign group of people, the barbarians, hence the concept of “barbarism.”⁴

In the narrow sense, a *civilization* is a complex advanced society with its specific set of ideas and customs, and a certain set of arts, architecture and literature, an organized religion, and complex customs. In its broad sense it refers to any distinct human society or the entire human society. Anthropologists distinguish a civilization in which many of the people live in cities and get their food from agriculture, from a tribal society in which people live in small settlements or nomadic groups and support themselves by foraging, hunting, or working in small horticultural gardens.

Culture in Anthropology and Social Science

The understanding of culture as an ideal of human perfection and embodiment of universal and absolute values has evolved into a social, anthropological, artistic and intellectual concept. As a social and anthropological concept, the stress is on the differences in the ways men find meaning and value in their lives as they live in a particular society, and as an artistic and intellectual concept it covers the body of artistic, intellectual and technical works.

In anthropology, culture is identified with civilization. The English anthropologist Edward Burnett Tylor in his *Primitive Culture* (1871) provided what is considered a classic definition of culture, according to which culture is that complex whole which includes all capabilities and habits acquired by man as a member of society.⁵ Culture is regarded as the integrated pattern of human knowledge, belief and behavior. It consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, works of arts, rituals, ceremonies and other related components.⁶ All cultures form part of the common heritage of mankind.

The cultural heritage of a people includes the works of its artists, architects, musicians, writers and scientists and also the work of other artists, which express the people's spirituality, and the body of values which give meaning to life.⁷ It includes both tangible and intangible works through which the creativity of that people finds expression like languages, rites, beliefs, historic places and monuments, literature, works of art, etc.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) provided a more extensive definition.

In its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.⁸

“Culture is a living, open totality that evolves through the constant integration of individual and collective choices that are taken in interaction with other similar wholes. It expresses itself in diverse concrete ways like the arts, literatures, religious practices, without being reducible to mere “works”.”

There is no such thing as a closed and finished culture. Culture is dynamic, it develops and grows out of a systematically encouraged

reverence for selected customs and habits. The development of culture depends upon human's capacity to learn and adopt new habits and practices and transmit these to succeeding generations. Cultures grow and change from constantly changing interactions, either with nature or with other cultures. Changes within and among cultures may take place not only by means of ecological and environmental changes, but by diffusion of certain advantageous cultural traits among societies at approximately equivalent stages of their cultural development, by acculturation or the acquisition of a foreign culture by a relatively subject people, or by the evolution of cultural elements over a period of time.

It is culture that make us specifically human, our attitudes, values, ideals and beliefs are influenced by our culture; at the same time it is through culture that we express ourselves. UNESCO declared:

It is culture that gives man the ability to reflect upon himself. It is culture that makes us specifically human, rational beings, endowed with a critical judgment and a sense of moral commitment. It is through culture that we discern values and make choices. It is through culture that man expresses himself, becomes aware of himself, recognizes his incompleteness, questions his own achievements, seeks untiringly for new meanings and creates works through which he transcends his limitations.⁹

Cultural Identity and Cultural Diversity

Every culture represents a unique and irreplaceable body of values since each people's traditions and forms of expression are its most effective means of demonstrating its presence in the world.¹⁰ UNESCO declared:

Cultural identity is a treasure that vitalizes mankind's possibilities of self-fulfillment by moving every people and every group to seek nurture in its past, to welcome contributions from outside that are compatible with its own characteristics, and so to continue the process of its own creation.¹¹

Within a culture or cultural practice, there is an awareness of a common identity based on common practices, values and ideals. This implies that within such culture, there is a striving toward preservation of this identity, toward self-preservation of the culture.

In this regard, every human society has its own particular culture or socio-cultural system which overlaps with other systems. This is certainly

true among cultures and this is attributable not only to physical habitats and resources, but more importantly, to the range of possibilities inherent in various areas of activities, such as language, rituals and customs and the manufacture and use of tools; and to the degree of social development.¹²

The shared cultural identity is essentially determined by difference. A group of people feels they belong to a group, and a group defines itself as a group, by noticing and highlighting differences with other groups and cultures. Any culture defines itself in relation to and in contradistinction from other cultures.

So, while human beings share the same nature and reason, the expressions of this human nature into the different modes of life and different human activities are diverse, hence the diversity of human culture. The diversity of human cultures are “various expressions of one nature – the human nature.”¹³ This diversity is an “indication of the creativity and resourcefulness of the human nature.” They show how humanity can express itself under different geographical, religious, technological, educational and historical circumstances.¹⁴

The dynamics of cultural self-definition imply a continuous contact and interaction between and among cultures. But these are not always relations of equality, since they never exist in an isolated form. The complex web of relationships created by the superposition of political, economic, scientific, and cultural relation, may turn any relation between two cultures into an unequal one.

Cultural Pluralism

The prevailing attitude today is pluralism. Given the diversity of cultures and traditions in the world, it is important that each culture is recognized and respected in order to attain harmony and peace in a world perceived to be violent and intolerable. Cultural pluralism is a principle that gives policy expression to the reality of cultural diversity.

Cultural pluralism as an attitude of tolerance and respect for cultural and ethnic diversity, is a necessary condition for a peaceful and democratic society to flourish. In cultural pluralism all groups within a larger society maintain their unique cultural identities, unique groups not only coexist side by side, but also consider qualities of other groups as traits worth having. Cultural pluralism is an “attitude toward specific difference.” It accepts the fact that “humans have organized themselves in radically different ways and that no one way recommends itself as the only adequate human way or even the best possible way.”¹⁵

As men recognize the right of each people and cultural community to affirm and preserve its cultural identity and have it respected by others, they must also recognize the equality and dignity of all cultures. No culture should dominate and dictate of the other, no culture should regard the others as inferior to other cultures. No culture can claim that it is the universal culture and therefore must be followed by others. Cultural pluralism is the recognition and respect for the different cultures of the world.

Pluralism is not reducible to unity or simply the co-existence of different cultures, it does not advance the idea that there is a universal culture common to all or that there should be one standard for all cultures. "Pluralism is a realistic attitude which having realized the irreducibility of the many to unity, tries to embrace the whole without reducing it to the quantifiable sum total of its parts or to a formal unity of whatever type."¹⁶

Pluralism is not relativism, all it avoids is the absolutist stand which is tantamount to exclusivity. Pluralism recognizes the mutually incompatible lifestyles and ways of different people. It recognizes the conviction of everyone of the goodness of one's lifestyle and the worth of the values of others. It grows out of our experience of the other, his distinct conviction, values, practices and ways.

From Culture to "Cultured"

The modern and contemporary interpretations of culture have equated it with social cultivation. A cultured person, is one who has cultivated his inherent talents as a human individual, a cultured person is a civilized person. Civilization is oriented towards the enhancement of the quality of life; it is the result of the refinement of the skills, practices and knowledge which are inherent in a particular society. Culture and civilization in this sense, are then interpreted as the cultivation of inherent talents, skills and knowledge, habits and practices; the continuous refinement of human behavior.

Culture and civilization in this context, represented the result of the best that have been thought and said in the world from a Western perspective. Theorists like Matthew Arnold, regard culture as simply the product of the best in the world. Arnold, a preeminent poet and literary critic of the Victorian era, a lifelong educator, a pioneer in the field of literary criticism, described culture as "contact with the best which has been thought and said in the world"¹⁷ Culture is described as having its origin in the love of perfection; it is a study of perfection.¹⁸ Arnold wrote:

“There is a view in which all the love of our neighbor, the impulses towards action, help, and beneficence, the desire for removing human error, clearing human confusion, and diminishing human misery, the noble aspiration to leave the world better and happier than we found it,—motives eminently such as are called social, come in as part of the grounds of culture, and the main and pre-eminent part.”

For Arnold, culture is the moral and social passion for doing good; it is a harmonious expansion of all the powers which make the beauty and worth of human nature. Arnold wrote: “culture is a study of perfection, and of harmonious perfection, general perfection, and perfection which consists in becoming something rather than in having something, in an inward condition of the mind and spirit, not in an outward set of circumstances.”¹⁹ It “ought to be, the study and pursuit of perfection; and that of perfection as pursued by culture, beauty and intelligence, or, in other words, sweetness and light, are the main characters.”²⁰

But this perfection is not only for the perfection of the individual, it must also redound to the perfection of the society.

“But culture, which is the study of perfection, leads us, to conceive of true human perfection as a harmonious perfection, developing all sides of our humanity; and as a general perfection, developing all parts of our society. For if one member suffer, the other members must suffer with it; and the fewer there are that follow the true way of salvation, the harder that way is to find.”²¹

The West as Cultured and Civilized

The modern notion of culture and civilization as we have discussed earlier, developed in Europe during the 18th and early 19th centuries. This resulted in the description of Europe or the West as cultured and civilized society, while the colonies are uncultured and uncivilized. And for these colonies to be cultured and civilized, they have to adopt the practices, the customs and ways of the Western societies.

While this interpretation of culture followed from the idealist interpretation of culture as the embodiment of human perfection, it has also created a gap between cultures in the West and that of the former colonies.²² By branding the colonies as uncultured and uncivilized, the West has imposed its own culture, its own values, ideals and way of life to these colonies.

This idea of culture and civilization reflects not only the diversities but also the inequalities among societies with diverse cultures. Some societies are labeled as “cultured” and “civilized” while others are “uncultured” or “uncivilized.” The identification between culture and civilization have overshadowed the differences and diversities of cultures. Societies are not culturally different and diverse, they are either cultured or uncultured.

This interpretation or sense of culture excludes the understanding of culture in the social and anthropological context, wherein culture is interpreted in the plural sense as "cultures." This interpretation does not recognize that distinct and diverse cultures exist, each with their own internal logic, values and modes of life. It promotes a single standard of refinement, against which one can measure all societies or groups. Thus, people with different customs are differentiated from those who regard themselves as cultured, worse they are not just labeled as "having a different culture" but are labeled as "uncultured." Such can be considered as an imperialist attitude and absolutist stance toward the other cultures. The idea of a universal culture and civilization characterized by the claim of the irreducibility of one's own cultural identity and the universality of its values may be interpreted as a modern “grand narrative” intended to make the rationality of the West the dominant discourse.

Dialogue: A Human Encounter

Given the phenomenon of cultural diversity and the grand narrative of universal culture, the better approach is not just a rational discourse, but human dialogue. While a rational discourse may bring about consensus, it may not effect the harmony among various rationalities. Human dialogue is the best option at hand.

Dialogue is possible only between or among human persons. It is a human encounter between persons seeking the mutual understanding of an idea, an appreciation of a value, or a common solution to a problem or question. The objective of dialogue is always the promotion of harmony among people, among persons. Genuine dialogue is an open exchange of ideas and beliefs with the hope that such exchange will bring about mutual understanding and harmony.²³ For dialogue to be a genuine human encounter and be able to achieve harmony, it must be based on certain attitude respect for person, understanding and sensitivity and genuine concern. Every human person enjoys the same dignity and equal rights

that need to be respected. Respect for persons transcend boundaries and differences, what is important is the commonality shared by people whether they belong to different cultures. As we have mentioned we belong to different cultures and races therefore what is needed is the proper understanding of the differences among cultures and peoples - an understanding that should bring about sensitivity to these differences.²⁴ We know that each group of people have its own religious, cultural practices and doctrines, we need to be understanding and be sensitive to these practices and beliefs. This does not mean acceptance of their beliefs, but respect to other people's individuality and uniqueness.

For this to be possible participants in a dialogue must recognize that each one is a human person, a unique human person. The Jewish philosopher Martin Buber wrote it beautifully:

“...each should regard his partner as the very one he is. I become aware of him, aware that he is different from myself, in the definite, unique way which is peculiar to him, and I accept whom I thus see, so that in full earnestness, I can direct what I say to him as the person he is.”²⁵

To be aware of a man in its strict sense is to experience him as a whole person gifted by spirit, to perceive him a dynamic center and unique person. The limit of dialogue would be the limit one's awareness, that is, when one objectifies the other and imposes his self to the other, his own thoughts and wishes, his own values and ways. This implies the acceptance of the person as the bearer of his personal belief, ideas and conviction. One may disagree with the other's beliefs or conviction, but there must be a respect for the person as the bearer of values and dignity. Buber wrote:

“I must at certain points offer opposition to his beliefs and personal conviction, but what is essential is that I accept this person with whom I struggle; I struggle with him as his partners; I oppose his conviction but I affirm him as a person. This is the true meaning of confirmation, that I confirm my partner as this existing unique being even while I oppose him and his conviction.”²⁶

However, this awareness and recognition of the other as a person will never prosper into a genuine dialogue if the other remains to be the object of one's contemplation and observation. It is impossible unless one enters into a personal relation with the other, unless the other becomes "personally present" to him. Personal making present means "imagining

the real" to imagine quite concretely what the other person is wishing, feeling, thinking and perceiving.²⁷ This entails a sympathetic attitude towards the other. This means that one should never impose his own convictions, ideals, and ways to the other, but rather respects the convictions, beliefs and values of the other.

Cultural Dialogue

Cultural dialogue may take different forms. First, it may be an intellectual exchange in which learned people expose their cultural beliefs, values, practices, ideals and hold a debate with their interlocutors. However, this form of encounter is not really a dialogue per se, but a discourse and may not be beneficial especially if those involved are not prepared enough and has not reached a certain level of mutual trust. The second form is the dialogue at the level of daily life, where people of different cultures interact in the family, in the place of work or recreations and in society in general, drawing from the ideals and values and their cultures without discussing specific cultural issues. The third is the dialogue of cultural works and arts whereby people from different cultures join hands to promote the different aspects of their cultures. The last two forms are definitely viable forms of dialogue.

Whatever form a cultural dialogue may take, it is always a human dialogue, it is an encounter complete with all the requirements of a human encounter. Cultural dialogue strictly speaking does not really happen at the level of societies or communities, dialogue happens between human persons with their own unique cultural identities and personalities. The participants in a cultural dialogue are not abstract beings, they are particular concrete individuals, human persons with their respective thoughts, motives and intentions. Each person represents his own culture, his own world of thought, feelings, values and action. Each person has a definite cultural identity, so the questions and issues that a person raises in the course of the dialogue, the line of reasoning he or she pursues, the values he or she emphasizes, even her or his psychological and intellectual temperament, reflect not only the kind of person that he or she is but also his or her own culture.²⁸

The aim of such interpersonal dialogue is not just intellectual convergence, like what happens in a gathering of scholars. It is an encounter not only of the mind but of the whole personality of each participant, and so what is achieved is a mutual understanding a kind of a "sympathetic understanding" that hopefully will lead to harmony. The

understanding attained in this encounter is not just a mental event or a intellectual consensus, its essential element is affective and praxis or action. Hence a genuine cultural dialogue should lead to a change in attitude towards different cultures.²⁹ The real aim of cultural dialogue is the creation of social attitudes among people conducive to the understanding, appreciation, and respect of other cultures.³⁰

However, if cultural dialogue is to be mechanism for world harmony and peace, it has to take place within a larger perspective. Although human encounters at the personal and individual level happen on a daily basis, it must have an effect on the macro and social level, in the community or the larger society. Unfortunately, this is where the critical problems and issues arise. There is the issue of inequality, of domination and exploitation.

For this cultural encounter or cultural exchange between or among societies to be successful and meaningful, it should be based on a balanced cultural dialogue, wherein each culture is respected and treated as equal. The principle of cultural pluralism, we mentioned above involves, defending “the basic conditions for dialogue among cultures that accept each other as equal in dignity and are able to question themselves about their values, practices and adaptation to contemporary global conditions.”³¹ A balanced cultural dialogue denounces domination, control and manipulation of other cultures it rather promotes respect and understanding among cultures. In a balanced cultural dialogue, every participant is heard and respected, it allows cultures to question each other.

It should therefore consider larger perspective: the progress of human civilization not just the civilization of one society. Lasting peace and harmony, and consequently lasting economic development, is possible only when the states of the world conduct their internal and external affairs under the conditions of justice, freedom, and respect for the human person.³²

Culture and Civilization – Burden or Opportunity?

Though cultures are embodied in particular identities that should not hinder the quest for common values. Values are not the monopoly of just one society, there are common values that are inherent in each culture, values that maybe considered as universal. Universality however, is not synonymous with uniformity. Each culture is an effort to reach the universal, but no culture can claim that it has a monopoly on it. To some extent, every culture is represented in the others.³³ The defining objective of the preservation of cultural identities and cultural pluralism is “the

defense of individual and collective freedom to choose while respecting universal values, affirming rights to difference.”

But no cultural dialogue or interconnection can succeed when inequalities are too great or when it is controlled by the most powerful. While globalization has facilitated intercultural exchanges it has also created deeply unequal conditions for such exchanges. In the process of globalization the more dominant and powerful societies have the tendency and the opportunity to impose themselves upon the less dominant societies, including the rationalization of the distinction between cultured or civilized societies and uncultured or uncivilized societies.

The concept of “civilization” has become a justification for colonialism, imperialism and coercive acculturation. Western civilizations have shown an inclination towards conquest and expansion. When civilizations were formed, more food was produced and the society's material possessions increased, but wealth and opportunities also became concentrated in the hands of the powerful.

There is a need to counter and respond to these notions of culture and civilization. Although cultures undergo changes and transformation, we cannot just impose a single standard or enhancement or refinement of cultures. Civilization as the refinement of the inherent ways, practices and skills is not a monopoly of the Western societies. The notion of a civilized world cannot be applied only on Western societies. There is a need to go back to the real meaning of culture and recognize the plurality and diversity of cultures.

However, we cannot just stop with recognizing the diversity and plurality of cultures. Although cultures are diverse, no culture has ever been isolated and none will ever be so. The cultural identity of a people is renewed and enriched through contact with the traditions and values of others. Culture is dialogue, it entails the exchange of ideas and experience and the appreciation of other values and traditions

If civilization will not be determined according to one standard of refinement proposed or claimed by a dominant rationality then it will not be looked upon with suspicion and if culture will be understood in terms of different expressions of one and the same human nature, then it will not be a burden but an opportunity.

End Notes :

1. Raymond Williams, “Culture and Civilization,” in *Encyclopedia of Philosophy*. (New York: Macmillan, 1967), vol. II, p. 273.

2. *Ibid.*
3. George F. McLean, "Meeting of Cultures: Meeting of People," in *Relations Between Cultures*, edited by George F. McLean & John Kromkowski, (Washington, D.C.: Council for Research in Values and Philosophy, c1991) p. 24.2002.
4. *Ibid.* p. 273.
5. Cf. *Encyclopaedia Britannica*. 15th edition, Vol. 16, p.874; also in vol. 3, p. 784. Culture may also be viewed in terms of components patterns, like cultural traits, and in terms of institutional structures and functions, like social organization, economic systems, education, religion and belief, customs and laws. The study of culture may be subdivided into the study of non-urban culture as compared to modern urban culture and the study of tribal societies as compared to modern industrial society.
6. *Ibid.* vol. 3, p. 784.
7. UNESCO Mexico City Declaration on Cultural Policies, World Conference on Cultural Policies Mexico City, 26 July - 6 August 1982. http://www.unesco.org/culture/laws/mexico/html_eng/page1.shtml June 30, 2004.
8. *Ibid.*
9. *Ibid.*
10. *Ibid.*
11. *Ibid.*
12. *Encyclopaedia Britannica*. vol. 3, p. 784.
13. Michael Mitias & Abdullah Al-Jasmi. "Intercultural Dialogue" in *Dialogue and Universalism*, No.3-4/2004.
14. *Ibid.*
15. Kenneth L. Smith. The Unity of Human Nature and Diversity of Cultures in *Relations Between Cultures*, edited by George F. McLean & John Kromkowski, (Washington, D.C.: Council for Research in Values and Philosophy, c1991). p. 307.
16. Arvind Sharma & Kathleen Dugan, eds. *A Dome of Many Colors: Studies in Religious Pluralism, Identity and Unity*. (Pennsylvania: Trinity Press International, 1999), pp. 31-32.
17. Matthew Arnold. Literature and Dogma, pref., 1873. <http://www.wsu.edu:8001/vcwsu/commons/topics/culture/culture-definitions/arnold-text.html>
18. Matthew Arnold. Culture and Anarchy. http://www.library.utoronto.ca/utel/nonfiction_u/arnoldm_ca/ca_

- ch1.html. Accessed: June 2, 2006. One understanding of culture according to Arnold is to view it from a scientific passion, from “the sheer desire to see things as they are, natural and proper in an intelligent being, appears as the ground of it.” It may move by force of the scientific passion for pure knowledge; as having its origin in curiosity.
20. Arnold. Culture and Anarchy.
 21. *Ibid.*
 22. *Ibid.*
 23. In fact this interpretation of culture has been equated with the conceptual essence of “high culture.” The term “high culture” refers to those aspects of culture which are most highly valued and esteemed by a given society’s political, social, economic, and intellectual elite: Opera, yachting, etc. Generally, the most powerful members of a society are the ones who have the most influence over cultural meaning systems, and therefore the more powerful classes tend to enjoy the privilege of defining “high culture.” High culture is contrasted to popular culture or “pop culture” which refers to the cultural meaning systems and cultural practices employed by the majority classes in a society. For example the movie with the biggest weekend gross box office total, the number one song on the Billboard charts, the most widely read books and the highest ranking television show.
 24. Cf. Jove Jim S. Aguas. “Promoting Human Dignity in a Culture of Violence,” in *Philosophy, Culture and Traditions*. Vol 3, 2005, p. 69.
 25. Cf. *Ibid.*
 26. Martin Buber. *The Knowledge of Man: A Philosophy of the Interhuman*. ed., Maurice Friedman, trans., Maurice Friedman & Ronald Gregor Smith. (New York: Harper and Row. 1965). p. 79.
 27. *Ibid.*
 28. *Ibid.*, p. 81.
 29. Cf. Michael Mitias & Abdullah Al-Jasmi. “Intercultural Dialogue” in *Dialogue and Universalism*, No.3-4/2004.
 30. Cf. *Ibid.*
 31. *Ibid.*
 32. *Ibid.*
 33. Michael Mitias & Abdullah Al-Jasmi. “Intercultural Dialogue” in *Dialogue and Universalism*, No.3-4/2004.
 34. Tardif, Jean. “Intercultural Dialogues and Cultural Security.” PlanetAgora.<http://www.globalpolicy.org/globaliz/cultural/2002/09intercultural.htm> May 5, 2004.

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4. *Encyclopaedia Britannica*. 15th edition, Vol. 16
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7. Sharma, Arvind et al (eds). *A Dome of Many Colors: Studies in Religious Pluralism, Identity and Unity*. (Pennsylvania: Trinity Press International, 1999).
8. Tardif, Jean. "Intercultural Dialogues and Cultural Security." *PlanetAgora*<http://www.globalpolicy.org/globaliz/cultural/2002/09intercultural.htm> May 5, 2004
9. UNESCO, Mexico City Declaration on Cultural Policies, World Conference on Cultural Policies Mexico City, August 1982.http://www.unesco.org/culture/laws/mexico/html_eng/page1.shtml June 30, 2004.
10. William, Raymond, "Culture and Civilization" in *Encyclopaedia of Philosophy*. (New York: Macmillan, 1967), vol. II