

## Review

### TODAY'S WORLD AS A CHALLENGE FOR INTERCULTURAL PHILOSOPHY OR INTERCULTURAL THINKING.

From a philosophical point of view, interculturality is a fundamental concept for understanding the complexity of human reality and the world in which we live. In volume 22-I of the *journal Guillermo de Ockham*, our esteemed guest editor, the philosopher Dr Raúl Fonet-Betancourt, invited a distinguished group of intellectuals to reflect on the challenges that the present day poses for intercultural philosophy, stressing its importance in a world marked by the predominance of capitalist and mechanistic civilisation.

In the words of Dr Fonet (2024), interculturality, as the *substance* and *language* of the diversity of the world, gives voice to the world and humanity in and through the expressions of the multiple places that contextually surround their respective historical realities. But interculturality must be read as a sign of *assembly* and not as an expression of dispersion or confusion, which would lead to experiences of the world and humanity similar to those told in the story of the "Tower of Babel". (p. 1)

Interculturality is not just a method or theory, but an essential dimension of the historical process through which humanity and the world develop their expressions of reality and coexistence over time. It is essentially the substance that nourishes both the world and humanity, enabling them to be historically real and to communicate their diversity through the language of plurality.

In today's context, however, intercultural philosophy faces a crucial challenge: the domination of a civilisation that seeks to homogenise and reduce the cultural and life diversity of the world. This shape of the world, characterised by capitalism and mechanism, threatens to silence the richness of the different forms of life and wisdom present in different peoples and territories.

Interculturality as a philosophy of the world and of humanity is examined in this volume by a select group of researchers and from different perspectives. We see how Edward Demenchonok approaches it from a provocative perspective from the problems of war and peace in Russian philosophy; Reina Saldaña Duque appreciates it as a possibility for pedagogy in Latin America; Israel Arturo Orrego-Echeverría and Manuel Leonardo Prada Rodríguez uncover through it the neoliberalism hidden in the concept of inclusion.

Hans Oviedo-Gómez analyses the tensions that arise in books for English lessons. Alcira Beatriz Bonilla searches not only for theoretical ways of

understanding, but also for better forms of coexistence between people and groups. Bianca Boteva-Richter sees migration and language in a close relationship and examines migration-related speechlessness.

Magali Mendes de Menezes wants to affirm indigenous philosophies as wisdoms for the formation of thought and feeling; José Manuel Fajardo Salinas reflects on the elaboration of pedagogical-cultural objects on the basis of Paul Auster's literary postmodernism. For Pablo Manuel Guadarrama González, intercultural philosophy enables a better understanding of the urgent problems that afflict humanity today. Josef Estermann reflects on the challenges posed today by authoritarian, neo-fascist and nationalist tendencies.

This issue concludes with Ricardo Salas Astrain on the limits of European science and the worlds of life in Tierra del Fuego, Myriam Alba Zapata-Jiménez on contemporary hatred as a challenge for Latin America and Lorena Zuchel and Lorena González with some ideas for cultural experiences and coexistence in Chile.

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