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# Cultural Experience and Coexistence in Chile: Some Ideas from Intercultural Philosophy

## *Vivencia y Con-vivencia cultural en Chile: algunas ideas desde la filosofía intercultural*

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## Abstract

Intercultural philosophy has taken as its philosophical goal the coexistence between cultures and, within it, the question of whether people and communities of diverse traditions can understand each other and live together, transcending the act of sharing geographical limits in a given time. Indeed, intercultural philosophy has inquired into this coexistence in a more demanding sense than other naturalistic or political-philosophical currents, which have remained in the foundation of coexistence from human necessity or tolerance. The demand that intercultural philosophy has proposed since the nineties emphasizes what Raúl Fornet-Betancourt called "quality of coexistence" or conviviality. In this paper, we go deeper into these ideas, showing the implications and challenges that the understanding of interculturality has had in Chile, in one way or another.

**Keywords:** intercultural philosophy, coexistence, Chile, tolerance, dialogue, recognition, Mapuche world, culture, democracy, multiculturalism, interculturality.

## Resumen

La filosofía intercultural ha asumido como objetivo filosófico la convivencia entre culturas y, en ella, la pregunta por si las personas y comunidades de diversas tradiciones pueden entenderse y vivir juntas, trascendiendo el acto de compartir unos límites geográficos en un determinado tiempo. En efecto, la filosofía intercultural se ha preguntado por esa convivencia en un sentido más exigente que otras corrientes filosóficas naturalistas o políticas, las cuales se han quedado en la fundamentación de la convivencia desde la necesidad humana o la tolerancia. La exigencia que se ha propuesto la filosofía intercultural desde los años noventa pone énfasis en lo que Raúl Fornet-Betancourt llamó "calidad del convivir" o convivialidad. En el presente escrito, se profundiza en estas ideas, mostrando las implicancias y los desafíos que ha tenido la compresión de la interculturalidad en Chile, desde una u otra forma.

**Palabras clave:** filosofía intercultural, convivencia, Chile, tolerancia, diálogo, reconocimiento, mundo mapuche, cultura, democracia, multiculturalidad, interculturalidad.

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## Introduction

The text presented emerges permeated from its context. It was 2021 and in Chile, after the popular uprising that started in October 2019, the process of starting a new participatory process to write a new Constitution which would replace the one created during the civic-military regime of Augusto Pinochet. In this framework and about the diverse questionings seen related to the State's character and its functioning planning, the Constitutional Convention resolves to declare the Chilean State as a Plurinational and Inter-Cultural State.

While this resolution was already made by countries like Bolivia or Ecuador, in Chile it seemed something unheard-of and even, up until a couple of years ago, unimaginable. Chile—a country that used to take pride in the order and uniformity of the country's functioning and favored by the geographic isolation, seemed to remain unharmed by political, economic, and social avatars of the rest of the territory—had to suddenly face the colonial bias that the oligarchy and nordomaniac tradition had been imposed in common senses and discover the diversity of people-nation that resisting and surviving to silencing centuries would show up in the politic scene questioning the established power and demanding the end of their invisibility.

In this stage, the discussion regarding the multi-, pluri- and intercultural turned into a common ground when it was time to analyze the situation which brought to light intense tensions where matters such as National Identity, tradition, colonialism, and capitalism became unavoidable subjects. In fact, up until 2023, these remain unresolved.

On the other hand, migration has rapidly grown in Chile in the last ten years—more than one million people for a population of nineteen million Chileans (Aninat & Vergara, 2020)—increasing even the quantity of migrating nationalities that have arrived looking for other life opportunities that will allow dignity and stability. Studies about interculturality have shown that the challenge not only arises from the need to connect and live with the original towns of Chile but also with the multiple cultures that have arrived in the country.

Taking all this into account, the clash between cultures is an everyday and unavoidable activity that is not always ruled by enjoyment or a beneficial exchange. In fact, is the other way around. Many times, these experiences are labeled by fear, rejection, or violence, usually expressed in a wide and diverse repertoire.

These are the circumstances that apprehend us in an ethical and political way, and where we believe it is appropriate to resort to a dimension of what is intercultural, and the management philosophy has given it. As well as opening to dialogue which allows us to collect some clues to display a fairer and dignifying convivence exercise or that, as Raul Fornet-Betancourt says: it may answer to the demand of a "quality of cohabitation" or conviviality.

## "There's a Breach that Greet and Enlightens Us, Let's Go for It"

*There is a breach that greets and enlightens us,*
*let us go for it, to discover the wound. Let us sail its blisters*
*and its scars find new roads towards the sea.*
Elisa Loncón, "Discurso de apertura en la Convención Constitucional."

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To refer to interculturality takes us to the 90s—a period in which this concept of multiculturality—invades the speeches and agreements in which Chile near the end of the dictatorship and at the beginning of a more democratic society; takes important positions and decisions. Nevertheless, it is not only the national situation that settles the terms. There is a group of events that call for an emergency in this ethical and political debate. One of them is the 500th Anniversary of the resistance against the invasion, plundering and genocide inflicted by the European continent to the south. The Fifth Centenary landmark provides a stage for vital questions such as the name of what one can all to the 1492 arrival of the Spanish to Our-American lands.

The generalized rejection that grows within our latitudes—both in the intellectual world and in the social organization world—of the "Discovery of America" forces a biased view of domination and disdain that this concept brings. As Ellacuría (1990) says, the one discovered is always the oppressor who conquers and as a result creates a deep, violent, and violent episode in the previously existing people and cultures. From this, terms such as "cover-up" (Dussel, 1994) or the false "encounter between two worlds" proposed by Spain, appear as alternatives to refer to said process.

One must mention that this debate is not only confined to the conceptual issue, but it also incorporates both a critical analysis and a historical restoration of the diverse actions that were being led by the original population mostly from Our-America and Africa.

In direct correlation to what was mentioned before and as a second element of context we have the protest that took place on January 1st, 1994, by the Zapatista Army for National Liberation (EZLN, for its acronym in Spanish) in the State of Chiapas, Mexico. After 500 years of struggle and starting a war against oblivion the Tsetal, Tzotzil, Mam Tojolabales, Choles, Zoques, and mixed groups were recognized and, joining together, fought the bad government and presented their requests: Jobs, land, housing, food, health insurance, education, independence, liberty, democracy, justice, and peace, being the main axis of their request (EZLN, 1994). From that moment on they lived in resistance, and although they declared and established themselves as Zapatista Rebel Territory—a place where population rules and the government obey. There is one part of the State of Chiapas that is still facing hostility and repression that the Mexican military and the paramilitary groups have forced into their communities.

The impact that this Neo-Zapatism ideal has had is vast. From the aesthetic bet, its endearing figures—such as the Ramona the Commander, Durito "the Bettle," the cat-dog, or Old Antonio—to the role of women and their revolutionary law, or the politicization of the affective dimension under notions such as "dignified rage" and "joyful rebellion;" and the development of a radical self-managed autonomy, its reach has been immense. Nevertheless, and keeping this paper's purpose, we want to emphasize how its role puts two fundamental elements on the table. The first one has to do with the claims of margination and misery in which the ancestral people live in. The second one is related to the possibility and existence of another word: A world "where many other worlds fit" and where men, women, and children live a good life. The respect given to cosmogony and the co-existence of the differences between each group of people is not an obstacle to the transformation of reality. On the contrary, an inter-culturalism in execution that does not seek to homogenize or subjugate but one that grows and gets strengthened in the plural exchange is vital to recreate the existence in a liberated key.

Lastly and as a third event that installs interculturalism as a first-order matter in the ethic and political debate, we can find the migration increase with its own geopolitical justifications as well as the expansion of a global neoliberal project. Both events disrupt

the identity uniformity of the National States displaying the multiplicity of ways of living that exist and survive around the globe.

The events mentioned, as the Mapuche academic Elisa Loncón referred to in the 2021 Constitutional Convention, can be taken as a crack that—like all cracks—emerges after a long lapse of time, which either because of the dryness of the earth or because such pressure is exerted against a surface, ends up breaking. The crack, as a metaphor for an opening caused by permanent pressure over time, cannot but be seen as the possibility of daring to recognize the pulsations that for so long have exerted pressure between cultures (Albertsen & Zuchel, 2019). To see us, to disturb us, to know that we are ignorant, to make us uncomfortable, may be the possibility of—to paraphrase Loncón—greeting each other and, at last, seeing each other. To dispose of us.

Taking back the territory we inhabit, Chile, and paying attention to the dawn of the nineties at the beginning of the transition, the illusion of a democratic reconstruction allows for various conversations and agreements to assume political leadership of the country. Among these, the then Christian Democratic candidate for the presidency of the Republic, Patricio Aylwin, signs an agreement with indigenous organizations, aligning himself with the newly enacted ILO Convention 169 on indigenous and tribal peoples, through the Pact of Nueva Imperial. In that pact, as well as in the commitments of his electoral campaign, he committed to the ratification of the mentioned Convention 169, to the development of a legal framework that would provide guarantees of recognition and stability to indigenous peoples, in addition to constitutional recognition.

Since then, and after Aylwin's presidential election, progress was made with overwhelming slowness on these promises, initiating discussions that lasted for years to only achieve the promulgation of an indigenous law (Law 19.253) in September 1993, enabling the creation of the National Indigenous Development Corporation (CONADI, for its acronym in Spanish). This law recognized as main ethnic groups the Aymara Atacameña, Colla, Quechua, Rapa Nui, Mapuche, Yámana, Kawashkar, Diaguita, and Chango. On the other hand, Convention 169, which was part of the "short-term" agenda, was ratified almost 20 years later (2008). And finally, constitutional recognition, as we know, is still a pending promise with little chance of materializing.

Since the ratification of Convention 169, a series of measures have been implemented with the purpose of assuming the historical debt with the peoples: however, these promises which have been exhibited as ministerial objectives of different Governments, have fostered a wave of activities without—we believe—a true reflection on the necessity of these. In direct relation to this, Huenchumil (2022) is empathic in indicating how the non-fulfillment of these commitments is another area that Aylwin's administration was not able to surpass beyond the deficiency inherent in his famous "to the extent possible." Taking all this into account, it is possible to establish that, although taking about multiculturalism or even interculturality became a trend (Panikkar, 2002; Walsh, 2010), there has not been a real and necessary advance in intercultural recognition.

When we talk about interculturality from here, we refer to the reciprocal and horizontal dialogue and recognition between cultures, their specific traditions, and cosmogonies. This does not mean that we all must speak the same languages or believe in all the deities that diverse cultures worship; but rather that each community, if it wishes, can cultivate, maintain, and modify traditions in the space indicated for this purpose. Thus, declaring a State as intercultural means that there must be a willingness to move towards recognition so that the various traditions that have survived centuries of nation-building can have the real, just, and dignified possibility of developing equally. For this, mere declarations

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of good intentions are not enough, but it requires essential issues such as being able to speak and teach their languages, transmit their stories, memories, and imaginaries; educate in their way of understanding the world; have space for their own cults and/or development of spiritual life. In short, having instances to develop their common life as they have traditionally lived it, and, to modify these same practices and traditions like any living culture on the planet.

From this, it seems necessary to highlight two issues: first, the idea of culture as an open reality and, therefore, of interculturality as a dialogue between open realities; and, second, the idea of critical interculturality in contrast to multiculturalism and tolerance.

## Among Open Realities

When we talk about cultures, we refer to open historical realities. This openness consists of a disposition to move toward what communities are collectively envisioning for the future. This means they are dynamic, and, being historically situated, their movements become possible through their relationship with their environment and through internal dialogue and reflection on what the community wants to be and become. This continuous becoming of collectivities configures them as non-static entities. In other words, living cultures are neither closed nor already constituted as a totality. The possibility of mutation, the disposition to rethink, create, and recreate is a characteristic inherent to them. This interplay of theory and practice within cultures is not linearly progressive, but rather mainly conflictive and with a temporal density that involves movements that come and go... and return.

Cultures, as living organisms, are rooted, redundant as it may sound, in the world of life. The context, situationally, and the ways in which those who integrate them daily overcome the obstacles of existence condition the forms in which each culture emerges. Culture is not forged merely for fun, as if it were an entertainment practice with no other purpose than to pass the time, but rather it is done seeking to satisfy human needs, ranging from the most basic survival, through socio-political issues, to the meaning we give to life (González, 2019). Hence, we can understand the cultural practice, in the words of Raúl Fornet-Betancourt (2009), as those swimming exercises that a collectivity carries out to stay afloat (p. 41). This staying afloat with all its particularities, successes, mistakes, and/or provisional certainties constitutes, as Parker (2004) indicates, a second human nature, which seeks to guide actions and feelings, while allowing us to unfold our own spiritual and bodily capacities to create, cultivate, and protect the world (p. 87).

Panikkar (2002) insists that human nature is cultural. That is, we cannot "choose" to make or stop making culture. To the extent that we intermingle with others, forging collectivity, that is, articulating understandings, perceptions, bets, desires, identities, etc., we engender and give birth to culture. Our way of being as artisan subjects inhabiting the world, arranging ourselves in it and with it, implies the management of a cultural universe—or multiverse.

It is important to emphasize that, as we mentioned recently, the dynamism of cultures does not always imply a smooth, consensual, and unidirectional process. On the contrary. Many times, cultural modifications take place loaded with tensions and conflicts, precisely because the ways of inhabiting or relating to one's own tradition and to external manifestations are multiple. Thus, there are occasions when openness allows cultures the hopeful possibility of creating in community, of deconstructing and reconstructing futures different from the narrative lines that project a single outcome. However, there are also other situations where the traditional can be dismantled by a foreign intervention that,

beyond the arguments that support and justify it, has nothing to do with the desires and meanings of the same communities. This movement becomes risky, as it exposes cultures to the possibility of apprehending globalizing and hybrid forms of existence, which can become impositive and violent.

Bolivian thinker and activist Silvia Rivera Cusicanqui has referred to this latter possibility following the idea of internal colonialism from the 1970s, but from the visibility of the multiple forms of exclusion that the construction of Nation-States has fostered, naturalizing hierarchies that make dialogue and mutual transformation impossible. Rivera Cusicanqui presents in her texts images, practices, and experiences of those silences; also, activities and coexistence relationships that can be pointed out as "covert violence;" that is, a complex network of ideologized phenomena distributed in the structures of societies like the Bolivian one and that has been rooted since colonial times, but also fixed throughout the processes of formation/transformation of cultural identities, and therefore in coexistence. This explanation, described in the author's idea of internal colonialism, defines it as "a set of diachronic contradictions of various depths, which emerge to the surface of contemporaneity, and therefore cross the coetaneous spheres of modes of production, political-state systems, and ideologies anchored in cultural homogeneity" (Rivera Cusicanqui, 2010, p. 36).

We would like to insist on the fact that the openness of cultural identities not only shows their complexity (the pressure to the surface) or contradicts the possibility of their permanence (the drying up of the surface), but also allows the rupture of the status quo by proposing new directions of reality (cracks as luminosity). From here, to speak of resistance (as in the case of the "500 years of resistance"), does not mean to defend the static, but evokes a propositional resistance where autonomy is indispensable since it allows us to take the reins of that interplay between theory, praxis, and conflict that occur in all realities, with their own elements of moral and political "universality" that make sense in the past and present, but also are anticipated on the horizon of the future.

That said, to talk about interculturality would be what the Argentine philosopher Alcira Bonilla (2017) has named the "universality of horizons," that is: to stop saying "'this is universal,' but 'this is universal for us' and from there engage in dialogue" (p. 13). Or, in close relation to this, what the philosopher Raúl Fornet-Betancourt (2014) has pointed out as the "breadth of the world:" a space-time balance that ensures daily relations and diverse realities.

It is from this possibility of horizons that in the 1990s the discussion about intercultural philosophy began as a "historical alternative to undertake the transformation of prevailing ways of thinking" (Fornet-Betancourt, 2004, p. 72). This meant inviting us to assume the challenges of the times, moving from a thought that thinks and rethinks its tradition to one that makes its tradition. And, on the other hand, it is a philosophy that, open to dialogue between cultures, critically examines the question of why it thinks as it thinks, to gradually reveal the monocultural bias of its main concepts (Fornet-Betancourt, 1996, pp. 11–12).

This issue becomes central within the current panorama of Chile. In 2022, a national plebiscite was held on the constitutional proposal elaborated by elected representatives of political parties and independents, whose first two articles said:

> Article 1
>
> 1.1 Chile is a social and democratic state of law. It is plurinational, intercultural, regional, and ecological.

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1.2 It is constituted as a solidarity republic. Its democracy is inclusive and parity. It recognizes as intrinsic and irrevocable values the dignity, freedom, substantive equality of human beings, and their indissoluble relationship with nature.

1.3 The protection and guarantee of individual and collective human rights are the foundation of the State and guide all its activities. It is the duty of the State to generate the necessary conditions and provide the goods and services to ensure the equal enjoyment of rights and the integration of individuals into political, economic, social, and cultural life for their full development.

Article 2

2.1 Sovereignty resides in the people of Chile, made up of various nations. It is exercised democratically, directly, and representatively, recognizing human rights as a limit as an attribute derived from human dignity.

2.2 No individual or sector of the people can claim its exercise. (Biblioteca del Congreso Nacional de Chile, n.d.)

As can be seen, for the first time, the existence of various nations was recognized, a series of social rights were made possible from the formation of a social State—no longer subsidiary as the one currently existing—and solidarity was recognized among its values. However, the proposal was rejected, and among the reasons that were most repeated were the division among Chileans and pluractionality (Centro de Estudios Públicos, 2023).

It has been visible, through surveys by important consulting firms, or through interviews and conversations in the media, the argumentation against pluractionality and interculturality, which has been defended from a certain division of the State and weakening of "patriotic values." All that is in the fallacious representation of a single nation and spirit, which has had to armor itself, faced with the questioning that the great rebellions have raised, such as the 2019 Uprising. In fact, amid those months of hope that promoted the drafting of the 2022 constitutional proposal, intellectuals wrote about the urgencies that the transformative spirit should address; however, in several of these writings, there was also a lucid caution towards nationalism and neofascism (Del Valle, 2020). This is the case of the text by Tijoux, an academic who has written for decades about racism in Chile, and how it can be seen in the actions of the elites, but also in schools and popular neighborhoods against poor migration or the "brownness" of indigenous peoples (p. 33). Tijoux (2020) is the only one who warns in in the 2020 special issue of *Pléyade* (Del Valle, 2020), which brings together the texts of dozens of authors, about the danger of fascism.

On the other hand, Felipe Lagos Rojas (2020) mentions it as intrinsic to neoliberalism, a system installed in Chile since the 1970s as if a manual test were being conducted, that is, reproducing each of its characteristics verbatim—following David Harvey—through a radicalized economic theory carefully installed by a well-organized body that gives it legitimacy, possibly by force, through a governmental theory that depoliticizes and dissolves collective identities, safeguarding above all the class power given by capital. However, Lagos Rojas (2020, pp. 79–85) does not see the possible implication of that force in the concretion of a transformative proposal but sees in popular manifestation a possibility of organization and a new history. Like him, Verónica Gago refers to the "fascism of our days" (p. 201), but with the hope of a revolution in sight, one in which various images of that popular revolt are distinguished, such as feminist flags and graffiti in an astonished Chile of "fathers of the homeland," and that of a *wenufoye* waving in the center of centers, in an archaic mono-culturalized Chile.

And so, how to move forward a Chile where the neoliberal and monocultural tradition has been so well established? Is intercultural coexistence possible? Is coexistence possible?

## For a Critical Interculturality

In the fore-mentioned constitutional process that ended in 2022, it was a Mapuche academic, Elica Loncón, who presided over it. She was chosen by most constitutional conventionalists. This allowed her to also give the opening speech in which Loncón (2021) highlighted the history, memory, and collective biography that people's representatives took to the important assembly. In her speech, she mentioned:

> When my people introduce themselves, they speak of those who have departed, of our elders. That is what we call *kvpalme*. We also talk about our territories of origin, the country of childhood, which we call *tuwvn*. During these past few days, dear constituents, I have been able to hear the *kvpalme* and *tuwvn* of each one of you. How beautiful this palace sounds with all our ancestors, with all our territories, with all our memories. (para. 4)

Locón (2021) gave her speech in Mapudungun, accompanied by an interpreter who allowed those who did not know the language to get closer to her message. The critics flourished... How was it possible that knowing Spanish she gave the speech in her native language? Some people even doubted she was talking in her native language. The fact caused such commotion in the country, that movements started, such as the one by philosophers of the Feminists Philosophers Network, to address the subject and to understand how it was possible that seeing and hearing indigenous people with their attire, their languages, whole they brought object and ideas from their realities could cause rejection. Their conclusions were: "We want to know everything," (Red de Filósofas Feministas en Chile, 2021), in Mapudungun: "*Ayufiyiñ ta kom kimael*." They designed a poster for social media in both languages, and with that gesture, they not only supported the conventional Loncón, but above all showed that the philosophers were attentive that they wanted to "dare to know," as so many other times, as so many other moments of reality that have made us think and rethink within the framework of events. Loncón not only opened a rich context of life and experiences to an entire country but also to those of us who do philosophy, confronting us with elements of her culture that challenge us.

That afternoon, Locón talked about her past showing that there's no present in her culture without traditions and the contexts that made the words possible. The hope that came up at the time surged from the pain and the wounds that light up the dreams, that's why—just like we said in the heading—to move forward through the breach implicates discovering routes between the scars of those wounds that have healed step by step.

Locón (2021) would bring us images of discrimination and violent treatment, some very explicit, most of them unseen but all of them taking place in the communities from an early age. These could be seen in the speeches of conventional people belonging to other native groups—the situation has not been easy for anyone who wants to "preserve" its language, rites, and basic traditions—even when certain fashion trends have "allowed" some elements. This permission of the dominant culture towards others is precisely the reason to be attentive to the movements that certain institutional speeches can install.

In Rivera Cusicanqui's (2015), book *Sociología de la imagen: miradas ch'ixi desde la historia andina*, like in other of her works, the author gives an emphasis on the cultural movement that has been growing through a praxis in a continuous process of dislocation-position. She uses images and audiovisual tools to present the dynamics created by traditions over contradictions revolving around time with paradoxical weapons and the forgotten (p. 30). Rivera Cusicanqui (2015) shows the Bolivian nationalist proces-

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ses—through the presentation of stories and fragments about Bolivian history and how it built the image of a homogeneous citizen that "'has been freed' by the revolution and the Album transforms the ornament of a new cultural supremacy that subdues the driver of the bus" (p. 128).

From there the author shows the benefit that a State has when being called multicultural or even intercultural, when this *only* means that there are different cultures. All of this refers to an "allowed and different person," who they call "permitted native" evoking the once noble savage; that is to say, a character that benefits the system of domination; a certified native—as the author said at another time—or neutralized. This indigenous person then is accepted anywhere on the planet thanks to neoliberalism which has already grasped from interculturality its concepts and its effects. This same idea is explained by the Peruvian Philosophy professor Tubino (2011), referring to "functional interculturality" as what uses the ideas and concepts of interculturality for discursive and totalizing convenience; a mercantile, co-opter, and folklore-oriented interculturality.

## "Uncovering the Wound and Navigate Its Blisters"

Since 2010, in Chile, educational institutes that have 20 % of students with indigenous ancestry must incorporate a class called Indigenous Language into its yearly plan (a syllabus for languages like Aymara, Mapudungun, Quechua, and Rapa Nui). Said institutes, according to the Ministerio de Educación del Gobierno de Chile (n.d.) are almost 1500 of the 9335 institutes that to 2016 declared having students with indigenous ancestry in their classrooms. This class, four hours a week, has a traditional professor: someone responsible for teaching all core elements of cultures and the language used in the indigenous group. The main idea is to pass down to children and teens the history and present, from its use to the comprehension of words in each language, this time not using—as once was done—the history of each group as past identities but focusing on the current activities of each community.

By implementing these purposes, feedback is key from the context in which the students live, and the teacher as well. For this, it is fundamental to unite other participants' knowledge in the education community (chiefs, teachers, and families), aiming to create spaces that can reflect each culture and convey traditions. It is ideal to do the same with workshops and activities added to the official syllabus to emphasize commitment to language and traditions. However, all activities and workshops that are possible to implement in some schools, usually depend on the possibilities and willingness of the communities, which is why it is not possible to confirm the same choices in all schools that comply with this characteristic.

This matter can be seen in the non-existence of the intercultural curriculum that nourishes the general disposition of all professionals in the schools, such as those with pedagogy careers in the country. From here, for example, how can a philosophy, math, or physical education teacher participate in the intercultural dialogue at their schools? Some schools within the Mapuche communities, for example, allow the Indigenous Language class to be done in a *ruka*, in a circle, and made with nature-based materials while other classes will be imparted traditionally in concrete-built square classrooms. From this experience, a traditional Mapuche teacher says:

> A Mapuche has its *kimün*, "knowledge," in a unique way. A Mapuche does not have a square *kimün* like that house's corner, it is not like that. A Mapuche has a rounded *kimün*, shaped like a circle, then that is what we change with the *lamngen* María Isabel. We must see if we can twist her hand because there are plans and programs that need to be assessed. (Castillo *et al.*, 2016, p. 407)

Plans and programs are not the only processes that exist in the planning of the promoted objectives by the State within the intercultural education framework, but it is possible to target a certain praxis that has been called diversity or ethnic differences management. An example of this can be seen in the basic requirements of traditional educators. All the while these people could be chosen by the educational community and families because of their wisdom and acknowledgment that these people—who belong to the community—have their own traditions. There are some requirements from the dominant culture that are mandatory in certain competencies that may not allow free choice and, in many cases, it can also prevent a person in the community from accompanying them.

> There are different intercultural competencies that the traditional professor at ELI [school with Indigenous Language class], which is to have a wide knowledge of culture and the Mapuche language, such things encourage the board in choosing someone for the post. Furthermore, the principal indicated that to teach it is necessary to have finished middle school which promotes education, and, with that, it is possible to promote both learning and teaching. (Castillo *et al.*, 2016, p. 407)

This need for traditional educators to understand the current global education system beyond the Chilean borders and to develop a certain idea of "being in the world," from an international teaching language, the need for translation by the traditional educator towards the rest of the teaching staff with the purpose of evaluating the indicators established in the system.

The possibility given by the so-called Indigenous Law' (Law 19.253, 1993), along with the ratification of the Agreement 169 of the ILO, allowed the development of local institutions for the autocratic scope, this is something that must be recognized, and some texts have named as the starting point towards auto-determination. However, these opportunities that began decades ago are still not enough in comparison with the constant growth that transnational demand has, those which are also present in education. The Rapa Nui community case, for instance, shows it because it is not only an island far from official seats of power, but their own perceptions of the world—usually taken from experience and fictitious pasts and dreams—are mainly told in a foreign way while the literature that explains all reason for certain historical facts that are studied and the children remember from the Europe-Centered logic. Likewise, the demand for intercultural education is not seen or represented by the bilingual educational institutes thus why the Chilean Ministry of Education has given, since 2000, the possibility of the Rapa Nui Language Immersion Program. However, as told by Rapa Nui teacher, Jacqueline Rapu Tuki, it's more about the need to have a Rapa Nui-oriented school:

> Just like there are English, French, Swiss, German, and many more language-oriented schools, many of them built by religious congregations or by immigrant colonies. Why couldn't there be a Rapa Nui School? This is something that must be done because on one side there is a historical debt and on the other side there's a barrier in the language that represents losing rapidly the same product decades of colonizing education. (Aravena & Laharoa, 2021, p. 138)

This is the reason one wonders again, what does "inter" mean when talking about inter-culturalism? To which encounter, recognition, will, or disposition? One could also ask what to expect, moreover when the one to spread these alternatives in institutionalism is a Nation that has been deeply biased by colonialism.

## "Finding New Roads, In-Between the Scars Towards the Sea"

As we have pointed out, it is important to highlight the concept of historical praxis as an instrumental moment in the recognition dynamics because recognition is not achieved

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by closed or essential ideas, but by concrete and current ideas, and about communities that are alive that are telling their contexts in the praxis (Fornet-Betancourt, 2001, p. 368; Zuchel & Samour, 2018, p. 89).

Although the Constitutional Convention saw a rejection as an outcome, it also gave the possibility of hearing those voices that, despite the silent treatment given and the violence, survive and build a present filled with tradition, experiences, and possibilities. As a result, and for the first time with a massive impact on people's minds, the ideal of the claim of commonality raised by the nation is fictional and sustained by obscuring people and cultures that go beyond the hegemonic cultural order. Usually, those non-living collectives that can be standardized and normalized have a place. It seemed as if we were facing a time of *kairós*, as the 90s were for many communities around the world. In other words, it is a time of action that allows the disruption of the norm, regularity, and the course of history to enable the natural order of the cosmos. Thus, *kairós* is not just any time, it is a time-to, to truly recognize.

What's next? It is normal to find answers that are in favor of tolerance. This is, in fact, the core of multiculturality understood as the possibility of living in the same territory for diverse cultures but without mutual recognition nor horizontal, nor necessarily affective. Tolerance is, as Solari (2018) says based on Goethe, a sort of attitude:

> Characterized by withstanding or allowing (*dulden*) attitudes or practices that at first are not approved, even when these withstanding drives, as it should to recognition (*Anerkennung*). In that sense, it is not possible to confuse, in Kant himself, tolerance with respect or recognition, nor with liberty that guarantees all republican constitution; and from there, that is has been said that tolerance is the propositional approach that accepts beliefs and external assessment but that makes it estranged, critically because it does not coincide with them but criticizes them. (p. 313)

From here, it is necessary to emphasize what Acevedo Suárez and Botero-Bernal (2023, pp. 591–592) offer in their paper about tolerance and the peace agreements in Colombia: That tolerance, in a post-conflict scenario, firstly enables differences in acceptance for a pacific living, but without understanding this living as a goal. In fact, it is a concept already known in Medieval and Modern Europe, since the second half of the fifteenth century that has been described as a consideration of the limitations of political and religious freedom (or laicism) from an ideal of universal reasoning. However, just like we can see in the Rawls conferences and other philosophers, it would be about a reasoning and therefore of a way of thought between equal "men" that have built their tradition and consequently it can be easily understood. Now, we could find the same thing among people of one community—with traditions, senses, and reasoning—because tolerance is a requirement of rationality. As a result, for example, the forementioned Acevedo Suárez and Botero-Bernal (2023) explain it—in concordance with Dussel—making tolerance as a planned acceptance that requires rationality:

> Tolerance refers to the rational wait in which the other improves their arguments and convinces, to the time in which this acceptance process happens with the purpose of being validated. Therefore, that initial time of non-acceptance of the other's position is later synthesized in a fluid communication that leads to support the other's position and then to the refinement of the arguments; and lastly, to solidarity between parties. (p. 595)

However, from here we ask, how is living possible between people of so diverse rational universes? Or even, how is it possible, even when within these there's rational

enforcement, of patriotic sense and tradition? How does tolerance exist in such enormous inequality amongst people and thoughts?

Tolerance can result in a democratic exercise to guarantee a first approach to social cohabitation and as a result, it has been explicitly subscribed in the Colombian peace agreement, for example as it would be a yearning for "harmony in difference." Moreover, tolerance does not ensure forgiveness or reconciliation processes (Acevedo Suárez & Botero-Bernal, 2023, p. 602), and it does not guarantee a dialogue and cohabitation relationship with the quality/warmth that one experiences when having relationships as equals.

In Chile, until October 2019, it was not normal to have a debate about interculturalism—least of all about pluractionality—no one talked about the concept, and in a transversal way, all governments, no matter their position would denominate right, center or left-winged. In fact, intercultural were the Ministery of Culture, Education, Health, Social Security, and others; our parties, music, parades, ceremonies, and even neighbor-to-neighbor living.

The explosion of diversity in the streets—but even more so the diverse and popular composition of the Constitutional Convention elected in 2020 with aims to draft a new Constitution for Chile—caused a commotion in the face of the concept that clearly showed that after thirty years of apparent democratic coexistence (following 17 years of civil-military dictatorship), this did not achieve more than a sense of rational order such as those we described on tolerance. That exercise of social coexistence "tolerance" yields time and endures, but does not achieve processes of forgiveness, justice, or reparation. The isolation and neglect of rights and denial did not allow to heal the wounds, nor to seal the cracks in misappropriated lands, the mutilated bodies, and silenced mouths.

It is precise to go beyond tolerance to move forward in agreements that may involve more than "reason" because there is not one reason and because reasoning is not shared. That is why we must move on from tolerating towards recognition to allow dialogue and ethical quality:

> As a way of life or fundamental theoretical-practical attitude whose exercise, going beyond tolerance and respect, is based on the acceptance of the other as a subject who, in order to intervene and participate, does not first need to pay customs duties or apply for a work permit. (Fornet-Betancourt, 1998, p. 59)

## Closing Challenges: Towards Conviviality

Following the same direction of what was previously mentioned, it is important to point out that the gesture of transitioning from tolerance to dialogic recognition with ethical quality, is a purely imminent move of interculturality because it demands a renunciation of that preeminent and all-powerful place that reason holds in the inculcated civilization pattern. In that, there's a bid that involves a risk and represents uncertainty. It opens the possibility of unfolding an "authentic" openness to other things which generates commotion and exposes the fragility that shapes us.

The challenge of critical interculturality requires an anticolonial or decolonization exercise because it is the mix of the dominant coloniality that one to superimpose our subjectivity and puts modern rationality in an organizational core to regulate the ways bonding and the cultural construction that we aim to deploy.

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To this extent, colonial reasoning has undergone a training process where logical argumentation overpowers, and absolute abstraction is dogma, its exercise not only makes reality, the body, and the affectivities that shape it invisible (González, 2021). However, it also becomes an infinite monologue that keeps it captive because it overlooks the fact that reason is not absolute, but instead an activity that must be fostered from the historical reality that is not only analyzed logically but also impresses, moves, and challenges.

From there, if we support that the birthplace is the reason—the situation, as Fornet-Betancourt (2012) says—is what draws the comprehension and imagination panorama of what is possible, and if besides that we confirm we live in a world where reality is diverse; the chance of creating a praxis begins in not establishing the existence or the verity of one absolute reason. We must mention that this is not something easy, it is not enough to enact or to theoretically conceive it to be able to execute it. Betting for what is intercultural, the "un-civilization" or the anticolonial—as Rivera Cusicanqui (2018) says—is a daily and permanent struggle that demands to put us in tension, look and modify many of the forms and thoughts already accepted.

This ordinariness that human life has is invaded by places for exchange, territories of encounters with people that promote transformation processes. These are the closeness, convergence, discord, or conflictive experiences that "shape" life. Hence "human life is constitutional harmony" (Fornet-Betancourt, 2012, p. 115), meaning we do not coinhabit because we live but instead, we live because we coinhabit. For the Cuban philosopher, this is such a radical matter that supports that coexistence occurs before association or any norm. And as a consequence the respect reflection on how that coexistence is indispensable and enables a "coexistence ethic" that bids for conviviality.

Conviviality surges from what love, as an agape, opens and involves the shape of a web for ethical recognition, along with a friendship-oriented ethic—a friendship that supports, holds, puts together, and warmly reunites and gives energy in a conjunction of bodies that many times gets tired—and a perspective of joy in the bond.

Said conviviality needs a just order because what matters is not to create a recognition that may copy or objectify the colonial logic as a symbol in any culture. What matters is the quality of life that it creates and promotes, putting emphasis on the need to spread out thanks to the coexistence of individuals so it drives them to conjugate for the common good. Hence the fueled recognition does not limit or classify but hosts the recovery of protagonism and collective autonomy. From this, it can be possible to hoist a categoric imperative that may hold in recognition of the dignity that any being has and that follows the dignification of all relations that we forge.

Taking these clues and considerations into account and going back to what we present throughout this paper in relation to the call to walk through the fissure that, in our national context has opened, we know that there are many challenges that may arise and that urgently need to act and face them. Far from getting overwhelmed or complaining about the loss of time we rather embrace the *kairós* as a "time-to" that is not found in the limits of time instead can be found in a wrong and conflictual time and place where only one melody is being played but in the multiple tones of the Earth. Interculturality offers the possibility of breaking history that we already have been told and in which we have lived, salvaging the lives of those lives that were defeated, and people who have died, and postulating a sense of interpretation of time and of the historical space that can work on the task of recognizing each voice-logos of the Earth. This call, which is being made

after 500 years of "shadows" in America, is without a doubt a challenge for philosophy, for Chile, and for Our-America.

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