



Intersubjectivity and Interculturality: A Philosophical Approach

Fernando José Sadio-Ramos**School of Education, Institute for Philosophical Studies, Polytechnic University of Coimbra, Portugal*

***Corresponding author:** Fernando José Sadio-Ramos, School of Education, Institute for Philosophical Studies, Polytechnic University of Coimbra, Portugal

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Abstract

Twentieth-century philosophy gives relevance to the question of the sense of Being, reflecting a full return to Being [1]. By re-raising this major question, contemporary thought remains loyal to the Western philosophical tradition by linking Being and the human being, keeping human reason as the proper place for ontological appearance [1]. Ontology should always be grounded on the Person, as every vision of Being is a humanism [1,2]. Based on these philosophical foundations, this article explores the deep connection between intersubjectivity and interculturality, examining citizenship, human rights, and the pedagogical challenges of intercultural education in a globalized world. Neste horizonte contemporâneo, a articulação entre o reconhecimento do Outro e a hermenêutica cultural assume um papel central para superar os paradoxos da globalização e promover uma ética do diálogo intercultural [3,4].

Intersubjectivity

The conceptions of Being and of humanity have always been interconnected as an original unity [1]. Assuming that to think Being is to think the Person, ontology must find its grounding in the Person [2]. As the special being that questions the sense of what there is, the Person is ontological in the real sense of the word, as Martin Heidegger demonstrated in *Sein und Zeit* [5]. Heidegger promoted the category of relation to an ontological and sacred level, making it a key constitutive feature of the Person [2].

When the Person is conceived as a relational and collegial being, the cogito is replaced by the cogitamus [6]. Reflection and analysis emphasize the necessary constitutive presence of alterity in the rise of the Subject. Relation acquires an ontological status, illuminating the being-in-itself of substance through the human being's essential reference to Being [2,7]. The 20th century saw alterity and difference achieve the status of an original source

of sense among dialogists, personalists, and existentialists. Heteronomy replaces autonomy as a primordial source for giving sense and guiding praxis on an intersubjective basis [6,8-11].

Interculturality and Intersubjectivity

Interculturality has acquired a remarkable status and pressing urgency through ongoing globalization, placing people worldwide into close contact. Western countries have become increasingly culturally diverse due to migration, economic shifts, and communications. This social complexity challenges nations that previously viewed themselves as homogeneous.

Interculturality and tolerance are not recent novelties, as historical cultures have constantly communicated and mixed [12,13]. Recognizing our original reference to alterity is a major task wherein education plays a special role. Interculturality is the

collective form of the original intersubjectivity of the human person [14]. Cultural identity can no longer be viewed as self-sufficient or homogeneous if it excludes the original presence of the Other. Consequentemente, as identidades contemporâneas exigem uma matriz transcultural e transversal, onde as culturas se definem não por fronteiras estanques, mas por redes abertas de hibridismo e tradução mútua [3,4]. Accepting this dynamic requires redefining citizenship in an inclusive and intercultural sense.

Redefining Citizenship

The traditional understanding of citizenship has frequently relied on exclusion whether based on gender, nationality, or income attributing an inferior social and political status to those excluded [15,16]. History shows a continuous movement toward including those previously barred from human dignity. Inclusiveness must replace discriminatory traditions to overcome modern problems of integration, segregation, and intolerance. Tolerance and respect for difference walk side by side as the definition of citizen expands to include alterity. The Other historically feared or viewed as a threat by self-sufficient identities is a permanent reference essential for personal and collective identity. A progressive notion of citizenship embraces multiplicity across intimate, local, national, and cosmopolitan levels. Grounding citizenship in the individual Person is essential for a robust philosophy of human rights [17].

Values, Human Rights, and Intercultural Education

Faced with cultural plurality, globalization, and the breakdown of traditional morals, the promotion of human rights values can structure human praxis universally. Human dignity must serve as the ultimate guide for politics, economics, and education. To overcome axiological relativism and scepticism, contemporary thought highlights four major criteria for universalization [18-20]:

- The personalist or anthropological criterion: The absolute value of the Person's dignity.
- The dialogic or communicative intersubjectivity criterion: Dialogue and communication as necessary conditions to resolve differing viewpoints.
- The argumentative or rational criterion: The use of logic, dialectic, and rhetoric to support the exchange of ideas.
- The democratic criterion: Decision-making via majorities while respecting the rights of minorities.
- Education carries a daring challenge to foster this new citizenship [21]. Intercultural education functions on multiple levels: as a hermeneutical tool to promote understanding and equal dignity among societies, and as a critical, political practice capable of transforming society through awareness-raising [12,22].

Conclusion

Intersubjectivity and interculturality represent two sides of the same philosophical coin, deeply rooted in the ontology of the Person. By moving past self-sufficient and exclusionary models of identity, contemporary thought opens a path toward a culture of peace [14]. Through inclusive citizenship and a renewed commitment to intercultural education, humanity can successfully

navigate the complexities of a globalized world while honoring the absolute dignity of every human being.

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Conflict of Interest

No conflict of interest.

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