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# Complex planetary decolonial education and its ecosophical relinks

## Educación decolonial planetaria compleja y sus re-ligajes ecosóficos<sup>1</sup>

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### Abstract

Recognizing the need, despite the efforts made on the planet in terms of education, to decolonize

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the planet and to make it more complex in favor of life, solidarity and the salvation of the planet; In the lines of research: education-transcomplex transepistemologies and planetary decoloniality-complexity in re-linkage, we support Complex Planetary Decolonial Education (CDPE) and its ecosophical re-linkages as a complex objective of the research. Hence, the inquiry is transmethodical, beyond the evasive and colonial methods of investigating. For this reason, with the comprehensive, ecosophical and diatopic hermeneutics we go through the analytical, empirical and purposeful moments in the rhizomes. These profoundly disruptive, which in any of its branches can branch off to include demystified essences of the human being in their education. Transmethods-rhizomes-complexity-transdisciplinarity-education, make a scene in all the inquiry; where ecosophy turns to seek and educate the difficult art of inhabiting

the planet as constant and unbinding of the new instruments of global coloniality, exercise in Complex Planetary Decolonial Education; where the social, environmental and spiritual go to the education of all the complexity of the human being: nature-body-mind-soul-spirit-God.

#### Keywords:

Education, planetary decoloniality, complexity, re-linkages, ecosophy.

#### Resumen

Reconociendo la necesidad, pese a los esfuerzos realizados en el planeta en materia de educación, de decolonizar planetariamente y de complejizar a favor de la vida, la solidaridad y la salvación del planeta; en las líneas de investigación: educación-transepistemologías transcomplejas y decolonialidad planetaria-complejidad en re-ligaje, *sustentamos como objetivo complejo de la investigación la Educación Decolonial Planetaria Compleja (EDPC) y sus re-ligajes ecosóficos*. De allí, que la indagación es transmetódica, más allá de los métodos soslayadores y coloniales de investigar. Por ello, con la hermenéutica comprensiva, ecosófica y diatópica pasamos por los momentos analíticos, empíricos y propositivos en los rizomas. Estos profundamente rupturantes, que en cualquiera de sus ramas pueden bifurcarse para incluir esencias del ser humano desmitificados en su educación. Transmétodos-rizomas-complejidad-transdisciplinariedad-educación, hacen escena en toda la indagación; donde la ecosofía se vuelca a buscar y educar el difícil arte de habitar en el plantea como constante y des-ligador de los nuevos instrumentos de colonialidad global, ejercicio en la Educación Decolonial Planetaria Compleja; donde lo social, ambiental y espiritual van a la educación de toda la complejidad del ser humano: naturaleza-cuerpo-mente-alma-espíritu-Dios.

#### Palabras clave:

Educación, decolonialidad planetaria, complejidad, re-ligajes, ecosofía.

#### 1 Analytical-empirical introite rhizome. The need for planetary decoloniality and complexity in education

In the lines of research: education-trans-transepistemologies transcomplex and planetary decoloniality-complexity in re-ligaje there are many rhizomes that we must conform, since the categories of planetary coloniality and complexity are redargue in constant de-linkages of the instruments disguised as decolonial and complex that in education are hot water cloths in the deep fever of the global coloniality of education; therefore, we support as a complex objective of the research the Complex Planetary Decolonial Education (EDPC) and its ecosophical re-links.

We are alert that not all decoloniality is planetary in the thought sense of liberation from global coloniality, and that if we do not deliberate decolonially it is impossible to connect and be able to weave relations denied in modernity-postmodernity; therefore we will not be able to think complexly; much less recognize colonial instruments disguised as decolonials that permeate many countries today. Let us not forget that the project of modernity-postmodernity is coloniality, called at the planet.ary level the global coloniality that has mutated its instruments of avoidance today

But what is planetary decoloniality? What is complexity? What is Complex Planetary Decolonial Education? It has that planetary decoloniality is a break with Eurocentric universalism and then of the North that accommodates complexity and transdisciplinarity without postmodernist disguises or non-eradicated lukewarmness. It is planetary decoloniality that is the opposite of coloniality, emancipation as a project that begins at the very moment of oppression on the planet. Coloniality until today, as in the

last five hundred years, is more recondite and perpetual than colonialism, imposed in 1492 on this side of the planet; Of course, colonialism set the tone for coloniality. Currently on the planet, coloniality continues its oppressive devices with globalization and the North in a coercion of how to live, be, educate, do and of course think; how to live and coexist; full of exclusion in every way; that with technologies permeates their claws and increasingly rejuvenated mechanisms to mark their impositions with those who manipulate the domination of the planet, which dictates what is done or not done in education (Rodríguez, 2021a).

Our thinking of decoloniality, even when it begins with our regions, is not located in our own civilizations; but that all decoloniality that deigns to be inclusive is planetary, because it thinks of the liberation of the very peoples where those who direct oppressive projects live; That is why in education it has a very special mark we believe that it is convenient that in our education there is “a soft and constant exercise promoting what is ours, constant soft but permanent in all the media, where our culture is safeguarded and thinking and living together aware of what we are and our position before the South” (Rodríguez, 2021a, p.47); Even so, the citizen in conformation is planetary and alerts to the great problems of the planet. Solidarity as a flag and complex formation as a constant liberating exercise. Planetary decoloniality is apodictic of complexity and transdisciplinarity (Rodríguez, 2021a). Complexity is life itself, which connects deeply, networks that have been reduced by removing their essence and in which inclusion is urgent marks processes of thought reform, ways of investigating and their theory conceived by Edgar Morin. And that in education has been demystified, complexity in all its interpretations or manifestations, starting by teaching the answers to immense questions such as: What is the human being? Where your soul and spirit has been demystified and separated from nature.

In all its complexity the human being is: nature-body-mind-soul-spirit-God (Rodríguez, 2022a).

What is educating in complexity? Educating in complex thinking is an urgency that “must help us to get out of the state of disarticulation and fragmentation of contemporary knowledge and its social and political thought, whose simplifying modes have produced an effect well known and suffered by present and past humanity” (Morín, Ciurana and Motta, 2002, p.33). But it has been wanted to colonize complexity, and its practical expression transdisciplinarity, “to colonize complexity is to tear it from its essence. But we must be alert to the colonial tentacles that after colonization make a dent in thinking, doing, dreaming, conceiving, educating and research” (Rodríguez, 2021b, p.2).

In the same way, the transdisciplinarity that has complexity among its pillars has been had colonial expressions, which have led to the fact that education does not have the expected success in colonial minds, “epistemic decolonization involves various forms of transdisciplinarity but not all forms of transdisciplinarity are decolonial” (Maldonado-Torres, 2015, p.1). Not in vain many times Edgar Morín has wondered about what transdisciplinarity must be done? Transdisciplinarity is “a process of increasing knowledge through the integration and transformation of distinct gnoseological perspectives” (McDonell, 1998, p.2).

Therefore, Planetary Decolonial Education has among its precepts “decolonial consciousness seeks to decolonize, disaggregate and degenerate power, being, and knowledge” (Maldonado-Torres, 2007, p. 56). In this way we can think that the “Planetary Decolonial Education profoundly inclusive, liberating, Freirian and attentive to life, in favor of all the cultural diversity of the planet-earth. In such education, liberating research is key”. That is why it is urgent to investigate without deconstructing traditional methods, without “de-linking and transfiguring the mind from each of

its evils is embarking on remote waters with the same ancient ship that is stripped of strength and incomprehension in the sea of uncertainty of knowledge, of knowledge” (Rodríguez, 2022b, p.45) (Rodríguez, 2022b, p.45).

To educate in complexity is to form free spirits, ecosophically responsible planetary citizens because “thought needs reflection (consciousness) and consciousness needs thought. The higher activities of the spirit are a constellation of instances that produce each other in a recursive loop” (Morín, 1998, p. 216). And that they feed back in every way. Under these solid arguments, Complex Planetary Decolonial Education must be in constant de-linkages and re-ligajes to avoid being left with colonial postmodernist lags after all that saddle it in the global colonial project. Ecosophically re-linking is an obligation of transmodern projects, beyond modernity, including planetary decoloniality (Rodríguez, 2019b). Echosophical re-ligajes have been studied, for example, in the complex subject and the will: ecosophical re-ligajes (Rodríguez, 2023). It is a question of detaching oneself from the defects of coloniality and re-linking in favor of the ontoepistemological liberation of education in this case.

Like ecosophy, category par excellence of inquiry, as a term that according to Meza (2010) was coined simultaneously by Raimon Pannikar and Arne Naess and later by Félix Guattari and that gives us an understanding of the need for close, constitutive and reciprocal relationships with the earth. The importance of “ecosophy for human development and the sustainability of life on the planet educate in this new relationship of the human being with nature” (Comins, 2016, p.146). But we note the spiritual complexity, “ecosophy goes far beyond the vision of the Earth as a living being; it reveals matter to us as a factor of the real as essential as consciousness or what we usually call divine” (Panikkar, 2005, p.202).

In this way, it is to ecosophically re-link the Complex Planetary Decolonial Education, as an intricate property of this in that re-ligar in the process of constant construction in permanent change and reproach, it is the attention to the conditions that are produced by ignorance, lightness, antiscientism, conformative weaknesses, criticism of praxis, minds linked to the colonial and lack of contextualization of complex thought, of complexity as an impediment to thinking; The refusal of traditionalists to innovate with strategies and think complexly.

In what follows we weave the transmethodology and make explicit novel conceptions such as the denotation of rhizome, What is a rhizome? Why rhizomes in planetary and complex decolonial investigations, such as the current one?

## **2 Analytical rhizome - empirical transmethodology. Complex transparadigm and transmethod comprehensive hermeneutics, ecosophical and diatopic**

As for the transmethodology, beyond the reductionist modernist-postmodernist methodologies, the rhizome, which is shaped in the inquiry is a philosophical concept presented in the first chapter of Mil mesetas (Deleuze and Guattari, 1980), one of the most representative and respected texts of post-structuralism, developed by Gilles Deleuze and Félix Guattari in their project Capitalism and schizophrenia (Deleuze and Guattari, 1980). It is what Gilles Deleuze calls an image of thought, based on the botanical rhizome, an underground root, which apprehends multiplicities. “The rhizome as a case of complex system” (Ingala Gómez, 2008, p.258) that allows with constant insignificant ruptures to include execrated essences and the same colonized and imposed reductionistically in education, specifically in the present inquiry.

With the rhizomes we give openings and ecosophical essence in the first place and inclusive after the planetary decolonial and complex of the Complex Planetary Decolonial

Education. Inclusion as the demystifying essence of life does not break the fabric of life and what it is to educate in the human being, nor does it break the essence of what it is to be human; it does not place itself in the diatribe of violating God's nature of creation by being male and female; for it admits that spiritual ecology as part of ecosophy conceives the human being as an indestructible part of God and his designs, outside the statutory list of atomizing religions that have used the name of God to denigrate. Thus to educate, is in the first place to educate the complex relationality of the human being: nature-body-mind-soul-spirit-God.

Spiritual ecology is a component of ecosophy with the three ecologies: social, environmental and spiritual (Deleuze and Guattari, 1980), and we must warn that the lack of wisdom to inhabit the planet is notorious in education throughout the planet, we ask ourselves where does wisdom come from?, how to reach the maximum development of Spiritual Intelligence to act for the good of humanity? We must educate without resentment to be wrong, outside the religions that "God as the maximum expression of religation and love provides us with wisdom, regulates us and gives us norms of good living" (Rodríguez, 2020a, p.171).

What are transmethods? In a tribute of the *Entretextos Magazine* of the University of La Guajira, in 2022 the researcher Andrés Antonio Velásquez asks the creator of planetary, complex and transdisciplinary decolonial transmethods, Milagros Elena Rodríguez: What are complex decolonial transmethods? And she responds to him are ways to go from "disjunctive and reductive" thinking to complex thinking in decolonial, complex and transdisciplinary investigations. It is an alternative to complicate methods rooted in the task of building knowledge and that need to correct indications about its scope and possibilities" (Velásquez 2022, 18). Transmethods, beyond methods, without overthrowing them but decolonizing them, are

children of transmethodologies, among them the deconstruction that has a formidable creative capacity to find out in planetary decoloniality, is to go to an anti-method criticality that is deeply transcomplex in the anti-Eurocentric gaze (Rodríguez, 2019a).

The transmethod of research is the comprehensive ecosophical and diatopic hermeneutics (Rodríguez, 2020b), which is a transepistemic, political and transmethodological proposal that will face the study of various problems in the transmodern project and the complex and transdisciplinary transparadigm as an overcoming of modernist and postmodernist traditionality in its analytical, empirical and purposeful moments (Santos, 2003).

Comprehensive hermeneutics is a conjunction of ecosophy and diatopy (Rodríguez, 2020b), of which Complex Planetary Decolonial Education is impregnated, it is that "ecosophy does not renounce either science or technology, it simply emphasizes that the use we make of them does not satisfy basic human needs as meaningful work in a meaningful environment" (Pupo, 2017, p.18).

While diatopic hermeneutics is required in interpretation, when the distance to be overcome, necessary in any understanding, is "the distance between two (or more) cultures, which have independently developed, and in distinct spaces (topoi), their own methods of philosophizing and their ways of achieving intelligibility, together with their own categories" (Panikkar, 1990, p.87).

Diatopic hermeneutics tries to bridge the distance between two human topoi who are impositions of abysmal thinking in education, for example human being-God, men-women, white-blacks; among others that are then "places" of understanding and self-understanding, between two cultures that "have not elaborated their models of intelligibility or their fundamental premises from a common historical tradition or through a reciprocal influence" (Panikkar,

2007, p.33). Therefore, in comprehensive hermeneutics, “diatopic hermeneutics starts from the thematic consideration that it is necessary to understand the other without presupposing that he has our same self-knowledge and basic knowledge” (Panikkar, 2007, p.33).

Ecological hermeneutics, with the heir of José Martí, Rigoberto Pupo studious and sensitive in favor of life at all times, affirms that “ecosophical hermeneutics, a cosmic existential pragmatics, criticism whose interpretations follow a plural logic with a cultural and complex sense, but at the same time, committed to the destiny of man and the earth” (Pupo, 2017, p.10).

We go through the analytical-empirical moments where we consult authors of relevance in the complex themes and categories and settle regarding the author’s experience, with her liberated feeling and her subjectivities; For that we build in the current and next previous rhizome, and the propositional is to get rid of the authors and go with original proposals resolving the complex object of study: Complex Planetary Decolonial Education in constant ecosophical re-links. What we develop in the last two rhizomes.

### **3 Analytical-empirical rhizome. complex decolonial education de-linked from the instruments of circumvention**

Considering that we must be attentive to the defects as satires in the interpretation of decoloniality (Rodríguez, 2022c) the obligatory nature in the construction of the Complex Planetary Decolonial Education of revision to the new instruments of circumvention is a maxim that we must constantly attend. This review leads us to see what updates to the new conditions of the planet and its problems are taking place in this education, if it is penetrated with the contributions detached from exclusions and colonialities in the human being.

The de-linking of the evils of humanity and re-linking towards compassionate, complex essences in the EDPC (Rodríguez, 2019b) is

obligatory of the decolonized human being of his own evils; This is educable and reviewable in the actors of the educational process. As we demystify our own sinful essence, in the lack of solidarity and love for humanity unworthy of our creation. They are not empty words that we repeat without humility: it is a cry for the safeguarding of the Earth that the EDPC must echo in its functionalities.

Therefore, the EDPC must go to the education of what is the human being? In the first place, without colonial, religious or political commitments of the moment in the countries, it is urgent that as thinking beings, we develop the human condition, fight against selfishness and cruelty, commit ourselves to compassion and solidarity (Morín, 2002). It is of capital urgency that we are pained by the pain of others that we no longer consider as other. This could be relegated to issues of time and space on the planet, with excuses such as that this war is not here, that does not affect us. No.

The planetary citizen to conform to the EDPC understands that the earth is one, it is our shelter and shelter. In the EDPC consciousness must be conformed, it must be re-civilized to a fullness of man (Panikkar, 1998); in which the Christophany which is the manifestation of Jesus Christ to the human consciousness; it is an awareness of fear because our actions will be judged and that we are not saviors of ourselves, the conscience we came to serve and not be served (United Bible Societies, 1960). The EDPC thus answers the question: What is our mission on earth? And that love and with it solidarity are educable in the midst of cruelty and even war.

We must be alert in the EDPC that “re-linking cannot run the risk of the error of linking again under the shortcomings of reductionist thinking, or making buried knowledge elitist” (Rodríguez, 2020a, p.179); Therefore, to give preeminence to our knowledge in education we must not demystify or denigrate others; we cannot make that mistake in the South because the North

demystifies us and the West. On the planet we do not exist without each other. It is notorious then that “overcoming simplification is being inclusive, an interest of decoloniality. Being decolonial excluding knowledge and people wherever they come from is a lightness” (Rodríguez, 2022c, p.10).

Planetary decoloniality in the EDPC is not a sweep of the sciences and knowledge, it is a deconstruction, as a way of decolonizing, and the transcendence of reductionism, which does not say that it is “an education as a facility exercised at the hands of the less educated” (Rodríguez, 2022c, p.10). Especially in Venezuela, traditional education has been rejected and traditional universities, and many other institutions, have been destroyed in order to establish the ideological ones that favor the regime and that establish education with superficiality and lack of quality, in which politicking and unique partisanship abound, as valid without dissent.

Thus, “the apparent de-liberation of capitalism favoring the ruin and lack of the minimum conditions to live, even in high-level professionals; favoring populism under the paternalism of a few” (Rodríguez, 2022c, p.6). Among other evils in Venezuela, the value of training is discarded, of having spent years conforming as professionals, “demystifying meritocracy in favor of the worker in positions of necessary training; in general, ruin in every sense is an impudence that wanders as liberating is the greatest misfortune of a country like Venezuela” (Rodríguez, 2022c, p.6).

Evils of humanity, not only in Venezuela, which are part of the formation and intentionality of the modern-postmodern-colonial subject, we find the egocentric education that has taught us little about love, how to love in the place of the other and with the land-homeland (Rodríguez 2020b). The EDPC must be alert to these evils disguised as decolonial exits, which have often been supported by researchers misnamed colonial. That alert must be extended throughout the planet; Decolonizing education is not

establishing ideologies at all levels of education, backwardness, poverty and blindly going against it without properly decolonizing knowledge. We must be alert that in general, “the loss of consciousness, the execration of the ethics of science, education and the way of doing politics of low human extract” (Rodríguez 2020b, p.171). In this way whoever does not have God in his hope of faith and salvation can think “every man for himself! It is the thinking of those who, without having God in their feelings, with Him and in the world, feel unprotected from the system and torn from life on the planet” (Rodríguez 2020b, p.171).

It is urgent that in the EDPC it is alert that ghosts will always appear inciting superiority in knowledge, in epistemes, in knowledge; That is why the constant de-linking of the validation of knowledge and knowledge from “only that regulated by the West; For this it is necessary to de-tach, to become aware of the process of ignoring the coloniality of minds and power still present; and in education; this fact is still valid with great force” (Rodríguez 2020b, p.175). With great force, even when it is decided to teach for example Mayan numeral system, or Wayuu, Egyptian, or other it is followed with the ghost that the traditional known systems are better; And no. Each one has its particularity according to its civilizations and imbricated in its culture and ways of life. It is a wonderful complexity in teaching, in which we can compare and discern essences.

Even in the EDPC when we think about seeking absolute, eternal, eternal, absolutist knowledge and from this we must continue to detach ourselves, “it is necessary to reunite in a complexity, in particular education; that allows the student to understand that knowledge is not absolute, but reflective, relevant, reconstructive and investigative” (Rodríguez, 2020b, p.179). For this, it is urgent to enter into complex transmethodologies eager for subjectivities of the actors of the educational process that

permeate transdisciplinarity, the convergence of sciences, disciplines, the breaking of borders that speak to us of the impossibility of covering the whole in mere knowledge.

The Complex Planetary Decolonial Education is loaded with a deep sensitivity for the earth, for nature as food and shelter part of ourselves, and for the spirituality that leads us to the maximum wisdom with God and the Holy Spirit that redargues and accompanies us, this religar that is proposed is loaded with an ecosophy as recivilization of humanity. It is pertinent to take into account that ecosophy is a wisdom-spirituality of the earth (Panikkar, 1994) that manifests itself to man when he knows how to listen to it with love, beyond the ecology that has failed to conceive nature and the human being separated from the spiritual and social.

In the spiritual we must be attentive to the axes of power that do not allow education to be educated from God, the Sacred Scriptures and respect for life, that has not been agreed, because there would not be obedient subjects to the destructive and disrespectful colonial system of life. It has cost a lot for transmethods to delve into the construction of transcendental investigations of the subjectivity of the authors, but it has traveled many paths; in this we must persist in the EDPC, the researcher detached from global coloniality. Thus, the rhizomatic inquiries - Complex Planetary Decolonial Education as insignificant ruptures (Rodríguez, 2022d) have many journeys breaking with the elitist colonial education. Mounted on the shoulders of giants who converge in categories of excellence: planetary decoloniality and complexity.

Anthropoethics is essential in this understanding and re-linking in Complex Planetary Decolonial Education; It is an attention of special understanding of the human being and his need for educable, in that sense ethics, which only attends to the human in its education includes effects throughout the planet; "is an ethic that analyzes the fact of the violent American

'negation of the Other' from the horizon of "the Same" (Dussel, 1994, p. 36); but all over the planet. As the Complex Planetary Decolonial Education" is configured as an educational and social praxis that allows to elaborate pedagogical actions, privileging complex, transdisciplinary and transversal approaches perceiving its historical, cultural dimension, strengthening its commitment as a citizen on earth; their identity and subjectivity take on a fundamental role in the re-league" (Rodríguez 2020b, p.186); Complex training with complex strategies of teachers, trainers of trainers, teachers in general is imperative.

That they, the teachers, understand the very special planetary function they have, urgent need for a complex education that goes to the dialogic processes of the students and go to another transparadigmatic vision, and investigate with the colonized, and go to understand how to behave and what they have to disengage in their educational and experiential process; to experience their colonized minds and without repression, but to de-engage understand how they have become what they are, and their coercive way of thinking; it is urgent in this religation "to investigate with the or better, to decolonize, not on the investigated, but with the investigated, or better, with the colonized, with the subalterns, and not on them" (Ortiz and Arias, 2019, p.153).

An uncontaminated center for the training of teachers attending to the EDPC is transdisciplinarity with communities and their cultural processes of exemplary action that have resisted the onslaught of global coloniality, for this transdisciplinarity as a transversal axis of university teaching as a transmethodological construct against resistance (Rodríguez, 2021c); From this conformation of the teacher there is much to be done in always knowing that we will have against axes of power that resist the necessary re-league.



In what follows we get rid of the authors and we go am proactive moments of the research.

#### **4 Purposeful rhizome. Complex planetary decolonial education in its ecosophical re-leagues**

We have detached ourselves from authors who delineated with the author the analytical-empirical moments in three (3) rhizomes, we remain connected, breaking to accommodate exclusions that global coloniality has execrated on earth. Therefore, in the first place, the planetary connotation of the EDPC does not say that education does not attend to the particularities and cultures of each civilization of each ethnic group; However, it contains attention to cultural diversity without seeking cultural purisms. Far fewer accept superiorities among civilizations and destroy the idea of Eurocentrism, of minimization of human beings; accepting that everyone is teachable. In this, we show the EDPC constantly re-linked to inclusion, where the only thing that is excluded is what excludes the understanding of complexity in every sense in education.

The EDPC that seeks the constant art of inhabiting the planet, ecosophy. In this sense, to form planetary citizens freed from the circumvention of coloniality, in solidarity, capable of putting themselves in the place of the unprotected who help humanity and its recivilization. And of course, this educational process will never achieve ideal conditions to do so, nor policies that are worthy of such excellence. On the contrary, they will get detractors that must overcome and succeed the actors of the educational process to think of wisdom as an urgent need to be human, in inhuman calamities, with lack of human condition.

The ecosophical re-ligajes make an expertise, regulate the educational process, are watchful with eyes attentive to the instruments of avoidance, the ecosophy both social, environmental and spiritual, of course as already

said the complexity in the conformation of the human being, of the learner insouder: nature-body-mind-soul- and spirit return the nature of life, of the conception of creation told from Genesis, in the Holy Scriptures, of humanity. Therefore, the EDPC has a great Morínian load, the creator of the theory of complexity, where we know that the maxim is to educate for human understanding, where the spiritual mission of education must make scene, without colonialities or imposition of religions where the intellectual and moral solidarity of humanity must be teaching the day to day of teachers, at all levels of education on the planet.

The EDPC educates and maintains complex thinking in structures open to which it reconstitutes the complex fabric of the creation of life. Therefore, in the complex constitution of the human being: nature-body-mind-soul-spirit-God, without restrictions, deconstructs ecology because it is insufficient to understand the human being as part of it; and goes with exercises and complex strategies to educate from such reality, in the same way in the education of the soul and spirit summons the education of spiritual intelligence and the search for wisdom, where human-God being are reconciled from the fact that Jesus Christ son of our beloved Father God died for the salvation of all of us. They are not impositions of outdated religions using the name of God to denigrate the human being. Ecosophy unites the environmental, the social and spiritual aspects, which converges in re-civilizing humanity; re-civilization; for this reason, the EDPC has complexities to unveil and intersect breaking the imposed reductionism, in which scientific knowledge is the most significant and legitimized, in favor of the delegitimization of the knowledge buried as scientific; rather, it understands the interwoven relationship between knowledge and knowledge as inseparable in favor of any civilization from which such knowledge comes.

The EDPC in transdisciplinarity taking care that it is not contaminated by global coloniality; That is why he constantly breaks with the topoi, with that abysmal thought that separates them. In this, the feeling of the actors of the educational process in which the knowledge that comes from the social-environmental-spiritual is dignified in education becomes transversally complex. With decolonial transdisciplinarity Morianamente will link the empirical-theoretical-concrete-abstract relationship with the parts and the whole in the problems or themes studied. Therefore, it must educate the human being in all the complexity of his constitution that we have been mentioning.

Therefore, by breaking the boundaries of the disciplines in the EDPC, the educator goes further than a collaboration of multiple disciplines, putting into circulation the imagination and with it the complex thought capable of complicating the disciplinary understanding of the planet and of reintroducing the knower, the student, in any process of knowledge-knowledge; Knowledge-knowledge transdisciplinary as complex thinking the phenomenon that occurs, which is sometimes observable and the context.

The EDPC in the search for complex transdidactics where complex strategies are full of the principles of complexity: feedback, recursion, hologram, among others that permeate them of non-finitude; but a permanent search to evaluate and know; beyond the inhuman competences that prevent us from seeing the beauty of the development of complex intelligence (an amalgamation of all inseparable multiple intelligences). This transdidactics, under construction in the aforementioned line of research, goes beyond the traditional didactics that impose reductionist methods and means that restrict the human being in his imagination and learning. The profoundly complex transdidactics with the exercise of transdisciplinarity can lead to significant changes, in the transepistemic field, looking for a complex epistemes, not loaded with reduction and apparent truth; to learn to think

complex about reality through novel tools.

It is about going to transepistemes that, according to transdisciplinarity in the decolonial, are bases in the ontological, logical and epistemological. Beyond what is traditionally imposed, go to open transepistemes and in constant revisions. Finally, for now and to give finitude in the present research we must decolonize in the being, doing, being, thinking, living and dreaming that is that of educating ourselves complexly, the defects that have been imposed of complexity, the old vices inherited from colonial education that we must choose; and think of ourselves as human beings capable of contributing to the planet in favor of life and solidarity; which also leads to deconstructing the very defects of planetary decoloniality, which for example in the South; in Venezuela specifically they have been given, and are in full development: imposition of new instruments of coloniality in education disguised as decolonial specimens when they are the ruin of being and abuse of life in every sense, educate as an ideology outside the sciences, educate as facilities in favor of the government of the day, educate as destruction of universities and everything when it can unbind us and liberate us; Educate to bypass and govern minds and with it the body. Anti-human mistakes that we must decant in the EDPC.

### **5 Conclusive purpose rhizome. The complex planetary decolonial education in constant construction**

In the investigation we have fulfilled the complex objective of the investigation to support the Complex Planetary Decolonial Education and its ecosophical re-linkages. We continue with EDPC studies that will never be definitive in the aforementioned line of research. The constitutions: planetary decoloniality and complexity are infinitive springs of reconstitution of the fabric of what it means to educate at a planetary level. The apodictic precepts of planetary decoloniality in complexity and

transdisciplinarity in any of its manifestations tell us that we must remain alert to the circumvention instruments that have often prevented the complex and transdisciplinary exercise in education.

The ecosophical re-links are of a high level in the EDPC because in order to re-link we must empty ourselves of evasions and un-link from simplified thinking to the complex our way of conceiving education; and with it re-link us in complex essences in the way everything on earth is conceived. Of those who have taught us in a concise and reductionist way. The ecosophical is profoundly wise, learning the difficult art of inhabiting the planet, which is teachable and that educators must learn expeditiously that now it is not enough to empty skills in the minds of their students; but they themselves must be deconstructed and emptied of their own coloniality in every sense.

With every exercise of planetary decoloniality that is the liberation of the human being; acknowledging Jesus Christ as our only and true savior, liberator and Lord, while we give thanks for the illuminating word of God: "All Scripture is inspired by God and profitable to teach, to censor, to rectify things, to discipline in righteousness" (2 Timothy 3:16). Blessings to all who read these ecosophical letters, charged with love for humanity, that wonderful creation that God has given us; That is why we denounce the lack of love for life.

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