

**TRANSEPISTEMES OF DECOLONIAL THEORY IN COMPLEX PLANETARY  
DECOLONIAL EDUCATION**

***TRANSEPISTEMAS DA TEORIA DECOLONIAL NA EDUCAÇÃO DECOLONIAL  
PLANETÁRIA COMPLEXA***

***TRANSEPISTEMES DE LAS TEORÍAS DECOLONIALES EN LA EDUCACIÓN  
DECOLONIAL PLANETARIA COMPLEJA***



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**ABSTRACT:** The planetary decoloniality of knowledge and the geopolitics of liberating knowledge-knowledge is an approach to any decolonial theory in Complex Planetary Decolonial Education (EDPC, Spanish initials). In the lines of research: planetary decoloniality-complexity in re-ligation; transepistemologies of knowledge-knowing and complex transmethodologies and planetary-complex decolonial transmethods, transepistemias of planetary decolonial theories are configured in Complex Planetary Decolonial Education (EDPC). The transmethod is the comprehensive, ecosophical and diatopic hermeneutics, going through the analytical, empirical and purposeful moments. At the propositional moment, a transepisteme is assumed as an axiom of decolonial theories that all human beings are educable and capable of freeing themselves in their process, respecting their worldviews and human condition. The transepistemias of the educational theories in the EDPC in the recursive principle promote as hypotheses: technologies and innovations are only teaching instruments that must be promptly supervised and contribute to the promotion of buried knowledge, and diatopia.

**KEYWORDS:** Planetary decoloniality. Complexity. Education. Transmethodical. Theory.

**RESUMO:** A decolonialidade planetária do saber e a geopolítica do saber-saber libertador é uma abordagem a qualquer teoria decolonial na Educação Decolonial Planetária Complexa (EDPC). Nas linhas de pesquisa: decolonialidade-complexidade planetária em religação; transepistemologias de conhecimento-saberes e transmetodologias complexas e transmétodos descoloniais planetários-complexos, transepistemias de teorias planetárias decoloniais são configuradas em Educação Decolonial Planetária Complexa (EDPC). O transmétodo é a hermenêutica compreensiva, ecosófica e diatópica, passando pelos momentos analítico, empírico e proposital. No momento propositivo, assume-se um transepisteme como axioma das teorias decoloniais de que todo ser humano é educável e capaz de se libertar em seu processo, respeitando suas visões de mundo e condição humana. As transepistemias das teorias educativas no EDPC no princípio recursivo promovem como hipóteses: as tecnologias e as inovações são apenas instrumentos de ensino que devem ser prontamente supervisionados e contribuir para a promoção do conhecimento enterrado, e da diatopia.

**PALAVRAS-CHAVE:** Decolonialidade planetária. Complexidade. Educação. Transmetódico. Teoria.

**RESUMEN:** La decolonialidad planetaria del saber y geopolítica del conocimiento-saber liberador es un acercamiento a cualquier teoría decolonial en la Educación Decolonial Planetaria Compleja (EDPC). En las líneas de investigación: Decolonialidad planetaria-complejidad en re-ligaje; transepistemologías de los conocimientos-saberes y Transmetodologías complejas y los transmétodos decoloniales planetarios-complejos, se configuran transepistemias de las teorías decoloniales planetaria en la Educación Decolonial Planetaria Compleja (EDPC). El transmétodo es la hermenéutica comprensiva, ecosófica y diatópica, recorriendo los momentos analíticos, empíricos y propositivos. En el momento propositivo, se asume un transepisteme como axioma de las teorías decoloniales que todo ser humano es educable y capaz de liberarse en su proceso respetando sus cosmovisiones y condición humana. Los transepistemias de las teorías educativas en la EDPC en el principio recursivo promueven como hipótesis: las tecnologías e innovaciones son sólo instrumentos de enseñanza que deben ser supervisadas expeditamente y conyugan a la promover los saberes soterrados, y la diatopia.

**PALABRAS CLAVE:** Decolonialidad planetaria. Complejidad. Educación. Transmetódica. Teoria.

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A theory is not knowledge, but it allows knowledge. A theory is not an arrival, it is the possibility of a departure. A theory is not a solution, it is the possibility of dealing with a problem (MORÍN; CIURANA; MOTTA, 2002, p. 20, our translation).

Complex thinking will come from the set of new concepts, new visions, new discoveries and new reflections that will connect and come together. We are in an uncertain battle and we do not yet know who will lead it. But we can already say that if simplifying thought is based on the domination of two types of logical operations: disjunction and reduction, both brutalizing and mutilating, then the principles of complex thought will necessarily be the principles of distinction, conjunction and implication (MORIN, 2003, p. 110, our translation).

We believe that we should not change the term theory for another term that replaces it, but rather reconceptualize, re-signify and reconfigure this notion. Instead of abandoning the word theory, we should rather configure an understanding of this notion that allows us to be aware of its importance and potential to configure what it allows us to unveil, describe and characterize (ORTIZ; ARIAS; PEDROZO, 2018, p. 22, our translation).

In the Complex Planetary Decolonial Education we are asked to love, the common good as anthropoetics and anthropolitics, as resignification of the execrated ethics of education, of research and with it the social responsibility for our role in the Earth-homeland charged with a political service to the other. To fulfill our role, to save our deeds in the light of life on the planet and what comes out of it (RODRÍGUEZ, 2022a, p. 49, our translation).

The Complex Planetary Decolonial Education is not neutral, it is inclusive, deconstructive; it does not give a sweep, safeguarding the knowledge of covert civilizations does not mean eradicating the recognized ones; but decolonizing them and integrating them; while recognizing them in their diversity. These are errors, to be minimized and neutralized, that are being committed in supposedly decolonial States where the education imposed by the study of physics, mathematics, among other sciences, means to distort theories instead of decolonizing them and has preferred to execrate such knowledge, such as creating a mini-planet in the South as the West did. Exclusion that we cannot commit (RODRÍGUEZ, 2023a, p. 11-12, our translation).

### **Preliminary. Urgencies in education and needs to be discerned**

We will discuss in the inquiry outlining challenges and study frameworks, while transepistemes inherit from the prefix *trans*, which means beyond, the connotation of Enrique Dussel, which indicates "the starting point from the exteriority of modernity, from what modernity excluded, denied, ignored as insignificant, meaningless" (DUSSEL, 2004, p. 222, our translation), in the epistemes of educational theories; the word theory comes from the Greek *theōria*, which means to observe and has as root *theós*, which expresses something like god or divinity, thus many are faithful to a theory as the ultimate truth and venerate it as a god. They form systems of hypotheses, propositions, axioms and others can attract a confused high-level discourse in the planetary decoloniality; for this reason we present the inquiry in epigraphs that

demystify at once the colonial fixations that exist around theories. But what is a theory in complexity theory that is planetary decolonial in education? This is the research question that summons us.

The centenary plus two years fulfilling today 8 July 2023: Edgar Morín synthesizer of the theory of complexity, with his legacy of the reform of thought; yearned in the proposal of a planetary education that is complex; in which Milagros Elena Rodríguez, Christian scholar of his works adds the fact that decoloniality, which is called planetary, *is apodictic of complexity and transdisciplinarity; the conjunction of them two that she calls transcomplexity* (RODRÍGUEZ, 2021a; 2021b; 2022b). Transcomplexity in our meaning does not inherit the Dulsenian connotation of trans, already explained. Thus it contributes to the Decolonial Planetary Complex Education that is Morinian, and undoubtedly in the project of liberation of education on the planet. Together with the Cuban and Colombians: Alexander Ortiz Ocaña, María Isabel Arias López, Zaira Esther Pedrozo Conedo present the inquiry. Together with the complexity researchers: Emilio, Ciurana and Raúl Motta in the text: *Educación en la era planetaria. El pensamiento complejo como Método de aprendizaje en el error y la incertidumbre humana* (Educating in the planetary era. Complex thinking as a method of learning in human error and uncertainty).

*As stated in the first epigraph;* We think that it is not convenient to change the word theory for another word that replaces it, but to deconstruct, reconceptualize, re-link, re-signify and reconfigure; which indicates to decolonize them at planetary level. These restrained to configure an understanding of what they should really be an unfinished theory; demystified of the ultimate truth; considering that the essence of a theory, or transepistemes is not the theory itself. Which says that the principles and all that we know of complexity theory is not itself, according to the authors of the first epigraph.

*Under the second epigraph,* Milagros Elena Rodríguez, creator of the complex planetary decolonial transmethods, in which this inquiry is conducted, induces us to think that the line of research entitled: Complex Planetary Decolonial Education is not neutral, it is inclusive, deconstructive; it does not give a sweep, because, for example, safeguarding the knowledge of hidden civilizations does not symbolize eradicating the recognized ones; but decolonizing them. As the author explains, a theory for this line never eradicates the sciences, but decolonizes them, and combines them with the knowledge of concealed civilizations; always thinking at a planetary level of inclusion; starting from our cosmovisions.

*In the third epigraph* we consider that being complex thinking, and with it the theory of complexity, and the complex transparadigm in the transmethodologies the basis of the transepistemes of the theory of the Complex Planetary Decolonial Education (EDPC, Spanish initials), of it as theory and of the same constitution of the EDPC; then these will come from the set of new concepts, new visions, new discoveries and new reflections that will connect and come together; that will never be definitive; but that will have the bases of the theory of complexity; its management in a constant decoloniality; in de-linking and re-linking (RODRÍGUEZ, 2019). What should be de-linked? For example, of the tares that swarm in the decolonial project, with disguised instruments that are not always liberating (RODRÍGUEZ, 2022c).

We must be aware that we live in an uncertain battle; even in this sea of uncertainty, simplifying thought is based on the domination of two types of logical operations: disjunction and reduction, both brutalizing and mutilating; so the principles of complex thought, then, will necessarily be the principles of distinction, conjunction and implication (MORIN, 2003, p. 110).

*In the fourth epigraph* as expressed by Edgar Morin, Emilio Ciurana and Raul Motta, in their book *Educación en la era planetaria* (Educating in the planetary era), a theory is not knowledge, but allows knowledge; it is not the finiteness in knowing, the advent is not the possibility of a beginning; a theory is not a solution, it is the solutions; it is the possibility of dealing with a problem. Thus, being the complex transparadigm and the transmethodologies in the theories of which we need some transepistemes, we have to keep in mind that "theory and method are the two indispensable components of complex knowledge" (MORÍN; CIURANA; MOTTA, 2002, p. 21, our translation). Thus, the theories of the EDPC have as knowledge of their transepistemes those of the complex transparadigm.

That is why *in the fifth epigraph*, in the Complex Planetary Decolonial Education we are asked to promote from the transepistemes of its theory love, solidarity, the common good as anthropoetics and anthropitics inherited from the theory of complexity, as a resignification of the execrated ethics of education, of research and with it the social responsibility for our role in the Earth-homeland charged with a political service to the other; In which we must decolonize the intentionalities; and many times the kidnapping of the very theory of complexity and transdisciplinary theory in elitist researchers, with colonial minds; with this we lose the new wine in the old wineskin as the parable of our Lord Jesus Christ.

The transepistemes, go beyond what is known of theories as a comprehensive hermeneutic configuration, ecosophical and diatopic, undoubtedly enter into conceptualizing Complex Planetary Decolonial Education with liberating ecosophical and diatopic essences;

Theory as a hermeneutic configuration; it will be linked to the explanation of the genesis of things, meanings, practicality and a symbolic conglomerate of everything that makes up the world, its complexities, subjectivities and dialogic instances; to configure conceptual definitions considered from the collective thinking through the times (ORTIZ; ARIAS; PEDROZO, 2018, p. 22, our translation).

Theories in the book: *Las estructuras de las revoluciones científicas* (The Structures of Scientific Revolutions) by Thomas Kuhn contain paradigms (KUHN, 1962), meaning a set of procedures that allow to solve the problems that may arise within a given theory; that in reductionist paradigms we will explain that these theories are colonial, overlapping. The "paradigm depends on the set of cerebral, spiritual, computational, cognitive, logical, linguistic, theoretical, mythological, cultural, social and historical instances that depend on it. They depend on the actualizations that depend on it" (MORÍN, 1992, p. 236, our translation); and that now the theories in the complex transparadigm transcend what the axioms, propositions, lemmas mean in a colonial way; but without dispensing with them; and others that are deconstructed in said transparadigmatic position, taking them to their complexification.

In the present research as *a complex objective we sustain transepistemes of the theories of Decolonial Planetary Complex Planetary Education*; we are going to transmetodic inquiries; with the planetary decoloniality-complexity as a guide; thus the theory will not be "intrinsically linked to something divine, superior, ideal, unquestionable, worthy of being venerated and even feared" (BONDARENKO, 2009, p. 462, our translation). It will be questionable, transparadigmatic, de-binding, evaluable, re-binding and does not seek finished truths, it promotes that these do not exist. We seek a starting point for the EDPC. Undoubtedly, to transform education, we need transepistemes of decolonial theories, and they themselves in the EDPC for the reform of thought, of praxis; we have to take into account that: *complexity, transdisciplinarity and decolonial pedagogy are epistemic bases for an educational curricular reform* (SALINAS GAONA; REYES, 2021).

In what follows we explain the conditions of the trans-methodology with which we carried out the research.



**Transmethodology. The comprehensive, ecosophic and diatopic hermeneutics, the transmethod of scrutiny.**

To fulfill the complex objective of the research, we go beyond the modernist-postmodernist reductionist methodologies, for this, we take a complex concept as the rhizome, a concept of postmodernity that we decolonize, which is being shaped in the inquiry is a philosophical concept presented in the work entitled: *A Thousand Plateaus* (DELEUZE; 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; GUATTARI, 1980).

We take rhizomatic structures because they are deeply rupturing; in any framework we weigh inclusion, decolonizing the categories excluded from coloniality; the rhizome is an image of thought, based on the botanical rhizome, a subterranean root, which apprehends the multiplicities; "the rhizome as a case of complex system" (INGALA GÓMEZ, 2008, p. 258, our translation) that allows with constant ruptures to include essences execrated and colonized and imposed in a reductive manner in education, specifically in this inquiry.

With the rhizomes we give openings and ecosophical essence in the first place and inclusive to the transepistemes of the theories of the EDPC, then of the planetary and complex decolonial of the Complex Planetary Decolonial Education. Inclusion as the demystifying essence of life does not break the fabric of life and of 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 the nature of creation. 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 relationship of atomizing religions that have used the name of God to vilify. Thus, to educate is first of all to educate the complex relationality of the human being: *nature-body-mind-soul-spirit-God* (RODRIGUEZ, 2023b).

Therefore, we understand how the regulations for theories in the reductionist paradigm, many of them have not even obeyed these rules, many in the social sciences, such as education; we have had many weaknesses and we have reduced the essence of knowing in the simplifying paradigm:

Much of what is presented as "theory" in the social sciences does not contain such procedures, making both the concept of paradigm and that of theory inapplicable. In fact, sometimes the supposed "theories" do not even contain propositions - as Homans once documented to be often the case in the social

sciences - but only terms and perhaps definitions (good or bad), so that they are less deserving of the name (LEAL, 2013, p. 18, our translation).

We must say that we are looking for deeply wise transepistemes with ecosophy, three ecologies: social, environmental and spiritual (DELUEZE; GUATTARI, 1980), and we must warn that the lack of wisdom to inhabit the planet is notorious in education throughout the planet, we wonder where wisdom comes from, how to reach the maximum development of Spiritual Intelligence to act for the good of humanity? We must educate without fear of being wrong, outside religions with "God as the maximum expression of religion and love provides us with wisdom, regulates us and gives us norms of good living" (RODRÍGUEZ; MIRABAL, 2020a, p. 171, our translation).

What are transmethods? in a tribute of the *Entretextos Magazine* of the University of Guajira, in the year 2022, researcher Andrés Antonio Velásquez asks the creator of planetary, complex and transdisciplinary decolonial transmethods, Milagros Elena Rodríguez:

What are complex decolonial transmethods? And she answers that they are ways to go from "disjunctive and reductive thinking to complex thinking in decolonial, complex and transdisciplinary research. It is an alternative to complexify methods rooted in the task of constructing knowledge and that require correcting points about their scope and possibilities" (VELÁSQUEZ, 2022, p. 18, our translation).

Transmethods, beyond methods, without overthrowing them but rather decolonizing them, are children of transmethodologies, among them the comprehensive, ecosophic and diatopic hermeneutics that guides inquiry (RODRIGUEZ, 2020a).

The comprehensive ecosophic and diatopic hermeneutics is a trans-systemic, political and trans-methodological proposal that will confront the study of diverse problems in the transmodern project and the complex and transdisciplinary transparadigm as an overcoming of modernist and postmodernist traditionality in its analytical, empirical and propositional moments (SANTOS, 2003).

Comprehensive hermeneutics is a conjunction of ecosophy and diatopia (RODRÍGUEZ, 2020a), of which Complex Planetary Decolonial Education is imbued, it is about "ecosophy not renouncing neither science nor technology, it simply underlines that the use we make of them does not satisfy basic human needs as meaningful work in a meaningful environment" (PUPO, 2017, p. 18, our translation). We are not turning our backs on science and education; we are deconstructing, de-linking ourselves from the coloniality of classical theories in education.



Whereas, 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 developed independently, and in distinct spaces (*topoi*), their own methods of philosophizing and their own ways of reaching intelligibility, together with their own categories" (PANIKKAR, 1990, p. 87, our translation).

Diatopic hermeneutics tries to bridge the distance between two human *topoi* that are impositions of abysmal thinking in education, for example human being-God, men-women, white-blacks; among others. Therefore, in comprehensive hermeneutics, "diatopic hermeneutics starts from the thematic consideration that it is necessary to understand the other without presupposing that he/she has our same self-knowledge and basic knowledge" (PANIKKAR, 2007, p. 33, our translation). We go under the motto: *the transepistemes of the EDPC theories are neither the formulation nor the theories*, and that "the formulation of a theory is not the theory" (LEAL, 2013, p. 21, our translation).

We went through the analytical-empirical moments where we consulted relevant authors in the thematic and complex categories and we decided on the author's experience, with her liberated thinkfeel and her subjectivities, and the results that are being given in the lines of research; these moments come from the previous rhizome, the current one and the following one.

In the propositional moments of the comprehensive hermeneutics, the author detaches herself from the consulted authors and comes up with original proposals to solve the complex object of study: the transepistemes of the EDPC theories. Which we develop in the last two rhizomes.

### **Analytical-empirical moment. Contributions in the colonial-reductionist crisis of traditional education theories.**

We continue to make explicit the crisis of colonial theories that in education, as a part, according to the traditionality of the social sciences, suffer from the excess of the supposed truth or falsification of theories; since we transcend the error of "speaking of theory only when one is convinced that there is a relationship of verification, ratification, confirmation, demonstration, verification, corroboration, or however you want to say, between data and theory" (LEAL, 2013, p. 30, our translation). But when it comes to human beings having

verification, truth, demonstration and transferring the results of verifiable sciences is an error that modernity-postmodernity-coloniality has been committing in education.

As we know that "coloniality is constitutive of modernity, and not derived" (MIGNOLO, 2005, p. 75, our translation); then in it we will clarify what according to the different manifestations of coloniality influence the crisis of educational theories. We will briefly see that coloniality being, "a structure for the organization and management of populations and of the resources of the earth, the sea and the sky" (MIGNOLO; GÓMEZ, 2012, p. 8, our translation). Colonialism having been extinguished, for example in this part of the planet coloniality is imposed up to global coloniality as domination of the planet in every sense: political, epistemic, cosmogonic, of being, of power, axiological or ethical, of knowledge; among others. We are looking for the different manifestations of global coloniality in today's theories.

Regarding *political coloniality*, this "promotes non-power, submission and subordination to the master, the dominated is a subject, a subaltern, a slave. His freedom and happiness are mortgaged. In exchange he is captive of the colonizer" (ORTIZ; ARIAS; PEDROZO, 2018, p. 35, our translation); in this case the theories are filled with impositions of how to educate, full of propositions that become unchangeable laws; that issue the pedagogical process in which he does not pass as a student is considered unintelligent; these are theories that classify the beings of the dominated civilizations as second rate, not intelligent and thus justify their domination in education unjustly.

About *epistemic coloniality*, it "stimulates not knowing, ignorance. Personal, empirical and spontaneous knowledge has no validity. *Doxa* is invalidated. Only the knowledge of the learned is valid, (...) Epistemicide is the murderer of the beliefs and conceptions of the colonized" (ORTIZ; ARIAS; PEDROZO, 2018, p. 35, our translation). In this, we know that the theories have legalized a finished knowledge, distanced from the *doxa*, from the hidden and buried knowledge, *topoi* are created, if abysmal thoughts between what is imposed as valid and the true knowledge of the beings who are educated, who are already trained to know that what they possess as development of their knowledge is not valid, is of lesser importance.

To this end, it is expeditious to know that "transdisciplinarity introduces an old principle ignored by the analytical thinking of the disciplines: *the law of coincidence oppositorium* (CASTRO-GÓMEZ, 2007, p. 86, our translation); in this we remember the thought of Heraclitus that is characterized by being constituted in opposites, being and not being, the opposite or complement; principles that appear as in transdisciplinarity with its axioms, where

we recognize that *Heraclitus of Ephesus in the Morinian complexity is a philosophy that awakened feelings* (RODRIGUEZ, 2022d). *God, logos and fire* in Heraclitus (AGUILERA, 2014) can be a very charming discussion, but it is not the aim of the inquiry. Also Pythagoras has the theory philosophy *coincidence oppositorium*, coincidences of opposites (DE CUSA, 1996). Note how ancient philosophy respected the complexity of life, which is then lost in modern philosophy.

So we have indoctrinating, behaviorist, anti-pedagogical theories, they are trained to impose the validity of what is convenient to know, the dominant class: The West and the North; in it that for example the theories of behaviorism are going to condition the students so that by means of the education they extirpate conducts not convenient to the system, thus it encourages in the school system the use of operations predestined to manipulate the conducts, as the competition between people; and it is thus as the human being is alienated to go against its own communities; of the value of its civilizations and to be directed to the legalized as defense until affecting its own life; as the destruction of the planet.

It is this *epistemic coloniality, with the notion of coloniality of knowledge* we intend to highlight the epistemic dimension of the coloniality of power; "it refers to the effect of subalternization, forlorization or invisibilization of a multiplicity of knowledge that does not respond to the modes of production of 'Western knowledge' associated with conventional science and expert discourse" (ROJAS; RESTREPO, 2010, p. 136, our translation). In this we know that indoctrinating educational theories, which are still present despite the struggles of Paulo Freire, and of great pedagogues of the liberation of education.

From the *axiological or ethical coloniality*, it "potentiates the non-being, the non-existence, the human de-ontologization. The human being is multiplied by 0 and disappears, has no value, does not exist" (ORTIZ; ARIAS; PEDROZO, 2018, p. 35, our translation); in these theories the worth of the human being is separated, alienated from his own education, human is clarified as rationality in the mind and the human being is separated from nature, from the soul and spirit. In these colonial theories of education, the human being is only what is convenient to what he must do in favor of the system of global coloniality.

Nowadays its nature, its creation, is being abused; moreover, philosophy was separated from theology and science; seeking that these dominate in favor of the owners of the colonial project; now science is being abused, its precepts to impose what has been agreed upon to reduce the world population; to put an end to the family; these are examples. The marginalized

of history from education continue in the fringe of anti-life misery; those who never were; the others, those who obey and a few of us who oppose.

On the other hand, in the theory of complexity, "transdisciplinary theories would relate to the daily and subjective life of people" (BONDARENKO, 2009, p. 475, our translation). But, in the coloniality permeating life, educational systems have not been able to develop in the midst of these exercises of power; coloniality continues in every sense in education and systems that prevent the formation and collaborative exercises of disciplines.

*In theories, praxeological coloniality* "promotes non-doing, non-being, dependence, non-autonomy. It configures habits alien to their culture, generates the invisibilization of their own doing, of personological practices and idiosyncrasy, annihilates customs and identity practices" (ORTIZ; ARIAS; PEDROZO, 2018, p. 35, our translation). The alienation of the human being, the demystification of his own worth; and all this, the denial of his own complexity in education makes the scene for planetary education, educating in the planetary era, called by Edgar Morin, leads us to think about turning the ship of education, with the reform of thought; but as we see it is necessary first to decolonize planetary.

One of the importance of planetary decolonization is that "complex thinking and ancestral wisdoms (the *Philosophia perennis*) teach us that "the third is always given" (CASTRO-GÓMEZ, 2007, p.86, our translation). Santiago Castro-Gómez refers to the third included in the postulates of transdisciplinarity (NICOLESCU, 1998); of course, safeguarding the ancestral wisdoms that we claim in the planetary decoloniality. The Latin *Philosophia Perennis*, perennial wisdom, was first used in the XVI century by Agostino Steuco, in his book: *De Perenni Philosophia*, published for the first time in 1540 and edited in 1972 (STEUCCO, 1972), this author was an advocate of Platonism, and the principle of the immortality of the soul. Moreover, *Philosophia Perennis* was used by Gottfried Wilhelm Leibniz, the Christian, mathematician, philosopher, to refer to the common and eternal philosophy underlying all religions, and the mystical currents within them (LEIBNIZ, 1982). In this regard, in 1945 Aldous Huxley published his book entitled: *The Perennial Philosophy* (HUXLEY, 1967). We will study these facts in depth later, God willing, in the aforementioned lines of research. We think of

transdisciplinarity and complex thinking, as emerging models from which we could begin to build bridges towards a transcultural dialogue of knowledge (...) but there is no point in incorporating transdisciplinarity and complex thinking if it does not contribute to allow a cognitive exchange between

Western science and post-Western forms of knowledge production (CASTRO-GOMÉZ, 2007, p. 80, our translation).

Under these solid arguments, Complex Planetary Decolonial Education must be in constant de-linking and re-linking to prevent remaining with postmodernist colonial lags that saddle it in the global colonial project (RODRÍGUEZ, 2023c). *Ecosophically re-linking is an obligatory requirement of transmodern projects, beyond modernity*, among them planetary decoloniality (RODRÍGUEZ, 2019). Ecosophic re-ligations have been studied for example in *the complex subject and the will: ecosophic re-ligations* (RODRÍGUEZ, 2023d).

In this we must be aware that theories are not eternal dictates, that they are foundations to begin to complexify in education, because "no one owns a theory nor its content is specifiable once and for all, but admits all sorts of developments, in many cases surprising and unexpected" (LEAL, 2013, p. 22, our translation). *And Complex Planetary Decolonial Education is in constant ecosophical re-linkages* (RODRÍGUEZ, 2023c).

Now *in the theories in the cosmogonic coloniality*, it is educated in the perspective of non-interconnection, "dualisms, dichotomies, vital deconfiguration. It prefers to separate, fragmenting, mechanical and dogmatic thinking. It does not see life in its spontaneous absence nor as a holistic configuration but as an entity separated from everything else" (ORTIZ; ARIAS; PEDROZO, 2018, p. 35, our translation). Therefore, Complex Planetary Decolonial Education is configured as an "educational and social praxis that allows elaborating pedagogical actions, privileging complex, transdisciplinary and transversal approaches perceiving its historical, cultural dimension, strengthening its commitment as a citizen on earth; its identity and subjectivity take on a fundamental role in the re-linking" (RODRÍGUEZ, 2020b, p. 186, our translation), in opposition to the cosmogonic coloniality of theories in favor of topoi diatopies.

As the *linguistic coloniality of theories*, it "imposes Eurocentric notions and categories, imported from the West, which do not reflect the Latin American identity and mask colonialism and political and epistemic coloniality" (ORTIZ; ARIAS; PEDROZO, 2018, p. 35, our translation). They, the theories continue to be in education the legalizing weapon of the only valid thing that demystifies the covert and this legalizes *the coloniality of power of educational theories*. Let us think as a counterpoint that with the theories of the Complex Planetary Decolonial Education, as it is sustained in the theory of complexity, has its principles: hologrammatic, recursive and dialogic; let us coexist with profoundly ecosophic diatopies in education.

We propose that since "theory undoubtedly uses rules, algorithms, techniques, strategies and methods of solution varied and adapted to different types of problems. In the application of such procedures occupy a central place the general propositions of the theory" (LEAL, 2013, p. 12-13, our translation); let us use them as means to decolonize the way, transdiscipline and complexify them; considering that "any theory abandoned to its weight tends to flatten, to become unidimensional and reified" (MORIN; CIURANA; MOTTA, 2002, p. 21, our translation). Therefore, the transepistemes that we are configuring are changing and evaluative in constant interweavings; for this, the ruptures of the rhizomes are essential; that is why we promote: *Rhizomatic Inquiries - Complex Planetary Decolonial Education as allocating ruptures* (RODRÍGUEZ, 2022e).

The transepistemes of the theories of Complex Planetary Decolonial Education, in particular, are nothing without the method, "almost confused with the method, or rather theory and method are the two indispensable components of complex knowledge" (MORIN; CIURANA; MOTTA, 2002, p. 21, our translation); we speak of decolonial planetary-complex transmethodologies. Well, let's clarify again, we must consider that not all transdisciplinarity is decolonial and indeed Nelson Maldonado-Torres states in his article: Transdisciplinarity and decoloniality, that "epistemic decolonization involves various forms of transdisciplinarity, but not all forms of transdisciplinarity are decolonial" (MALDONADO-TORRES, 2015, p. 1, our translation). And indeed, not all transdisciplinary forms have been decolonial; nor are various forms exercised with complexity; let us not forget that complexity is the third pillar of transdisciplinarity (NICOLESCU, 1998).

We will pay attention to the fact that one of the dangers of a theory consists in "its potential capacity to become an unquestionable model, which all researchers must follow in order to have their work recognized, while any deviation from the "norm" is considered unscientific and the object of the strongest reprobation" (BONDARENKO, 2009, p. 467, our translation). We are not looking for finished facts, colonial dictates, we are looking for decolonial planetary-complex-transdisciplinary starting points in the theories of the EDPC.

The transepistemes of the EDPC theories would certainly be planetary decolonial, and transdisciplinary theories that would be defined as "theory that integrates some partial theories, generated in different fields of knowledge, in a coherent and logical whole to provide a more complete description of the phenomenon and help us to better understand the complex world in which we live" (BONDARENKO, 2009, p. 472, our translation).



In alert in the safeguarding of the oppressed and their civilizations on the planet, the global south as called Boaventura de Sousa Santos, which includes of course the South that the theories in the transdisciplinary and decolonial sciences in the EDPC for which we advocate are supported in the epistemologies of the south (SANTOS, 2009); without privilege or exercises of power or superiority among all the epistemologies of the planet. For diversity is the most important cultural heritage of humanity; which does not speak of superiority; for in "pedagogy it is the parent-child, teacher-disciple proximity where politics and erotica converge. The child born at home is educated to be part of a political community: and the child born in a culture grows up to form a home" (DUSSEL, 2011, p. 143, our translation). Considering the: *Errors in the construction in a transdisciplinary way of knowing-knowledge: need to decolonize* (OSPINA, 2023).

In what follows, we will draw from the researcher's consultation of the categories used to outline initial propositional moments, only with the author's hermeneusis, with some transepistemes of the theories of the EDPC.

### **Propositional moment. Transepistemes of decolonial theories in Complex Planetary Decolonial Education.**

The transepistemes of the configurations of the decolonial theories of the EDPC bring with them essences on decolonialism in the South of Education; but not only there if not in the whole planet; we assume the hypothesis: the cosmovisions, knowledge of the concealed civilizations, the lay knowledge, subjectivities and daily life collaborate in the mind-social-spirit classroom, expeditiously in the student for his liberating and complex learning. The mind-social-spirit classroom is a non-physical space beyond the institutions where one learns in every place and time with the complexity of the human being: nature-body-mind-soul-spirit-God. A transepisteme is assumed as an axiom of decolonial theories: *every human being is educable and capable of liberating himself in his process respecting his cosmovisions and human condition.*

The knowledge of the decolonial theories, the transepistemes, *are charged with the transmodern - decolonial planetary world system in the EDTC, the decoloniality of power in the EDTC*; and of all the essential decolonials that are exercised in the different types of global coloniality that we have narrated; for example, the theories by being charged with the hypothesis: the knowledge of the covert knowledges conjecture expeditiously to the salvation

of the planet, the safeguard of life; in it *the transepistemes are loaded with a decolonial ethics, a complex eticity, anthropoetic, social responsibility that converge in the decolonial education of the human being; as a planetary retroactive law.*

The transepistemes of the decolonial theories of the EDPC inherit the principles of complexity theory: hologrammatic, dialogic, recursive. In the dialogic dialogue that we add must also be dialectical, so the dialogic-dialectical principle states that the theories are loaded with the proposition: Transform the relations of authoritarianism and through planetary decoloniality, the power of Eurocentric knowledge is eliminated or demystified and put in dialogue with all in equal degree of importance, with the execrated knowing-knowledges, in the Complex Planetary Decolonial Education. *A transepisteme is the axiom: the art of inhabiting the planet must be the central axis of education.*

The transepistemes of the decolonial theories of the EDPC inherit the hologrammatic principle, thus under the hypothesis: if with education we promote the liberating philosophy and we question ourselves and educate in such sense: What is human? That is, to return in education to philosophy and the initial questions in the light of the necessary recursivity in the violating facts of such creation, we will be able to promote life and help to safeguard it. With questions such as: What effects have had on the human being to violate all that God has accommodated for the human being to live happily? How do the actions of the violation of nature, the earth and the universe have a retroactive effect on the human being? Can the human being continue to exist as human if he does not accept his creation narrated in the Sacred Scriptures in Genesis? Has the human being been enough to save himself?

It touches an anti-human theme such as transhumanism which denigrates the being to become anti-human, plans of global coloniality. The transepistemes of the decolonial theories of the EDPC inherit the hologrammatic principle, *thus a transepisteme is the law: we safeguard the nature of life, its original creation or we perish;* and this includes the earth as the only habitable planet; in it we must educate with all the complexity of the human being.

The transepistemes of the decolonial theories of the EDPC inherit the recursive principle, thus under the law: to recognize the demystifications made and the characteristics of the life of the learners, their interests that are products of their subjective interaction and summons in the recursivity to be producers and causes of the same process that produces them; will expeditiously improve the adequacy of a EDPC; for this it is urgent to go forming a constant this is a recursive loop without separating knowing-knowledges; then we must unlink ourselves from the imposing worth of the latter, the knowledges, as the legalized ones of the West and

the North. Therefore, *diatopies as solidarity in planetary decoloniality as reconciliation in times of pain are the essence of Complex Planetary Decolonial Education, hence a transepisteme of its theories*. In this, again we return recursively on the transepistemic charge of the complexity of the human being that we have said, safeguarding life in its creation is urgent to promote in educational theories.

*The transepistememes of the educational theories in the EDPC in the recursive principle promote as hypothesis: technologies and innovations are only teaching tools that must be supervised expeditiously and conjecture to promote the buried knowledge, and the diatopy: knowing-knowledges; must be used with delicate care in order not to fall into these means as colonial instruments towards the breakdown of the complex eticality that must be built, which is educable in the EDPC.*

The transepistememes of theories must consider that Complex Planetary Decolonial Education seeks peace in the midst of the diatribe of war and communication technologies as transformers of the human essence; this is an axiom. It is about the forgotten of the being, of the execrated to compete; it is to educate to be happy, and to be in harmony and respect for all; but also to review ourselves on what has happened with the teaching without voices, mute, atonic of the networks, of the Internet; there we must act by constantly un-ligating and re-ligating ourselves. The educational theories in their executions must promote the supervision of what is convenient or not in the networks; this is a law of such theories is essential; deconstructing the denigrating means of life, antiethical. The EDPC must be attentive to these new instruments of avoidance and learning in the robotization of life; but it assumes its urgent decolonizing role in the media; its recursive, hologrammatic and dialogic essence.

The planetary decoloniality of knowledge and geopolitics of mathematical knowledge in the framework of the *EDTC* is essential, it plays an important role in the transepistememes of decolonial theories; recursivity in the theory of complexity, comes from mathematics as the basis in fractalics, then taken to programming, to physics; and it influences the very exercise of teaching in the EDPC; that is to say, it calls itself, it revises itself in the process, it ascends, and it returns repeatedly to its essence, it unlinks itself from the evils it has dragged from colonial education and continues to re-link itself, it continues in the recursive process to be the supervisor of its walk, of its journey; it never imposes itself as definitive. It continues on itself in its essence: decolonial, planetary and complex to go through each of its parts interacting with the whole, it is a law in such theories.

*The transepistememes of the theories tell us about the profound ecosophy and diatopy in the EDPC; therefore, according to the essential law of the theories, it is: wise and unitive in knowledge, reconciling in doing, tolerant in diversity; respectful of the learners' metacognitive processes, charged with the teaching of compassion, of ecosophy and diatopies that bring us together, without dissipating our identities as congeners, non-neutral neighbors, inhabitants of the same house: the Earth. In the respect for the nature of life, convinced that its safeguarding comes from it.*

These theories break with the irrational separatist shell of the topoi: abstract-concrete, knowing-knowledge, South-West, South-North, global-local, theory-examples; mathematics-sciences, philosophy-education, philosophy-theology, reason-soul, human being-nature; among others. The opposites cannot be separated, their constitution by nature of creation is the conjunction, they feed each other, and they retroact. With the ancient philosophy we return to the opposites; as expressed by Heraclitus, Pythagoras, and many of the ancient philosophy respectful of complexity.

A transepistememes of the decolonial theories of the EDPC is that it assumes as hypothesis: the supervision of the defects that are imposed disguised as decolonial in educational policies of ideological states, never decolonial will improve and alert the process of liberation and decoloniality; as long as such supervision is eye to eye of what does not liberate but encaustic, of what demands loyalty in exchange for oppressing the opinions contrary to the system of the day. Be alert to the use of decolonial legacies such as Paulo Freire, among others; dictating liberating policies, but in the contents that are taught are imposed only by those who hold in power the ideologies of the day. A decolonial theory promotes neither capitalism, nor socialism, nor communism; it does not endorse any of these oppressive systems of education on the planet.

### **Conclusive propositive moment. In construction of the research lines**

We have sustained as a complex objective: transepistememes of the theories of the Complex Planetary Decolonial Education; with the comprehensive, ecosophic and diatopic hermeneutics. The categories ecosophy and diatopy are provided by the hermeneutics with the consulted texts and the author, we do not wield anything definitive finished. The transepistememes are starting points with the apodictic condition of planetary decoloniality to be a complex thinker, in any of its manifestations in the inquiries. We do not sequester complexity, who has tried it will fail, we wield it as life itself, inasmuch as to think it we need decolonial minds in

every sense; as well as for the transdisciplinary. Therefore, epistemically, not all forms of transdisciplinarity have been decolonial, in the words of Nelson Maldonado Torres, which we endorse in the lines of research.

We wish to clarify that we cannot, and it is not our intention to outline all the transepistemes at once, nor to have finished decolonial theories in the EDPC; for this contradicts the decolonial-complex essence that constitutes it: decoloniality is a project that carries an unfinished process, for the instruments of global decolonial avoidance are mutating; it is alert to this; and we cannot know the whole, the framework is never finished. As Edgar Morin: we navigate in the sea of uncertainty in archipelagos of certainty; as Blaise Pascal speaks: the whole is more than the sum of the parts; as it goes from geometric reason to the reason of the heart, from studies in mathematics to study the life of Jesus Christ; or Heraclitus, the obscure of ancient philosophy when he says: we never sail twice under the same river.

It should be clarified that the transepistemes of the theories of Complex Planetary Decolonial Education do not sweep away the epistemes of traditional education; but they do decolonize it, emerging with it the decay of the dogmas of educating to obey the system and to be at the service of its dominant projects that have destroyed in their multiple attempts education as liberation; as conformation of the human being in his deep metacognitive processes to incite us to solidarity, respect, ethics and realization in his life in community in exchange for the destruction of nature in order to be servile to the oppressive system. The planetary decolonial essence as apodictic in the EDPC incite us to detach ourselves from the ties to entangle and to think complex.

We think of ourselves as humans in such transepistemes in our complex nature: nature-body-mind-soul-spirit-God. Where belonging to the earth as homeland we form an essential part of God's creation, we raise our self-esteem and our worth; and we redeem ourselves with our creator and overcoming in the light of the freedom and salvation given by his Son Jesus Christ on the cross where he teaches us the worth of our lives. And that with this perspective of love for life we will resinify ourselves in our education and praxis with love for God and our fellow men.

The decolonial theories of the EDPC do not destroy colonial theories, they decolonize them, they deconstruct them, we de-link ourselves from their exercise of power and oppression in the human being; from the transfer of theories in the sciences to education as osmosis; just as transdisciplinarity does not eliminate the disciplines, but breaks the abysmal thinking that separates them in topoi; to complexify knowledge, because in these borders there is a rich

knowledge that helps us to know how to navigate in this sea of uncertainty, even when we make our way as we walk. *We know ourselves in the certainty that the planetary decoloniality-complexity is indispensable in the education towards the vision as a planetary axiom of its theories: to contribute to the salvation of the earth.*

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