

**THE WRITTEN LANGUAGE FOR THE PRODUCTION OF SCIENTIFIC-  
ACADEMIC TEXTS IN RHIZOMATIC DECONSTRUCTION**

***LA LENGUA ESCRITA PARA LA PRODUCCIÓN DE TEXTOS CIENTÍFICOS-  
ACADÉMICOS EN DECONSTRUCCIÓN RIZOMÁTICA***

**A LINGUAGEM ESCRITA PARA A PRODUÇÃO DE TEXTOS CIENTÍFICO-  
ACADÊMICOS NA DESCONSTRUÇÃO RIZOMÁTICA**

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**ABSTRACT:** In the present investigation, as a complex objective, we seek to deconstruct the written language for the production of academic-scientific texts, reconstructing it in complex strategies. Through rhizomatic writing, we discuss the decolonization of the traditionalism academic-scientific production through complex transmethodology. The paper is presented in four rhizomes in which rhizomatic deconstruction is discussed, transmethodology as an advance on the traditional science complex writing strategies and the contributions of rhizomes for academic-scientific production as a means of better understanding the complexity of things.

**KEYWORDS:** Rhizome. Writting. Transmethodology.

**RESUMEN:** *En la presente investigación como objetivo complejo buscamos deconstruir la lengua escrita para la producción de textos académicos-científicos reconstruyendo en estrategias complejas. A través de la escritura rizomática, discutimos la decolonización de la producción académico-científica del tradicionalismo por medio de la transmetodología compleja. El artículo se presenta en cuatro rizomas en que se discute la desconstrucción rizomática, la transmetodología como un avance sobre el tradicionalismo de la ciencia, las estrategias de escritura compleja y los aportes de los rizomas para la producción académica-científica como medio de comprender mejor la complejidad de las cuestiones.*

**PALABRAS CLAVE:** Rizoma. Escritura. Transmetodología.

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**RESUMO:** Na presente investigação, como objetivo complexo, buscamos desconstruir a linguagem escrita para a produção de textos acadêmico-científicos, reconstruindo-a em estratégias complexas. Por meio da escrita rizomática, discutimos a decolonização do tradicionalismo da produção acadêmico-científica por meio da transmetodologia complexa. O artigo é apresentado em quatro rizomas nos quais se discute a desconstrução rizomática, a transmetodologia como avanço sobre o tradicionalismo da ciência, estratégias complexas de escrita e as contribuições dos rizomas para a produção acadêmico-científica como meio de melhor compreender a complexidade das coisas.

**PALAVRAS-CHAVE:** Rizoma. Escrita. Transmetodologia.

### **Introitus rhizome. Rhizomatic deconstruction as a transmethod in academic and scientific texts**

In the present investigation, as a complex objective, we seek to deconstruct the written language for the production of academic-scientific texts, reconstructing it in complex strategies. Through rhizomatic writing we discuss the decolonization of the academic-scientific production of traditionalism through complex transmethodology.

Academic texts can be presented in: theses, reports, scientific projects, monographs, essays, presentations, partials, practical work, files, reviews, class notes among others, and it is not true that these are not scientific, they are well, coming from classical science, according to the modernist-postmodern-colonial paradigm. Rather, they contradict their own essence, which dictates that what is science is what is done in their frameworks. Those of us who investigate decoloniality know that this is not true. But this does not remove rigor, requirement, conviction, coherence, and depth in any text.

The elements of academic-scientific texts are variable insofar as they depend on the level of study, the methodological and epistemological paradigm, in addition, of course, to the context of production and dissemination of their results. If it is clear and notorious that whatever the position of the researcher, the texts "not only have to be original and provide new scientific knowledge, but we must also make an effort to ensure that they are well structured and written" (TORRES MORERA, 2013, p. 106). Still, we must be clear under an ethical conscience on what we write, because what we publish becomes available to the community, which can cite our statements as truths, which leaves us with a great responsibility. And for this reason, our liberating and inclusive conscience must be increasingly fine and of a delicate caliber.

The need for an ethic that occurs, "when you care what happens to the other with your behavior; the other as a human being, as a being that has legitimacy in its existence"

(MATURANA, 2003, p. 137). It is to be recognized that in this stage of feeling ethics generates creativity, criticality, induces wisdom with configurational thinking, wise and complex intelligence, by understanding the true scope of human spirituality and wisdom.

Of course, with the deconstruction of the modernist essences of academic texts, which are scientific texts under any paradigm or transparadigm, now purposes, emphasis, subjective-objective language, recipient the responsibility is greater in those of us who work on it; it is not that complexity came to delegitimize responsibility, ethics. The characterizations of these texts will be loaded with a high level of responsibility of an ecosophic essence; if the art of inhabiting the planet; the responsibility of what we do and the intentionality with which we do it. We are doing all this from the previous rhizome with rhizomatic deconstruction as a transmethod (RODRÍGUEZ, 2019a).

With rhizomatic deconstruction, the written language is inspected in academic-scientific texts, that is, an introspection is carried out, not a sweep in the crisis; and goes to a reconstruction of the written language under complex strategies. With this transmethod, the authors are suffering from the investigation and are present with their feelings and subjectivities (RODRÍGUEZ, 2019b).

With the transmethodic deconstruction, one “goes to the incision of the hierarchical relations of power, for the liberation of hegemony and the construction of an anthro-political society founded on social, human and deeply anthropoetic solidarity; to deconstruct is to decolonize” (RODRÍGUEZ, 2019c, p. 10). And we make explicit with deconstruction that it is also a way of decolonizing discourses in academic and scientific texts.

Accompanied by the transmethod, in the texts we must attend to an essence that is diatopia that which “not only requires a different type of knowledge, but also a different process of knowledge creation. It requires the creation of a collective and participatory knowledge based on equal cognitive and emotional exchanges, knowledge as emancipation, rather than knowledge as regulation” (SANTOS, 1998, p. 30).

Thus, to achieve the objective of deconstructing to reconstruct the production of academic and scientific texts through complex strategies, we present this article in three more rhizomes. They are presented in the following order of writing: the rhizome of transmethodology, in which we seek to reveal the desired transepistemological transition. We follow the main rhizome of the article, in which we discuss complex writing strategies. Finally, we highlight the most fundamental considerations of this writing process, with the objective of expanding the necessary discussions about what it means to write academically

and scientifically. And to become liberating and inclusive of the human and of said complexity of the problems without contaminations.

### **Transmethodic rhizome. From the writing of tradition to transmethodology**

The maxim of transmodernity in the sense of its decolonial office, as Enrique Dussel says, is to safeguard the victims of modernity; but recognizing the positive of modernity and integrating the separate and execrated into a dialogue of knowledge. In the book "1492: The Cover-Up of the Other", Dussel (1994) shows it masterfully. Precisely the dialogue of knowledge also safeguards the essentials of modernity in terms of the writing of scientific articles; but by unveiling the avoidance, he manages to integrate subjectivity, transmethods, the sentiment of the authors that magnify the investigations and make them more complex. Leaving then, in the first place, from how they are presented to how it is deepened and the relevance of what is provided on the subject.

As for the methods for the inquiries, it is not a question of taking off yourself to put on me, ever; they are transparadigmatic visions and with this leaving reductionism. We want to say that the qualitative is intertwined with the quantitative, with the socio-critical and this cannot be separated. The topoi created with abysmal thoughts of the West in the words of Boaventura De Sousa. The history of humanity and scientificity can never be erased if deconstructing and looking for the best of it, it is our interest to be able to awaken consciences about it and the high responsibility before the planet. Without a doubt there is a world crisis and it belongs to humanity. And scientists and those of us who investigate have a high responsibility in the search for different contributions that address the complexity of life.

In all this, the transmethods: beyond the traditional methods, with them enlarging them, making them more complex with the investigating subject; for example, the comprehensive ecosophic and diatopic hermeneutics (RODRÍGUEZ, 2020a) takes the best of classical hermeneutics, viewed as a way of investigating and with the ecosophy and diatopia categories of Raimón Panikkar, Boaventura De Sousa, Rigoberto Pupo; among others. In the case of the transmethod, the hermeneutics merged the diatopy with the ecosophy and said hermeneutics was born, which follows the analytical, empirical, and purposeful steps of Boaventura. What is the difference between traditional hermeneutics, which is a science and itself when used as a method? In the first place, that the subjectivities of the investigating subject who intervenes directly with his voice in the investigations are safeguarded, secondly, it is going to search for complex and transdisciplinary transepistemes. Thus, transmethods

also actively participate in the production of academic and scientific texts, taking traditional methods to other places outside the paradigm that has been believed to impose how to investigate and arrive at supposed truths excluding ways of being and living. Huge mistake in the midst of great complexity in every sense.

We know that texts are characterized by the fact that they must have a purpose, an audience that will read and/or review them, a language that will not always be objective. For the pure objective does not exist without the subjective and the subjective is impregnated with objectivity. Objectivity-subjectivity, qualitative-quantitative, local-global, abstract-concrete; all are processes that are not separated but that the imposition of the ruling paradigm: the simplistic imposed, they are topoi separated by the convenient impositions as well as man-woman, white-black, South-North, East-West; among so many others who deny the complex nature of life.

These traditional characterizations of academic texts: purposes, emphasis, objective language, addressee, are currently highly discussed in the complex transparadigm, where the connections that will minimize the abysmal Western thinking of these topoi tend to be conjugated with the subjectivities of the researchers permeated with their language. And the language itself that is not subjective is not a language as such; because language is loaded and permeates the human being and its particularity. Let us remember Humberto Maturana, who left us an immense legacy; developed in full modernity but escaped its precepts with categories of excellence that would be well worth the so-called academic texts permeate: language, subjectivity, sensitivity; among others (RODRÍGUEZ; FORTUNATO, 2021).

The sensitivity conceptualized in Humberto Maturana, a category execrated by modernity-postmodernity-coloniality is considered as part of our subjectivities in the complex conception of life; warning the planetary firefly, one hundred (100) years old, Edgar Morín "any knowledge of reality that is not animated and controlled by complexity is condemned to be mutilated and, in this sense, to lack realism" (MORIN; KERN, 1993, p. 155).

In this sense, in Humberto Maturana, sensitivity is part of the human being's cognition, because contrary to what has been considered cognition, it is an experience rooted in desire, in emotions, in the sensitivity and feeling of the human being that it occurs in a historical context and is reproduced as a theory from "the uninterrupted coincidence of our existence, our doing and our knowing" (MATURANA; VARELA, 1995, p. 25).

This being the case, writing, as always in any human activity, needs resources to fulfill the purposes and reach the audience that we have the intention; taking care that since there are publications, the audience is not decided by the writer; surely public in a high impact

magazine or other space. But since it is available as a text, it could reach another audience. Would we like to be understood in any case, even if it is moderately and the language is very technical due to the specialization of the case? Of course.

It should be noted then, that “a good but poorly written article delays or can even prevent its acceptance and publication process. This, of course, is not a complete list, because each journal has its specific rules that must always be consulted and followed, but it can help when we want to publish what we have done” (TORRES, 2013, p. 105). And that can happen to those of us who do many tasks and the writing is not carefully reviewed. So, we can learn that we should review, have another opinion, and should not be with our writings when publishers and the database community have ties that permeate the author, and force him to write biased if he wants to publish.

This review is not only about how we write, but about what we exclude wanting to please the norms, the elite to look good in a banal sense to fit in with magazines, researchers, castrating postgraduates with tax issues and a false reality.

It is commented as an anecdote that one of the transmethods was sent to a prestigious journal, which was approved, and if communicating to the author it was modified in the titles of the rhizomes, what the author did not investigate is that the journal was so closed that it had to have the syndrome of Introduction, Development, Results and Conclusion. And at the same time that he titled the article with rhizomes, the editor decided to place sections on top of it with said titles that of course it was obvious that it had not been the author who made such a contradiction; finally, the rhizomatic deconstruction as a transmethod travels the world with this article and despite this it has had, for the glory of God, good comments and has been used in several investigations. With many dislikes, and that's our first recommendation: that no matter how many scriptural resources we have, we are always going to be adversely affected; it is part of exercises of power, of misunderstanding, and of life itself.

In the end, a well-valued text will always get someone who values it. We consider that the texts should be loaded with dialogues-dialectics that arouse interest and incite us to think deeply, the high-level metacognitive development that I call the weightlifting of thought (RODRÍGUEZ, 2020b) that coexists with transdisciplinary knowledge; that the disciplines go further to achieve essences in learning communities that transcend what has been done so far. It is our duty to improve every day, therefore, we share to follow some writing strategies.

### **Rhizome reconstruction. Complex writing strategies in the production of academic and scientific texts**

To publish an academic production, we have two initial paths: to be repeaters of traditional methods, to behave discursively in accordance with the method, what is imposed on the system, or irreverently to go to re-link our thinking and ethically subvert ourselves to what is convenient or not to humanity with our contribution; it is fashionable to abide; if we do not comply, we are out. Any tepidity is to continue colonized in the cone of modernity/postmodernity that continues to be exclusive.

Of course, there are forms and ways of thinking academically and scientifically, which translate into different and varied ways of communicating thought through writing. What we do as researchers and how we communicate our research is always an option; well, as the researcher Rigoberto Lanz said: words are not neutral. Which way do we take?

As discussed in the previous rhizome, we know ourselves to be victims of the brief formation process, but we also form communities of complex changes and contributions. We know and enjoy the contributions built in humanity; but we also know that the crisis we are experiencing in any sense is the crisis of humanity. Edgar Morín realizes it. Life in crisis gives an account of it. (Re)civilization awaits deeds and investigations as well.

Writing that ignores and/or rejects human sensitivity is the preferred writing of the crisis of humanity itself. Writing, withdrawing from the process, is the most elementary way to alienate oneself from one's own knowledge, in addition to producing knowledge insensitive to life. When we talk about not ignoring sensitivity in writing, we are talking about countering the centuries-old traditional method of academic and scientific writing. But irreverence does not mean that excellence is not promoted, that it is not promoted, that it is not encouraged; we must go as in the Sacred Scriptures in search of excellence as in the utopia in the praxis of Paulo Freire.

So, we go back to complex writing strategies. In the complex strategies of texts loaded with sensitivity, the crisis of our actions, of the incompleteness of human consideration, imperative is

think that sensitivity is an inherent part of the subject and that pedagogy should consider it a hermeneutical key to teach about life, from an existential teaching transmitting knowledge from a fundamentally intersubjective process that leads to recognizing oneself as a sensitive subject, capable of articulating worlds, or worldviews, from subjectivity, not as an artifice to produce fictional or artifice worlds, but as an instrument for the resignification of enunciative spaces that never cease to articulate representation and meaning (HERNÁNDEZ CARMONA, 2014, p. 235, our translation).

It would be good to review and clarify, and let us get excited to know what is a complex strategy? What is it loaded with? For this, awareness must permeate the strategies; there is no recognition of the complexity and assumption of it if the texts are not reflected under the awareness that "there would be a need for a planetary citizenship, a planetary civic conscience, a planetary intellectual and scientific opinion, a planetary political opinion" (MORÍN; KERN, 1993, p. 117). In the sense that a complex strategy requires: system, circularity, dialogic, complex causality, interactions, (poly)relational circles and religion (ARROYAVE, 2003; MORÍN; CIURANA; MOTTA, 2002).

So, we think that this is a very first strategy of the texts, call them academic or whatever you want: they must be loaded with a belonging and their feeling, or at least some researchers must deal with basic problems, in all their complexity and not with solutions convenient to a few. This is a writing strategy worthy of being safeguarded as in many of the texts written in essay format: the essence of life and its vicissitudes. This is because science is not absolutely objective, concrete; but rather a human production loaded with sensations, feelings and ideas - there is no neutrality; there is no neutrality, but subjectivity (FORTUNATO, 2017).

From this first writing strategy others emerge and branch out. Take, for example, the famous academic productivism, evidenced by the old phrase "publish or perish." Well, there are many criticisms of this science model (PATRUS; DANTAS; SHIGAKI, 2015; SGUISSARD, 2010), but the actions tend to say that productivism is more than respected, that is, the number of publications continues to increase every day what's the matter. Thus, the strategy that we can take from this relationship between producing knowledge and becoming a productivist researcher is the answer to the following question: Do we have something fundamental to write about, or are we simply looking for random data in our line of research to achieve the objectives of items per period?

It is not uncommon to see our students, of any level, or even other university professors expressing interest in "writing an article". This interest precedes the interest in the subject to be investigated, its importance for the academic community and society in general. You want to write articles because you have writing as your goal, not as a result of research that seeks to record your results, hypotheses, ideas, etc. Thus, we name the following as a complex strategy: let us bear in mind that the writing of an article is not the objective of the researcher, the objective is the result of their research work.

Following this strategy, we come across another, which arises from the following question: what do we do with our ideas, theories, theorems, axioms, hypotheses...? Research



is not always carried out through controlled experiments or the collection of concrete data, but it often produces knowledge as some connections (obvious or invisible) are perceived in the complex web of meanings of the world. That is why we take the following strategy as valid: writing through a text format called "essay", through which one has more freedom to express thoughts, feelings, and expectations of the transformation and development of humanity. Freedom, but without losing the coherence, rigor, and depth necessary to qualify knowledge,

Here, we want to specify some characterizations of the essays that are of course academic texts as an insurrection to the modernist cogitation of the articles divided into: Introduction, Development, Results, and Conclusions. The essay is an insurrection to stereotyped schemes, where the form and how it is done matters more than what is communicated. All this happens as in many cases with the use of technology, it matters more how the instrument is used, how striking it is, the rules imposed than what is communicated with the technologies. The deepening of a topic in any writing will never be complete, nor finished.

The linear detail seen on academic texts is based on a rigid structure, rather the fulfillment of a series of steps. It is good that way to talk about the depth of what is communicated. Why do essays often communicate better what you want to say? And it is that the essence of life, knowing the subjectivity marked in the essay frees deep knowing, beyond the rigid structures shown for example in Rodríguez and García (2015).

And to almost conclude this rhizome on complex writing strategies, we state a strategy most used here in this essay: rhizomes as organizational elements of writing academic and scientific texts. A term borrowed from biology (a stem in the form of a root, which reserves nutrients and generates new branches), becomes an important metaphor for writing that takes complexity as a means of deciphering the world.

Thus, instead of the research aiming at the complete understanding of a single element in its entirety, isolating it from the organicity of life, what is sought is to understand the element in its multiple and varied connections with various other elements. One looks at what Fritjof Capra (1999) called the "Web of Life", very different from the Cartesian simplification. Through the rhizomes, there is always the hope that things will be explained with rigor and depth, while doubts float in the air, generating motivation to continue investigating.

Of course, let's not forget a complex strategy par excellence: researching and writing under transmethodics with transmethods, where one example is the rhizomatic deconstruction that we have been using in our research and permeates us with decoloniality and

responsibility. Other transmethods of those published are invited to investigate and magnify their feelings and inclusions. With this, the comprehensive, ecosophic and diatopic hermeneutics that we have been talking about and that deserves special attention.

We touch, then, the five (5) strategies shared here; far from being the only ones, there are some that we use in our research in search of more meanings of humanity in the academic and scientific universe: (1) the texts must be loaded with relevance; (2) the writing of an article is not the objective of the researcher; (3) the essay is a freer format but with rigor and depth; (4) the rhizomes organize a text without making its structure too rigid to the point of bringing absolute truths, but relativizing knowledge, allowing to identify developments in the complex fabric of life; and (5) investigate and write with the use of transmethods that are complex, planetary decolonial, transdisciplinary and address the complexity of life in every sense with thought.

### **Rhizome (in) conclusive. Considerations in the construction of an academic-scientific production.**

Writing is a fundamental part of academic and scientific work; after all, writing allows research to be organized in a way that makes clear to the researcher himself the paths taken in the research. Thus, it allows for reflections and inflections on the findings and translating concerns into clear questions about knowledge gaps, encouraging further investigation.

Writing also allows the communication and dissemination of results (always partial and inconclusive) both for the research community and for society in general. Without a doubt, the texts must have communicative purpose, coherence, and cohesion. Well, it has to integrate different levels: syntax, semantics, and pragmatics. Let them reach the reader. We write to reach out and capture the reading; likewise, when we speak, we know that we want to be heard not with the ear drum that hears but with the interest to continue listening and discerning about it.

Thus, we return to the immersion of the complex strategies that can be elucidated towards the texts in any of their presentations; for whoever wants and is enthusiastic about making them unique. As much as the rules are followed; if the writing does not deepen its feeling, it manifests with special interest and poetic charm, with pain and joy; with claws his letters then he will be saying with ornaments and quotes, adequate norms bowing to the traditionality, saying the same thing that everyone wants to read.

And we have already realized that times are of crisis, pandemic, fascism, domination, acculturation ... do we follow the traditional, the norms, the same old rules? And what result is this if not more technological progress and more delay to humanity? This was recorded by the writer Russell Baker, in a column for the New York Times in February 1970: "Terrible things that are done with the excuse that progress requires it are not really progress, but simply terrible things." (apud PETER, 1986, p. 111). Hence the outrage of Laurence Peter (1986, p. 10) that we share because we totally agree: "How is it possible that things develop so differently than what common sense might expect?"

That is why we do not take writing as trivial and we always try to respect the complex strategies that we have brought to light in this text. We write about what moves us and about the indignations of life, but we do not do it because we have a goal or because we are charged as a goal of productive work. We continue rehearsing about education, about life, about progress that is not progress, about the colonization of culture, mind and people.

We present our thinking through rhizomes, because life is not linear, mechanical, objective... but it is literally a rhizome, where each part contains the whole and the whole is in each part. And from each part arise new branches, new forms of life and so on, in a complex way...

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