

RIZOMATIC DECONSTRUCTION IN MODERNIST-POSTMODERNIST-COLONIAL PEDAGOGIES: INSURGENCY OF PLANETARY DECOLONIAL PEDAGOGIES

DESCONSTRUÇÃO RIZOMÁTICA NAS PEDAGOGIAS MODERNISTA-PÓS-MODERNISTA-COLONIAIS: INSURGÊNCIA DAS PEDAGOGIAS DECOLONIAIS PLANETÁRIAS

DECONSTRUCCIÓN RIZOMÁTICA EN LAS PEDAGOGÍAS MODERNISTAS-POSTMODERNISTAS-COLONIALES: INSURGENCIA DE PEDAGOGÍAS DECOLONIALES PLANETARIA

Milagros Elena RODRÍGUEZ¹

ABSTRACT: The planetary crisis urges recivilization in which planetary decolonial pedagogies can make significant contributions in the reform of minds and actions in favor of life, inclusion, liberation, respect for the human condition; among other. With planetary decoloniality, transmethodical research was carried out from rhizomatic deconstruction, fulfilling the complex objective of rhizomatically deconstructing modernist-postmodernist-colonial pedagogies for the insurgency of planetary decolonial pedagogies. In the reconstructive rhizomes the premises as axioms gain their pre-eminence; decolonial pedagogies are made of love, faith, hope in a new civilization, a truly human human being. Resignifying the human as respect and dignity. It makes sense that we are nature and pedagogies call us to Pacha Mama, with the ecosophical urgency of recognizing ourselves as caring brothers and sons of a single Mother: the Earth.

KEYWORDS: Pedagogies. Decolonials. Planetary. Rhizomatic.

RESUMO: *A crise planetária urge uma recivilização em que as pedagogias planetárias decoloniais possam dar contribuições significativas na reforma das mentes e ações em favor da vida, inclusão, libertação, respeito à condição humana, entre outras. Com a decolonialidade planetária, a pesquisa transmetodológica foi realizada a partir da desconstrução rizomática, cumprindo o complexo objetivo de desconstruir rizomaticamente as pedagogias modernistas-pós-modernistas-coloniais para a insurgência das pedagogias decoloniais planetárias. Nos rizomas reconstitutivos, as premissas como axiomas ganham sua preeminência; as pedagogias decoloniais são feitas de amor, fé, esperança em uma nova civilização, um ser humano verdadeiramente humano. Ressignificando o humano como respeito e dignidade. Faz sentido que somos natureza e as pedagogias nos chamam para a Pacha Mama, com a urgência ecosófica de nos reconhecermos como irmãos cuidadosos e filhos de uma única Mãe: a terra.*

PALAVRAS-CHAVE: Pedagogias. Decoloniais. Planetário. Rizomático.

¹University of East (UDO), Cumaná – Venezuela. Professor. Department of Mathematics. Post-doctor in Educational Sciences (UNEFA). ORCID: <https://orcid.org/0000-0002-0311-1705>. E-mail: melenamate@hotmail.com

RESUMEN: *La crisis planetaria urge de la recivilización en la que pedagogías decoloniales planetaria pueden dar aportes significativos en la reforma de las mentes y el accionar a favor de la vida, la inclusión, liberación, el respeto a la condición humana; entre otras. Con la decolonialidad planetaria se realizó la investigación transmetódica desde la deconstrucción rizomática, cumpliendo el objetivo complejo de deconstruir rizomáticamente las pedagogías modernistas-postmodernistas-coloniales para la insurgencia de pedagogías decoloniales planetaria. En los rizomas reconstructivos las premisas como axiomas cobran su preeminencia; las pedagogías decoloniales son hechas de amor, fe, esperanza en una nueva civilización, un ser humano verdaderamente humano. Resignificar lo humano como respeto y dignidad. Cobra sentido el hecho que somos naturaleza y las pedagogías nos llaman a la Pacha Mama, con la urgencia ecosófica de reconocernos como hermanos solidarios e hijos de una sola Madre: la tierra.*

PALABRAS-CLAVE: *Pedagogías. Decoloniales. Planetaria. Rizomática.*

Pedagogies that chart paths to critically read the world and intervene in the reinvention of society, as Freire pointed out, but pedagogies that, at the same time, animate the absolute disorder of decolonization, providing a new humanity. Catherine Walsh (2013) (Our translation).

We have a democratic right to live all citizens as humans. Edgar Morin (2001) (Our translation).

Knowledge recognition is what I designate as solidarity. We are so used to conceiving knowledge as a principle of order about things and about others that it is difficult to imagine a form of knowledge that functions as a principle of solidarity. Such difficulty is a challenge we must face. Boaventura Do Santos (2003) (Our translation).

God, man and the world are engaged in a single adventure and this commitment constitutes true Reality. Raimon Panikkar (1998) (Our translation).

Transmethodology of Rhizome. The dismantling of modernist-postmodernist-colonial pedagogies of rhizomatic deconstruction

It is wonderful to feel that in conjunction with the epigraphs that precede the survey we are narrated by planetary giants such as: Catherine Walsh, Edgar Morín, Boaventura Do Santos and Raimón Panikkar and with them implicit and brilliant in their great splendor of history as: Paulo Freire, Heraclitus of Ephesus and our Lord Jesus Christ; complexity refers to the urgency of pedagogies that intervene in the reinvention of the planet-Earth, as well as those I dedicate so much to its study and example of life with its praxis; the master Paulo Freire, who will lead us to a new humanity. Yes, this correction that is so echoed by Edgar Morín, the centenary synthesizer of the theory of complexity that contributed so much to the planet, which believes in the South, so convinced of the democratic right of all citizens to live

as human beings, because Edgar Morín knows that we are in the prehistoric stage of humanity.

If, without a doubt, the pressure of the pedagogies that give a return to what is called recognition of knowledge which is solidarity, of which Boaventura Do Santos, an European with the heart of the South imagines a form of knowledge, as the epigraph says, which functions as a principle of solidarity; without a doubt the one that the Holy Scriptures already cried with exalted wisdom in which, with ecosophy, as an art of inhabiting the planet, the human being becomes aware of God's love "He who did not exempt even his own Son, but gave it to all of us, how can he also not grant us all things?" (ROMANS, 8:32). Yes, because God, Man and World are involved in a single adventure and this responsibility establishes the authentic Reality also ratified by Raimón Panikkar in the beautiful epigraphs.

It is urgent in the transformation of the necessary planetary education, of the critical visions of interculturality, which is consistent with a pedagogy and praxis channeled to "questioning, transformation, intervention, action and creation of radically different conditions of society, humanity, knowledge and life; that is, projects of interculturality, pedagogy and praxis that lead to decoloniality" (WALSH, 2014, p. 80, our translation). A pedagogy that gives an account of being, of the human being in the world, of the world and of life in the planetary community.

Do we repeatedly ratify ourselves, author of the survey, by the planetary denomination in decolonial pedagogies, *what is planetary?* it is a word to feel the divine and mystical fabric of life in each of us, reminding us of the infinite capacity of beings of love and peace, the planetarium navigates through a formation in the wonderful link with Mama Pacha, with the ecosophy urgency of recognizing us as brothers and children of a Mother: the Earth. *How will we build valuable pedagogies on a dying planet-Earth when someone succumbs to hunger and a neighboring country; so many other wanderers leave their country so they won't be killed by war cannons? We must all emerge before the defense of life, of relevance to our territories; the protection of our children who are not raised in a context that changes in many countries, taking decoloniality as an excuse; using it to implement crisis and dominant deficiencies of the moment that end our resources and aim to execrate our dreams for a better world.*

Planetary, planetary is not globalization, beware of this confusion. On the contrary, the gigantic planetary crisis is the crisis of humanity, and it cannot reach the desired humanity (MORÍN, 2011). Globalization is segregating itself from poverty and destruction with the help of capitalism and the consumption networks of industrial society. In exchange for how

we will deglobalize, this is planetization; which is defined as the diversity of cultural processes of communication and globalization that, when presented, would condescend to a rebirth of a reliable universal consciousness of a Land-Homeland character, where local progress within the global is promoted (MORÍN, 2011). The author tells us of the promotion of the planet and its safeguards our home, our food, shelter and preeminence in care.

Yes, no more disguises, in a colonial education when next to us we repeat in great speeches the value of our civilizations, we are recognized researchers and we do not affect schools where Eurocentrism continues to decide what to teach and our knowledge, our powerful culture, visited as on a Sunday in the cemetery carrying flowers to ensure that it is very far from transcendence; dead in universities, to learn and to discover the value of who we are; "Pedagogies that strive to open cracks and provoke learning, dismay and relearning, detachments and new hooks" are necessary. (WALSH, 2013, p. 66, our translation). No more waiting for states to decide; that the teacher be empowered, that he understands his laudable task in the light of ours, that he carries *the action of the I can to the student's heart and teach them the value of ours, the courage of our liberators; The wonder of God's creation: our planet*. We know that it is not an easy task when educators perish for the same reasons as their students: inhumanity.

It is not a question of building a model of planetary decolonial pedagogies that would certainly deny the decolonial essence of inclusion, cultural diversity, besides speaking of perfect singular, is that the

The decolonial pedagogies require teachers to develop our thinking from the edges and the border, so a non-ecua non condition for the implementation of decolonial pedagogical biopraxis is precisely the development of a frontier thinking and a positioning based on the decolonial option, so pedagogical, curricular and didactic configurations cannot be universal, but diverse, plural and pluriversal (ORTIZ; ARIAS; PEDROZO, 2018, p. 216, our translation).

Despite, of course, the essence, including the knowledge and worldviews of each country of the decolonial pedagogies, the planetarium resides in the convenient formation of citizens in favor of life on the planet, their liberation and the self-valorization of their peoples, *there will be decolonial pedagogies that contribute from their formation to respond in the formation of civilized citizens who collaborate in solutions to the crises that foresee the try to answer these questions?:*

Why are there so many different principles about human dignity and social justice, all supposedly unique but often contradictory to each other? [...] It is the conception of nature separate from society, so integrated into Western

thought, sustainable in the long run? [...] Is there room for utopia in this world? [...] Is there really an alternative to capitalism, to patriarchy? How long will the problems caused by capitalism continue to be "solved" with more capitalism? How long will we try to "solve" the problems caused by past colonial interventions in Africa and elsewhere through other colonial interventions? [...] Is it no less than human dignity – but even below human intelligence – to accept that there is no alternative to a world in which the 500 richest people have the same income as the 40 poorest countries, which equates to 416 million people? (SANTOS, 2017, p. 78-81, our translation).

Reading the questions as complex rhetoric beyond the obvious, I imagine: *are we thinking that there are no pedagogies related to the answers to these questions and the crises that are foreseen in their answers?* Anyway, we go with the push and decision of the eagle, under the faith in life and the feeling of God's love that invades us, Ecosofy as an art of inhabiting the planet with its three ecology: the social, environmental and social (GUATTARI, 2015), in the conscious imperative of the conscious salvation of the homeland in an urgent remediation of humanity, to fulfill *the complex objective of deconstructing modernist-postmodernist-colonial pedagogies for the insurgency of planetary decolonial pedagogies.*

All this in the line of research: *education-transepistemologies transcomplex. We use rhizomatic deconstruction* (RODRÍGUEZ, 2019a) as a transmethod, knowing that deconstructing is decolonizing and "going with open eyes, with another thought, outside the scientific ties, [...] complex, creative imagination, an adventurous researcher who influences other ways of asking with creative and imaginative passion" (RODRÍGUEZ, 2019a, p. 10, our translation). Yes, we know of our shortcomings and we are first-person rebuilding ourselves from our lack of training.

The rhizomatic deconstruction reveals, under decolonial criticism the forbidden of modernist-postmodernist-colonial pedagogies, with acuity as it reconstructs these decolonial pedagogies to planetary; knowing that there is no possible decolonial liberation if we do not meet respect for life and the planet, therefore; the planetarium affects the liberation, inclusion and correction of the planet. The rhizomatic reveals that "when writing, the only thing really important is to know what other literary machine it can be connected to work" (DELEUZE; GUATTARI, 2002, p. 10, our translation).

What has been mentioned is because, in the survey, we give nothing, it is only imposed or definitive, while we entangle the construction to continue weaving complexly knowledge; that the need for decolonial planetary pedagogies is intended for learning by decolonization, recivilization, empowerment of our value under the consciousness that no

other knowledge or civilization is superior; but a multidiversity in every sense. And of course, what affects the planet affects all of us; therefore, we note that the rhizomes to be constructed "are not made of units, but of dimensions, or rather of change of direction" (DELEUZE; GUATTARI, 2002, p. 13, our translation). We will be able to break a rhizome, knowing that we connect it with the pedagogies of the planetary decolonized, while this is the whole.

Under the consciousness of riding, the author, on the shoulders of giants of pedagogies, creators, researchers, in inquiry; every time we try rhizomatic deconstructions of colonial pedagogies we know that we do not sail twice in the same way; not only because of the Heraclian maximum that no one navigates twice in the same waters; but also that the mutations of coloniality, its extreme complexity in which one is not accustomed to investigate means that what is revealed does not always get in the way and escapes with tremendous leaks ignored. We must be in permanent study of these processes.

It is observed that the complex objective mentioned is developed in the acceptance of the following premises that we describe as universally accepted obvious axioms, even with ignorance the certainty of it is undeniable; we take the axioms in mathematics to describe, we cannot, for example, deny that the first natural number, the smallest we can count, is the one (1), that after any natural number "n" there is another consecutive that is obtained by adding one (1) this is 'n + 1" and that the count of natural numbers becomes infinite despite its counting is never finished and so we do not know how many there are, we rightly say that it is infinite; despite being countless. This is how we start from the inquiry under these premises:

Premise 1: We motivate the rhizomatic deconstruction in the planetary need for an education for the liberation and recivilization of humanity, it is one of the purposes of the transmethod.

Premise 2: Planetary decoloniality combines contributions such as apodictic complexity in planetary decolonial pedagogies with planetary decolonial transdisciplinarity, the transmodern mission of the liberating project, in such preeminence of the planet is the salvation of life.

Premise 3: Education throughout the planet has combined to promote and collaborate in an evil: the inhumanity of the human being.

Premise 4: We live in an overwhelming globality in every way, across the planet. With technologies such as high-level educational cracks, as one of its major disadvantages and avoidances.

We know ourselves inconclusive in the face of the great planetary crisis that we call, unfinished in the analysis, what modernist-postmodernist-colonial pedagogies transcended;

so, we will continue to entangle the crisis and demystify some conceptions. We do this in the rhizomes weaving with them plateaus, where the multiplicity leads to a significant rupture. The rhizomatic deconstruction in full action, freeing our feeling in the light of wisdom with the subjectivities of the author of the research (RODRÍGUEZ, 2019a), God with us always with his wonderful teachings of fullness.

Rhizome crisis. Modernist-postmodernist-colonial pedagogies in the 21st century

We continue weaving to the complex goal, this for the line of research and vice versa. Therefore, it is necessary to decant conceptions so that the tare of confusion does not reach the reader, with respect we say this. Let's justify the triad in the name of the rhizome. "'Modernity' is the justification of an irrational praxis of violence" (DUSSEL, 1994a, p. 354), if for example it suffered in the South from the invasion of the Spanish for the first time in 1492, the massacre of our Aborigines and the denial of our value. It is an antithesis of life that occurred in entire civilizations developed, beautiful with its worldview of life that was denied the right to continue living in freedom and was imposed the tara of inferiority and guilt. Already before, on other continents, this project was known: the domination of some superior and developed assumptions about the immature, the diminished of history. With this colonization of power, knowing and doing towards a colonized education full of what the invaders decided, of them, the legitimized Eurocentric. While you're hiding or ours.

If guilty in the eyes of the colonizer, they put us, they considered us as an excuse to harm us; for the modern, the barbarian, we invaded and massacred them, have a

"Guilt" (opposition to the civilizing process) that allows "Modernity" to present itself not only as innocent, but as "emancipatory" of this "guilt" of its own victims. [...] the "civilizational" character of "Modernity" is interpreted as inevitable the sufferings or sacrifices (the costs) of the "modernization" of other "backward" (immature) peoples, other enslaved races, the other weaker sex" (DUSSEL, 1994a, p. 354, our translation).

Naturally, there was a period of modernity in Europe as a breakthrough of which we are not studying in this research. Here we talk about modernity as a project of evasion, colonial.

While, "Postmodernity is nothing more than the inclusion of the other in the same (in the old system)" (DUSSEL, 2004, p. 220, our translation), that is, postmodernity does not exist without modernity and at the same time it is not modernist without being colonial. With what that that that in certainty that postmodernism, is a school of thought with deep roots in

Eurocentrism, continues to support the foolish vision of the West of believing itself to be usufructuary of the truth (CÓRDOVA; VÉLEZ, 2016). The cone of modernity is thus postmodernity (DUSSEL, 1994a).

Postmodernism, the last moment of modernity, not as a culmination of it (DUSSEL, 1994a), not as an eradication of time. Thus, the triad in question: modernity-postmodernity-coloniality, is correct in its denomination to the extent that "coloniality is constitutive of modernity, and not derived" (MIGNOLO, 2005, p. 36, our translation), the project of modernity-postmodernity is coloniality, although colonization occurred for the first time, are not separate projects.

However, colonialism is a continuation of colonization with the coloniality of minds, power, making, dreaming, living, knowing; ignores that they permeate with that of the North and become instruments of domination; in particular, it is urgent to realize that "colonialism hid its disappearance with the independence of the European colonies, but, in fact, it continued to metamorphose into neocolonialism, imperialism, dependence, racism" (SANTOS, 2020, p. 36, our translation).

We must emerge as the eagle, this reality should encourage us in our contributions, we know that we have been victims and we can make two decisions: a response of the position of the victim who wants to make the same mistakes of the West in the South and sectorize the decolonial processes or the position where we find ourselves and raise this inquiry: we are so valuable that we empower ourselves of our value and knowledge in the South we can be examples for the planet: an example of respect for life and, therefore, nature; examples of inclusive experiences enriching us with our own ecosophic, wise and respectful pedagogies of the planet-Earth and revealing the powers of the moment, wherever they come from. We have that responsibility. *Was education in the South really empowered from this?*

Colonial pedagogies in general manifest the pathology of the "disease of narration" (FREIRE, 1975, p. 71, our translation); to repeat and copy how the minds are full of a head that is not at all well placed, unlike Michel de Montaigne when he promotes that a well-placed head is better than a full head. Though balanced with humanity and civilization, empowered by our own national responsibility with love for humanity. Coloniality in general has been antithesis of this.

In the first instance as propaedeutic to understand the evasion of coloniality, that the pedagogical project of domination "is always the result of violence, conquest, repression of the Other as another. Politically it is the result of bureaucratic stagnation and an aging of structures: gerontocracy" (DUSSEL, 1977, p. 170, our translation). In this sense, and in

general in all continents in greater or lesser intensity the domain of the other, the biopolitics of the body (FOUCAULT, 2000) behavior to convenience is promoted in education. And this, slowly and certainly, takes an atomized and repeater of what the system promotes.

The "educational system" that begins with schooling, which is elitist even if it is mandatory and free, culminates its dominant logic with universities, science and technology and, finally and extensively, with the media" (DUSSEL, 1977, p. 170, our translation). Hence colonial pedagogy, then, promotes the coloniality of power that later dramatizes the alienation in which today it is promoted with serious consequences for the planet: which is torn apart in industrialization, exclusion, the drama of poverty and the demystification of pain in favor of exploitation. Wars in every sense, the domain of a powerful man who has thousands of puppets behind him repeating what is established as truth. Built in the universities in the blindness of knowledge (MORÍN, 1999).

Eurocentric sciences are taught, weakly, some of our knowledge are repeated as alternatives, certainly of better importance, by the hands of teachers, fellow teachers who serve the state that disrespects the nation, which will remain in it for the homeland; when ours is transferred to the grammars of suffering (GIROUX, 2004). What is legalized in school, is that there will always be the poor, the marginalized and that they are normal who do not have the resources for their subsistence respecting their human condition.

Meanwhile, in many universities there is talk of Marxism without Karl Marx; of socialism hating the other and using populism as popular, ignoring them by a piece of bread, yes and many others use the terrible consequences of capitalism, coloniality and war to find their own way of dodging and fishing in a troubled river, as we say in popular slang in many southern countries. Others with a rise to technologies, which are not in the gap of their execrated, promote the machine man who has a technological means as a zombie to repeat and detach himself from society in which it is not without social networks that promote mockery, disgust, brands such as modernist electives, mockery of his peers; and the one who does not enter the norm that imposes is rejected. However, we know that technological means can promote our culture, forgotten languages; among others that is the opposite with planetary decolonial pedagogies.

Without wanting to offend, because the hardness of the narrative presses me, in a deep pain for the human being, we must recognize that the school, and with it "the "education system" is then something like the "rite of initiation" of secularized society" (DUSSEL, 1977, p. 164, our translation). If secularized, secular, where what the colonizer imposed is repeated, one sees the picture of globalization. As long as our Aborigines beat there, many languages

are extinguished, in which, with some proper means, they could be safeguarded; and the strips of misery, beside the opulence, do not even receive the crumbs of water by which many perish. Pain and tears, before the beauty of planet-Earth creation. Consciousness next to the suffered; "Do not deny the good to those who are owed to you when it is in your power to do {lo}" (PROVERBS, 3:27).

Such "practice of oppression that denotes the hidden and ignorant curriculum of modernist design, tin a sequence of unethical brand for the valorization of anti-human policies anchored in positivism" (CARABALLO; RODRIGUEZ, 2019, p. 119, our translation); Edgar Morín proposes the need for a profound metamorphosis of educational systems, while our ability to organize knowledge and bonds between two now divorced cultures; it is a techno-scientific and humanistic culture (MORÍN, 1999). We know that they are topis that were created between them; they don't really exist separately.

It is this other evil of traditionalist pedagogies the creation and imposition of *topois*: black-white; Southwest; theory-practice; abstraction-concrete; global-local, being nature-human, among others; the latter led to the destruction of nature, the distorted conquest of it, or the ecology that is very insufficient in the failure of such missions, taking as its center the human being. Where nature really is. In favor of ecology, ecosophy is the other side and complexity to teach.

In this sense, I refer to traditional pedagogies in Mathematics Education; among other questions or identity traits, one of the limitations is that "traditional mathematics, or rather, the traditional methodology of teaching mathematics, develops passivity, obedience" (PÉREZ, 1980, p. 42, our translation), speaks with these words the Belgian mathematician who contributed so much to the mathematics of Argentina, George Papy. In this anti-education construction, it was agreed to be obedient, who only watches, copies and repeat and not the one who discerns and revolts.

This obedience encourages us to do in patterns as it is issued, and discard and place in the corner of ineptitude the so-called other forms of knowledge; this is that the history of the mathematical creation of civilizations has been discarded; just as civilizations themselves are alienated and soothed; as it was done with the most excellent complex high-level culture, such as Maia; and had already been done with Egyptian mathematics, in its destruction and concealment (RODRÍGUEZ, 2020a).

Similarly, in the invaded and massacred actions of the West, their creations were hidden; likewise, it was ceded, for example, to the discovery of the number zero (0) to the Hindus, when years before the Maias already knew this number, if we consider the creation of

mathematical sectorized for Europe, the European mathematical history; if we extend our vision to other civilizations annihilated by the mistaken conquest of America (RODRÍGUEZ, 2021a), there we will discover that the rich Maia culture, many years before, already used zero in its mathematical system (BLUME, 2011).

And the result in colonial mathematics teaching is the rejection of science and the minimization of student intelligence, "hatred of mathematics, which causes tears to children and children when they are extracted from their lives a good number of hours a day at school to subsidize them to the sacred act of uplifting them; dissuade them from their culture, daily life and home" (RODRÍGUEZ, 2020a, p. 9, our translation). This study is of special care in terms of planetary decolonial pedagogies of the line of research entitled: Mathematics Education Decolonial Transcomplex. We wanted to show as part of these pedagogies some advances.

In general, in colonial pedagogies there is a

Pedagogical syndrome" that we must know how to overcome, especially in our Latin America, a peripheral and dependent region, where the "school" is the system by which the member of popular culture is alienated and is not made to access the enlightened culture (leaving in its subjectivity the bitter taste of failure, but at the same time, the guilty conscience of not being "worshipped": the state of neocolonial popular oppression is then passively accepted)" (DUSSEL, 1977, p. 164, our translation).

We have already started a hopeful planetary reconstruction of colonial pedagogies. We continue to weave these results in the following rhizome.

Reconstruction of Rizhome. Decolonial pedagogies as planetary in the urgent correction of humanity

Planetary pedagogies certainly have in common the safeguarding of our planet-Earth, among others, which needs to be recovered, namely: respect for human dignity, solidarity, love; respect for life; that they do not have so many different ways of looking at each other, as has been happening with the different declarations of human rights, while the human converges on who we are as human beings and their need to gather around the that makes them happy and harmonious for life. We all need, without a doubt, in the words of a great scholar of decoloniality Walter Mignolo, "to decolonize knowledge and decolonize the being" (ARGÜELLO, 2013) in the transformation of our mind and conformation of knowing with it, of course.

On the other hand, it was propagated that the fault falls on the philosopher Rene Descartes the method and the demystification of the complex, I think that the traditional statement that entered history is rusty; the fault lies in the intentionality that avoids colonial projects, so instead of distancing ourselves from the object we want to know, in decolonial planetary pedagogies, "decolonizing knowledge means making evident the place from which this knowledge is produced; that is, it is no longer distance, but the approach, the ideal that should guide the researcher of social or natural phenomena" (CASTRO-GÓMEZ, 2007, p. 89, our translation).

It is urgent to attack coloniality in every way, in order to unblock it, it is about any decolonial planetary pedagogy that tends to dismantle the "pedagogy of cruelty" designed to form "docile subjects to market and capital" (PALERMO, 2014, p. 136, our translation). For this, we must be attentive as *educators and decolonial communities throughout the planet who communicate across* in order to sharpen support for such a remarkable task: the inclusion without preeminence in the liberation of colonial pedagogies. Assuming preeminence for the love of humanity is a commendable task when we understand our liberating role before our fellow human beings, in communities with our worldviews and the entire planet-Earth; can hurt and cruelty hurt us.

To achieve the task entrusted, *it is necessary to create transmethodological insurgencies in decolonial research*, they are movements that decolonize traditional research and demonstrate coloniality in every way; it is urgent to dig, understand the different realities, history, to let go of their different particularities and needs in each country; a common movement in all: the salvation of the planet since the correction of humanity

Colonial complexity and transdisciplinarity as transparadigm in transmethodic inquires; however, it is imperative to know that planetary decoloniality as an urgency of complexity as a transmethodic (RODRÍGUEZ, 2021b) needs decolonial investigative exercises with an inclusive vision connecting it to the different complex networks that we must weave to include: demystified knowledge, civilizations and cultures distorted, essential ways of doing that can contribute to the salvation of nature that we all are.

We make this planetary need imperative by considering that we are nature: rebinding (RODRÍGUEZ, 2019b) to accept and put into practice the motto that we are nature carries the recognition of the development of spiritual intelligence; this ecosographic knowledge involves examining that the human being has been inhuman in wanting to dominate nature, perhaps to rejoice with it with all the wisdom that, "we are nature urges us to return to Mother Pacha, to this beautiful convergence of our Aborigines outside the modernist intentionality of

the destruction of their own home: water and their food" (RODRÍGUEZ, 2022, p. 215, our translation). What says that the particularities of each essential cooperative nation in the decolonial planetary community must be addressed, all united in one mission: happy, pertinent and loving life in safeguarding all.

The convergences between decolonial planetary are many, for example, Edgar Morín "proposes the confluence of anthropo-ethics and anthropo-politics to face the complexity of our world, being the detro-poetic-political mission of our time to realize a planetary unity in diversity" (ROMERO, 2012, p. 42, our translation); this is a reason for studying in the line of research where the present is sought. Detro-política in Terra-Pátria (MORÍN; KERN, 1993), and in politics, The History of Philosophy and Philosophy of Liberation (DUSSEL, 1994b) carry laudable and historical struggles that must be resignified in the light of the new mechanisms of southern and planet-Earth evasion; so many works such as: Towards a critical political philosophy (DUSSEL, 2001) all pass through the prism of decolonization; there is no planetization without decolonization; and this is not possible are the new ones, not by excellent colonial ways.

Undoubtedly, and we want to be reiterated, decolonial planetary pedagogies must lead to the mission that

The great challenge for the knowledge, education and thought of our century – which will gain increasing importance in the next – is the contradiction between the increasingly global, interdependent and planetary problems, on the one hand, and our way of knowing, increasingly fragmented, divided and compartmentalized, on the other hand (MORIN, 1998, p. 04, our translation).

The mechanism and distancing from the problems of life and pedagogies are increasingly abysmal; therefore, the belonging of our worldviews and decolonial transdisciplinarity brings complexity in practice to distance us as decolonial, suffering from life in education; from such inhuman practices in education. They insist on this,

Open ourselves to a community dialogue in which the construction of knowledge can reach collective proportions, updating the thought generated in its own place to put it in dialogue with others, and, in particular, giving reexistence to the branch woven by social memory and intellectual production in each place of production (PALERMO, 2014, p. 16, our translation).

The decolonial planetary pedagogies comply with the popular, but are not populist while the decolonial in this case distances itself from options called decolonial that

accentuate their bases actually in evasion by mutating their domains, unlike the West or the North; but which are avoided after all. We know of the decolonial proposals to stabilize the dominant but avoidable, non-inclusive Eurocentrism discourses; these are other oppressors (MIGNOLO, 2005); he warns with this in the supposed popular education that some regimes impose today, which is far from liberating. We are aware of the greatness of popular Freirean Education.

The urgent need for the conformation of the human being carries with it the exercise of conscious consciousness that "there would be a need for a planetary citizenship, of a planetary civic consciousness, of a planetary intellectual and scientific opinion, for a planetary political opinion" (MORÍN; KERN, 1993, p. 117, our translation). *How to train citizens with such excellences?* We must be conformed as decolonial teachers for this, decoloniality is urgent, awareness of it in the light of love for humanity; we must be participants and connoisseurs of our knowledge-knowledge, of forgotten civilizations. To be defenders of it, with clarity and humility; without committing the biases of coloniality. No preeminence.

It is to achieve that the planetary citizen reaches the boundaries of disciplines, in this abyssal thought imposed complex and connective essences with the knowledge of life deeply wise, ecosophic and encompassed; *a comprehensive scientific hermeneutics, in social, environmental and spiritual recovers the essence of ancient thinkers in which the development of a complex planetary intelligence leads to assume the fact that consciousness* (RODRÍGUEZ, 2020b). Understanding in light of the complexity of the ancient thinkers this reason "lies not only in the brain, in the mind, but also and with great infinite capacity that does not die, because it is energy, in the spirit. Thus, the noosphere, the sciences of the spirit must make sense with a very high percentage in education, in education" (RODRÍGUEZ, 2021c, p. 1358, our translation).

When we speak of spiritual intelligence, of the spirit, and with it, Christianity, rescued by Christ from the darkness of mankind, we are against the religions used as deviations in the coloniality in which Catholicism was imposed with worship of consolation; and not of greatness in our lives in one *I can, I am loved, I am not alone and defeated!* We must leave the confusion that is far from Christ, from fear, ethics and responsibility before God's creation: the homeland; promoting Christianity as a religion; error.

We unite the consciousness that we are spirit in a body, an energy that is not destroyed; a communion of God with the Earth and us with Him, "but you are chosen lineage, royal priesthood, sacred nation, people acquired by God, so that you may proclaim the virtues of him who called you from darkness to his wonderful light" (1 PETER, 2:9). *Why do we*

demystify Christ in schools and take the Bible to prisons? It was up to the colonizer, the colonial, the avoider to impose minimization. And the Holy Word of God is used; the Bible for you to accept your defeat and the pain you had to live. We say no to him. Planetary pedagogies are made of love, faith, hope in a remediation, in a human being, truly human. Resignify the human being as respect and love.

Conclusive reconstruction of Rizhome. We continue in the line of research with decolonial planetary

We have in the transmethodical survey rhizomatically in the line of transcomplex education-transepistemologies, fulfilled the complex objective of deconstructing rhizomatically modernist-postmodernist-colonial pedagogies for the insurgency of planetary decolonial pedagogies. We prioritize the planetary in these pedagogies, not as globalization or unification disrespecting planetary diversity; on the contrary, it prioritizes this planetary essence. We do not agree with the sectorized decoloniality, because it denies the decolonial essence.

The index of decolonial planetary pedagogies at the beginning of this education with the ancestral, lay knowledge of our civilizations comprising from there with these trans epistemes, beyond what is known and accepted as knowledge, now knowledge-knowledge that is not separated; understand the needs of the planet-Earth in their pedagogies. Where the salvation of life, correction, humanity require; among others, a deconstruction in the first place of what such constructions mean and which were imposed with reductions, for example: of conquest of nature in life, of attempting against life in civilization in favor of industrialization and false development and inhumanity with disrespect to the human condition in humanity; all evils spread like failures in traditional pedagogies.

The premises that led the inquiry: rhizomatic deconstruction is motivated by the planetary need for an education for the liberation of humanity, is one of the purposes of the transmethod; planetary decoloniality combines contributions as apodictic of complexities in decolonial planetary pedagogies with decolonial planetary transdisciplinarity, the transmodern mission of the liberating project, in such preeminence of the planet is the salvation of life; education throughout the planet has combined to promote and collaborate in an evil: the inhumanity of the human being and that we live in a globality that is avoided in every way, around the planet, with technologies such as high-level educational cracks, as one of its major disadvantages and avoidances. They are called to the awareness of the planet, to the need to

recivilize ourselves or qualify planetary decolonial pedagogies would contribute substantively to this.

We know of the high need to resignify planetary decoloniality itself in the light of reviewing one's own intentions in decolonial history. Recovering our legendary struggles of love for the human being, for this it alerts us to support ignorant instruments disguised as decolonial at the moment, which could be absorbed by decolonial pedagogies. Decolonial debates, not as promoters of coups d'état, but deeply educational must get their spaces leaving political debts with governments that avoid turns disguised as decolonial. We came out of colonialism, which the invaders will free us in our own lands, was much blood shed in many parts of the planet, especially in the South; we know that coloniality remained in each of its manifestations.

It is notorious that a true human being, humanized, who is worth of a liberating planetary consciousness does not lend his voice, his name and legacy to support colonial projects at the hands of our own brothers, on the contrary, he reveals them in the struggle, in investigations; This as in the laboratory warns of the mutations of evasion to reveal them in all possible means and warn their citizens that the colonial virus that uses decoloniality as an excuse for the supposed liberation in the states in order to perpetuate their annihilated intentions. Still, from the complexity we deal with these issues and go to the liberating and highly educational intentional debate. This continues in various investigations. We invite you to be empowered by it.

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on the word of God: "Do not accumulate treasures in the Earth, where moths and rust destroy, and where thieves penetrate and steal" (MATTHEW, 6:19).

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