

**INHUMAN HUMANISM: RHIZOMATIC DECONSTRUCTION FROM
PLANETARY DECOLONIALITY - COMPLEXITY**

***HUMANISMO INHUMANO: DECONSTRUCCIÓN RIZOMÁTICA DESDE LA
DECOLONIALIDAD PLANETARIA - COMPLEJIDAD***

***HUMANISMO INHUMANO: DECONSTRUCCIÓN RIZOMÁTICA DESDE LA
DECOLONIALIDAD PLANETARIA - COMPLEJIDAD***



Milagros Elena RODRÍGUEZ¹
e-mail: melenamate@hotmail.com

How to reference this paper:

RODRÍGUEZ, M. E. Inhuman humanism: Rhizomatic deconstruction from planetary decoloniality - complexity. **Rev. Sem Aspas**, Araraquara, v. 12, n. 00, e023002, 2023. e-ISSN: 2358-4238. DOI: <https://doi.org/10.29373/sas.v12i00.17787>



| Submitted: 10/03/2023
| Revisions required: 22/05/2023
| Approved: 15/07/2023
| Published: 07/08/2023

Editor: Prof. Dr. Carlos Henrique Gileno
Editor Adjunto Ejecutivo: Prof. Dr. José Anderson Santos Cruz

¹ University of the East (UDO), University Avenue, Cumaná – Sucre – Venezuela. Professor-Researcher.

ABSTRACT: We rescue ourselves and recognize the harm created to the earth as we embrace it as a complex whole. As a problematic objective, we analyze humanism as inhuman in a rhizomatic deconstruction in planetary decoloniality - complexity, as a trans method. This investigation seeks to reclaim the nature of life. The trans method, in its reconstructions and conclusions, leads us to reform the thinking of harmful humanism, with the research motto: Never humanists, always planetary decolonial in complex disconnections and reconnections of thinking and acting. We can never reconnect with liberating essences without disconnection between humanism and coloniality. We unite through complex planetary decolonial exercises in educational institutions and communities. We are afflicted by the pain in humanity, and in all this, we are Christians, not religious, recognizing Jesus Christ as the Son of God who was crucified and resurrected to grant us eternal life with another body on a new earth.

KEYWORDS: Humanism. Inhuman. Planetary decoloniality. Complex thinking. Des-sanding.

RESUMO: Resgatamo-nos e reconhecemos o dano criado à terra em que a assumimos como complexus. Como objetivo complexo analisamos o humanismo como inumano em uma desconstrução rizomática na decolonialidade planetária – a complexidade, como um transmétodo. É uma investigação onde a natureza da vida é recuperada. O transmétodo em suas reconstruções e conclusões nos leva à reforma do pensamento do humanismo nefasto, com o mote da pesquisa: Nunca humanistas, sempre planetários decoloniais em des-vinculações e re-vinculações complexas de pensar e agir. Se não houver uma des-vinculação entre humanismo e colonialidade, nunca poderemos religar essências libertadoras. Unimo-nos por exercícios decoloniais complexos planetários em instituições de ensino e comunidades. Somos afligidos pela dor na humanidade, diante de todos somos cristãos, não religiosos, pelo reconhecimento de Jesus Cristo como o filho de Deus que foi crucificado e ressuscitou para que ganhássemos uma vida eterna, com outro corpo em uma nova terra.

PALAVRAS-CHAVE: Humanismo. Inumano. Decolonialidade Planetária. Pensamento complexo. Des-vínculo.

RESUMEN: *Nos redimimos y reconocemos el daño creado a la tierra en la asumimos como un complexus. Como objetivo complejo analizamos el humanismo como inhumano en una deconstrucción rizomática en la decolonialidad planetaria – complejidad, como transmétodo. Se trata de una indagación donde se recobra la naturaleza de la vida. El transmétodo en sus reconstrucciones y conclusiones nos lleva a la reforma del pensamiento del nefasto humanismo, con el lema de la pesquisa: Jamás humanistas, siempre decoloniales planetarios en des-ligajes y re-ligajes pensando y accionando complejo. Si no existe des-ligaje del humanismo y colonialidad, jamás podremos re-ligar a esencias liberadoras. Aunamos por ejercicios decoloniales planetario-complejos en las instituciones educativas y comunidades. Nos duele el dolor en la humanidad, ante todos somos cristianos, no religiosos, por reconocimiento de Jesucristo como el hijo de Dios que fue crucificado y resucitó por nosotros para ganarnos una vida eterna, con otro cuerpo en una tierra nueva.*

PALABRAS CLAVE: *Humanismo. Inhumano. Decolonialidad planetaria. Pensamiento complejo. Des-lijage.*

Peter Sloterdijk: Auto-experiments, voluntary tests of intoxication, and the psychoimmune constitution of human nature (VÁSQUEZ ROCCA, 2013, p. 47, our translation).

I know that my reason, my spirit opens me to the world, reality, and life, and at the same time, I know that its limits bind me and that the world, truth, and life I know cover the unknown. I increasingly live with the consciousness and feeling of the presence of the unknown in the known, of the enigma in the insignificant, of the mystery in all things, and especially of the advances of the puzzle in all knowledge passages (MORIN, 2017, p. 15, our translation).

Rhizome Introitus. Provocative sections of investigation and rhizomatic deconstruction as a trans method of research

Human nature is violated repeatedly, with or without the consent of the so-called human being, so often humiliated, denigrated, offended, and destroyed. Often silently enduring what seems to have no return. If what is extensively studied in the universities of the planet: the project called humanism in its triumphant maximum expression in its objective; currently burdened in global coloniality. Save those who can, if it is the dictum of those who do not recognize God in their hearts, as one of the consequences of this project. They are inhumane, that is to say, not to confuse inhumanely, which we affirm is synonymous with: ferocious, cruel, bloodthirsty, impious, atrocious, merciless, and brutal; further on, we will qualify why all this is attributed to humanism in all its characterizations.

In a generic sense, humanism was a philosophical, artistic, and cultural current germinating in Europe in the 14th and 15th centuries. It is called humanist to any system that affirms the illustrious dignity of human beings, the rational character, and the purpose of man, accentuating his autonomy, his freedom, and his capacity for transforming history and society, in which truth resides in man, and his transcendence of soul and spirit is not recognized. God has no place other than the misuse of religion with an imposed god. We do not take a tour of humanism, much less the ancient one. We know, for example, with Enrique Dussel, when he speaks of Hellenic humanism, that the author understands the pre-classical, classical, and Hellenistic Greek (DUSSEL, 1975) as "sophistic humanism is aristocratic and not anthropocentric, as most historians affirm. [...] It is a movement that distrusts the anthropocentrism of authorities, masses, and those who believe they can pass judgment" (DUSSEL, 1975, p. 69, our translation).

Of course, it is not the humanism of the mentioned centuries; it is not what prevails. Martin Heidegger is a researcher who marks the earth's history with humanism. Let us see what happens from his designs; with them, we arrive at global coloniality as a manifestation of the

depreciation of the human being and the abuse of his human condition. In the "*Letter on Humanism*," (HEIDEGGER, 1959), which originated from a letter addressed in 1946 to Jean Beaufretn in Paris, there is a response from Heidegger to the letter from his French student Beaufretn, in which he asks him: How to give a new sense to humanism? This letter was expanded and first published in 1947 as an appendix to Martin Heidegger's work "*Platons Lehre von der Wahrheit*." The work "*Letter on Humanism*," with the title "*Brief über den Humanismus*," is part of the ninth volume of Heidegger's complete works.

What does Martin Heidegger's "*Letter on Humanism*" address? The atheist author, who supported Nazism, denies going beyond the physical in search of God, the metaphysical, and proposes, in contrast to the concept of homeland, not as the Earth that Edgar Morin talks about, nor the nation from which one comes; but as the "*Dasein*," the *being-here*: the history of being. And he proposes that man, in the modernist sense, can live in exile, far from his account of being, distant from his homeland; Banished from metaphysics, the banishment is the abandonment of the being of the entity.

What did Heidegger want to propose? He proposed that the human being, in and of itself, is self-sufficient and transformative of itself; that is, "man can be a shepherd of being. This is Heidegger's 'true humanism,' called to dwell in proximity to being" (MORENO CLAROS, 2013, p. 327, our translation). According to Heidegger, the nature of being is pure coexistence; it neither originates from God nor transcends its soul and spirit. Being lacks essence; it is not abstract but open, temporal, and historical. He contradicts the notion that the soul and spirit are energies that do not die. Heidegger posits that truth is the unconscious, unhidden *Aletheia* generated from being itself. He denies the existence of God and the transcendence of the human being.

Although it is said that "Heidegger did not work on the concept of humanism: the only essay on this subject is his letter on humanism. In this essay, Heidegger goes to the essence of the problem. And he does not take the concept from a cultural perspective" (CORTÉS, 2006, p. 1, our translation). It is clear that Heidegger impacts the planet with his famous letter because the metaphysics of the time was used as a religious imposition, and he takes advantage of it to supposedly liberate the human being, separating it from the idea that there is something beyond. He focuses solely on the human being and somehow restricts faith in transcendence and the use of God as punishment. He is not the God of the Holy Scriptures, who has been vilified and abused by religions. Heidegger gives an impulse and imposes a new humanism, ultimately

reducing the human being and its conception. The failure of humanism in all aspects will be analyzed in light of planetary decoloniality - complexity.

In the *lines of research*: trans-epistemologies of knowledge-knowledge and trans-complex transmethodologies, and planetary decoloniality in reconnection, our *complex objective of investigation* is to analyze humanism as inhumane through a rhizomatic deconstruction in planetary decoloniality - complexity. Where we emit the maxim: *Never humanists, always Christian, planetary decolonial in complex disconnections and reconnections of thought and action.*

We want to demystify the flaws of decoloniality, that is, not fall into the strabismus of the trans-modernist project, which endorses projects on the planet disguised as decolonial but is other colonial projects with new avoidance tools: *flaws like satires in the interpretation of decoloniality* (RODRÍGUEZ, 2022). We want to denote the intention of what we conceive as planetary decoloniality; it is not communism or atheism; none of these conceptualizations belong to its open and transparent conception: the liberation of humanity in all its complexity and nature of life.

The investigation is carried out beyond methodologies, in planetary decolonial, complex, and transdisciplinary transmethodologies, aimed at complicating in the light of certainties, in archipelagos of locks in the sea of uncertainties, which are revealed in decoloniality and interweave with knowledge outside of coloniality; considering that "if knowledge is an imperial instrument of colonization, one of the urgent tasks we have ahead is to decolonize knowledge" (QUIJANO, 1989, p. 10, our translation). *We do not use God for religious reasons, but as Christians, we redeem ourselves by rescuing the investigating subject's feelings and epistemological liberation. We are not in a colonial inquisition. We decolonize the use of God in oppressive religions and many linked to global coloniality to end with humanity.*

Trans methods, beyond methods, without overthrowing them, but decolonizing them, are legacies of planetary decolonial transmethodologies - complexity, among them, deconstruction, which has a formidable creative capacity to discover in planetary decoloniality, it is going towards an anti-method criticality that is deeply transcomplex in its anti-eurocentric gaze (RODRÍGUEZ, 2019a). And the disguises of decoloniality.

We believe in planetary decoloniality as a liberating process; we are not thinking of oppression: global coloniality as dignified; what we say is that amidst the planetary decolonial process in practice, there are deceptive offers in countries that lead to a more refined coloniality, after all.

We have insisted on the lines of research on the urgent need for articulation as an emerging practice of transmodern philosophical thought (RODRÍGUEZ, 2019b). Just as the Holy Word of God tells us that no new wine is poured into old wineskins, it is imperative to detach from the old oppressive vices of global coloniality; what is detachment, then? They are challenges at all levels: epistemic, ethical, political, and human. In the epistemic sense, the growing complexity of humanity's fundamental problems demands increasingly detaching from imposed knowledge from different disciplines that do not interrelate, deconstructing them, and establishing networks between them through transdisciplinary attacks (RODRÍGUEZ, 2019b).

Planetary decoloniality is not proof of ruin and death that the Castro-communist avoids while riding in Venezuela, where reforming thought and action towards planetary decoloniality in respect for life is urgent in all types of global coloniality in my country; it turns out that, including the last 22 (twenty) years with new instruments of evasion and ruin, in all senses; offering false liberation. They need to be overcome, and this cannot be done with the same reductionist ideas and colonized minds that divide our country, divide families and brothers, massacre children in deaths from malnutrition, lack of hope, and respect for their human condition and distribute the country like cakes at an unjust party that degrades the life of Venezuelans (RODRÍGUEZ; FORTUNATO, 2022b).

The rhizomatic deconstruction (RODRIGUEZ, 2019a) is a trans method to fulfill the mentioned complex objective. The rhizomatic investigation goes towards the exploration of the exteriority of modernity-postmodernity-coloniality; *the other dressed in humanism* (DUSSEL, 2001); leaving aside the qualitative-quantitative-sociocritical debate in reductionist research, it presents itself as a complex and transdisciplinary process of construction and reconstruction (RODRÍGUEZ, 2019a). In the reconstruction, in the last two rhizomes, complexity and planetary decoloniality in the complex conception of the human being make a scene of reconnection, constantly detaching ourselves from any manifestation of humanism.

Why is the research rhizomatic? We acquire the name rhizome from Biology (DELEUZE; GUATTARI, 1980), in their text: *Capitalism and Schizophrenia*, these writers dedicate an entire study to rhizomes, but we present it as a disruptive inquiry in antagonism with the immutable categorizations of coloniality: introduction, methodology, results, and conclusions (RODRÍGUEZ, 2022a).

It is how complexity and rhizome go hand in hand, where "the rhizome as a case of a complex system" (INGALA, 2008, p. 258, our translation) because they allow for constant significant ruptures to include execrated essences and the same colonized and educationally

imputed in the defects that drag the re-tying without detachment in decoloniality, like humanism. We continue with the trans method and deconstruction.

Deconstruction of the rhizome. Inhumanity from the conceptions of humanism

What is the relationship between colonization, coloniality, and humanism? Why do we relate criticism to planetary decoloniality and complexity? I begin the answer by affirming that colonization is "not evangelization, nor philanthropic endeavor, nor the will to push back the frontiers of ignorance, disease, tyranny" (CÉSAIRE, 2006, p. 14, our translation) and, as a consequence, "the distance from colonization to civilization is infinite" (CÉSAIRE, 2006, p. 14, our translation); it is a tasteless joke to think of civilization under the massacre and *concealment of the other* (DUSSEL, 2008). In any part of the planet, in all colonial adventures, unjust and abusive, "no human value could be redeemed" (CÉSAIRE, 2006, p. 14, our translation). Colonization for Aimé Césaire "de-civilizes" the colonizer (CÉSAIRE, 2006, p. 15). these analyses are made by De Oto (2014) in the work entitled: *Critical Humanism and Spectrality. Notes Starting with Two Texts of Aimé Césaire*.

Notes from two texts by Aimé Césaire, explained by Alejandro De Oto, he affirms that the "truth of colonialism is much harsher, hard, and cruel. But it is a conscious act because we already know, and although one cannot expect an emancipatory policy from there, the legitimacy of the empire and its values is called into question" (DE OTO, 2014, p. 41, our translation). Being coloniality a continuation of colonialism and the current mark with global coloniality, it is explicit that colonialism, coloniality, *humanism, and global coloniality are constitutive axes of the same cruelty*: domination and evasion, abuse of human nature, and massacre of humanity.

Therefore, thinking humanism from the criticality that arises from planetary-complex decoloniality is an exercise of first-order liberation, with no preeminence on the planet, not even from the same oppressors who end up oppressed in the Freirian style. Without a doubt, "coloniality is a much more complex historical phenomenon that extends to our present and refers to a pattern of power that operates through the naturalization of territorial, racial, cultural, and epistemic hierarchies" (RESTREPO; ROJAS, 2010, p. 15, our translation), this pattern of power becomes very intentional in having accepted and manifested in the human being all the doing and control, without expecting transcendence or redemption; God is out of the equation

of the sciences, out of the philosophical sciences, and therefore, divorcing philosophy and theology. God is dead, as they killed Him in their works; God does not exist as others did. A mistake that leads to the impudence of believing today that you can create a superman who can save himself.

This global colonial project has been enabling the transcription of relations of "domination; this pattern of power not only guarantees the exploitation by capital of some human beings by others on a global scale but also the subalternation and obliteration of knowledge, experiences, and ways of life of those who are thus dominated and exploited" (RESTREPO; ROJAS, 2010, p. 15, our translation). That is why, now, science is taken out of the equation of power and authoritarianism and is subalternized to those who direct global coloniality; for example, the results of Biology are denied, the destruction of the family is incited, with genders transferred to sexuality, and idolatry is printed on a planetary scale, reaching pedophilia and other signs of the machine called humanism, an evocation of coloniality.

As a liberated author in my "feel-thoughts" and subjectivities, no longer a passive object but an active human being in inquiry, I would like to clarify that the figure of God, of evangelical Christianity, of those who believe in Jesus Christ as the liberating man of the history of the earth who gave His life for our salvation and transcended our soul and spirit; is not the God used in the evasion of the Catholic Church that manipulates the figure of God; and for example, it happens that "the European colonizer and that brings with it as a consequence the representation of the non-Christian other as a being who needs to be evangelized, be it Arab, Black, Oriental or American Indian" (ABATE, 2016, p. 182). They present themselves as civilizing Christians who massacre, hide, denigrate, and invade in the name of their God, whom they represent in infinite images and their imposed superiority.

Here, God with us, God in the world, God our creator presents Himself as God who speaks in the Holy Scriptures, *and the privilege of knowing God leads us to re-establish ourselves in times of crisis* (RODRÍGUEZ, 2023), thus "it is a responsibility, as a disapproval of the name of God, the separation of the human being, the abuse in the religions of colonial evasion has compromised the complex understanding of the human being: nature-body-mind-soul-spirit-God" (RODRÍGUEZ, 2023, p. 90, our translation); in which we rescue our complexity of body with soul, spirit, and God; Of course, with nature, we cannot forget that one of the terrible consequences of humanism is that the heart has been denied by the reductionist hegemonic domination of the foundation of knowledge; The spirit blows where, when, and how

it wants, and it makes us enter into relation with a new degree of context that manifests in us in consciousness, which is designated *mystical* consciousness (PANIKKAR, 2005).

As humanism is a project of modernity-post-modernity, it is a project of global coloniality, which now seeks to manifest itself through post-humanism or transhumanism, with contributions from the North and the tyrants who lead the planet towards the precipice of life. Globalism amidst a tremendous recession, the necessity of uniting religions as an international ecumenical movement will be steps towards fulfilling the word of God. We know such unions are not formed by choice but for convenience. Yes, according to the Sacred Scriptures, we know that Jesus Christ is the truth and the life. In the *discourse about humanism, it can be said that it becomes possible to discuss post-humanism as the task of seeking to be and giving meaning to Dasein, the being of man otherwise open in/by language* (CORTÉS, 2006).

However, this is not the agreement of humanity's destruction. "Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man" (ATOS 17:29, our translation). The disdain for God, the disregard for those who oppose the violation of the nature of life, the use of religion as a bearer of truth but only through its representatives, not in God. We must not forget that:

At the origins of the modern world, the leading European ideological formation is humanism, a cultural program of the bourgeoisie, in whose forms and contents the physical, moral, and spiritual characteristics of the white-European-Christian male archetype were drawn, a model that scientifically, religiously, and morally underpins its supremacy over the other, the non-human, non-white, non-European, non-Christian (ABATE, 2016, p. 182, our translation).

Christians but not believe in God but in themselves, a contradiction in their foundations. Without a doubt, the bourgeoisie Sandro Abate refers to in his mentioned work has been condemned by their ignorance: "You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning and did not stand in the truth because there was no truth in him. When he lies, he speaks out of his character, for he is a liar and the father of lies" (JOÃO 8:44, our translation). And they have imbued this into their life stories, many supported Nazism, the massacre of history in Germany, the torture and death of millions of Jews. In their lives, many commit suicide due to their indulgence.

Erich Fromm contradicts Raimon Panikkar's definition of what a human being is in his cosmotheandric intuition as the three dimensions of reality (PANIKKAR, 1999) and asserts that "the sources of ethical norms must be found in the very nature of man [since] moral norms are based on qualities inherent to man" (FROMM, 2010, p. 19, our translation). However, this has

been a slap in the face of human actions, as by destroying their nature, as told in Genesis before Adam, now the earth groans, and the disastrous consequences on the environment are unstoppable.

Humanism, a model of incivility that we have been deconstructing, encourages us to think of despair since those who do not have faith in salvation through Jesus Christ think, "Every man for himself! It is the thought of those who, without God in their feelings, with Him and in the world, feel unprotected by the system and robbed of life on the planet" (RODRÍGUEZ; MIRABAL, 2020, p. 295, our translation). Among so many abuses of humanity, the consumer society that exalts the transformed body beyond its nature of creation can be studied through the *anthropology of human obsolescence, hyperconsumption, technophilia, and commercial speed* (POLO BLANCO, 2018).

After unleashing enormous creative forces and triggering unprecedented destructive forces, is humanity heading toward self-destruction or metamorphosis? (MORÍN; KERN, 1993). We respond that it certainly seems possible: Christian humanism, Marxist humanism, existentialist humanism, and rationalist humanism all have the defect of Eurocentrism as a conception and cultural approach to social evolution that considers "Europe and its culture as the center and engine of civilization, with its origin and ideological foundation in the conglomerate, constituted by humanism as a cultural program, capitalism as an economic model, and colonialism as a political project" (ABATE, 2016, p. 183, our translation). This collaboration with the North has led to the destruction of the nature of life.

Some seek to rescue humanism from Christianity, for example, in the investigation entitled: *the crisis of humanism: a review and Rehabilitation of the Assumptions of Christian Humanism in the face of contemporary anti-humanism* (RIVAS GARCÍA, 2019). It is of delicate care to know the intentionality of humanism for itself; because it is affirmed that "Christian humanism is the result of the confluence between the two traditions that make up the face of the West (Israel and Athens)" (RIVAS GARCÍA, 2019, p. 1, our translation). Humanism wants to limit itself, which is excessive, and the confluence of religions would not make the consequences of thinking of man as the truth and not his creator any less harmful.

Post-Humanism is not a Humanism (DE FREITAS, 2020); it is yet another failed plan; let us not forget that in 1997, Peter Sloterdijk, in his book titled *Rules for the Human Zoo: A Response to the Letter on Humanism* coined the term "anthropotechnics" (SLOTERDIJK, 2001, our translation). Thus, we see that post-humanism or transhumanism is presented as a

response to the crisis and exhaustion of humanism, but within the scope of humanism itself, just as post-modernity is a cone of modernity with the same colonial intent.

It is known that "the work of German philosopher Peter Sloterdijk has been considered as the trigger of this perspective, from the point of view of ideas; genetic manipulation of offspring is advocated and supported as a way to improve the human being" (RIVAS GARCÍA, 2019, p. 10, our translation). Is this post-humanism, or transhumanism, just another form of humanism (DE FREITAS, 2020)? Yes, we have already made that clear.

In the violation of life and the responsibility for it in the hands of human beings themselves, who declare themselves according to humanism without transcendence of their praise and spirit, we see, for example, that perhaps transgenics and their severe consequences in violating the nature of life have not been enough to realize that breaking the heart of human beings is catastrophic. Without a doubt, any path with humanism is a disaster for humanity, knowing that "humanist culture has failed and the barbaric potential of civilization grows every day" (RIVAS GARCÍA, 2019, p. 1, our translation). It is no wonder that Edgar Morin calls for the re-civilization of humanity. A deeply anthropometrical planetary citizen implies "the conscious and clear decision: to assume the human condition—individual-society-species—in the complexity of our era, to achieve humanity [...] to assume human destiny in its antinomies and its fullness" (MORÍN, 1999, p. 101, our translation).

The consequences of humanism in education have been catastrophic with the competencies that make the human being inhuman, incapable of defending their own life; therefore, the Cuban and Colombian Alexander Ortiz Ocaña affirms that there is a trap in the pretension and intention of humanism in pedagogy (ORTIZ OCAÑA, 2021). In this interview, the author continues to corroborate what he has said in many works, that *doctrinality is the hidden face of formation* (ORTIZ OCAÑA, 2021). In the author's lines of research, we continue with the disastrous consequences of humanism in *education; and the Complex Planetary Decolonial Education as a liberating essence in human life in future inquiries*.

Reconstructing rhizomes. Planetary decoloniality and complexity in the complex conception of the human being

In the reconstruction of research, and not of humanism, because we do not believe in any possibility of respecting life in any manifestation or project based on humanism, we have already deconstructed it; we urge consciousness of human identity through the diversity of cultures, religions, and ways of being in accepting the other in ourselves and vice versa, "it is the recognition that we can approach God with freedom and confidence" (EFESIOS 3: 12, our translation). Recovering with it, this part of identity lies in Panikkar's trinity (1999): God-man-cosmos, and that "Jesus Christ is the light of the planet" (EFESIOS 5:8, our translation). It is the recognition of individual-society and species in that trinity where none of the two (the triads) is unbound.

Let us remember in the disconnection that *no one puts new wine into old wineskins* (SANTA BIBLIA UNIDAS, 1960); with this, we mean that when we adopt outdated positions that have proven their inefficiency and cruelty in history, either due to coloniality or by feeling belittled and thinking that the West or the North is superior in every way. We are living the consequences of that sowing in our lives, in the educational systems. Let us reflect on our humanity, the feeling of goodness, solidarity, and the nature of life, which is undoubtedly complex. All of this, we can do in planetary decoloniality, which does not escape disconnection and reconnection; it has also been used to bypass them.

On Earth, we insist on planetary decolonial projects that respect the complexity of life, with a deep ecosophy that "goes far beyond the vision of the Earth as a living being; it reveals to us matter as a factor of reality as essential as consciousness or what we usually call divine" (PANIKKAR, 2005, p. 202, our translation). Yes, we are imbued with the love of our beloved God, and we believe that His wisdom illuminates us and shows us the path of salvation, which is Jesus Christ.

In the construction of knowledge-wisdom, in this nameless union in universities, in communities in post-graduate studies, "it is essential to collapse the forces of reason and science, to build other forms of knowledge, the wisdom of the heart that allows the reappropriation and reconstruction of the world and have life and happiness as horizons" (GUERRERO, 2010, p. 11, our translation). Yes, let humanism be defeated with solidarity, love, and tolerance; with that prince of peace who tells us it is worth fighting; Jesus Christ loving us and dying for us.

Compassion in the face of pain in planetary decoloniality-complexity, how alien it is? (RODRÍGUEZ, 2023), we pray that we no longer use this feeling as something other, but under the consciousness that we came to serve, that we are united unitively in the same final love, we understand that:

Compassion leads to the insertion of human beings into nature, to the recognition of our eco-dependence, and to caring for the Earth without mention of the cultural, ethnic, religious, and biodiversity universe. Compassion must lead to dialogue between cultural, religious, ethnic, philosophical, spiritual, and moral traditions (RODRÍGUEZ, 2023, p. 1, our translation).

The Earth cries out, and we ask ourselves: can we still prolong life on the planet? And if we know that we are in the anthropological duty to undertake a path that dignifies us in front of the world and God the Creator and Lord of the United Bible Societies (1960), "Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation" (EXÓDO 19: 5-6, our translation).

Spirituality is essential in bringing compassion to educational institutions, where we can teach who we are and what our part is in our humanity (RODRIGUES, 2023). e must be imbued with this liberating education, attending to the best essences of the human being and their educability and provoking love and solidarity. To be imbued with a maxim we cannot fail to put into action: "There is no compassion without a liberating spirituality. Spirituality is one of the fundamental dimensions of the human being, which constitutes the food of compassion; a spirituality that liberates us from fear, hatred, selfishness, arrogance" (TAMAYO, 2020, p. 99, our translation).

Turning to nature, the social, the spiritual; recognizing our finitude in this body and the transcendence of our soul and spirit; knowing ourselves as ineffable in the beloved God's love, with spiritual ecology as part of ecosophy, we return with "wisdom in the art of inhabiting the planet, turning to the ancient philosophy that dictates reason is not solely located in mind, but in the soul and spirit" (RODRÍGUEZ, 2023, p. 90, our translation). Therefore, we must analyze, amidst the planet's needs, the moral crisis, and the urgency of inhumanity, "the privilege of knowing God with reconnections in times of crisis, [...] God-being human, nature-being human" (RODRÍGUEZ, 2023, p. 90, our translation), returning to their unity due to God's nature of creation.

Considering the complexity and recognition of the nature of life, we shall take from "the consciousness of human finitude in the cosmos, which leads us to conceive that, for the first time in its history, humanity must define the limits of its material expansion and, correspondingly, undertake its psychic and moral, mental development" (MORÍN, 2006, p. 181, our translation). Unified with the spiritual, the transcendence of the human being, the recognition of their finitude in their actions, and that truth is not within them; the humility we so desperately needed in the crisis of humanism. Let us acknowledge that we cannot control and achieve everything on Earth; to the best of our abilities, leaving God's ineffable and incredible power that transcends our soul and spirit.

Considering planetary decoloniality as reconstructive in investigation, together with its apodic form of preparing the ground for exercising complexity, I wish to clarify with Walter Mignolo that decolonial thought, which naturally subverts modernity-postmodernity-coloniality, "is no longer left-wing, but something else: it is the detachment from the modern political episteme, articulated as the right, center, and left; it is an opening to something else, in motion, seeking in difference" (MIGNOLO, 2008, p. 255, our translation). This concerns other things, the liberation of the planet in all senses from any deviation, which, because it is planetary, as the author calls it: planetary decoloniality: is the liberation even of the oppressors themselves; it is not socialism disguised as communism, it is not casteism, it is not an oppressive system that denigrates life.

The failure of many decolonization projects imposed as single thoughts carries with it their decline, because diversity is the most significant common heritage of humanity in complex thinking. "Every society involves individuals who are genetically, intellectually, psychologically, and effectively very diverse and, therefore, capable of having very varied points of view" (MORÍN, 2001, p. 31, our translation).

In shaping our human nature, in education, in sciences, in the construction of knowledge-wisdom, what has been known since ancient philosophy must be done to transcend, "a certain trinity is a human constant: in almost all traditions of humanity, it seems that it has been discovered that reality is trine [...] they are precisely what we call here God, Man, and Cosmos" (PANIKKAR, 2006, p. 106, our translation).

Therefore, ecosophy is wisdom from God, which makes us feel that the Earth is also a subject, our homeland that nurtures, welcomes, and protects us. It is a constitutive and conclusive dimension of the planet's context; not in vain did Earth accommodate and see that it was good for God to create Adam and Eve. This wisdom "goes far beyond the view of the Earth

as a living being; it reveals to us matter as a factor of reality as essential as consciousness or what we commonly call divine" (PANIKKAR, 2005, p. 202, our translation).

Raimón Panikkar rescues us with his acceptance of God with us, that in God lies our existence, of God in the world and with the world; God-Human being in perfect union through His Holy Spirit. Edgar Morín emphasizes that "faith confers being and existence to noological imaginary entities (gods, spirits, et similia)" (MORÍN, 2001, p. 121-123, our translation). He clarifies the tremendous ignorance of modern humanism, exemplified by Heidegger, leaving truth within ourselves and relying solely on ourselves as the center of the Earth; it is an ignorance of the nature of life, the complexity of systems, and an aberration for our soul and spirit without which the body does not exist; nor does it exist without God, our creator.

These realities of life's complexity are impossible under the humanist project; humanists destroy nature because they believe themselves to be the center of the Earth and seek to conquer it in their ignorance:

We must abandon the view of man possessing and owning nature, not only because it has led to destructive violence and irreparable damage to living complexity, but also because these violence and damages reverberate harmfully and violently within the human sphere (MORÍN, 2002, p. 495, our translation).

Persisting out of stubbornness or dominance is to think that we have not evolved beyond our lust. It is time to contemplate the best essences of the human being, which can be transcended and provoked through an exercise of consciousness-awareness, as "the barbaric myth of conquering nature, far from humanizing nature, instrumentalizes it and degrades its degrader" (MORÍN, 2002, p. 495, our translation). We redeem ourselves in life in the face of our magnificent creation, beyond inhumane competitions, the craving for money, and harm to life.

We want to reaffirm that ecosophy encourages us to also think in connection with *Pachamama*, with the indigenous roots of our planetary civilizations and their impact on the society of the Earth. We must consider that even in the Global South, we have not been able to consolidate a Southern epistemology that is decolonial, authentic, and in tune with the ancestors' lives (SANTOS, 2009, 2022). We should question ourselves, if in the global South, as a metaphor of Boaventura Do Santos, the excluded ones of the planet, how convinced are we of our value, or are we facilitators of systems disguised as liberators? Are we truly empowered? How much have the bearers of Southern epistemologies done to safeguard our knowledge and promote it from the complexity of planetary expertise and our potentialities? (RODRÍGUEZ,

2022a). Let us not forget that decolonizing knowledge, thinking about buried civilizations, is to divorce oneself from abyssal thinking, "the ecology of knowledge implies a radical rupture with modern Western ways of thinking and acting" (SANTOS, 2014, p. 40, our translation).

We respond to the previous questions, acknowledging the efforts, but we cannot deny that in the past, we have felt disempowered in our own right. I imagine in the first person what the majority feels – that we are still considered inferior and doubly guilty of being subdued – as Enrique Dussel states in the double frivolous, unjust, and disrespectful guilt of our humanity, but it has yielded results for evasion, of which we were accused: inferior and having resisted the massacre (DUSSEL, 2008).

The decolonial planetary complexity of history, as Edgar Morín expresses, places a tremendous responsibility on us in our reclamation process in the Global South. He values us and urges us to seek the art of inhabiting the planet, the wisdom that is ecosophy. In his work titled "Para um Pensamento do Sul," Morín states:

The Southern thought is called to re-problematize wisdom. [...] the new wisdom must seek the 'dialogic' - permanent dialogue, complementarity in antagonism - between reason and passion [...]. The mission of Southern thought would be to recover the concrete, the existence, and the affectivity that exists in our lives. To recover the singular, [...] but to integrate it into the concrete universal that links unity to diversity. Recovering context and the global (MORÍN, 2018, p. 302, our translation).

Morín continues to discuss the deficiencies of colonial science, which places humans at the forefront of conquest and massacre. "The scientific-technical-economic dynamism has led to the emergence of new dangers for all humanity, with the proliferation of nuclear weapons, the degradation of the biosphere, and planetary polycrises" (MORÍN, 2018, p. 298, our translation). This suggests that one of the tasks of planetary decoloniality is not only to uncover and safeguard what is hidden and buried on the planet but also to confront the disastrous consequences of colonial sciences and the beliefs and actions of those who perpetuate global coloniality. "Science and technology generate and govern, like gods, a world of objects" (MORÍN, 1981, p. 412, our translation).

Among these consequences is the fatalistic reductionist thinking of the human being, detaching ourselves from false realities and imposed beliefs about who we are and our role on Earth. Overcoming this is a gigantic task. Without detachment, we can never reattach ourselves to liberating essences. We come together through the planetary-complex decolonial exercise in educational institutions, in communities, with an open practice of thinking-wise knowledge and an empathetic understanding of others' pain. We suffer from the pain in humanity before being

Christians, recognizing Jesus Christ as the Son of God who was crucified and resurrected to grant us eternal life, with a new body on a new Earth.

Recovering the complexity of life, thinking complex-questioning-unconformed-non-dictatorial is urgent; contemplating the ineffable and considering the third included between two complementary assumptions to diminish abyssal thinking. We will conceptualize as complex that which is antagonistic but does not violate the nature of life; dialogue as a measure of dialogical-dialectical understanding.

Considering the Earth as a system is imperative, where one part affects the other, and reforming the mutilator's thinking is essential. *We are not isolated individuals, nor are we harming one another because we are all interconnected.* The humanist project has left its mark, but not everyone has embraced it. We are part of each other's lives. The eco-auto-relational principle and ecological thinking are "a thought permanently endowed with an eco-auto-relational vision" (MORÍN, 2001, p. 113, our translation).

Let us seek a complex decolonial planetary thought that follows the principles of complexity, as presented in Edgar Morin's *Method II: Life of Life*. This method proposes seven guiding principles of complex thinking. The first is the *systemic and organizational principle*, which concerns the problematization of planetary emergencies. We should approach this principle from an anthropological standpoint before taking responsible action. As Morin stated, "the organization of a whole produces new qualities or properties about the parts considered in isolation" (MORÍN, 1994, p. 69, our translation). The second principle is the hologrammatic one, which relates the parts to the whole and the whole to the elements (MORÍN, 2002). Morin further emphasizes that "each individual contains the whole to which it belongs in a hologrammatic manner and, simultaneously, is part of it" (MORÍN, 1999, p. 6, our translation). With this principle, we must understand that reality is not solely composed of isolated parts, as the reductionists conjecture, nor only of totalities, as the holists assert (MORÍN, 1994).

Also, the principle of the feedback loop, which provides feedback from the parts to the whole; the direction of the recursive loop, which allows for the reformulation of thought, consisting of distinguishing without disconnecting and, at the same time, re-linking, so that once divorced, it becomes a thought that complements the isolated with the whole, or what is the same, the parts with the context (MORÍN, 2000). And the principle of autonomy/dependence, also known as self-eco-organization, at least concerning its sociocultural conditions of production or emergence in knowledge, gives particularity without denying diversity, always keeping in mind humanity's most important cultural heritage: variety.

Another essence of complex thinking is the dialogic principle, complexity implies characteristics of lattice, disorder, ambiguity, and uncertainty, and with this dialogic approach, we seek to coexist with these characteristics and the reality in which we live without minimizing or accepting superiorities to build knowledge - knowledge with the archipelagos of certainty, as Edgar Morín says, navigating in a sea of uncertainties that is the unspeakable, to which we attribute all its ability to God.

Similarly, this dialogue is particularly relevant when we think of the decolonial approach of Boaventura Do Santos with his ecology of knowledge that "promotes an authentic dialogic articulation between knowledge considered Western, scientific, and modern, and knowledge considered traditional, native, and local, without discrediting scientific knowledge" (SANTOS, 2018, p. 253, our translation).

Dialogic thinking tends to make us aware that knowledge results from a constant dynamic derived from an ongoing dialogue between human beings and the habitat, sustained by uncertainty (MORÍN, 1994). Meanwhile, the principle of reintroducing the knower into all knowledge is a strategic and generative principle where it is established that there is relative objectivity, which is never entirely objective; it carries the illusion and risk (MORÍN, 2002). Once again, we leave absolute truth to Jesus Christ and His legacy, as conveyed in the Holy Scriptures.

And to stop idealizing, as Edgar Morín tells us in "O Método I: A Natureza da Natureza," with actions that are fundamental ways of simplifying or mutilating thought, such as idealizing, rationalizing, and normalizing (MORÍN, 1981). We continue to reflect on our reform of thinking and acting, in all the disconnections and reconnections, as if we were starting from Genesis.

Conclusive rhizome. Never humanists, always Christians, planetary decolonial in complex disconnections and reconnections of thinking and acting

As a complex objective of the investigation, we analyze humanism, declaring it fully justified as inhuman in a rhizomatic deconstruction in planetary decoloniality - complexity; we do not believe in a possible life-affirming position that stems from what sustains humanism. Hence, we put forth the maxim: *Never humanists, always planetary decolonial in complex disconnections and reconnections of thinking and acting*. It is worth noting that we turn to the trans methods. According to "Método I: A Natureza da Natureza" there is an urgent need for knowledge that does not involve amputation in its elucidation and maneuvering in its action;

the key is to pose the problem of a new method (MORÍN, 1981). In light of this, we call them trans methods, and they carry within them the essences of the 5 (five) Morinian methods, adhering to the maxim that *planetary decoloniality is an apodeictic element of complexity in any of its manifestations* (RODRÍGUEZ, 2021).

Contrary to the views of some decolonial, in my planetary decolonial thought, any form of humanism is a failure. Even when we consider reformulating it into a Latin American humanism, its foundations are rotten; look at the signs of failure in any of its manifestations; to delve into details on this side of the planet, we recommend revisiting, disconnecting, and reconnecting the outcomes of Latin American and Caribbean humanism in the second half of the 20th century (CALVO-GÓMEZ, 2021).

Undoubtedly, *Martin Heidegger and the end of humanism* (CARREÑO, 2011) is experienced in Europe, but also in the North, and "the failure of the enlightened project is evident: amid the elaboration of human rights, we find a Europe in ruins and facing the spectacle of human catastrophe realized with the most sophisticated rational means at the service of extermination and mass annihilation" (CARREÑO, 2011, p. 59, our translation). By 2023, the defeat of themselves with all their vociferation and contamination of the planet with the humanism project is undoubtedly more evident. Undoubtedly, *Politics and humanism on the failure of political thought* (FLORES CORRALES, 2013), as we can see in a thorough academic study by this author.

We are not dictating what is evident in front of the planet and its consequences; we make our way as we walk. We wanted to travel in the light of planetary decoloniality-complexity, of humanism without preference, but of inhuman humanism full of the reduction of the human being, of distancing. It is crucial, in light of the new tentacles of global coloniality that approach, to be able to think about our ethical action in the face of it, and in all the positions from where we have our trenches, to be attentive to the violation of life, to its nature: the danger of the extinction of the Earth.

Never humanists, always Christians, planetary decolonial in disconnections and reconnections of complex thinking and action, are a subversion, a cry for help, a disconnection and reconnection towards the liberating essences of humanity; what I have said here ecosophically complex, possibly many know this from their research. But then we ask: why don't they dissociate themselves from the mutilating thoughts of humanism and the actions that threaten life? To whom do they owe in their practices? Why are children still used in education to promote attacks on family and life? Even without them being called scientists, do you know

the irrefutable results of genetics, the inhuman consequences of transgenics, what they throw their support behind governments of states and those who drive global coloniality to end life on the planet? Do they still believe they have the truth and can save themselves?

Thanks and dedication to the trans methodic liberation of the research subject

Thinking with the lines of investigation and our humility not to seek anything definitive, knowing that beloved God sustains the truth, that Jesus Christ is the truth and the life, we contribute to reclaiming the nature of life. We bid farewell with the evolution of the First and Second Commandments of GOD when an interpreter of the Law asked the Master: "Teacher, which is the greatest commandment in the Law?" Jesus replied: "'Love the Lord your God with all your heart and soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself'" (MATEUS 22: 34-39, our translation). Thank you, dear Father; your love is everything.

REFERENCES

- ABATE, S. Humanismo y colonialismo: la poética del capitalismo eurocéntrico en tres obras del siglo XVI. **Lingüística y Literatura**, Buenos Aires, n. 70, p. 173-190, 2016. DOI: 10.17533/udea.lyl.n70a08. Available at: <https://www.redalyc.org/journal/4765/476549599009/html>. Accessed in: 04 Mar. 2023.
- CALVO-GÓMEZ, W. El humanismo latinoamericano y caribeño de la segunda mitad del siglo XX. **Revista Espiga**, Costa Rica, v. 21, n. 42, p.71-98, 2021. DOI: 10.22458/re.v20i42.3760. Available at: <https://revistas.uned.ac.cr/index.php/espiga/article/view/3760>. Accessed in: 14 Mar. 2023.
- CARREÑO, A. Martin Heidegger y el final del humanismo. **Revista Filosofía UIS**, Bucaramanga, v. 10, n. 1, p. 59-86, 2011. Available at: <https://revistas.uis.edu.co/index.php/revistafilosofiauis/article/view/2619>. Accessed in: 14 Mar. 2023.
- CÉSAIRE, Aime. **Discurso sobre el colonialismo**. Madrid: Akal, 2006.
- CORTÉS, A. Heidegger y el humanismo. **Civilizar: Ciencias Sociales y Humanas**, Bogotá, v. 7, n. 12, p. 1-14, 2006. Available at: <https://repository.usergioarboleda.edu.co/bitstream/handle/11232/329/CienciasSocialesyHumanas6111.pdf?sequence=1&isAllowed=y>. Accessed in: 16 Jan. 2023.
- DE FREITAS, J. El Posthumanismo Es Un Humanismo: Una Lectura De La concepción Sloterdijkiana De Las antropotécnicas. **LÓGOI Revista de filosofía**, Madrid, n. 37, p. 1-18, . 2020. Available at:

<https://revistasenlinea.saber.ucab.edu.ve/index.php/logoi/article/view/4546>. Accessed in: 16 Jan. 2023.

DE OTO, A. Humanismo crítico y espectralidad: Notas a partir de dos textos de Aimé Césaire. **Estudios de Filosofía Práctica e Historia de las ideas**, Mendoza, v. 16, n. 1, p.33-44, 2014. ISSN: 1851-9490. Available at: http://www.scielo.org.ar/scielo.php?script=sci_arttext&pid=S1851-94902014000100004. Accessed in: 16 Jan. 2023.

DELEUZE, G.; GUATTARI, F. **Mil Mesetas: Capitalismo y Esquizofrenia**. Valencia: Pretextos, 1980.

DUSSEL, E. **El humanismo helénico**. Buenos Aires: Eudeba Editorial, 1975.

DUSSEL, E. **Hacia una filosofía política crítica**. Madrid: Descleé de Brouwer, 2001.

DUSSEL, E. **El encubrimiento del Otro: Hacia el origen del "Mito de la modernidad**. La Paz: Biblioteca Indígenam, 2008.

FLORES CORRALES, O. Política y humanismo (A propósito del fracaso del pensamiento político). **Estudios Políticos**, México, n.16, p. 1-20, 2013. DOI: 10.22201/fcpys.24484903e.1997.16.37173. Available at: <https://docplayer.es/79498838-Politica-y-humanismo-a-proposito-del-fracaso-del-pensamiento-politico.html>. Accessed in: 20 Feb. 2023.

FROMM, E. **Ética y psicoanálisis**. México: FCE, 2010.

GUERRERO, P. Corazonar desde las sabidurías insurgentes el sentido de las epistemologías dominantes, para construir sentidos otros de la existencia. **Sophia**, Ecuador, v.8, p.101-146, 2010. DOI: 10.17163/soph.n8.2010.05. Available at: <https://www.redalyc.org/pdf/2790/279021514007.pdf>. Accessed in: 04 Mar. 2023.

HEIDEGGER, M. **Carta sobre el humanismo**. Traducción de Helena Cortés y Arturo Leyte. Madrid: Alianza Editorial, 1959.

INGALA, E. La complejidad y el pensamiento de Gilles Deleuze. **Δαΐμων. Daimon Revista Internacional de Filosofía**, Madrid, v. 3, p. 255–261, 2008. Available at: <https://revistas.um.es/daimon/article/view/120581>. Accessed in: 04 Jan. 2023.

MIGNOLO, W. La opción decolonial: desprendimiento y apertura. Un manifiesto y un caso. **Tabula Rasa**, Bogotá, n. 8, p. 243-282, 2008. DOI: 10.25058/20112742.331. Available at: <https://www.revistatabularasa.org/numero08/la-opcion-de-colonial-desprendimiento-y-apertura-un-manifiesto-y-un-caso/>. Accessed in: 04 Jan. 2023.

MORENO CLAROS, L. **Martin Heidegger: el filósofo del ser**. Madrid: EDAF, 2013.

MORÍN, E. **El método I: La naturaleza de la naturaleza**. Madrid: Ediciones Cátedra, 1981.

MORÍN, E. **Introducción al pensamiento complejo**. Barcelona: Editorial Gedisa, 1994.

MORÍN, E. **Los siete saberes necesarios para la educación del futuro**. Paris: UNESCO, 1999.

MORÍN, E. **Los siete saberes necesarios a la educación del futuro**. Caracas: Ediciones FACES/UCV, 2000.

MORÍN, E. **El Método III: Las Ideas**. Madrid: Ediciones Cátedra, 2001.

MORÍN, E. **El Método II: La vida de la vida**. Madrid: Ediciones Cátedra, 2002.

MORÍN, E. **El Método VI: La ética**. Madrid: Ediciones Cátedra, 2006.

MORÍN, E. **Connaissance, ignorance, mystère**. Paris: Fayard, 2017.

MORÍN, E. Por un pensamiento del Sur. **Quaderns de la Mediterrània**, Paris, 27, p. 209-304, 2018. Available at: <https://www.iemed.org/wp-content/uploads/2021/05/Por-un-pensamiento-del-Sur.pdf>. Accessed in: 26 July 2022.

MORÍN, E.; KERN, A. **Tierra-Patria**. Buenos Aires: Ediciones Nueva Visión, 1993.

ORTIZ OCAÑA, A. Alexander Ortiz Ocaña y el decolonialismo. **Elmostrador**, 2021. Em: <https://www.elmostrador.cl/destacado/2022/10/22/alexander-ortiz-ocana-y-el-decolonialismo-hay-una-trampa-en-la-pretension-y-en-la-intencion-humanista-de-la-pedagogia/>. Accessed in: 26 July 2022.

PANIKKAR, R. **La intuición cosmoteándrica: las tres dimensiones de la realidad**. Madrid: Trotta, 1999.

PANIKKAR, R. **De la mística: Experiencia plena de vida**. Madrid: Herder, 2005.

PANIKKAR, R. **Paz e interculturalidad: Una reflexión filosófica**. Madrid: Herder, 2006.

POLO BLANCO, J. Antropología de la obsolescencia humana: Hiperconsumo, tecnofilia y velocidad mercantil. **Revista de Filosofía**, Madrid, v. 43, n. 2, p.295-314, 2018. DOI: 10.5209/RESF.62032. Available at: <https://revistas.ucm.es/index.php/RESF/article/view/62032>. Accessed in: 04 Mar. 2023.

QUIJANO, A. Colonialidad del poder, eurocentrismo y América Latina. In: LANDER, E. (comp.). **La colonialidad del saber: eurocentrismo y ciencias sociales. Perspectivas Latinoamericanas**. Buenos Aires: Consejo Latinoamericano de Ciencias Sociales (CLACSO), 1989.

RESTREPO, E.; ROJAS, A. **Inflexión decolonial: fuentes, conceptos y cuestionamientos**. Colombia: Editorial Universidad del Cauca, 2010.

RIVAS GARCIA, R. La crisis del humanismo: una revisión y rehabilitación de los supuestos del humanismo cristiano ante los desafíos del antihumanismo contemporáneo. **Franciscanum**, Bogotá, v. 61, n. 172, p. 1-17, 2019. DOI:

<https://doi.org/10.21500/01201468.4462>. Available at:
<https://revistas.usb.edu.co/index.php/Franciscanum/article/view/4462>. Accessed in: 04 Mar. 2023.

RODRÍGUEZ, M. E. Deconstrucción: un transmétodo rizomático transcomplejo en la transmodernidad. **Sinergias educativas**, Quevedo, v. 4, n. 2, p. 43-58, 2019a. DOI: 10.31876/s.e.v4i1.35. Available at:
<http://portal.amelica.org/ameli/jatsRepo/382/3821582003/html/index.html>. Accessed in: 04 Mar. 2023.

RODRÍGUEZ, M. E. La compasión ante el dolor en la decolonialidad planetaria-complejidad, ¿qué tan ajeno es? **RELACult Revista Latinoamericana de Estudios en Cultura y Sociedad**, Paraná, v.8, n.3, p.1-20, 2023. DOI:10.23899/relacult.v8i3.2311. Available at:
<https://periodicos.claec.org/index.php/relacult/article/view/2311>. Accessed in: 04 Mar. 2023.

RODRÍGUEZ, M. E. La decolonialidad planetaria apodíctica de la teoría de la transcomplejidad. **RECIPEB: Revista Científico – Pedagógica do Bié**. Angola, v. 1, n. 1, p. 43 -57, 2021. Available at: <http://recipeb.espbie.ao/ojs/index.php/recipeb/article/view/41>. Accessed in: 11 Nov. 2022.

RODRÍGUEZ, M. E. Re-ligar como práctica emergente del pensamiento filosófico transmoderno. **Revista Orinoco Pensamiento y Praxis**, Ciudad Bolívar, v. 7, n. 11, p. 13-35, 2019b. DOI: 10.5281/zenodo.3709212. Available at: <https://zenodo.org/record/3709212> . Accessed in: 04 Apr. 2023.

RODRÍGUEZ, M. E. Taras como sátiras en la interpretación de la decolonialidad. **Revista nuestraAmérica**, Santiago de Chile, n. 20, e6907459, p. 1-14, 2022a. DOI: 10.5281/zenodo.6907459. Available at:
<https://nuestramerica.cl/ojs/index.php/nuestramerica/article/view/e6907459>. Accessed in: 11 Mar. 2023.

RODRÍGUEZ, M. E.; FORTUNATO, I. **Resistencia Freiriana**: dialogo subversivo Venezuela - Brasil contra el fascismo. Itapetinga: Hipótese, 2022b.

RODRÍGUEZ, M. E.; MIRABAL, M. Ecosofía-antropoética: una re-civilización de la humanidad. **Telos**, Maracaibo, v. 22, n. 2, p. 295-309, 2020. DOI: 10.36390/telos222.04. Available at: <http://ojs.urbe.edu/index.php/telos/article/view/3312>. Accessed in: 11 Nov. 2022.

SANTOS, B. **Una epistemología del Sur**. Siglo XXI Editores y CLACSO, 2009.

SANTOS, B. Más allá del pensamiento abismal: de las líneas globales a una ecología de los saberes. *In*: DE SOUSA SANTOS, B.; MENESES, M. **Epistemologías del Sur (Perspectivas)**. Madrid: Akal, 2014. p. 21-61.

SANTOS, B. **Construyendo las epistemologías del Sur**: para un pensamiento alternativo de alternativas. Ciudad Autónoma de Buenos Aires: CLACSO, 2018.

SANTOS, B. **Poscolonialismo, descolonialidad y epistemologías del Sur**. Ciudad Autónoma de Buenos Aires: CLACSO; Coímbra: Centro de Estudos Sociais – CES, 2022.

SLOTERDIJK, P. **Normas para el parque humano**: Una respuesta a la Carta sobre el humanismo de Heidegger. Traducción de Teresa Rocha Barco. Madrid: Ediciones Siruela, 2001.

SOCIEDADES BÍBLICAS UNIDAS. **Santa Biblia**. Versión Reina-Valera. Venezuela, 1960.

TAMAYO, J. La compasión en un mundo desigual y en tiempos de pandemia. **Vida y Pensamiento**, Bogotá, v.40, p.81-100, 2020. Available at: <https://revistas.ubl.ac.cr/index.php/vyp/article/view/153>. Accessed in: 15 Nov. 2022.

VÁSQUEZ ROCCA, A. Peter Sloterdijk: Experimentos con uno mismo, ensayos de intoxicación voluntaria y constitución psico-inmunitaria de la naturaleza. **Revista de Antropología Experimental**, Madrid, n. 13, p.323-340, 2013. DOI: 10.5209/rev_NOMA.2012.v35.n3.42210. Available at: <https://revistas.ucm.es/index.php/NOMA/article/view/42210>. Accessed in: 15 Nov. 2022.

CRediT Author Statement

Acknowledgments: To all the Christian-hearted and action-oriented human beings.

Funding: No funding was conducted within the conscious framework of a researcher from the University of Oriente.

Conflicts of interest: There are no conflicts of interest.

Ethical approval: Respecting the nature of life and conducting ethical research in all aspects.

Availability of data and materials: Fully available.

Author's contribution: Milagros Elena RODRÍGUEZ is responsible for the research, analysis and writing of the article.

Processing and editing: Editora Ibero-Americana de Educação.
Proofreading, formatting, normalization and translation.

