

THE SENSITIVE TRANS-PHILOSOPHY OF THE RHIZOME: A PLANETARY-
COMPLEX DECOLONIAL SYSTEM

*A TRANSFILOSOFIA SENTITIVA DO RIZOMA: UM SISTEMA DECOLONIAL
PLANETÁRIO-COMPLEXO*

*LA TRANSFILOSOFÍA SENTIPENSANTE DEL RIZOMA: UN SISTEMA
DECOLONIAL PLANETARIO-COMPLEJO*



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ABSTRACT: Considering that planetary decoloniality is inherently linked to complexity, the author of this analysis focuses on investigating the sensitive rhizome transphilosophy, a complex system. Studies explore research lines in complex transmethodologies and complex planetary decolonial trans methods, Planetary Decolonial Education - complex trans epistemologies, and planetary decolonial complexity in reattachment. This rhizomatic investigation opposes reductionist colonial research and the rhizomatic deconstruction trans method. Reconstruction articulates relationalities that focus on complexity in education, revealing what it means to be human and one's actions for their realization and primacy for life in all senses, with respect for civilizations. This convergence of research, such as planetary decolonial-complexity and education, offers theoretical links between trans-modern decolonial criticism, Félix Guattari and Gilles Deleuze's reflections, and rhizomatic philosophy.

KEYWORDS: Transphilosophy. Rhizome. Education. Feeling. Decoloniality.

RESUMO: *Considerando que a decolonialidade planetária é inerentemente ligada à complexidade, o autor desta análise focaliza a investigação da transfilosofia sensível do rizoma, um sistema complexo. Estudos das linhas de investigação: transmetodologias complexas e transmétodos decoloniais complexos-planetários, Educação Decolonial Planetária - transepistemologias complexas e decolonialidade-complexidade planetária em religação. Uma investigação rizomática antitética às investigações coloniais reducionistas e ao transmétodo de desconstrução rizomática. Na reconstrução, articulou-se relacionalidades que na educação traz especial atenção à complexidade, revelando o que é o ser humano e suas ações em favor de sua realização e preeminência para a vida em todos os sentidos; com respeito pelas civilizações. A forma como convergem pesquisas como decolonialidade-complexidade planetária e educação. Com perspectivas de articulação teórica entre a crítica decolonial transmoderna com as reflexões de Félix Guattari e Gilles Deleuze e a filosofia rizomática.*

PALAVRAS-CHAVE: *Transfilosofia. Rizoma. Educação. Sentimento. Decolonialidade.*

RESUMEN: *Considerando que la decolonialidad planetaria es apodíctica de la complejidad, como objetivo complejo analizamos la transfilosofía sentipensante del rizoma, el cual es un sistema complejo. Estudios de las líneas de indagación: Transmetodologías complejas y los transmétodos decoloniales planetarios-complejos, Educación Decolonial Planetaria - transepistemologías complejas y decolonialidad planetaria-complejidad en re-ligaje. Una indagación rizomática antítesis de las investigaciones coloniales reduccionistas y el transmétodo la desconstrucción rizomática. En la reconstrucción, articulamos relacionalidades que en la educación trae especial atención a la complejización, el develar lo que es el ser humano y su accionar a favor de su realización y preeminencia por la vida en todo sentido; con el respeto por las civilizaciones. La manera que confluye el investigar como decolonialidad planetaria-complejidad y la educación. Con perspectivas de articulación teórica entre la crítica decolonial transmoderna con las reflexiones de Félix Guattari y Gilles Deleuze y la filosofía rizomática.*

PALABRAS CLAVE: *Transfilosofía. Rizoma. Educación. Sentipensante. Decolonialidad.*

Introduction

Urgent Needs and the Research Transmethod: Rhizomatic Deconstruction

The need to decolonize science, education, research, and life on the planet can never overlook the decolonization of philosophy. The sublime ancient philosophy was abandoned to impose a philosophy separate from science and theology, and thus the *topoi*: science-philosophy, philosophy-theology, and science-theology, are imposed separations from the abysmal Western thought that Western thinkers like Boaventura de Sousa often echo. For example, reason in Western philosophy attributes human reason only to the mind, breaking *e the human being, which includes nature-body-mind-soul-spirit-God* (Rodríguez, 2022a) in the coloniality of philosophy.

On the planet Earth as a domination project: coloniality in any of its manifestations, power, being, doing, thinking, and dreaming are exercises of modernity-postmodernity as a contour project, "coloniality, consequently, is still the most general mode of domination in the current world, once colonialism as an explicit political order has been destroyed" (Quijano, 1992, p. 14, our translation). We say it has been destroyed because "when our liberators expelled the invaders, that colonialism should have ended, but not the evasion or the disadvantage of our knowledge, living and being in the world with the preeminence of the North and the West in its powerful exercise of exclusion" (Rodríguez, 2022b, p. 231, our translation).

In this sense, what is sentient transphilosophy? Let's clarify the semantics. Sentient transphilosophy unites decolonized Western philosophy and unacknowledged Western philosophy to an equal degree of importance, for example, rhizomes represent complex essences that have undergone a process of decolonization in relation to Western philosophy. In this sense, feeling is the encounter with the heart, emotions, soul, and spirit, recognizing the complexity of the human being with God. Thus, humans must be attentive to intellectual colonialism (Fals Borda, 1978) and the various mechanisms and instruments through which they are dominated.

In the antithesis of global coloniality, a project focused on the emancipation of victims, known as planetary decoloniality, assigns a pivotal role to philosophy. This is because, similar to science, philosophy has also assumed a colonial and elitist orientation, moving away from the approach that seeks to understand the human being in all its complexity, ethics, and religion. Therefore, it is imperative to decolonize philosophy, which

has reduced itself to narrow perspectives, to redirect the focus to the fundamental questions of philosophical thought: Who is the human being? What is their role on Earth? (Rodríguez, 2022c), among other questions of transcendental value to human beings.

In the coloniality of power, the world system operated as "a powerful machine of subordination of knowledge [...], simultaneously establishing a planetary epistemological model" (Mignolo, 2003, p. 122, our translation). In this epistemological model, sentient transphilosophy (Rodríguez, 2022c) represents an approach that distances itself from the traditional focus of philosophy, which was subjugated by the constraints of coloniality. Sentient trans philosophy transcends the limitations of conventional philosophy's epistemology, expanding horizons and enriching philosophical complexity globally without submitting to territorial debts.

On the other hand, in post-colonial research, rhizomes emerge. It will be analyzed with delicate care, without losing sight of liberation in every sense, that the perspectives of theoretical articulation between modern trans-colonial critique with the reflections of Foucault and Deleuze are possible, as in many cases, "we have proposed to include in our conjectures and arguments the contributions of the complexity paradigm, Deleuze and Guattari's concept of the rhizome" (Busso, 2012, p. 212, our translation). In the search for planetary decoloniality, it is essential to employ rhizomatic concepts with a decolonial approach, always considering their intrinsic complexity. As mentioned earlier, planetary decoloniality is inextricably linked to the idea of complexity.

Intrinsically, the approach has focused on the wealth of trans epistemic diversity, exploring various ways to decolonize and unveil the knowledge inherent in the sentient rhizomatic philosophy. Furthermore, it sought to promote decolonial awareness that "seeks to decolonize, disaggregate, and degenerate power, being, and knowledge" (Maldonado-Torres, 2007, p. 56, our translation). It is recognized that within post-colonial perspectives, it is viable to enrich the movement towards planetary decoloniality. This movement undoubtedly begins at the heart of the oppressed populations of the Global South and expands to symbolically encompass all the oppressed of planet Earth, who are considered an integral and worthy part of shelter, dwelling, and sustenance. This relates to the vast divine creation, liberating humanity from the religious oppressions that have ensnared it.

With this, one writes in rhizomes of the sentient trans philosophy of rhizomes, being these a philosophy, conjugating them to think and feel thinking life in all its manifestations. In Gilles Deleuze's work titled "*Conversas: 1972-1990* (Conversations: 1972-1990)," he

expresses that "what Guattari and I call a rhizome is precisely a case of an open system" (Deleuze, 1995, p. 53, our translation). One must not forget what an open system means, "complex or open systems are composed of several parts whose interactions give rise to new properties that cannot be explained from the properties of isolated elements" (Ingala, 2008, p. 256, our translation).

In this emergence of parts interacting with the whole rhizome, excellent elements are born that the pieces could not obtain. It liberates those previously lived elements that overlapped from each side, oppressed and demystified. But now, within the rhizome, as a particular essence of complex systems, they are born shining and coexist with the rhizome, which dissolves to become increasingly interactive and, therefore, inclusive.

The author states that a rhizome is "a system, a set of concepts. And an open system is one in which concepts refer to circumstances and no longer to essences" (Deleuze, 1995, p. 53, our translation). This work by Gilles Deleuze, which Emma Ingala Gómez cites, *in the complexity and thinking of Gilles Deleuze*, is fundamental to the present investigation. From here, the analysis of rhizomes is directed from the perspective of *sentient transphilosophy* (Rodríguez, 2022b).

Thus, in addition to the complexities where *planetary decoloniality is apodic from complexity* (Rodríguez, 2021a) as a complex objective, *the sensitive rhizomatic transphilosophy of the rhizome was analyzed, which is a complex-planetary decolonial system*. These are studies of the following lines of investigation: Complex Trans methodologies and Complex-Planetary Decolonial Trans methods, Planetary Decolonial Education - Complex Trans epistemologies, and Planetary Decoloniality-Complexity in Relinkage. This entire process is conducted through a rhizomatic investigation, which opposes the reductionist approach of colonial research. The trans method will be examined, considering rhizomatic deconstruction as a trans method (Rodríguez, 2019a).

In planetary decolonial research, this approach is more appropriately referred to as trans methodological, and the author prefers to adopt it as such, as she considers it intrinsically linked to planetary decoloniality. It is observed that many attempts to develop trans methodologies remain anachronistic about modernity and post-modernity, both permeated by the influence of coloniality, making the full realization of these trans methodologies impossible. It is undeniable that, in the context of research, adhering to a decolonial perspective amounts to a deliberate disobedience to conventional methodology

(Ortiz; Arias, 2019). In this act of disobedience, deconstruction, disconnection, reconnection, and unveiling occur, avoiding any forms of suppression or exclusion.

The transcomplex trans methodologies in the planetary decolonial project aim to transform knowledge into complex structures that can be perceived as archipelagos of certainties amidst the vast ocean of uncertainty. These structures emerge in the context of decoloniality and intertwine with forms of wisdom that are untethered from colonial influence: "If knowledge is an imperial instrument of colonization, one of the urgent tasks ahead is to decolonize knowledge" (Quijano, 1989, p. 10, our translation).

In each dimension of the properties of rhizomes, contributions are made to rhizomatic investigations with a complex decolonial focus. Therefore, colonial philosophies are being dismantled (Rodríguez, 2019b), not to subjugate them but to effect their decolonization process. In this way, in every aspect of the properties of rhizomes, their valuable contribution to the deepening of planetary decoloniality can be identified.

With the assistance of the trans method, rhizomatic deconstruction will undertake an exploration of realities beyond the sphere of modernity, post-modernity, and coloniality, which have been obscured and neglected, the concealed other (Dussel, 2001). This will be carried out without belittling the qualitative-quantitative-sociocritical debate that characterizes modernist research but as part of a complex and interdisciplinary process of knowledge construction and reconstruction, aligned with decolonial, planetary, and complex perspectives (Rodríguez, 2019a). In this way, the research subject is restored as the author, in the first person, contributes to exploring the theme based on her own experience and sentiment.

Deconstruction: Coloniality and Traditional Philosophy, Rhizomes as a Decolonial Philosophy

Coloniality, as widely documented, represents the continuation of colonial processes on this side of the planet in 1492, marked by the invasion and extermination of millions of indigenous peoples. However, it is essential to note that Africa and various other regions had already been subjected to Western colonization. Aware that modernity, post-modernity, and coloniality form a project that has already proven its impracticability, it can be affirmed that overcoming these conceptions is possible from a historical-cultural episteme that recognizes the ecosystemic relationship between human beings and the existential diversity of all forms of life inhabiting this planet (Santos, 2011, p. 17). It is relevant to observe that the triad composed of modernity, post-modernity, and coloniality finds a solid foundation in the

assertion that "one cannot be modern without being colonial" (Mignolo, 2007, p. 80, our translation). Furthermore, post-modernity is an epilogue of modernity (Dussel, 2000).

Philosophy has been permeated by a reductionist knowledge, departing from the sense of its initial questions and life's problems. Within the context of epistemic coloniality, the so-called "environmental crisis" is inadequately named, as we conceive humanity as intrinsically part of nature. In this sense, the crisis is, in fact, a crisis of civilization, and this crisis has been partially exacerbated by colonial philosophy, which has adopted a reductionist view of human nature (Rodríguez, 2022c).

It is crucial to recognize and act in favor of reflection that addresses how thought establishes philosophical rationality that often leads us to take adverse stances toward our nature. It becomes imperative to direct our attention to the crisis of reason, ranging from the philosophy of consciousness to the philosophy of language (Rojas, 2016). Considering that the origins of philosophy were linked to the love of knowledge and understanding of man, what conception of the human being has been upheld by philosophy over the course of humanity? It is imperative to safeguard the living and complex subject because "If man is made up of spirit, soul, and body, *πνεῦμα, ψυχή, σωμα* (1Ts 5,23), he is not just an evolved animal, but contains within himself a *scintilla*, a spirit, a something – and it is all that makes him capable of divinization in a way different from other beings" (Panikkar, 1999, p. 99, our translation).

The prevailing reductionist domain in the construction of philosophy denied the existence of spirit. The spirit blows where, when, and as it wills, providing a connection to a level of mystical consciousness (Panikkar, 2005). The absence of a contemporary ancient philosophical approach underscores the urgent need to reconnect with essential knowledge about human nature, which requires an urgent reconnection on planet Earth. "I read Philosophy, the only thing that is not strange to me, with immense joy because it provides me with a very bright way out to the world because I love it as something that has waited for us for a long time, forgiving all the most apparent and emotional betrayals. But I don't want to save myself alone" (Zambrano, 2004, p. 678-679, our translation).

The research in planetary decoloniality, conducted through a rhizomatic and transmethodical approach, has its roots in the doctoral research line entitled "*Educação do Patrimônio Decolonial Transcomplexa* (Transcomplex Decolonial Heritage Education)" (Rodríguez, 2017) in which three transcendental methods of a complex and transdisciplinary nature were developed. Initially shaped by modernist, post-modernist, and colonial

conceptions, these methods are redirected and guided by planetary decoloniality as a fundamental principle (Rodríguez, 2022b). The purpose is to emphasize that realizing complex and transdisciplinary investigations requires the transcendence of conventional methods, overcoming the trap of reductionism and evasion. In this context, decoloniality, which promotes the inclusion of multiple perspectives, reveals what was previously hidden to achieve a deeper understanding.

The rhizomatic approach intricately marks significant ruptures that enable the inclusion of the excluded. Thus, complex rhizomes are reintegrated into equally complex research structures. Drawing from post-structuralist and post-modern conceptions, "any element can affect or be affected by any other" (Deleuze; Guattari, 1972, p. 13, our translation).

The rhizome, being acentric, subverts the idea of evasion and preeminence, and thus, "the rhizome is asymmetric and does not have a single, determined center. Everything and nothing is the center" (Mendoza Valdés, 2005, p. 85, our translation). This is why, in Western philosophy, it is imposed

Rhizomatic thinking implies a rupture with systematic knowledge, asserting multiple possibilities in human action. A rhizome has no points or positions, as found in a structure, a tree, or a root. There are only lines... At the same time, the line of flight points to the reality of a limited number of dimensions that multiplicity effectively populates (Deleuze; Guattari, 1978, p. 15, our translation).

The feeling-thought is the core of research seeking decolonial, planetary, and complex approaches within rhizomes. These approaches are grounded in access to decolonized knowledge encompassing science, philosophy, theology, and contextualized and relational expertise.

Reconstruction: The Sensitive Rhizomatic Transphilosophy as a Complex System

The importance of clarifying meaning lies in preventing colonial concepts from distorting the discourse and causing confusion among readers. It is relevant to emphasize that the prefix *trans* means beyond, as highlighted by Enrique Dussel:

The prefix "trans" indicates the starting point of the exteriority of modernity, that which modernity excluded, denied, ignored as insignificant, senseless, barbaric, non-cultural, opaqueness of alterity due to being unknown, assessed as savage, uncivilized, underdeveloped, inferior, mere oriental despotism, Asiatic mode of production, and so on. Various names were

given to the non-human, the irrecoverable, that without history, that which will extinguish itself in the face of the overwhelming advance of globalizing Western "civilization" (Dussel, 2004, p. 222, our translation).

Thus, trans philosophy means beyond philosophy, reconstructing the fundamental questions of philosophy to address the pressing needs of the planet Earth, considering the category of "feeling" as essential. This approach aims to maintain constant vigilance over the colonial biases that obscure our understanding of nature and humanity.

It is relevant to note that the prefix "trans," often used negatively in the exploitation of natural resources, is employed in this context to recover and respect the complexity of the nature of life within philosophy. As highlighted by Enrique Dussel in his work "*Sistema-Mundo e Transmodernidade (World-System and Transmodernity)*" (Dussel, 2004, p. 222, our translation), in the above quotation, Western philosophy decolonizes safeguards, includes philosophy from outside modernity, and values the riches of hidden civilizations. This return to classical philosophy, which had been neglected, leads us to a deeper reflection on the meaning of wisdom, *φίλοσοφία*. It will be necessary to redefine: *What is wisdom, and where does it come from in rhizomatic complex systems?*

In the context of a knowledge crisis on planet Earth, philosophy distanced itself from theology, and science separated reason from the soul and spirit, resulting in a fragmentation of the conception of the human being. Consequently, wisdom was detached from the essence of the human soul and spirit, which are energetic and enduring. This brings us back to the ancient conception that associates reason with the mind, soul, energy, and the inseparable union between philosophy and theology with feeling and thought. As expressed by Heraclitus of Ephesus in his famous aphorisms, which are brief but profound philosophical reflections:

Dubbed as "Obscura" by tradition and representative of the maturity of Ionic thought or at least a significant rupture within it, the Ionic muse, according to Plato [...], continues to hold a place in the history of ancient thought and, consequently, in that of philosophy; to philosophize (Olmos, 2015, p. 26, our translation).

This philosophy met its end due to expediency, with the separation between science and philosophy and between philosophy and theology. It is well known that the pre-Socratic philosopher Heraclitus saw the need for a deeper exploration of the concept of becoming, similar to the rethinking promoted by Edgar Morin. Transphilosophy, as understood here, is not limited to a philosophy detached from theology that lacks relevance beyond human beings (Schlegel, 1994). On the contrary, it recognizes the unity between humans and the external

world, which are part of the same creation: planet Earth. The approach delves deeply into the poetics, nature, and complexity of the human being, incorporating an ecological wisdom encompassing social, environmental, and spiritual aspects. This perspective accepts and redefines human beings' complexity, contributions, and knowledge within a socio-spirit-mind approach in classrooms.

To achieve this, the approach must be inclusive, always respecting the nature of life and breaking with conventions, as suggested by the intrinsic nature of rhizomes. This will lead us to broader possibilities in discourse, allowing a transition beyond colonial philosophy towards an open, decolonial, and complex philosophy in the spirit of rhizomes: *connection and heterogeneity, multiplicity, signifying rupture, and mapping and adhesives*. These elements are reflected in "sensitive transphilosophy" within the scope of planetary decoloniality and complexity.

The rhizome is a complex philosophy, an open, transdisciplinary complex system. In this sense, it adopts the systemic or organizational principle that relates the parts to the knowledge (Morín, 1994) of the rhizomatic whole, an open system that is never entirely understood since ruptures constantly mark its essence. As decoloniality unveils previously hidden and demystified spirits, the rhizome's principle of rupture maintains its ongoing relevance.

Within the scope of "sensitive transphilosophy," with the hologrammatic principle, the idea was expressed that parts are contained in the whole, and the total is found in each component (Morín, 1994), reflecting the complexity and the still amorphous but complete unity of the rhizome. The retroactive principle, addressing how a cause influences an effect and vice versa, is an essential element (Morín, 1994). Furthermore, the recursive principle transcends total regulation, incorporating the notion of self-production and self-organization. This is crucial to understanding the nature of the rhizome, which is in constant rupture and transformation.

The sensitive trans philosophy of rhizomes incorporates fundamental principles, such as autonomy and dependency. This principle expresses the independence of human beings while connecting them to the environment, nature, and the Earth (Morín, 1994). The *dialogical principle*, in turn, integrates antagonisms as complementary, emphasizing the union of *topoi* and minimizing the abyss of thought. In this context, the rhizome is undeniably beautiful as it reintegrates what was separated from life, returning to the nature of its creation.

The principle of the reintroduction of the subject plays a crucial role as it highlights that all knowledge is a construct of the mind (Morín, 1994).

Returning to the idea of insignificant rupture, essential for planetary decolonial research, the rhizome is a system that "never ceases to reconstitute itself" (Deleuze; Guattari, 1980, p. 15, our translation), following a continuous dialectic of deterritorialization and reterritorialization. In this context, complex processes of resistance, assimilation, reinterpretation, and reinvention occur amid colonization and evasion. This event involves "modern demands for recognition formulated in very ancient languages or, conversely, demands for recognition of one's values (like the community itself) in modern languages, such as democracy and human rights" (Zárate, 2013, p. 51, our translation).

With the *property of significant rupture*, planetary decolonial research proves to be "connectable in all its dimensions, dismantlable, alterable, subject to constant modifications" (Deleuze; Guattari, 1980, p. 18, our translation). It addresses the ecology of action and incorporates the recursive principle, going beyond total regulation by including self-production and self-organization. These processes of revising tools are susceptible to numerous mutations in different contexts, shaped by oppressors, and many offer false liberations. Such issues require a thorough approach in planetary decolonial investigations.

With the breaking of the signifier, the rhizome, like a map, "does not replicate a closed unconscious in itself, it constructs it" (Deleuze; Guattari, 1980, p. 17, our translation), configuring itself as a decolonial becoming inspired by Deleuze's philosophy (Da Silva; Ferreira, 2019). In decolonial research, trans methods do not suppress epistemologies; instead, they perform their deconstruction and decolonization. Aware that discourse construction should involve diverse perspectives, the approach values feeling-thinking, experience, and self-examination. This implies revealing the masked forms of coexistence in cultured and transcultural communities, often hiding their value, as in situations of ethnic shame. Decolonial practice and liberating, complex, and transdisciplinary decolonial research "take the form of decolonial actions/traces (not in research stages, methods, techniques, or tools). These decolonial actions are community contemplation, alternative conversation, and configurative reflection" (Ortiz; Arias, 2019, p. 157, our translation).

In the context of the property of connection and heterogeneity of rhizomes, it is imperative to reassess human relations from the insular multiplicity (Vignola, 2020). Inclusivity was sought without losing sight of diversity, respecting different cultures without favoring particular ones. The goal is to contribute harmoniously to the planet, avoiding any

preeminence. In this sense, it is relevant to understand that "the rhizome connects any point to any other point; each of its traits does not necessarily refer to traits of the same nature; the rhizome brings into play very different regimes of signs and even non-sign states" (Deleuze; Guattari, 1980, p. 25, our translation).

We recognize the immense diversity in nature, culture, and civilizations' cultural and historical heritage. A "rhizomatic or complex system is defined not by its constants or its homogeneity but by immanent and continuous variability" (Ingala, 2008, p. 260, our translation). Therefore, despite the diversity, there is a universal connection based on respect for life and biodiversity. This connection extends to the understanding that we share the same home, and we use the systemic or organizational principle to relate the parts to the knowledge of the whole, as is the case on Earth.

In *the property of connection and heterogeneity of rhizomes*, sentient transphilosophy leads us to contemplate the principles of complexity interwoven in deeply inclusive rhizomatic openings. Within the context of planetary decoloniality, there is a complex process, which, with the hologrammatic principle, can be expressed as the idea that the parts of diversity are contained in the whole, and conversely, the whole is present in each piece.

In this context, challenging questions are explored, such as: How can we replace the influence of colonizing modernity that shapes our thoughts, actions, and feelings through language? How do we free ourselves from language without causing disruptions in thought? And, more fundamentally, how do we liberate ourselves entirely from coloniality? (Ortiz; Arias, 2019), "bring into play not only different regimes of signs but also states of affairs' statuses" (Deleuze; Guattari, 1980, p. 13, our translation).

It is known that "every rhizome comprises lines of segmentary according to which it is stratified, territorialized, organized, signified, attributed, etc., but also lines of deterritorialization according to which it escapes incessantly" (Deleuze; Guattari, 1980, p. 15, our translation). In this context, planetary decoloniality aims to allow "the person to become self-aware and, above all, listen to their voice through reflection. [...] known people who often arrange the word to exchange with the heart" (Walsh, 2013, p. 138, our translation).

A fundamental principle of planetary decoloniality is respect for diversity without granting superiority or preeminence to any group. This aligns with the idea that "the rhizome does not let itself be reduced to the One or the Multiple" (Deleuze; Guattari, 1980, p. 25, our translation). Exploring the origins of knowledge and the contributions often overlooked by

coloniality, "the rhizome is an anti-genealogy" (Deleuze; Guattari, 1980, p. 16, our translation).

Furthermore, ecosophy, which refers to cosmological wisdom and the art of inhabiting the planet, transcends mere ecology and incorporates the relationship between Man, God, and the Cosmos, seeking a new balance (Panikkar, 1994). Rhizomes, by their nature open to multiple paths and ruptures, are intended to create spaces for the recovery of suppressed knowledge, thus contributing to the inclusion of previously forgotten wisdom.

Much like in decolonial research, the trans methods proposed here are similar to rhizomes, as one of their most important characteristics is to "always have multiple entries" (Deleuze; Guattari, 1980, p.18, our translation). This multiplicity inherent to trans methods is not in a definitive or conclusive state. They do not seek to become rigid and methodical rules, as that would betray the decolonial essence of the planet.

Cartography and the *decalque property* of rhizomes in planetary decolonial research allow us to explore unfinished knowledge. These qualities act as contrasts and maps drawn amidst transepistemes. All these characteristics align with the principles of complexity, as a rhizome is, by nature, complex. The map is conceived as something open, similar to the Earth itself, being "connectable in all its dimensions, detachable, alterable, susceptible to constant modifications. It can be broken, altered, adapted to different configurations" (Deleuze; Guattari, 1980, p. 18, our translation).

These endless maps must incorporate the essence of solidarity and the capacity for rupture, adapting to the needs of a continuous decolonial offering. When speaking of humanity's solidarity that is often inhumane, "the individual source is suffocated by egocentrism; the community source is dehydrated by the degradation of solidarity; the social source is altered by compartmentalizations, bureaucratizations, [...] about the species" (Morín, 2010, p. 31, our translation). Decolonial research must incorporate this awareness to combat the conditions of inhumanity.

This is a resistance against continuous colonization, against the ignorance of identities, and the appreciation of all aspects of our lives, demonstrating this reality and all knowledge, including education. We do not accept irreconcilable polarities, such as resistance and anti-resistance, as, under the logic of the third included of colonial transdisciplinarity, the same illusion of rejection and exclusion between opposing entities generates a relational sense that encompasses them.

For example, in planetary decoloniality research: *A Educação Matemática Decolonial Planetária* (Planetary Decolonial Mathematics Education) promotes a sentient transphilosophy that establishes a vital connection with the Earth. This shifts the emphasis from dominion over the Earth to the recognition of interbeing, stating that we are guests integrated into nature and the Earth in an anthropometrics that prioritizes ethical values of solidarity over individualism and cruel competition. It is a call for respect and the whole celebration of ancestry.

Worldviews, in all of which mathematics can collaborate in traditions, oralities, and languages that animate the ethical-mystical-aesthetic-poetic level of civilizations; economic perspectives not centered on income or wealth accumulation but on social equity resulting from cooperative labor; the understanding of societies (Rodríguez, 2022d, p. 11, our translation).

In education, in its broader context, it is essential to pay special attention to complexity, caring for understanding the human being, their pursuit of self-realization, and the value of life in all its aspects. This must be done with respect for various civilizations and their interaction on Earth. Research plays a crucial role in converging decolonial perspectives with planetary complexity, moving away from traditional colonial methods, in research where the confluence of onto epistemological liberation is especially urgent (Rodríguez, 2022e).

Planetary decolonial research warns that, despite significant advancements, patriarchy still maintains a comprehensive influence even amid the technological and scientific era. Even when science and technology are used to circumvent this influence, the power of patriarchy continues to affect all aspects of society (Capra, 1992). This global coloniality aims to subjugate the very nature of creation.

The results presented in this context are considered incomplete since ideas are continuously developed and unveil colonial structures while reconnecting with the essences of planetary decoloniality. The rhizome "opposes the genealogical and the reproductive because it is oriented toward experimentation: the rhizome constructs, invents, never plagiarizes. It has an alterable structure, operates bifurcations" (Bouhaben, 2013, p. 49, our translation). In this sense, the research seeks to explore innovative rhizomatic approaches, which are never definitive and do not aim to find absolute truths. Instead, they are dedicated to building knowledge, with a notable example being sentient transphilosophy.

The philosophy of rhizomes, or rhizomes themselves as a philosophy, is based on abandoning the pursuit of hierarchies in knowledge, whether hierarchy about expertise itself or to others. This implies avoiding the tendency to adjective, valorize, or label knowledge,

allowing it to express itself without confrontation or limitations. In education, the curriculum is not predefined but emerges in the planetary context as needs are revealed, with contributions from participants not relegated to a secondary role.

Being rhizomatic never follows a predetermined order, recipes, or established formulas. Instead, the educational community collectively constructs a model that adapts to the vast array of contextually relevant knowledge and wisdom. This construction takes place without promoting preeminences or superiorities, with a continuous commitment to maintaining open complexities in any constructive process. In this way, constant questioning permeates the educational exercise, challenging students' reductionist thinking and encouraging a deeper and more critical approach, far from conformity.

Conclusive at the outset of the lines of inquiry: We continue to transphilosophize rhizomes

As a complex objective, the sentient transphilosophy of the rhizome has been analyzed, which is a planetary-decolonial-complex system, that is, we transphilosophize a philosophy that is rhizomes. As mentioned, the studies pertain to the following lines of inquiry: Complex Trans methodologies and Planetary-Decolonial-Complex Trans methods, Planetary Decolonial Education - Complex Transepistemologies, and Planetary Decoloniality-Complexity in Relinking. This research is guided by a rhizomatic approach that represents an alternative to reductionist colonial analysis, traditional methods, and rhizomatic deconstruction.

Now, the question arises of how we can engage philosophy with rhizomes. Traditional philosophy and rhizomes as complex systems have fulfilled their roles, but now we must consider the necessary part of philosophy and the utility of rhizomes in complex planetary decoloniality in response to the planet Earth's urgent global needs. This is about demystifying philosophy for its intent and contributing wisely to addressing planetary crises through rhizomes. It involves advancing to new stages of thought, building non-centric and non-symmetrical investigations, and breaking with hierarchy.

Transphilosophizing with rhizomes involves reexamining Christian theology and philosophical ethics, uniting science, philosophy, and theology to rejuvenate ancient philosophy and include Latin American philosophical perspectives and colonized ancestral knowledge. This also embraces the philosophy of the hidden and underestimated aspects of humanity and Western philosophy liberated and decolonized through the rhizomatic approach.

Transphilosophizing rhizomes also entails questioning the reverence for colonized science and acknowledging the inherent complexity of rhizomes. It implies a return to the critique and fundamental questions of philosophy in the context of rhizomes, challenging the sciences in light of their reductionism and subverting them with first-class inclusion, breaking away from centered thinking. It is a journey to decolonize rhizomatic philosophy in light of new planetary needs, including Latin America, and to consider rhizome philosophy as the philosophy of the Earth as homeland. As Deleuze stated: "Any point in the rhizome can be connected to any other. That's not the case with the tree" (Deleuze, 2000, p. 19, our translation).

It is of utmost importance to ensure that the connections established in the burgeoning rhizomes are fully open and easily connectable to all decolonized knowledge, thus revealing a cross-cutting understanding that transcends the perspective of decolonial transdisciplinarity. This approach is being meticulously explored in the mentioned lines of research. The result is a sense that epistemes are undergoing a process of reconstruction, enhancement, and, ultimately, an excellent form of transphilosophy that is visionary and profoundly inclusive.

It is vital to recognize that the interrelationship between the research subject and the nature of reality, especially in the context of the constantly evolving philosophical object of study, the rhizome, occurs in an environment of extreme complexity. This process is intricate in the archipelago of certainty and the sea of uncertainty. The sentient thinking approach, which presupposes that the subject apprehending and constructing the object of philosophical study in the rhizomatic realm is not separate from it but rather integrates it into their own culture and renders it understandable, does not compromise the quest for truth, as long as it is considered under appropriate conditions for problem resolution provided by the Earth as homeland. Learning to philosophize in a rhizomatic manner is a long and enriching journey, permeated by various aspects, such as values, reflective capacity, and language intervention.

The applicability of rhizomes stands out in how it affects the subjectivities of those involved in the educational process, promoting respect for civilizations and their diverse forms of knowledge. This is done without preeminence, always with the aim of promoting inclusion in harmony with respect for life, cultural expressions, and the well-being of students. *Transphilosophizing sentient thought is to be planetary, decolonial, complex, and profoundly inclusive, seeking the brilliance of ecosophy-dystopia wisdom as the unity of the planet.*

All these aspects are crucial when considering the apodictic approach of planetary decoloniality, which aims to disconnect and reconnect, promoting reform in thought and philosophy in collaboration with hidden civilizations and the inherent complexity of the human being. A multiplicity of concerns and responsibilities need to be addressed as the lines of research progress. Philosophy must be actively responsive to challenges in all spheres of global coloniality; otherwise, it faces the prospect of failure. This question finds its answer in sentient transphilosophy.

Sentient transphilosophy encourages deconstruction, reconstruction, deep thinking, solidarity, and rupture as a means to promote the inclusion of what is emerging in discourse, as well as what remains hidden due to the impacts of colonization, coloniality, and global coloniality. All share the responsibility of thinking about life concerning the nature of creation and the complexity of the human being.

Dedication and my ecosophic epilogue in the liberation of the research subject: In this process of realignment with the complex constitution, we envision the hope of preserving the Earth, which we all share. This constitution represents a renewal in which the divine considers our life sacred. "In the presence of one who has understanding is wisdom, but the eyes of a fool are on the ends of the earth" (Proverbios 17:24, our translation). Blessings to all in the name of our Lord Jesus Christ, to those who read my publications, return their time with the love of God.

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