



Liberation in the covert of the South: The return of Paulo Freire's legacy to coexistence with the oppressed

LIBERATION IN THE COVERT OF THE SOUTH: THE RETURN OF PAULO FREIRE'S LEGACY TO COEXISTENCE WITH THE OPPRESSED¹

***LIBERAÇÃO NA COBERTURA DO SUL: O RETORNO DO LEGADO DE
PAULO FREIRE À CONVIVÊNCIA COM OS OPRIMIDOS***

***LIBERACIÓN EN LOS ENCUBIERTOS DEL SUR: EL REGRESO DEL
LEGADO DE PAULO FREIRE A LA CONVIVENCIA CON LOS
OPRIMIDOS***

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¹ It belongs to the current investigation area: *Paulo Freire: the wanderer of utopia in transmethodologies*, from the first author.

ABSTRACT: In the area entitled: Paulo Freire: the wanderer of utopia in transmethodologies, the investigation exists to fulfill the complex objective of analyzing liberation in the undercover of the south in the return of the Paulo Freire legacy to coexistence with the oppressed. It is declared in the reconstruction with the rhizomatic deconstruction as a transmethod, and it is promoted to awaken the minds, reform the thought, detach them from the false government policies that deceive them, we speak of the oppressed; of the unprotected of life, is to return with Paulo Freire to faith and love for the oppressed, to the conscientization-awareness that is possible to emerge with liberating education, with pleasant conversations with the dialogue-dialectic to the liberation of their painful colonial realities; is to re-believe in their own potential just as Paulo Freire did, and instinctively and directed his own history and liberation.

KEYWORDS: Liberation. Legacy. Oppressed.

RESUMO: Na linha intitulada: Paulo Freire: o errante da utopia nas transmetodologias, a investigação se localiza para cumprir o complexo objetivo de analisar a libertação nos disfarçados do Sul na volta do legado de Paulo Freire à convivência com os oprimidos. É declarada a reconstrução com a desconstrução rizomática como um transmétodo, e é promovido para despertar as mentes, reformar o pensamento, destacá-las das políticas de falsos governos que as enganam; falamos dos oprimidos; do desprotegido da vida, é voltar com Paulo Freire à fé e ao amor pelos oprimidos, à consciência de que é possível emergir com uma educação libertadora, com conversas agradáveis com o diálogo-dialética à libertação de suas dolorosas realidades coloniais; é voltar a acreditar nas próprias potencialidades, tal como fez Paulo Freire, e de forma instintiva e dirigida a sua própria história e libertação.

PALAVRAS-CHAVE: Liberação. Legado. Oprimido.

RESUMEN: En la línea titulada: Paulo Freire: el andariego de la utopía en las transmetodologías, se ubica la investigación para cumplir con objetivo complejo de analizar liberación en los encubiertos del sur en el regreso del legado Paulo Freire a la convivencia con los oprimidos. Se declara en la reconstrucción con la desconstrucción rizomática como transmétodo, y se promueve despertar las mentes, reformar el pensamiento, des-ligarlos de las falsas políticas gubernamentales que los engañan, hablamos de los oprimidos; de los desprotegidos de la vida, es volver con Paulo Freire a la fe y amor por los oprimidos, a la concientización-concienciación que es posible emergen con la educación liberador, con las conversaciones amenas con el dialogo-dialectico a la liberación de sus dolorosas realidades coloniales; es volver a creer en su propio potencial tal cual Paulo Freire lo hizo, e insito y dirigió su propia historia y liberación.

PALABRAS CLAVE: Liberación. Legado. Oprimidos.

Transmethodological rhizome: categories, transparadigm and transmethod

Thinking about Paulo Freire in mid-2021 in liberation processes could be a matter of urgency if we become aware of the fact that yesterday (when the pedagogue suffered with the oppressed in the favelas, living with them) as today in the covert south, in the underground communities, liberation is a path to go. It is a distant hope, because, in most cases, Paulo Freire was elitist (not by himself) for scientific studies in which discussion does not take place in complete regions where the oppressed coexist. Paulo Freire, the oppressed, is presented in the curricula, as Simón Bolívar, a liberator who existed in the South. However, from the heart of the oppressed, the oppressed Paulo Freire who suffered with them, was extracted in his feeling, through his veins. The DNA of the pedagogue is not recognized (his true and unique legacy as utopia in praxis) who did not sit in the chair of command to declare how they would be released, but is fulfilled this to his pain, suffered in full communities their suffering; Paulo Freire is a victim and agent of change in full action. There is desolation and demarcation of the processes that Paulo Freire suffered.

In this transmodern investigation, feeling the words of Enrique Dussel, in his book entitled: *1492: the cover-up of the other. Towards the myth of modernity*; we rescue in the title that invokes the secret word; in the sense that yesterday the victims of the invasion of a modernity that declared us non-existent uncivilized and that we should be civilized and that our history began from 1492, when they invaded us (DUSSEL, 1994) were covered up. Today, the covert are products of the continuation of colonization: the coloniality of this modernity that covers us under the veil of globalization; that transcends our own brothers to pursue projects that ignore the regulation of our own existence that covers and oppresses us.

Therefore, in transmodernity, as projects to rescue the victims of modernity today (DUSSEL, 1994), this research is carried out that aims to recover in the feeling of the oppressed in the forgotten communities of the South, Paulo Freire, the human being swathed in pain suffering with them. It is intended to return in the discourse the exclusion of Paulo Freire; fulfills *the complex objective of analyzing liberation in the covert south in the return of Paulo Freire's legacy to living with the oppressed*. We take this praxis as a utopia that reminds us of where Paulo Freire emerges, the liberator of the favelas.

Research cannot be given in the reductionist modernist-colonial paradigm that hides Paulo Freire as the possibility that, in all places where oppression occurs, there may be the legacy of pedagogy burning in minds, beating hearts and triggering liberation in the same field of action. He who empowers the oppressed and reminds them that liberation is always possible;

for the oppressed are called for their deliverance; while the oppressor arms his colonial artillery to continue with new instruments of coloniality of minds, being, doing, thinking, living together and dreaming.

Thus, we explain, then, that *the transparadigm of the action of inquiry is complexity, transdisciplinarity, which composes transcomplexity*; in which anthropolitics is used to achieve inclusion and cohabit with transdisciplinary knowledge and leads to action with inclusion as a strategy of coexistence of knowledge, for the coexistence of the oppressed with the legacy of Paulo Freire in their communities; committed to the rescue of victims (RODRIGUEZ, 2020a).

It is the openness to the fact that transcomplexity, the constitutive category of the complex object of study, is embraced with transmodernity and has full place in this project of liberation of the victims of modernity; the liberating attempt considered as "self-valorization, of the cultural moments themselves denied or simply despised that are found in the externality of Modernity [...] these traditional values ignored by modernity should be the starting point of an internal criticism" (DUSSEL, 2015, p.293).

In this, we understand that planetary decoloniality is the liberating mission of modernity-transcomplexity, of oppressed victims in the midst of the global and technological era. Thus, "Transmodernity is a new project for the liberation of the victims of modernity, the hidden and denied 'another side'" (DUSSEL, 1992, p. 62). The research is carried out beyond the methods; with transmethods; the rhizomatic deconstruction, which goes towards the dismantling of colonial epistemologies, to the "construction of transepistemologies synergies such as the opening of new spaces that allow "covered" subordinates to articulate their own forms of knowledge, buried, devalued or forgotten" (RODRÍGUEZ, 2019, p.1). *It is about the liberation of the oppressed in the discourse taking Paulo Freire as the central axis and promoter of liberation.*

In such decolonial projects, anthropolitics is a complex category that tells us that our actions must preserve life on the planet, for the responsible exercise of the historical moment we had to live. From a "subject who has in his hands, for the first time in history, the fate of his own realization and/or destruction, and this in a planetary sense" (MORÍN; KERN, 1993, p.45). This category imprints us a true policy in the service of our liberation for the safeguarding of the life and value of which we are made. Reasons printed in the hearts of the oppressed by Paulo Freire.

In the line entitled: Paulo Freire: the wandering of utopia in transmethodologies is located the research for the realization. We see, then, the rhizomes as a complexity of discourse,

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as a framework that goes beyond the statutory division of introduction, methodologies, results and conclusions; but gives more invocations of the discourse and rescues for them the research subjects and their subjectivities in the discourse. And any attempt to leave the pragmatic discourse and go beyond, is to go to the deconstruction of the old ties that do not let us go to the complexity of the object of study. It is necessary "to go with open eyes, with another thought, out of scientific ties, [...] complex, creative imagination. He is an adventurous researcher who focuses on other ways of investigating with creative and imaginative passion" (RODRÍGUEZ, 2019a, p.10).

Rhizomes are then complex structures in which their development does not obey a hierarchical structure, but communication and horizontal transformation (DELEUZE AND GUATTARI, 2004). Therefore, in the discourse we emerged in our crisis that we experienced in the South with our subjectivities with value in the discursive exercise and in the complex categories that constitute the complex object of study.

Rhizomes are moments of deconstruction and reconstruction, never definitive that plunge into decolonial, complex and transdisciplinary essences. The deconstruction is part of the current rhizome and permeates the following title: Rhizome Introitus: hidden realities in the oppressed of the south. The reconstruction is already permeating the construction and ends in the rhizomes: reconstruction of rhizome. Paulo Freire in the hope of the oppressed of the south, praxis as utopia and completion of rhizome. Let's continue with Paulo Freire in hope with the oppressed.

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Introitus rhizome: secret realities in the oppressed of the South

Rediscovering the thought of the oppressed with Paulo Freire's distinguished legacy, on the centenary of his birth in 2021, leads the authors of this research to rediscover themselves with the invaluable contribution that this humble, simple but courageous human being made in favor of the oppressed (FREIRE, 1970). However, to feel and recognize the oppressed is to review the theme of the street, of the forgotten communities, of those human beings who go through life in search of living conditions that allow them to survive and who are subject to the imposition of a devouring colonial project that helps them with a clear message: you were born to be part of the Eurocentric servitude. It is the coloniality of minds in its entirety.

They refer to these beings who, in their own localities rich in many possibilities, are instructed and trained to be understood as impossible, without voice and action, therefore, the

subjects of the covered localities (DUSSEL, 1974) are observed with a language and information that clarifies their non-possibility before the world. The oppressed recognized by Paulo Freire as the social mass that, for the most part, is in the heat of the localities, in those poor, humble and hardworking; there are a number of devices that allow you to control it for the colonial project. This is how he is constantly bombarded with a body of information that allows him to understand himself in this servitude, in this obligation to faithfully serve the dominant project that is transmitted and channeled from the school, the information and actions of the same people in society.

That is why, in this research, he will re-insist with "the defender of the homeless, promoter of love for the South: Paulo Freire invades the current moments of globalization that incite exclusion more and more" (RODRÍGUEZ, 2021, p. 2), in this dynamic of life where the subject and what accompany him have no value and importance as a human essence, but as working capital, for the production and obtaining of economic benefits and those who are now intended to cover up under the same word of the liberator of the oppressed, using it in oppressive speeches to try, thus, to make the popular subject understand the oppressed who has a hope of liberation, false illusion that seems to be, now, to understand a fight against the same liberating hope.

What denotes in Latin America is the ontoepistemological denial of the theories of the great teacher, because his legacy is not and has never been theoretical, has been in and away from praxis, in his own coexistence with the oppressed, in the assembly of the one that afflicts him, damages him and suppresses him as a sensitive entity, but above all, Human. Humanity was his concern and to which he frequented permanently to find ways out in the same people to impact not only their lives, but their territories or populations. *Is it necessary to return to living with the oppressed as Paulo Freire did?*

The concern expressed by the authors is undoubtedly the central axis of this study, since the cry of current life urgently exclaims attention to what is truly lived, a culture of its own that understands the social subject as a human entity, as a potential and primordial actor in the construction of the social fabric, not as a submissive and alienated actor as it is still perpetuated in communities, but with the authentic possibility of transformation "so when conscious beings want, reflect and act to break the limit situations that force them as almost all to be less; the "unpublished viable" is no longer himself, but its realization in what had previously not been feasible" (FREIRE, 1999, p.195).

Free citizens with the possibility of paying attention to Paulo Freire's words to the public

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thing, which allows incorporating himself into an understanding of his political issue in society. This understanding of it leads them to unite the relationship of social mobility, in each of the movements, economic, social, cultural, that develop and remain before the attention of citizens as the main commitment: *is this what happens today in our social scenarios? How many of our neighbors or relatives are observed with such commitment? And even more worrying, I am a real public and political actor as Paulo Freire states?*

The reflections leave us with a great commitment to rediscover ourselves and the legacy of the illustrious pedagogue. We will resign it, throughout the discursive textuality, not as a display of a coup d'état, nor as an incitement to revolts and social movements of anarchy, but as reflective possibilities to understand *that the legacy of the Grand Master is not embedded in our lives, thoughts, actions, in our communities, much less in our attentions as subjects.* However, we want to leave a great reflection: *who adapted or the legacy of Paulo Freire should be destroyed from us oppressed subjects? But above all, how to recover it and return it to its true human essence within the community?*

From the realities developed today in the South, Paulo Freire challenges the thought not only of the authors, but of the readers, because it is necessary that, in society, two pedagogies reappear, that of indignation and that of hope. It is a question of making the subjects understand the need to be outraged by the unjust reality and, in this indignation, to be able to find a possible hope of another reality where he and she is restored in human terms. If one attends to the fighter of the poor, Paulo Freire, it would be to understand himself in a framework of subversive revelation to rediscover himself as an oppressed and possible person, with another reality, with another opportunity in the world.

The great master Freire insists that there is a need to offer the subject a revelation in himself of a system of domestication values, through a system of critical political apprehension; in this, it becomes evident and peremptory to recognize how the language that has been used carries with it a burden of alienation from the connotation of the family, society and education. Thus, it leads to the subjects' thinking, to understand each other in the wrong way, isolated and divided from what belongs adequately. The language that is used establishes a binary system to understand itself in a framework of social devouring against each other. Thus, it causes it to give up the social encounter with the other, when, in fact, life should be shared and history, then, created.

It is necessary, therefore, that Venezuelan citizens, for example, in the South, understand that the crisis that surrounds them is not part of Paulo Freire's utopia, although they talk about

it, although they mention it and use it in speeches as requests for assistance, it is always necessary to return to his works, because the social impact he generated in his times is not comparable to what has been happening in recent times. In the region, more specifically in Venezuela, where social, economic, political, educational, cultural and humanitarian assistance is involved in a Machiavellian circle of exacerbated inequality in all strata. Crisis that has its genesis due to the effects of natural calamities, but also can be conceived by the total collapse of economic and state organizations that originate contexts of extreme widespread poverty, "food precariousness, intensification of the risks of morbidity and mortality, forced displacement of the population within the country or abroad, which comes to important mobilization of international aid" (FREINTEZ, 2019, p.42).

Venezuela, the country of the authors, presents an unprecedented crisis and even more in the attention of the citizen, of the one who is still hopeful in his homeland and the warmth of his idiosyncrasy, despite being in a picture of social immobilization. Por this, we constantly ask ourselves: *what about Paulo Freire's inspiration?* Only in writings without hard sociocultural action, as if it were a non-real story, and there we insist again, the legacy of the great teacher is necessary to go to the problems that states present, that communities must meet, because it is from the subjects themselves, from their own realities that problems must be interspersed. At times, this discourse was found in the current authorities, but which are not textualized in the incorporation with popular dialogue, the one that Paulo Freire inserted in the favelas, to know, from the root, the problems of human frailty, communities and their social beings, as well as for mobilize hope and transcendental change of their realities.

However, if you refer to the region, Venezuela is not the only nation we find involved in the colonial claws. Colombia, a sister nation, in the middle of 2021, begins with social movements that warn of disagreements about the system of social advancement. Serious and explosive social conflicts are developing, perhaps against the unjust realities or covert hegemonic movements that seek to destabilize the development of the state, but what is observable is that the state is behind the outcry of the people. And it can no longer adequately address the major issues of national interest and the "Colombian state has been burdened in its capacity to convene a national project, position new agendas in the public debate and contain the distrust of institutions, detachment from civic culture" (ROJAS-DELGADO, 2021, p.123).

The realities of this country, Colombia, continue to demonstrate that Freire's community political legacy is out of context, his thinking has not been involved in the communities, in those subjects who develop life, because they still react with dependent paternalistic attitudes,

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as in the Venezuelan case; without being understood as a possibility of change, and this is precisely what shows that the critical literacy of *Grand Master Freire is still on paper, pulsating and hopeful so that it is still incorporated into the subjects, so that they can understand each other again and redirect the public issue of their territories. And it is more inclined in the dispersion and enjoyment of its private autonomy than in the complicated exercise of its "public autonomy". This caused these individuals to place more emphasis on the claim of their rights in relation to the State than on exercise them within their political life" (PÉREZ, 2009, p. 46). These realities lead us to reflect: *Is it necessary to rescue Paulo Freire in the feeling of the Colombian community?* It is believed that the evidence gives a clear and forceful answer.*

In Chile, "after the implementation of numerous social policies in the communes, social problems such as poverty, inequality and unemployment persist" (ASTETE; VACCARI, 2017, p. 31), a situation that, every day, increases the crisis and social tension that allows the collision of social aspirations for a better life, allowing the unhappy citizens who do not find a clarity of what happens to them and less why it happens in a state that has promised them social welfare. The Chilean citizen is on an oppressive margin of action that resists in paternalism and the claim of illusory rights with which they are convinced to live. It is, thus, a social illusion.

This reality occurs due to the fact that the Chilean State, in its current realities, follows the complementary neoliberal social policies, which would have led to the idea of a protection by the State, "builds a subject of grateful subjectivity that directly collides with the subjectivity of horizontal solidarity that communities develop with a substantive identity that values them, memory and popular knowledge" (ASTETE; VACCARI, 2017, p. 37).

Actions that reveal us to an action of the State that tends to empower subjects, the actions that are developed exile *our Grand Master Freire*, under few particular social acts to understand beings in liberation, with critical awareness and in this search for liberation in the encounter with the other. That is why the crisis increases and is consolidated. Hegemonic actions are accentuated in the South. A region that owes the use of Paulo Freire's name in his state proposals, we will always return to what it means to invoke the legacy of the pedagogue, liberation over action, transform indignity into a future possibility. Future that is not considered in the region and that leads to worry about what is to come.

Because the history that is built is in favor of other cultures, other identities and nations, so the subject, in his thought and action, understands that he is part of a rule of law to which he must be afraid, because it does not belong to him and if he tries to seek another reality, is punished. The ways of understanding in this scenario allow the subject to be a player of the sad

reality in which he was born and cannot change it, and that he must sustain a framework of understanding of the service and reproduction of the power structures that were established for social dynamics.

Faced with this reality, it must be understood that "if men are the producers of this reality and if it, in the 'inversion of praxis', turns against them and conditions, transforming oppressive reality is a historical task, it is the task of men" (FREIRE, 2005, p.50) *But how can these men change their own unjust reality? How can they develop a process of change if their formation and alienation prevent it?* Paulo Freire undoubtedly gave us a great lesson: we need authentic political praxis, where the being is with itself and exerts a change in its behavior, which breaks the current situation of the oppressor-oppressed. Reiterate the great teacher that "the transformation of the material world, of material structures, to which a critical educational effort must be added simultaneously, is the way to overcome, never mechanically, this heritage" (FREIRE, 2008, p. 119). A situation very far from what happens in the countries of the South, especially in Venezuela, where one observes how the subjects are still oppressed and it seems that they have settled for it and act by obedience and service of the one who has the power.

In the previous scenario, to be part of the possible class (oppressive dominant), with access to services, a system of struggle in the system must be established in order to find the benefit of health, food, housing and other strata that enable a more dignified life. The dignity of being is consequently attacked and, in devouring language, it is increased. Therefore, being involved in a precarious economic system, with very low salaries, which prevent you from eating, paying for services, recreating and offering your family group possibilities of food, distraction and access to clothing and other belongings. "Freedom not only as a donation, but as something indispensable and necessary, as a sine qua non for which we must fight permanently, are part of our way of being in the world" (FREIRE, 2008, p.118)

The forms of social assistance from an economic point of view with human assistance programs do not actually offer access and there is, then, very precarious care. Services such as water, electricity, gas, urban bathroom, telephone services and others have very high costs and that is why your access is limited and elite. From there, the elite is increasingly expanded, at a single cost, the service of the poorest, because "it can only interest the oppressors who will be even calmer the men most suitable to the world" (FREIRE, 1970, p. 79).

To make the subject feel without possibilities and with the guilt of his own existence is an invitation that Paulo Freire took to understand. As for and if subject, it is urgent to attend to him with literacy, which allows him to awaken, which will lead him to recognize himself

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oppressed and, on the basis of this, will enable him to raise a contrary fight that allows him, from his own action, another life more dignified, prosper, but, of deep faith and of hope in himself and in others. *Is this the reality today in Venezuela with its decolonial country proposal, added to the other countries in the region that have declared themselves in proposals for revolutionary transformation?*

The realities observed in the countries of the South are undoubtedly very insufficient, in them an oppressive manifestation is observed that could be understood as a counter-hegemonic mechanism with these peoples. However, by reviewing the sources of information, the praxis that is lived in them, in Freire's words, it can be reaffirmed that the being of the South today is without the ability to visualize this tragedy, "to critically capture its themes, to know how to interfere, is dragged by the game of its own changes and manipulated [...] He only realizes that times change, but he does not realize the dramatic meaning of the step even when he suffers them" (FREIRE, 2013, p.29).

And in this same illusion, they wanted to close Freire's possibility in his understanding of action, trying to cover up his legacy in decolonial proposals that are far from the true proposal of literacy or utopia, which is not another, which is linked to popular life, the one that crosses the horizon of the table and walls. Understand yourself in the hunger of the poor, in the lack of the needy, in the bad conditions of life, in the social distortion, in the persecution, in the scarcity of resources, in the impossibility of being cared for in the health centers, in seeing their inhabitants die, in exile, but above all, in the possible change of the subject himself, from where life and the possibilities of possible changes are understood.

Perhaps, taking Paulo Freire to the table and to high-powered documents, he has his place, recognition and merit. However, they forget that Freire is not there, is not in empty proposals of drawers and shelves, more for dialogues that do not meet the subject. All the work of the Grand Master demonstrates this, action, thought and transformation are the keys that must be addressed with and by the subject and, for which a system of possibilities must be developed that allows it to be understood in the possibility of another action and commitment, the latter considered by the authors as an agenda still in commitment. "So, when conscious beings want, reflect and act to break the limit situations that force them as almost all to be less; the "unheard of viable" is no longer himself, but his concrete in what he had before not viable". (FREIRE, 1999, p.195).

It is inevitable, therefore, to present ourselves as colonization, which occurs in the minds and spirits of people, school and society. An education like that presented in the South, which

is erected from a hidden curriculum that leads to despise the culture itself and value the external. See how the peasant is devalued and exploited by the dominant masses, because his work is considered of lesser value, even if it is not. He was made to understand that his work is so poor that the salary is very low, repeatedly reiterating the binomial exploited by the explorers, a circle that has not yet been broken and persists in social culture as one of the great achievements of the oppressors.

Through this hidden curriculum, teachers and students develop a banking and binary pedagogy, where information must be conceived as absolute truth; the student as an information bank and the teacher as the possessor of unquestionable truth. The culture of silence and obedience is the great achievement of this framework of action and allows the lack of criticism of the subject and the submission to what the other demands and requests. It is an education mechanism that is regrettable to observe even as a framework of action and possibility in school scenarios. In this *scenario*, how will colonial teachers now be with the new framework of action proposed by the global health alert? Certainly, the reader will affirm together with the authors: in a new reconfiguration of the frameworks of oppression.

Because it seems that his power is being touched and permeated by another vision where he is no longer "the exclusive owner of the information that will be deposited, the educator will always be the one who knows, while the students will always be those who do not know" (FREIRE, 1970, p. 73). And there is the possibility of deconstructing them as the insistent "intellectual memorizer [...] who is dome before the text, afraid to take risks, between what he read and what happens in his country, in his city, in his neighborhood. He repeats what he reads accurately, but rarely tries something personal (FREIRE, 2002, p. 9).

However, the cultures established in educational communities, added to "face the pandemic, the social situation in the region [...] the increase in poverty and extreme rates of poverty, the persistence of inequalities" (ECLAC-UNESCO, 2020, p. 1) and a growing social discontent, are revealed at this moment in an exercise of falsehood and disrespect for all value, where it is understood that their participation and effort is no longer important. The insistent concern of power mechanisms is one. Pay attention, dear reader, which is as follows: "The information collected on the 33 countries of Latin America and the Caribbean until July 7, 2020 allows us to verify that, in the educational field, much of the measures taken are related to the suspension of face-to-face classes at all educational levels" (ECLAC-UNESCO, p. 2).

Given the statement of the international authorities, the concern is clear, the subject who is educated is not involved in a system of oppression, and this is probably dangerous. For an

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accumulation of countervalues can arise one that fragments the banking-domestication domination that is done on the subject and allows him to somehow rediscover his freedom and democracy, which is why "the oppressed need to train their own intellectuals, who learn from them, while helping them to generate forms of self-education and fight against various forms of oppression" (FREIRE, 1985, p. 23).

It is necessary, then, to understand the various oppressive mechanisms to present the subject with his own reality and, from this, the reunion of himself and with the other. A reunion with an exercised life that makes it impossible for him to live. Because what he does as a picture of existence is an action against himself. To be unknown as a person, as a sensitive subject, as a possible and valuable entity.

The achievement that has been mentioned is and has been fundamental to the systems of domination, because it is through the poor, the fighter of the field and the life that transits, in the illusion of the search for happiness, where the colonial project establishes its firm colonizing purpose. *What for?* In order to perpetuate oneself in power and silence the poor, tame it and make it a prisoner of its own reality. These are realities found in Paulo Freire's praxis and which we find persistent today in the life of the countries of the South.

Readers, when attending the discourse that was declared, will ask themselves: will the authors of this understanding of Paulo Freire's struggle find the current struggle of their country? Venezuela, a country that embraces us with its great love, unfortunately recreates these scenarios already found by the great master, despite having a proposal for a decolonial avant-garde state declared in the country's project and the National Constitution (1999). And this possibility, however, in evidence remains only as a possibility, latent and waiting for a new framework of impulse and redefinition.

The poor are increasingly poor, while parents show themselves more as they are, clothes have been revealed and the Venezuelan subject's system of access, attention and dignity is increasingly precarious. Communities are less assisted and problems increase, leading to an increase in violence, criminal acts, rapes, kidnappings and other actions that denote the erosion of the possibility of community gathering.

The reality experienced in southern countries, including Venezuela, reiterates the need to break the subject's dominion as a mechanism for the liberation of minds, passions and life possibilities. There is no such possibility, if the subject is not considered oppressed and based on it, exerts a framework of action that allows him other actions, another life, with another more human praxis that meets precisely the humanity of these human beings.

Rhizome reconstruction. Paulo Freire in the hope of the oppressed of the south, praxis as utopia

In this rhizome, we go in subversion to insubordinate what was instituted as Paulo Freire's legacy in the South, in neglected communities; this legacy, which is remembered in the construction of a hidden curriculum of a country, of some laws in the edict of publications on the pedagogue. This is certainly torn from communities and remembered as an important legacy that belonged to a historic moment. Today we recover the historical, decolonial and anthropological meaning of Paulo Freire's living legacy. We feel his legacy as an example of the lives of the oppressed and his sense of consciousness of liberation from his place and ignored heart; and not in waiting for liberation by the oppressor.

In this sense, Paulo Freire's legacy today is not a set of books, contributions and dissertations, readings of how to teach; but utopia as praxis in the classroom today is so urgent because the colonial process is still alive, and wherever there is an oppressed voice, Paulo Freire calls to dive into the liberation of the oppressed themselves. And this process prepares the form and way in which the oppressed, for example, through education, make their liberating life a praxis, until they reach adequate human conditions to live in dignity. Paulo Freire, as we have already clarified, is not outside the communities that are oppressed; but he suffers with them his pain and brings deliverance from the swamp of desolation. We would like many oppressed people to follow the example of South pedagogy.

The educational process in the South is in decaying colonial processes despite major changes, even the tentacles of coloniality hold them, *is liberation necessary today in the South? Is it necessary to break some jails in communities? Is liberation necessary from the opulent minds of power in the student's life?* Yes. Undoubtedly, the Freirean heart that permeates everywhere still beats.

This great answer is that critical reading of the world is an "indivisible pedagogical-political task of political-pedagogical work, that is, from the political action that involves the organization of groups and popular classes to intervene in the reinvention of society" (FREIRE, 2010, p. 53).

Paulo Freire lives in his congested exercise of conformed life, is trained the pedagogue of the works of Erich Fromm, psychiatrist, who goes beyond the connected political dimension of the personal dimension; the common good, the need for liberation of communities: the collective project has to connect with the staff, of course, but it is with the other, in the other,

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not in a personal realization that is not the agreed release of the people it serves and in which it supposedly empowers. This, however, goes through their lives without touching them, without transforming them; Paulo Freire speaks to him; the collectivity. *It's about hope, what are we talking about? Of true faith in the other, speaking with so much hope of the possibility of "changing the world, I do not want to give the impression of being a lyric or naïve pedagogue. In speaking in this way, I do not know how difficult it is to get involved in favor of the oppressed, those who are prevented from being (FREIRE, 1997, p. 55).*

This process of awareness is liberating not only in the reform of thought; but the transformative and demystifying action of "I cannot" as a deterrent and diminishment of the human being; or perhaps full of guilt for feeling inferior and that others deserve better life and happiness. Thus, consciousness implies and interrupts the mental-spirit state of liberation that permeates the liberating education subversive to traditionality and flows into the liberation of the human being. On the other hand, and so, until the day in question, "consciousness implies much more than the mere fact of "awakening" or "taking" consciousness; this should be seen as a disciplined and intentional process of action and education, which Freire called "cultural action" (VILLALOBOS, 2000, p.2018).

In this sense, we believe that Paulo Freire's legacy must be rescued in communities, in the forgotten, in the disadvantaged; is to give them the best and most potentially educator of the educator of the slums that he was, the center of action that fought with them as equals, as well as with the less favored. This part of the pedagogue's legacy was elitist, that is, Paulo Freire is remembered as the pedagogue who is embedded in curricula and constitutions as a reminder of his liberating theory; but not as its essence of utopia in praxis, in the daily struggle with the oppressed, with them, of it and suffering with them. Thus, "the awareness process is characterized by frank dialogue; the release produced by awareness requires total unveiling" (PALLARÉS-PIQUER, 2018, p.132).

It is absolutely necessary that the educational institutions, teachers take the legacy of Paulo Freire to the communities, from where it emerges and, therefore, must make the fight, the process that could be slow and painful of liberation, remembering that it is the oppressed who free themselves in communion with others, just as the pedagogue did from the field of action in which oppression was suffered. "Men are capable of humanizing or dehumanizing, humanization is their utopia, which they announce denouncing processes of dehumanization" (FREIRE, 1995, p.32).

This exercise of suffering in oppressed communities deserves to be rescued in the minds

of those who suffer the consequences of the coloniality of governments that, with their false politics, and show Paulo Freire far from utopia as a daily praxis. Let us safeguard the immense love that the pedagogue has shown to his people, to his fellow human beings whom I love and for whom he has suffered his pain and hunger. For those who demystify love, for those who idiot sublime expressions of care for each other, *let's see what Freirean love is?* "Love is an act of courage, not fear, love is a commitment to others. No matter where the oppressed are, the act of love is a commitment to its cause, the cause of liberation" (FREIRE, 1968, p. 56).

Thus, the urgency of the wandering of utopia, as Paulo Freire is called for the kilometers traveled from the favelas as well as the bird, is immensely necessary to popularize Paulo Freire and show his most glaring essence of being human full of love for the human being, that the hope of being subject to change does not die, and is still living to in those who, convinced of the necessary change, "disconnecting us from our former colonial practice of educating, we will thus reconnect in the lives of human beings, who certainly have beautiful dreams that we should not cut into the walls of a classroom and become praxis of the Freirean work" (RODRÍGUEZ, 2021a, p.13).

Thus, in order to unearth (RODRÍGUEZ, 2019b) the injustice of taking away our hope, of discovering that breathing in the sea of desolation could be in favor of what I can, communities must permeate a popular education, where Paulo Freire is its greatest exponent "only through a new articulation between political and civilizing processes will it be possible to start thinking about a society in which humanity assumes a more humble position on the planet in which it inhabits" (SANTOS, 2020, p.4). Yes, the oppressed assume themselves in transition to liberation, who assume themselves victims, but above all, the agents of change; they can expect to go with Paulo Freire's legacy to impress love and courage.

Is it not known that we should reveal in the facts that, in the face of reality, "without praxis is not done in good care" (DUSSEL, 2014, p.322)? Why in the sufferings of the South were such facts forgotten? We allow ourselves to impress the pain and hopelessness, in the land of liberators like Venezuela, we were filled with submission, with survival processes that lead many to join the dishonest struggle for food, to defraud their own brothers (RODRÍGUEZ and PELETEIRO, 2020)

It should be noted that those of us who subscribe as mourners and authors of this investigation do not incite revolts, nor violations of state law, nor promote political actions that, from service to the other, leave much to be desired of real policies, for example, in Venezuela, Colombia or Chile. Dialogs is the essence of the human being that distinguishes him in

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intentionality and love for the other. True dialogues must be initiated, as well as those of Paulo Freire in the struggles in the favelas of Brazil to realize processes of liberation of education in the communities. Thus, the pedagogue was convinced, and left in his legacy the need to assume that with dialogue occurs "the transitivity of consciousness that makes man permeable. [...] That is why existing is a dynamic concept, implies an eternal dialogue of man with man; of man with the world; of man with his Creator" (FREIRE, 1989, p. 53).

Meanwhile, currently, in complex conceptions of this research should go south to an anthropological "as an emerging strategy to face the human challenge in the planetary age" (OSORIO, 2011, p.51). A human challenge that is to reenergize us as human beings in a struggle for a better life; is to raise awareness about the complex theme that goes to the devastation of colonial epistemologies, to the construction of transepistemological synergies as initiation of different spaces that allow the underground subaltern, to articulate their own forms of knowledge, buried, devalued or forgotten (RODRÍGUEZ, 2019a).

We urge this, to see ourselves in favor of our most uncontaminated struggles of popular culture, of the suffering of the victims of coloniality often exercised by our own brothers, if those who in great studies make us repeat in educational institutions what suits them the Freirean struggle in favor of the texts and the supposed decolonial policy that is carried out in the countries of the South; but the truth is that there is more hunger, more exclusions, more pain and misery, *what happened to the safeguarding of Paulo Freire's legacy as utopia in praxis?* We answer it, so that in this re-connection that we see as necessary, it is imperative that "the complex subject is no longer an intellectual machine, but a living and affective being in active exchange with his environment that includes both human culture and the ecosystem in its broadest sense" (NAJMANOVICH, 2017, p.25). Of these beings we are scarce in the South.

The research criticizes participatory action as urgent as a utopia in communities for the exercise of active citizenship (RODRÍGUEZ, 2020b), with forums and networks taking advantage of technologies that show their potential, so that, in the subjects, they open to other perspectives, to a collaborative process of help and awareness of Freirean. *Collective or collective emancipation, political scenarios in struggles beyond individualism*. A true pedagogy of hope in communities, and teachers must be promoters of them, for example.

If we lack this feeling, it is the urgent key in the love for humanity, for the communities that are born: dialogue, solidarity; dialogue is the way to overcome solipsism and selfishness of all kinds that is also presented in these investigations and which we must bind ourselves in favor of good in communities and planetary decoloniality, without superiorities or in search of

final truths as in coloniality. The actors of the process perceive us to the extent that we actively participate in the destiny of the whole cosmos (RODRÍGUEZ, 2020b).

We must be bereaved of these great scientific children in their popular habitat who do not transcend the contribution of humanity because they do not cover their most basic needs to feed and live disrespected in his human condition, in which Paulo Freire would have acted, in which for his deep love he would have incited them to transform his world; those children who don't even dream of the right instrumentation to prepare; less about technologies. Of course, it is not enough to be a mourner, you have to act and act leads to complex strategies and these in themselves are direct actions for people, of their deeply complex realities (RODRÍGUEZ, 2020b).

Paulo Freire's analysis of actions in communities refers to a reflection on education as a practice of freedom in the formation of critical individuals, and should be permeated for the new generations as a utopia of praxis, of the true Freirean legacy. The liberation of popular education brings with it the safeguarding of the value of the apprentice as a complex and dignified subject who, by right, must become aware of his reality and participate in it; waking up from the lethargy that sleeps in the South, thus how Paulo Freire's legacy slept in the hearts of the unprotected.

It is urgent to assume with the complex realities that we now know exist, "to rationally assume the inseparability of contradictory views to conceive the same complex phenomenon" (MORÍN, 2002, p. 126) is first not to forget that the problem that is supposed it is complex, that what we live in the South, that coloniality burns, which has mutated, is not easy to assume; we must look at many edges, awakening from lethargy; at all its united parts forming a whole; this is not the complication of the problem; it is the totality communicated from the problem. Of course, with the dialogue we put in place to communicate the parts of the problem; for "dialogue introduces pluralities, sections, oppositions, retroactivity and heat; heat brings agitation and disorders" (MORÍN, 1992, p.39); all of this should be assumed as part of the problem.

Regardless of the Freirean literacy method of the present moment, it is pertinent to propose your reflections as a fundamental essence to reevaluate the way to reach the hearts of those who suffer in silence; this political subversion of the human being with tasks of discovering smiles, joys, failures, problems, concerns, responses, sincere hugs and total rejoicing of a collective that values him from his actions with his peers. Thus, the teacher's work in a liberating education is today, it appears as the greatest political reference for understanding the duty and mission that universities must fulfill, it is a different task through which human

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talent, with its personality and potentialities can perform fully in its work (LEMUS, 2020).

Awakening minds, reforming thought, disconnecting them from the false government policies that deceive them, we speak of the oppressed; of the unprotected of life, it is to return with Paulo Freire to faith and love for the oppressed, to consciousness-consciousness that it is possible to emerge with liberating education, with pleasant conversations with dialectical dialogue for the liberation of its painful colonial realities; it is to believe again in its own potential as Paulo Freire did, instituted and directed its own history and liberation.

Completion rhizome. Let's continue with Paulo Freire in hope with the oppressed

The complex objective of analyzing liberation in the coverage of the South was fulfilled in the return of Paulo Freire's legacy to living with the oppressed. In the line entitled: Paulo Freire: the thinker of utopia in transmethodologies is located in this research. In that, we have a maximum motto. *To return to the oppressed of the South the legacy of utopia in Paulo Freire's praxis, to resume his legacy; to present him drenched in the pain of the oppressed, being a victim of the process and agent of change.*

The realities of the South show us the need for another orientation to our orientations, conceptions and purposes as subjects of a large community of the region, we need to awaken our value, from our critical awareness before the unjust realities in which we are still involved. For this, it is necessary to have an education that makes the citizen literate, that allows him to rediscover himself and his possibility of transforming what oppresses him. The social subject as a possible entity is a necessity today.

For this reason, it was stated during the analysis that it has been presented that Paulo Freire was exiled by the movements of the Southern States of his own value, from his encounter with the poor, with what burns in his own life, in the consciousness of those who feel, suffer and need him. It has been demonstrated that the citizen of the South urgently needs to meet Paulo Freire again, not the appointment of Sinpre, but knowledge and action, as is and has been his work and movement.

It is up to the region and, in particular, Venezuela, to reflect on the social mechanisms that were implemented in the construction of rehumanizing humanity in the 21st century and to decolonize its intentions. As long as the movements and perceptions of the political bases of economic, social, cultural, political movements insist on the search for power contrary to worthy human assistance, we will have live and in action, with greater strength and power,

Eurocentrism controlling the South, and consequently any proposal contrary to their interests will be only a little concrete illusion in the realities of life.

In the movement of liberation of the peoples of oppression, there is no doubt of the effort to rediscover the legacy of Paulo Freire, in the method of literacy, in the pedagogies of indignation, in the liberation of the oppressed, in the practices of freedom, in dreams and hopes, but above all in the possible transformation for the dignity of the human being. To be with a critical conscience, free from your role in the world and the responsibility to be free to break the possible bonds that hinder your freedom. But it is clear that the same teacher indicates that there is no possible liberation in solitude, but in communion, in the relationship and there we must relapse, in finding the affable, right and profound encounter with which it coexists in our spaces of humanity.

Utopias of States, as established by Paulo Freire, created in the same living cry of oppressed subjects, are necessary to truly meet their pain, their humiliation, depreciation, indignation, suffering and vulnerability; to face such circumstances with courageous actions from the very strength of those involved. Allowing oneself to be reborn as free and independent nations can be latent in this possibility, and until it is understood that from the very practice of the interveners there is this possibility; you will be in a vicious circle that will never end and the oppressed will perpetuate themselves from generation to generation.

Because we cannot expect this in States whose intentions are not liberating, but oppressive, perhaps there is a profound reflection of who we are as a region or country. To see in Paulo Freire's legacy an example of liberation, it cannot be from the corner or from outside, it takes true faith and conviction of it. A liberating state is far from what we have today in Venezuela and in the countries of the South and for this we need subjects convinced to free themselves from oppression who allow themselves to raise their voices in the face of indignant and unfair reality and to wish their human right to be conceived and treated as a possible subject within and before the world.

Paulo Freire's legacy walks among us, listens to us, smells our dialogues or complaints, and watches us with firm sadness, because it seems that all his struggle and trajectory was not enough to show that the oppressed have a possibility, that no one can banish him from freedom and the possibility of doing so. Denying what is possible to perceive is a great falsehood, because he, with all his life and trajectory, showed that the oppressed is a sensitive entity, with possibilities of action and realization in the world, a basic essence to understand in it is faith, which was suppressed at the most miserable levels by the oppressors. Therefore, recapping faith

in being should be a priority for the popular subject.

Understanding one's faith is not just to meet a religion, but to a framework of relationships of who is and what can be before the possibilities that arise in life, in whose dynamics and mobility invite us to realize ourselves as a person and find happiness. There are no possibilities without faith in our almighty God, where all inspiration comes from, to create, walk and transform, only that he comes all inspiration, no doubt the authors reaffirm this possibility that Corinthians present today 16:13, for *we must remain alert, firm in the Faith, and from there obtain the inspiration to be faithful and courageous for the necessary transformation of life.*

We reaffirm our deep faith that the pedagogue tends, and this is declared by Henry Giroux in the introduction of the text entitled: the political nature of education, culture, power and liberation when he states that Paulo Freire, "puts his faith and his sense of hope in God of history and the oppressed", whose teachings, according to Freire himself, impossible to reconcile Christian love with the exploitation of human beings (FREIRE, 1995, p.19).

They are this, in line with our beloved God, the creator of the universes, surely he has given us an inclusive and loving world, full of the best virtues, to achieve happiness full of love for humanity; this reality in God's faith makes us very much in accordance with the condition of Christian, as an author, of course, "in the service of the other; how we came to serve the earth; and this is divorced from the exploitation, coloniality and minimization in general of its human condition" (RODRÍGUEZ, 2021a, p.6); Certainly, in the Holy Scriptures, we should consider the words of Jesus Christ when I say, "And God has sent me before you to preserve a remnant on earth, and to give your life through great deliverance" (United Bible Societies, Gen. 45:7).

Impregnated with the love of God, being co-resonating with Jesus Christ we must follow his liberating example, the authors aware that the word of God enlightens us that we emit that "the Spirit of the Lord is upon me, because he anointed me to proclaim good news to the poor. He sent me to proclaim freedom to the captives and to give vision to the blind, to free the oppressed, to proclaim the year of the Lord's favor" (United Bible Societies, Luke 4:18-19). Thank you for your immense wisdom, Beloved God. We owe him so much love, that we declare ourselves true, we declare ourselves all with you, powerful and wise with your band nations. That is why we implore you to always have your magnificent Holy Spirit in our lives as a powerful giant.

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