

TEACHING OF THE SENTIPENSANTE TRANSPHILOSOPHY

ENSINO DA TRANSEFILOSOFIA SENTIPENSANTE

ENSEÑANZA DE LA TRANSEFILOSOFÍA SENTIPENSANTE



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ABSTRACT: With a planetary decolonial transmethodical exercise - complex from comprehensive, ecosophical, and diatopic hermeneutics, we have fulfilled the complex objective of the inquiry to analyze the teaching of sentipensante transphilosophy. At the same time, we have presented epistemes of this. Surely, in traditionalism, modernist techniques and didactics would be expected to teach philosophy, but here, we have decolonized that reality precisely. Thus, in the propositional moment of the transmethod, we have that the teaching of sentipensante transphilosophy with ancestral knowledge profoundly safeguards the earth and teaches that we are nature. We decolonize the teaching of philosophy and with it philosophy itself; we strip it of its object of power, of the determinism that has drowned it in teaching, who has condemned him to perish, and it is no coincidence that in the face of cruelty, what is called philosophizing is less interested.

KEYWORDS: Transphilosophy. Feeling. Teaching. Planetary Decoloniality. Complex.

RESUMO: *Com um exercício transmetódico decolonial planetário - complexo de hermenêutica compreensiva, ecosófica e diatópica, cumprimos o complexo objetivo da investigação de analisar o ensino da transfilosofia senciente (sentipensante). Ao mesmo tempo, apresentamos epistemes disso. Certamente no tradicionalismo as técnicas e didáticas modernistas deveriam ensinar filosofia; mas aqui descolonizamos precisamente essa realidade. Assim, no momento propositivo do transmétodo, temos que o ensino da transfilosofia sentipensante com saberes ancestrais é profundamente resguardador da terra e ensina que somos natureza. Descolonizamos o ensino da filosofia e com ele a própria filosofia, despojamo-lo do seu objeto de poder, do determinismo que o afogou no ensino; quem o condenou a perecer; e não é por acaso que, diante da crueldade, o que se chama filosofar se interessa menos.*

PALAVRAS-CHAVE: *Transfilosofia. Sentimento. Ensino. Decolonialidade Planetária. Complexo.*

RESUMEN: *Con un ejercicio transmetódico decolonial planetario - complejo desde la hermenéutica comprensiva, ecosófica y diatópica hemos cumplido con objetivo complejo de la indagación de analizar la enseñanza de la transfilosofía sentipensante. Al mismo tiempo que hemos presentado epistemes de ésta. Seguramente en la tradicionalidad se esperaría técnicas y didácticas modernistas para enseñar la filosofía; pero acá hemos decolonizado esa realidad justamente. Así en el momento propositivo del transmétodo tenemos que la enseñanza de la transfilosofía sentipensante con los saberes ancestrales es profundamente salvaguardadora de la tierra y enseña que somos naturaleza. Decolonizamos la enseñanza de la filosofía y con ello a la propia filosofía, la despojamos de su objeto de poder, del determinismo que la ha ahogado en la enseñanza; que al ha condenado a perecer; y no es casualidad que, ante la crueldad, interese menos eso que se llama filosofar.*

PALABRAS CLAVE: *Transfilosofía. Sentipensante. Enseñanza. Decolonialidad Planetaria. Compleja.*

This beyond (*trans*) indicates the starting point of the exteriority of modernity, of what modernity excluded, denied, ignored as insignificant, meaningless, barbaric, non-cultural, opaque alterity because unknown, evaluated as savage, uncivilized, underdeveloped, inferior, mere oriental despotism, Asian mode of production, etc. Various names are given to the non-human, the irrecoverable, the one without history, the one that will become extinct in the face of the overwhelming advance of globalizing Western "civilization" (DUSSEL, 2004, p. 222, our translation).

It is necessary to return to the need to review philosophical research through other perspectives, capable of overcoming the modern status, as well as taking on the task of forming new epistemological frameworks and promoting the appreciation of alternative knowledge (ALVARADO, 2017, p. 49, our translation).

The wisdom of the Earth itself, of our habitat, of our home, which is revealed to us when we are open to understanding it, to surrendering to the spell of what it is revealing to us. It is the wisdom of the Earth, not human experience (PANIKKAR, 2008, p. 1, our translation).

Sentipensante transphilosophy fills its complex bases with diatopia, as it helps it fight against the separability imposed as superiority in scientific knowledge and non-legalized ancestral knowledge; not only in its political sense but in the struggles for epistemic justice (RODRÍGUEZ, 2022a, p. 99, our translation).

Initial rhizome. Urgent Needs in Teaching Investigative-Provocative Philosophy

The epigraphs of the investigation exemplify the researcher's intentionality and a glimpse of the struggles for the liberation of philosophy in teaching. In what follows, the prefix *trans*, which means beyond, is denoted by the great trans-modern philosopher, Master Enrique Dussel, therefore, trans philosophy, beyond colonized philosophy, making a parallel with this researcher's epigraph means circumscribing what modernity excluded from philosophy, denied, ignored as insignificant, meaningless, ignored from everyday life, of the diminished, Latin American philosophy, but also, of ancient philosophy. Interpenetrate decolonized philosophy with "sentimental thinking" (*sentipensar*). A wonderful category that we will define later.

In the deficiencies of traditionalist and colonized philosophy, it is urgent, as the Christian Raimon Panikkar says in the epigraph with his ecosophy, that it is urgent to philosophize with the wisdom of the Earth itself. In this, with ancestral knowledge, there is a colonial debt that must be highlighted once again and safeguarded. Why not in a liberating transphilosophy? Therefore, José Alvarado explains very well in his work: *Philosophical Research from a Decolonial Perspective*, which his epigraph explains, that it is necessary to return to the need to review "philosophical research through other perspectives, capable of overcoming the modern status, as well as taking on the task of forming new epistemological

frameworks that promote the value of alternative knowledge” (ALVARADO, 2017, p. 49, our translation).

Based on all this, on the needs of a decolonized teaching of philosophy, and naturally on its decolonization as a legendary position of humanity, *sentipensante transphilosophy* is born, a work that recovers decolonial-planetary bases of philosophy or an ecosophy-diatopic, as it helps to “fight against separability imposed as superiority in scientific knowledge and ancestral knowledge that has not been legalized; not only in its political sense but the struggles for epistemic justice” (RODRÍGUEZ, 2022a, p. 99, our translation).

If there is a crisis in the teaching of philosophy; Global epistemic colonization has reached all areas of knowledge; The earth-homeland dyad must be recognized, just as in planetary education, *eros*, which in philosophy has been forgotten, an indispensable condition of all teaching to achieve the re-civilization and assumption of this dyad, is the desire and pleasure to transmit, the love for knowledge and students; *Eros dominates authoritarianism in exchange for the joy associated with the gift of teaching* (MORÍN; CIURANA; MOTTA; 2002).

Ancient philosophy excels in answering the initial questions of philosophy, or at least philosophizing about it, with a sense of solidarity, responsibility, and hope: What is man? What are his purposes on Earth? It is imperative and urgent to return to it, therefore, to seek a reconnection between education and humanity. And we are not talking about humanism. Educating presupposes, first and foremost, the teaching of the human condition. It is necessary to “recognize each other in their common humanity and, at the same time, recognize the cultural diversity inherent in everything human” (MORÍN, 2000. p. 47, our translation).

Sentipensar is useful as a category to be reconnected with the decolonized philosophy, that we will be outlining. We claim the feelings of human beings, and their subjectivities, and make them more complex in philosophy. The Colombian Orlando Fals Borda uses *sentipensante* thinking to declare that reason, philosophy, and science are not exclusive properties to build the Earth-homeland, but that the emotion and the senses have a total immersion in it, in addition to the fact that the three are not divorced. A *sentipensante* sociology is urgent (RODRÍGUEZ, 2022a). Uses feeling (or *sentipensar*) to resist the Eurocentric influences of scientific activity, against the pragmatic inefficiency of our academic science in the West, and the waste of popular wisdom (FALS BORDA, 1987).

We think (*sentipensamos*) of philosophy in the light of liberation, with the liberator, the savior of humanity. God like a man: Jesus Christ is the most important human being in history when he tells us: *And no one pours new wine into old wineskins, for then the skins are burst,*

the wine is spilled and the skins are lost, but new wine is poured out in new wineskins, and both are preserved. We feel (*sentipensamos*) that our Latin American philosophers, like the Venezuelan Andrés Bello with his current motto: *the University, gentlemen, would not be worthy of occupying a place in our social institutions if the cultivation of sciences and letters could be considered dangerous from the point of moral point of view, or a political point of view.* It does lead us to think of the Greek heir of Socrates, teacher of Aristotle, Plato when he said: *Philosophy is a silent dialogue of the soul with itself about being.* But also, with the Latin American philosopher, essential defender of liberation with transmodernity, Enrique Dussel when he states that: *This is an ethics of life, that is, human life is the content of ethics.* Without forgetting the Christian mathematical philosopher Gottfried Wilhelm Leibniz, who reminds us that *“love is finding your own happiness in the happiness of others”*.

We *sentipensamos* that, with so many contributions to humanity, the philosopher from Senegal, Felwine Sarr, told us: *From Africa, we are taking on the responsibility of rethinking the world, including different latitudes.* Frantz Fanon, decolonial essential for understanding liberation movements, tells us that: *Every spectator is a coward or a traitor.* It tells us about the pain of the lukewarm people in the history of coloniality, including in the colonized countries themselves. In a teaching of decolonized philosophy, in complex thinking, we feel that we are thinking about the planet. In this sense, as a *complex objective of the investigation*, we analyzed the teaching of sentient transphilosophy. And in what follows we will tell you how we will do this, explaining the transmethodology of the investigation. *Situated in the author's lines of research:* Decolonial Planetary Education – complex transepistemologies; Complex transmethodologies and planetary complex decolonial transmethods; Decoloniality-planetary complexity in reconnection.

Transmethodological rhizome. Comprehensive hermeneutics, ecosophic and diatopian hermeneutics: the transmethod

I write in rhizomes to take advantage of their complexity and rupture and include the execrate that now reveals and safeguards planetary decoloniality – complexity. And once and for all we want to show with planetary decoloniality the distance from false exercises that claim to be decolonial and are set up in projects of giants of the decolonial project, always disassociating ourselves with them from the *Taras as satires in the interpretation of decoloniality* (RODRÍGUEZ, 2022b) which swarm as instruments of evasion. In the decolonial

project, we will link ourselves to liberating exercises in constant insurrection and inspection of the new Colonial Artifacts (RODRÍGUEZ, 2022b).

Concerning planetary decoloniality as reconstructive in investigation together with its apodic form of preparing the ground for the exercise of complexity in the teaching of philosophy, we want to clarify, that the first-person author safeguarded as suffering human beings in the investigation, together with Walter Mignolo, that this decolonial thought, which subverts modernity-post-modernity-coloniality, “It is no longer left, but something else: it is the distancing of the modern political episteme, articulated as right, center and left; it is opening to something else, in movement, seeking oneself in difference” (MIGNOLO, 2008, p. 255, our translation).

So, returning to the concept of the rhizome, it is a "map proposed by Gilles Deleuze and Felix Guattari: principles of connection and heterogeneity, multiplicity, signifying rupture, cartography, and tracing" (GARNICA, 2019, p. 129, our translation). A rhizome is made up of plateaus. What are plateaus? It designates "a continuous region of intensities, which vibrates on itself, and which develops avoiding any orientation towards a climax or an external end" (DELEUZE; GUATTARI, 1980, p. 26, our translation). Therefore, in discourse, we go through a network, and we do not have a centric structure, with there is no pre-eminence, in which we can continue to open, breaking to give inclusions to what is not treated in the subject, to what is colonized in the teaching of philosophy and, therefore, of philosophy itself in its conception.

It is an inquiry into the trans paradigm complex, complexity as an investigative vision and opens bridges of connections between the philosopher of hidden civilizations and traditional decolonized philosophy, which in teaching can be made visible with an equal degree of importance. It does not "seek to unify everything separate into a thought of completeness, but to launch a challenge in search of reconnection and complexity (...) Complex thinking involves the integration of the above into a continuous relational and rotating principle" (MORÍN, 1992, p. 10, our translation).

What are trans methods? We go beyond reductionist methods, we do not demystify them, we deconstruct them, and we detach ourselves from their imposition and regularization of the research subject, objectifying them as an object. “Trans methods help to safeguard feeling-thinking, to de-elitist, to reconnect, to unlink disciplines, to bring them together, to un-discipline disciplines” (RODRÍGUEZ, 2022c, p. 9, our translation).

In the tribute entitled: *Milagros Elena Rodríguez Mathematician with a Complex Soul and Planetary Decolonial Feeling*, in the *Revista Entretextos* of the University of La Guajira,

Ivan Fortunato in his paper entitled: trans method lessons: What Can be Learned from Milagros Elena Rodríguez, says that "the second lesson is precisely that of rhizomes as a way of producing decolonial knowledge, overcoming academic traditionalism" (FORTUNATO, 2022, p. 48, our translation). So, rhizomes are used in *planetary decoloniality, this apodium of trans-complexity, this is complexity and transdisciplinarity* (RODRÍGUEZ, 2021a), and in trans-methodical investigations like this.

As for the particular trans method to be used, it is comprehensive, ecosophic and diatopian hermeneutics (RODRÍGUEZ, 2020) that provides categories such as ecosophy and diatopic in an introspection beyond traditional methods, in which ecosophy "is that wisdom (...) a constitutive and definitive dimension of reality" (PANIKKAR, 2005, p. 202, our translation); and that in profound developments of decolonization, the complexity of philosophy in teaching and the safeguarding with them from excretion develops. It is precisely because of the need to assume the coloniality of philosophy, what Santiago Castro-Gómez calls *the epistemic zero point assumed by modern philosophy*.

Diatopian hermeneutics, part of comprehensive hermeneutics, in this case, is required in interpretation, when the distance to be overcome, necessary in any understanding, is "the distance between two (or more) cultures, which developed independently, and in different spaces (*topoi*), their methods of philosophizing and their ways of achieving intelligibility" (PANIKKAR, 1990, p. 87, our translation). The *topoi*-imposed separations of Western and Northern thought that we will approximate with diatopia as philosophy-daily life, philosophy-ancestral knowledge, reason-spirit; and ancient philosophy-decolonized philosophy; among others.

In the investigation, we covered the analytical-empirical and propositional moments of comprehensive hermeneutics, contributing with diatopia and ecosophy in the analysis of an unprecedented character through the trans method, in the analytical-empirical moments that we already started in the previous rhizome. We examined original authors using categories such as ecosophy, diatopia, feeling-thinking, human being, dialectics, complexity, dialog, and philosophy, among others. To disentangle ideas, and strengths and compare them with the author's empirical, which, with the transmethod, recovers his subjectivity and feeling in the research and compares them with these authors.

In the end, in the propositional moments, we disconnect from the authors and go only with the authors' hermeneusis, in the last two rhizomes of the investigation. We continue with the analytical-empirical moments in which we deepen the crisis in philosophy teaching.

Analytical-Empirical Rhizome. Crises in Philosophy Teaching Leading to Sentipensante Transphilosophy

In what follows, within the framework of the analytical-empirical moment, I will briefly explain the generality of coloniality, and then clarify how it influenced the teaching of philosophy, in general. Coloniality imposed after colonization, which began on this side of the planet in 1492, is a pattern of domination, superiority and civilization that segregates and imposes what is legalized by the West and the North; but it is also "a structure for organizing and managing populations and resources of the land, sea and sky" (MIGNOLO; GÓMEZ, 2012, p. 8, our translation). And it, coloniality has manifested and continues to manifest at a global level across the entire spectrum or areas of life, for example, in the coloniality of being called ontological, the coloniality of being is the undervaluation of human life in the global south (MUJICA; FAVELO, 2019). The global south is made up of all the ignored, invaded, and colonized regions of the planet. In this we find people, knowledge, worldviews and with this the depreciation of being as not recognized with value by those who believe in legalizing life. "The coloniality of being is a term that designates the condemnation of the inhabitants of the global south to live under the weight of a guilt or a debt that implies the impossibility of authentically existing due to the alienating subjection to which they are subjected" (MUJICA; FAVELO, 2019, p. 3, our translation).

If to teach philosophy we must teach from the "freedom to judge, question, discern, problematize, conceptualize and argue about the serious problems that affect our planet in general and our environment in particular" (VARGAS, 2012, p. 67, our translation); but our thoughts are colonized; If our being is intertwined in a tacit and rotating way of learning by repeating what is legal in the West and the North, then thinking, questioning and reaching deep metacognitive thoughts will be impossible, very difficult, from this ignored thought.

Furthermore, human beings have lost solidarity, ethics, and pain for their fellow human beings; thus, the love of wisdom, philosophy, love of life, and the meaning of life were relegated to an insignificant intentionality. Even more so when the study was restricted to teaching inhuman skills that denigrate the self and please the colonial system. It should be noted that the teaching of philosophy has political essences: "the recognition and overcoming of its opposite: ignorance, the annulment of the other, its silence" (VARGAS, 2011, p. 48, our translation). Thus, the liberated and decolonial teaching of philosophy helps to liberate thought and the planetary decolonial project.

The coloniality of knowledge, called epistemological, has dictated how to create supposedly valid knowledge, how it is regularized, and imposed as truth, and the methods that are available following the legalization of how to construct knowledge in which reductionism, execrating the complexity of the human being, the supposed objectivity of the researcher sets the tone. The worldviews and knowledge in general produced by the planet's colonized people are called other knowledge and enter the game of legality or not. It will always be less knowledge. Nelson Maldonado does an entire tour called: *On the Coloniality of Being: Contributions to the Development of a Concept* (MALDONADO, 2007). In this work, he explains that the coloniality of knowledge "has to do with the role of epistemology and the general tasks of production of knowledge in the reproduction of colonial regimes of thought" (MALDONADO, 2007, p. 130, our translation).

The knowledge that prevails in the philosophy classroom is devoid of the ancient philosophy of Heraclitus, for example, and the entire complex current of philosophy, in which fire, an essential element in Heraclitian philosophy, is certainly the *physis*, always seeking the cosmic reason that is the *logos* for the Dark of history. Is full of a special complexity that Edgar Morín later inherits, in his own words, that he "incessantly returns to Heraclitus' mother contradictions: the union of union and disunity, of agreement and discord, the living life of death, the death of life" (MORÍN, 1995, p. 71, our translation).

Thus, "Heraclitus' thought is characterized by being constituted by opposites, being and non-being, the opposite or complementary; principles that emerge as in transdisciplinarity later in history" (RODRÍGUEZ, 2022d, p. 89, our translation), with its axioms declared in *Heraclitus of Ephesus in Morinian complexity: a philosophy that aroused feelings* (RODRÍGUEZ, 2022d), which is why the loss of this type of philosophy in current teaching loses interest in knowing the complexity of the human being: body-mind-soul-spirit-nature, taking into account

When we talk about God and the complexity of faith and beliefs in discourse with wisdom, that is, ecosophy, we are being complex and encompassing not only the environmental but also the social and spiritual aspects that are not separate; an art of inhabiting the planet that seeks wisdom in teacher training, (...) the composition of what a human being is: body-mind-soul-spirit-nature (RODRÍGUEZ, 2022d, our translation).

Therefore, in the teaching of colonial philosophy, the complexity of the human being is not used, to dictate a finished philosophy out of the feelings and world views of ignored civilizations. Besides theology and sciences, a reductionist philosophy of the human being itself emerges; thus, the essential question of the love of wisdom: Who is man? This was lost in the

inhuman competencies of philosophy. Thinking about logos, and this becoming of Heraclitus' opposites, would be going to the "crisis of foundations and faced with the challenge of the complexity of reality, all knowledge today needs to be reflected, recognized, situated, problematized" (MORÍN, 1994, p. 56, our translation).

While *the coloniality of power, also called politics*, Aníbal Quijano explains that, with Latin America, capitalism becomes global, and Eurocentric and coloniality and modernity are situated, to this day, as constitutive axes of this concrete pattern of power (QUIJANO, 2014).

Power is a space and a mesh of social relations of exploitation/domination/conflict articulated, basically, in function of and around the dispute for control of the following spheres of social existence: 1) work and its products; 2) depending on the first, "nature" and its productive resources; (3) sex, its products and reproduction of the species; 4) subjectivity and its material and intersubjective products, including knowledge; (5) authority and its instruments, especially coercion, to ensure the reproduction of this pattern of social relations and regulate their changes (QUIJANO, 2014, p. 289, our translation).

Philosophy also exercises the coloniality of power in the classroom, this power that dictates the value of philosophy and the different forms of dependence in the face of conflicts that are significant to discuss and philosophize, and those that, according to the coloniality of power, dictate that they are not important; Thus, it is not strange to reveal that "the subordinate cannot speak" (SPIVAK, 2003, p. 362, our translation). And the minimized is not heard, although it is not strange that scholars of decoloniality tell us that "the university/education should dialogue and dialogue with that knowledge that was excluded from the modern map of epistemes because it was considered "mythical", "organic", "superstitious" and "pre-rational". Knowledge that was linked to those populations in Asia, Africa, and Latin America, which among the 16th and 19th centuries were subjected to European colonial rule" (CASTRO-GÓMEZ, 2007, p. 90, our translation).

But what has the curriculum for the training and teaching of philosophy been like? Colonial. "The university's philosophy curriculum is linked to epistemic injustices" (COLLADO-RUANO; BUSTAMANTE; MORENO, 2022, p. 16, our translation). Thus, we see that the teaching of philosophy is fraught with coloniality and all its manifestations; Therefore, we promote the decolonial education of philosophy that "is subversive and anti-systemic, having a constant openness to the critical interpretation of history, which makes it a constant dialogue of knowledge and deeply interested in political action" (ALVARADO, 2016, p. 112, our translation). The dyad must return to philosophy-complexity-science-theology

wrapped in an apodic condition such as planetary decoloniality. We have been researching this, for example, in the *sentipensante transphilosophy of Transcomplex Decolonial Mathematics Education* (RODRÍGUEZ, 2022e).

So, in our proposal for *sentipensante* transphilosophy, "the heart reintegrates the dimension of the totality of our humanity, showing that we are the conjunction between affectivity and intelligence" (GUERRERO, 2011, p. 29, our translation). In this philosophizing we are going towards a better human being, full of love and empowered with the understanding of planetary problems. "Return to seeking the complexity of human beings to dignify them and make their actions and way of knowing more complex" (RODRÍGUEZ, 2022a, p. 44, our translation).

And as planetary decoloniality is apodic to the complexity of the results of the lines of research, with decoloniality we can think of a decolonial transdisciplinarity. It is proposed that "it develops from permanent contact with knowledge from different areas of knowledge, relating them, reaffirming their problems and questions, in short, thinking about the meaning of knowledge based on its relationship with science and the arts" (PAREDES; RESTREPO, 2013, p. 38, our translation).

It is imperative to understand that "the cosmos cannot be understood without its relationship with the divine and human dimension of reality" (SEPÚLVEDA, 2018, p. 264, our translation). Observe the excellence of the category that, without a doubt, penetrates and explains the ancestral knowledge of a philosophy of the earth understood in sensitive trans philosophy. To this end, in the transdisciplinary training of philosophers and philosophical educators in universities, we must consider in general what it means to "decolonize the university/education, fighting against the babelization and departmentalization of knowledge" (CASTRO-GÓMEZ, 2007, p. 89, our translation). Philosophy feels like thinking about all knowledge and disciplines, seeking their value and reason for existing, giving them meaning and relevance.

Thinking about feeling in trans philosophy takes back "the care of being, from a more coherent way of thinking and feeling. By aligning thoughts, emotions, feelings, and actions with something higher than us, life will become richer, fuller of meaning and significance" (MORAES; TORRE, 2022, p. 53, our translation). Therefore, go beyond the traditional teaching of philosophy, the modernist-post-modernist-colonial, to think about the inclusion of philosophical ways of seeing the planet, feeling with the love of life, and the value of existing considering caring for the earth is sought in spaces where we can all understand each other.

Thus, the teaching of philosophy "must favor not only critical and argumentative knowledge and skills, but also attitudes about historical, social, and cultural existence" (FIGUEROA, 2021, p. 257, our translation).

Sentipensante thinking gives value to *sentipensante* trans philosophy insofar as every way of thinking about knowledge-knowledge "is intimately articulated with the existence of man and contributes to the practical fields of philosophy" (FIGUEROA, 2021, p. 257, our translation). In consequence, thinking about life, respecting its nature, and accepting different world views must be taught. With this, critical awareness, but also self-ethics, which leads us to our responsibility towards the planet, review and be immersed in global issues, "the human being is capable of transforming it through practice, participation, and the proposition of new spaces for reflection" (CORREA, 2012, p. 74, our translation).

Transphilosophizing, feeling, thinking, and teaching in them is the formation of "a being endowed with the unlimited capacity to love and transform from within, at the same time that it acts on the external reality that it projects and learns from its interiority" (GUZMÁN; REYGADAS, 2015, p. 20, our translation). In this sense of provoking the best of us in a teaching of sentient transphilosophy for the resistance and liberation of human beings, we continue in the lines of research where the investigation is located: Planetary Decolonial Education – complex transepistemologies; Complex transmethodologies and planetary complex decolonial transmethods; Decoloniality-planetary complexity in reconnection.

In this sense, the author's hermeneusis is now on the scene in propositional moments devoid of consultation with authors.

Propositional rhizome. *Sentipensante* Transphilosophy and its teaching

We are going to give some exercises that come from the significant ruptures of the rhizomes that we are building, which says that at the planetary level, the needs are emerging for a way of transphilosophizing feeling-thinking since *the sense-spirituality dyad goes together in the teaching of feeling-thinking trans philosophy*, which says that the reductionist expressiveness of the human being in his philosophical thought has expired. Reason, as in ancient philosophers, is housed not just in the mind, but in the soul and spirit. That they are not separate, thus, the feeling gives a sense of existentiality in complex philosophizing. For this, decolonized minds create scenes of possible networks; which could not be thought of in colonial minds.

The worldview of comprehensive, ecosophic, and diatopical hermeneutics gives preeminence of meaning, of wisdom insofar as philosophizing is the love of wisdom, which is eros, which is limited to the complexity of the human being. Thus, philosophy-theology, God-philosophy, philosophy-sciences, sciences-God, human being-God. They are diatopics that are woven into philosophizing as a way of living existing amid the cruelty of the world, during wars and death through hunger. But not just in the middle, without engaging in the fight for respect for good living, living with respect for all manifestations of the nature of creation.

Thus, the teaching of philosophy is not about alienating oneself from the planet or conforming through cruelty, it is a struggle and at the same time, outside of conformity, learning to live with the diversity of world views, who without pre-eminence gain experience with their civilizations, philosophize to live happily and live philosophizing during pain to transform the realities that dominate us. So, the poetics of pain is not individual, but collective, it is painful and what belongs to others is ours, it becomes personal and is done collectively.

To do this, it is necessary to recover the feeling as part of living, live realities, with one foot in them and the other in the transformations to which we, as existentialists, are entitled; that right that is not declared in an organization as the politics of the day, but welcomes with love the student who wants to know that his pain hurts in that space he calls university, school. In general, in that mind-social-spiritist classroom that transcends the physical space in which, based on its subjectivities, it lives, philosophizes, seeking answers as modes of existence.

Note that the feeling of the author of the question becomes royal in her hermeneusis of thinking of *the utopia of philosophizing as a utopia of existence and that we have the right to this in teaching beyond the imposed mechanisms of learning theories and philosophical trends, which are essential, but which gain meaning in each life touched. in which realism, idealism, existentialism, among others, are a great community of life that is called experimentalism. Yes, the one we take away many times by putting the other. If the one we call another to say minor person, the one we see as incapable of philosophizing because their communities belong to the belt of misery that we consider incapable, being the center of resistance less uncontaminated, what an irony, what a mistake.*

If we are not able to look at ourselves within the most suffering human cruelty, which will always be human in an inhuman condition, thus, philosophizing and teaching open philosophy remains a macabre tale of revisiting the philosophers of history without having experienced their thinking. And we leave the inhuman signatures of humanism that philosophized existentiality under the irrational and false motto: we can save ourselves, ending

when the body dries up when it no longer breathes, the futility of philosophizing. No, we want to transcend a philosophy of love, of complex ethics and social responsibility for the friend, for the community, for the planet.

In doing so, we decolonize the teaching of philosophy and, with it, philosophy itself, we strip it of its object of power, of the determinism that drowned it in teaching, who condemned him to perish. And it is no coincidence that, in the face of cruelty, what is called philosophizing is of less interest. Therefore, when we talk about trans philosophizing with knowledge and knowledge, with disciplines, we open the stage so that, by teaching philosophizing, and understanding what it is about, we can give meaning to an accumulation of knowledge that needs to be stripped of its power. Transphilosophizing Sentimental Thinking can help make transdisciplines possible, helping to break the abysmal thinking that separates them.

When Arturo Escobar talks to us about *sentipensar* with the earth, he tells us that *sentipensante* trans philosophy thinks about life, and lives from life and does not evoke death or expiration. For that, the human being nature, tries it in the green of the multicolored moor, like the yellow of Araguaney, but also like the white of some trees that speak of the purity of creation, and with it, we turn towards good, to the redemption of human beings, to the delivery of perfect earth to the cruelty of alienating projects that many did their best to evoke death.

The Teaching of *Sentipensante* Transphilosophy evokes the appreciation of life, that the first teaching must be exercised from the entire being, and example wins, alienates life, and convinces us to teach by living, of philosophizing in the mind-social-spiritist classroom, in all places and times as a mode of resistance. If as a shield against the direction of the project of extermination of life: that of global coloniality, what are you betting on? Responding based on your responsibility in life is urgent, without debts that promote death.

When we talk about decolonial transdisciplinarity, if the conscience of Nelson Maldonado, who knows that not every transdisciplinary manifestation is decolonial, is because we accept the hijacking of complexity and transdisciplinarity in colonial minds, then attempts to stage the reform of thought in the teaching of philosophy have been futile. We get a new vehicle and drive it like the old instrument of big trucks, and we don't understand the course of life.

Therefore, under the disconnection of reconnecting ourselves, using the Holy Scriptures, with Our Lord Jesus Christ, in which no one pours new wine into an old wineskin, we say again that we need to put off the old man and turn to God and to the nature of his creation to exemplify from our talents with the wisdom of the Holy Spirit respect for the fabric of life. Contaminated

minds will not be able to teach about *sentipensante* trans philosophy if they break its essence and do not understand what it is about.

It is urgent to summon philosophers and philosophy educators who contribute to the decoloniality of philosophy, who will, with new work, deposit a new wine, where life is thought of with a sense of safeguarding. To do this, it is necessary to let the elitist commitments of a philosophy die, which, like mathematics, was cut, placed naked on an altar where the student painfully saw that he was not good and that he did not want it in his life, because he reminds you of what you cannot live. It is enough for him to have an aversion to life in his own home and to be deprived of the essentials for living. Open to reconciling philosophy with the possibility of the good life possible in that oppressed human being.

Feelingthinking the feel-thinking; re-civilization and the human condition are essences of sentipensante transphilosophy and its teaching, which is a planetary decolonial project that with the Latin American philosophy in which Enrique Dussel enters the scene, but also the African one, and all the oppressed women that Eros tries to recover for the homeland, the sentipensante transphilosophy of ancestral knowledge, in Complex Planetary Decolonial Mathematics Education and many other liberations that the author responds to with humility, valuing the nature of the creation of the beloved God.

Sentipensante transphilosophy recovers the first person so that we can understand this history of ancient philosophy to the rhythm of the drums of delight, of dialectical-dialogical dialogue, to transphilosophize into pure existence, that of the craftsman, that of the carpenter, the transphilosophy that reconciles the West with the South, and thus embraces the North, Africa, and Asia, and redeems the attack on life. If transphilosophy has no commitments or strings attached, looking at life as a vibrant sun, and he doesn't want to turn it off, is not conducive to its violation, because, without life, those who do philosophy cannot open. What is a big responsibility? Of course, the complexity of life and its grandeur deserve it.

Decoloniality as a project of liberation from the reductionist teaching of philosophy is, without a doubt, planetary, this surname indicates the inclusion of all ways of feeling philosophy, that we do not know them, but we welcome them. As long as life is the priority, the planetary is not always commented on in its level of importance, the West should never have demystified the South, Africa, but now the South cannot ignore the West; the North will not be able to close itself in its citadel of pre-eminence, on a mini-planet; and vibrant Africa and Asia are much more than what coloniality allowed and legalized. The planet is one, and we

promote, given global coloniality, a project of planetary liberation, particularly the teaching of philosophy.

Just as transphilosophy means beyond philosophy, reconstructing the original questions of philosophy for the urgent needs of the earth, sentimental thinking combines the complexity of the human being: thinking and feeling with nature-body-mind-soul-spirit-God. Teach the complexity of human beings, and their human condition in the first place, remain aware of the colonial defects that hide us from anti-human knowledge. If philosophy initially means love of wisdom, since Sophia comes from the Greek *Σοφία* and means wisdom, it will be necessary to redefine: What is wisdom, where does it come from? God is in us, with us, and for our wisdom beyond the imposed religions used to disrespect life.

Teaching *sentipensante* transphilosophy understood here in this way is not oppressed philosophy, it is not dictating, for example, the history of theology, as a precept that the student attends and repeats, that counts for nothing outside the human being, on the contrary, he understands that the human being and what is outside of him is a single creation: planet Earth. Of course, teaching philosophy in the mind-social-spirit classroom, in that intersubjective space of each student who is immersed in poetics, nature, and all complexity, in a deep ecological wisdom that is social, environmental, spiritual, accepting and giving new meaning to the complexity of the human being, its contributions and knowledge, without there being pre-eminence.

Without a doubt, the *sentipensante* transphilosophy born in decolonial planetary complex transmethods promotes, and we return to it, the complexity of the human being, which is God as the only one in the trinity: Father-Son-Holy Spirit is essential for us to understand ourselves in the world, on this fundamental ground we want to navigate the reform of thought in the teaching of philosophy in concepts that help us live a dignified, wise, spiritual, dignified life with the beloved God and his love for his creation; as narrated in the Holy Scriptures when some of the Epicurean and Stoic philosophers disputed with Jesus Christ. And some said, many without understanding: What does this word mean? Others stated that he seemed to be a preacher of strange deities because he preached Jesus and the resurrection to them, and, of course, received it to ascend to God.

The teaching of *sentipensante* transphilosophy is intercultural, and certainly not only that, frees the knowledge hidden by modernity-postmodernity-coloniality if a strong arm of the sciences and, therefore, of knowledge-knowledge. It's ideal for going through the meaning of them all. He returns to his original questions, dignifying wisdom considering the complexity of

planet Earth, and life in it. Intercultural is inclusive of cultures and ways of living, respecting life; it does not take pre-eminence for the philosophies of any culture and, at the same time, teaches them all, belongs to them all, does not boast of what history has achieved, accepts its mistakes. By redefining her intentions and considering current needs, she deeply detaches and reconnects with the essence of life.

Concluding propositional rhizome. We continue to think about teaching transphilosophy

With a decolonial, planetary-complex transmethodical exercise of comprehensive, ecosophic, and diatopical hermeneutics, we fulfilled the complex objective of the investigation of analyzing the teaching of *sentipensante* transphilosophy. At the same time, we present her epistememes. Certainly, in traditional terms, modernist techniques and didactics would be expected to teach philosophy; but here we precisely decolonize this reality.

Thinking about liberating philosophy together with Latin American philosophy, with an equal degree of importance, means thinking about it in teaching considering the current planetary crisis. It must be liberated from the complex conception of the human being, which is why it teaches the human condition, and as *sentipensante* transphilosophy promotes the complexity of the human being and tries to know it without restrictions or commitments to some ways of knowing, it opens its lenses to the archipelago of certainties in the sea of uncertainties that the pre-Socratic Heraclitus, which we have explained, understood as the essence of philosophizing. To transphilosophize the feeling, the human being is aware and does not navigate the same waters twice. It is not predetermined or reduced but goes into knowing with an open mind.

The crisis of civilization in a totality that is not disunited, the brief environmental education, for example, educating what does not exist is a problem little addressed by philosophy, which is why *sentipensante* transphilosophy must study the safeguarding of life in an ecosophy that is social, environmental, and spiritual and this must be promoted in education; and not in the imagination of the denied: life on planet Earth. In other words, in the teaching of philosophy, the poetic alienation, denigrating pain, that we live on a planet without problems must be eradicated.

Teaching *Sentipensante* Transphilosophy encourages us to return to the need to review the philosophical research of sciences and disciplines through other complex and transdisciplinary perspectives, capable of overcoming the modern-postmodern-colonial status, as well as taking on the task of forming new trans-epistemological frameworks that promote

the appreciation of humanity's knowledge. It is urgent to unveil in education a *sentipensante* trans philosophy that reveals the highly hidden educational power and the contributions, for example, of mathematics from the South of invaded transcultural, and acculturated communities if we uncover and transcend the history and philosophy of mathematics considering the advancement of civilizations. Philosophy must be concerned about contributing to such a serious rejection of mathematics in teaching; one of the colonial causes is the separation of philosophy.

Belonging and resistance to philosophy in teaching, with ancestral knowledge, unveiled and recognized in a *sentipensante* trans philosophy, from then on, expeditious collaboration to safeguard civilizations and with them the Earth as a homeland. It is essential as cosmological wisdom, the art of inhabiting the planet, teaching of ecosophical philosophy, *Wisdom of Oikos*, beyond ecology, which is it is taught without prohibitions or uses of religious types as oppressive, but relational, ethical, responsible before the Man-God-Cosmos, towards a new balance and respect for life; an exercise in which the philosopher Raimon Panikkar made great contributions to ecosophy, a spirituality of the earth, part of the aforementioned triad.

The Teaching of *Sentipensante* Trans philosophy with ancestral knowledge is deeply the safeguard of the earth and teaches that we are nature. This is in line with the fact that its banner is to give you a sense of the originality of what life is the meaning of the human being as a creation: the safeguarding of life is the motto of this teaching. Therefore, in the intersubjective space of the human being, where the mind-social-spirit classroom learns in all places and times. The mystical, ancestral, complexly retreats in its multiplicity, holograms, and dialogues in the essences of complexity theory, which can be appreciated with the reconnection of a decolonial planetary thought.

The Teaching of *Sentipensante* Trans philosophy assists in the education of the student's life, the being who frees himself and elevates his thinking reconnects himself in favor of humanity and its re-civilization. Thus, the safeguarding of their feelings is essential in their complex consideration of the establishment of the human being and the ancestral knowledge that with it are ways of doing science. Teaching must aspire to a non-hegemonic knowledge of philosophy, which, because it is safeguarding, decolonial, and inclusive, is not populist or less rigorous in its ability to think and think about human beings.

Dedication and acknowledgments: I thank God who led me along paths carved by Him, to say goodbye, and always begin in the name of Jesus Christ. I show how in the Holy Scriptures philosophers were interested in their wisdom when Paul introduces the carpenter of

Israel, Our Lord Jesus Christ: "Then I was arguing in the synagogue with the Jews and the pious, and in the square every day with those who attended. And some philosophers of the Epicureans and the Stoics disputed with him; And some said, "What does this word mean?" And others: He seems to be a preacher of new gods; for he preached to them the gospel of Jesus and the resurrection. And they took him and brought him to the Areopagus, saying, "May we know what this new teaching is of which you speak?" Because you bring strange things to our ears" (HEBREUS 17:17-20, our translation).

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