

Ancestral knowledge - ecosophy: planetary decolonial re-linkages

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Abstract

The objective is met to analyze ancestral knowledge – ecosophy as planetary decolonial re-linkages that contribute to the complex conception of the human being. From the complex transparadigm and the transmethod, comprehensive ecosophical and diatopic hermeneutics in the moments: analytical, empirical and propositional. In the propositional moment, ecosophy in ancestral knowledge as a wisdom with high spirituality of the earth itself that manifests itself to the human being when he knows how to listen to it with love, beyond a simple ecology, which has expired in the conquest - massacre of the nature. It is urgent to overcome a certain ecological attitude, in which the ethics of the human race become habitual in order to go much deeper into the investigation of a new balance between matter and spirit. Thinking about the ancestral knowledge-ecosophy that we are nature, raises us in our cognitive-affective-spiritual affectivity to the sensitivity for our limitations of creating nature.

Keywords: Ancestral Knowledge. Ecosophy. Earth.

Saberes ancestrales - ecosofía: re-ligajes decoloniales planetario

Resumen

Se cumple con el objetivo analizar los saberes ancestrales – ecosofía como re-ligajes decoloniales planetarios que coadyuvan a la concepción compleja del ser humano. Desde el transparadigma complejo y el transmétodo la hermenéutica comprensiva ecosófica y diatópica en los momentos: analítico, empírico y propositivo. En el momento propositivo, la ecosofía en los saberes ancestrales como una sabiduría con alta espiritualidad de la tierra misma que se manifiesta al ser humano cuando sabe escucharla con amor, más allá de una simple ecología, que ha caducada en la conquista - masacre de la naturaleza. Urge superar una cierta actitud ecológica, en la que la ética del género humano se haga habitual para profundizar mucho más en la investigación de un nuevo equilibrio entre materia y espíritu. Pensando en los saberes ancestrales-ecosofía que somos naturaleza nos erige en nuestra afectividad cognitivo-afectivo-espiritual a la sensibilidad por nuestras limitaciones de crear la naturaleza.

Palabras clave: Saberes Ancestrales. Ecosofía. Tierra.

1 Analytical - empirical rhizome. Transmethodology of inquiry, categories and transparadigm

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We immerse ourselves in a planetary decolonial inquiry, this as an apodictic of complexity, we do it in rhizomes. I know that only in this line do we talk about innovative processes outside the paradigm that was created king among others in the way of research. Therefore, we will explain in detail the way in which we go beyond the methodologies, transmethodologies, trans prefix that means beyond, inheritance of transmodernity, which as Enrique Dussel states in his book: 1492: The concealment of the Other. Towards the origin of the myth of modernity, it goes to safeguard the victims of modernity-postmodernity-coloniality (DUSSEL, 1992). In which ancestral knowledge is part of that diminution and concealment of its worth, separated from the conception of the human being.

But what are rhizomes? We investigate the framework, beyond the reductions of one: introduction, methodology, results and conclusions, we break down into rhizomes, where “no point of origin or first principle that governs all thought; nothing of significant advance that is therefore made by bifurcation, an unpredictable encounter” (ZOURABICHVILI, 2007, p.94), when they break they are deeply inclusive; leaving the reduction and the alleged absolutist truth of the sciences. We demystify ourselves from the unusual defect of trying to investigate in the same colonial way to safeguard our ancestral knowledge in the same paradigm that hid and demystified us, that massacred its bearers and continues to consider them, ancestral knowledge, as non-scientific; also separated from the art of inhabiting the planet: ecosophy.

The rhizomes are reconciled and enriching in complexity and its principle of multiplication, of course it is to clarify that complexity promotes planetarity; especially in the thought of the South, it is not a denial of the very essence of complexity and its inclusive essence, thereby denying the cultures that excluded us and their bearers, to the North; when Edgar Morín is asked in an interview conducted by Sergio Osorio and published as: Cátedra humanitas. Edgar Morín: planetary thinker:

What is the contribution that the people of the South have to the cultivation of complex thought? to which Edgar Morín responds: I believe that thinking about the

South can be done from the complex experiences of the South. Because? Because we should not reject everything that comes from the North, there are many important things that come from the North, but "the hegemony of the North is the hegemony of calculation, of anonymous things, of quantitative, of profit, where the qualities are destroyed." of life, of knowing how to live, of knowing how to communicate with others (OSORIO, 2012, p. 34).

It is undoubtedly, as already specified, the apodictic planetary decoloniality of transcomplexity (RODRÍGUEZ, 2021); This is about complexity and transdisciplinarity; "It is no coincidence that the knowledge of the South is classified as inferior, non-scientific, non-knowledge; abysmal distance between knowledge and knowing" (RODRÍGUEZ, 2021, p. 47); It is the imposition of the coloniality of knowledge and power that we fight on the planet. If that is not preeminence, ancestral knowledge will then be faced with the unfair defect: second-class knowledge, unworthy of transcending. Disconnecting ourselves from these practices and reconnecting ourselves towards the complexity of the ways of knowing is mandatory (RODRÍGUEZ, 2019).

It is to be clarified that unlinking and re-linking is a mandatory action of transmodernity, re-linking as an emerging practice of transmodern philosophical thought (RODRÍGUEZ, 2019); Well, rescue the parable of the wineskin of our Lord Jesus Christ:

He also told them a parable: No one cuts a piece of a new garment to mend an old garment. If you do so, not only will you ruin the new garment, but the patch will not fit properly on the old garment. Nor do you put new wine into old wineskins, because new wine will cause the wineskins to burst; then the wine will be spilled, and the wineskins will spoil. New wine must be poured into new wineskins. Thus, both the wine and the wineskins are preserved (LUKE 5: 36-38).

We cannot decolonize without detaching ourselves from colonial minds and oppressive practices, to re-link ourselves to liberation; For this reason, it is urgent to de-elitise, re-link, dis-link with the disciplines, combining them, undisciplining the disciplines; breaking their borders outside the abysmal thought that separates them, and that global coloniality expands and declares the irreconcilability of its complexity (RODRÍGUEZ, 2022a). Therefore, we talk about emptying ourselves of coloniality and building our decolonial identity, including with our ancestral knowledge.

In the research we fulfill the objective of analyzing ancestral knowledge – ecosophy as planetary decolonial re-linkages that contribute to the complex conception of the human being. Research located in the lines of research: education-transcomplex transepistemologies; Transcomplex Heritage Education; transepistemologies of knowledge and transcomplex transmethodologies and planetary decoloniality-complexity in re-linkage. In the same order of ideas, transmethodology being the constitutive and liberating axis of inquiry, it is complex and transdisciplinary; in which the trans-method of construction of the complex object of study: the dyad of ancestral knowledge – ecosophy that gives planetary decolonial re-linkages in the conception of the human being; It is comprehensive, ecosophical and diatopic hermeneutics (RODRÍGUEZ, 2020), which is a conjunction of two hermeneutics: ecosophical and diatopic with contributions from Raimón Panikkar, Boaventura Do Santos, Rigoberto Pupo. Furthermore, it is a transmethod that unprecedentedly contributes the categories ecosophy and diatopia to the complex object of study and to the general constitution of the inquiry. Note that these are categories denied in the coloniality of ancestral knowledge.

Diatopic hermeneutics is required in interpretation, when the distance to be overcome, necessary in any understanding, is “the distance between two (or more) cultures, which have developed independently, and in different spaces (topoi), their own methods of philosophizing. and their ways of achieving intelligibility, along with their own categories” (PANIKKAR, 1990, p.87). It is about combining the nature of dichotomies separated at convenience, such as: man-woman, scientist-underground, whites-blacks; among others

Diatopic hermeneutics tries to bridge the distance between two human topoi

“Places” of understanding and self-understanding, between two cultures that “have not developed their models of intelligibility or their fundamental premises based on a common historical tradition or through reciprocal influence (...) Diatopic hermeneutics starts from the thematic consideration that it is necessary to understand the other without presupposing that he or she has the same self-knowledge and basic knowledge (PANIKKAR, 2007, p.33).

Ecosophical hermeneutics, with the heir of José Martí, Rigoberto Pupo, a scholar and being sensitive in favor of life at all times, affirms that “ecosophical hermeneutics, a cosmic existential pragmatics, criticism whose interpretations follow a plural logic with cultural and complex meaning , but at the same time, committed to the destiny of man and the earth” (PUPO, 2017, p.10). The ecosophy

It is that wisdom that makes us feel that the Earth is also a subject, and even more so, a constitutive and definitive dimension of reality. Ecosophy goes far beyond the vision of the Earth as a living being; She reveals matter to us as a factor of the real as essential as consciousness or what we usually call divine (PANIKKAR, 2005, p.202).

It is worth clarifying that it is the earth as homeland, according to Edgar Morín and the collaboration of Anne Brigitte Kern, the earth is our home, our lodging and food in which we identify with an earthly identity; Therefore, for the reform of thought, they call us to the identification and need for a life in common (MORÍN; KERN, 1993). For the applicability and progress of the transmethod we go through the analytical, empirical and propositional moments (SANTOS, 2003). In the analytical moment we review original authors of the constitutive categories of the investigation and extract the strong ideas (RODRÍGUEZ, 2020) that now in the empirical moment we contrast with those of the author, her experience and feelings; In the propositional moment we detach ourselves from the authors and go to complex and transdisciplinary propositions for the object of study. We carry out the analytical and empirical moments together from the beginning to the next rhizome. The last two are the propositional ones. We continue in the first two moments and we are going to understand the emergence of combining the topoi: ancestral knowledge and ecosophy, let's see the crisis in its complexities.

2 Analytical - empirical rhizome. Insufficiencies, coloniality in the conceptions of ancestral knowledge

We will clarify how ancestral knowledge belongs to the kidnapping of global coloniality in general, its brief, transculturalized, hidden conception is part of the domain of

Europe, the North and now with the project of domain at a global level. For this reason, we try to elucidate its causes in the conception of the human being and the insufficiencies that urgently need to be revealed and deconstructed.

What is ancestral? The designation of ancestral satisfies the origin and heritage representation, its ancient ancient roots. But where the community plays an essential role; and in which the same community is transformed as civilizations develop. It should be noted that ancestral knowledge coexists in a responsible and respectful relationship with both the territory and the adjacent nature, which corresponds to civilization (ANTÓN, 2015).

Hiding ancestral knowledge, demystifying it in a profound way in favor of coloniality, transculturation of the civilizations from which they come, is delving into what is valuable and demystifying it to dominate it and squeeze the wealth of their territories, which is why you will notice that this ignorance, this lack of wisdom in those who ignore it is normal in their behavior, they demystify, trample to plunder resources, and our history, which is why we must be alert and know that

The violation of rights, the invisibilization of ancestral knowledge, deterritorialization, are not foreign wounds, they have been inflicted on our ancestors, those who were one with nature. Consequently, we talk about wounds in the memory of our territory since, sadly, this violation occurs between inhabitants of the same land (FERNÁNDEZ - FRESARD, 2021, p.48).

Proposals for the way out of the massacre, for example of our nature, which is part of ourselves, and which we will later explain with ecosophy, one proposal is environmental epistemology (LEFF, 2004a) (LEFF, 2004b). Enrique Leff opens from the indissoluble difference between the real and the symbolic towards processes in which knowledge becomes body and earth by taking root in a territory and incorporating itself into the being.

Therefore, in accordance with the above, it is worth thinking about environmental complexity, which implies a new understanding of the world incorporating knowledge and knowledge rooted in cosmologies, mythologies, ideologies, theories and practical knowledge that are found in the foundations of modern civilization. , in the blood of each culture, in the face of each person, who addresses that colonial crisis, “environmental crisis then is a crisis that arises from the ways of understanding the world, from reality. This

knowledge that has generated power strategies in knowledge throughout history, disrupting reality until forging the modern world system” (LEFF, 2004a, p.2).

The relationship between nature, society, ecosophy with ancestral knowledge is reflected in the environment that is nature, as shown, for example, in the research titled: Black communities and ancestral environmental knowledge: An analysis from the principles of education environmental popular to re (think) society-nature relationships (RENTERÍA-JIMÉNEZ; VÉLEZ, 2021). We will explain how ancestral environmental knowledge can be considered as ecosophy, thus the relationship between ancestral knowledge and ecosophy is widespread evidence, as expressed in the work: The philosophy of caring for the earth as ecosophy (MINGOL, 2016). In which the crisis is addressed from the human being and his brief conception that truncates him in his complexity and extracts him from wisdom, from the spiritual and places him as the center to demystify his own life and heritage heritage.

Without a doubt, in the various deeply wise practices of our ancestors attached to nature, they remind us of the immense creation of God who tells us how he created the heavens and the earth and saw that it was good to then create the human being; If he tells it in Genesis with profound wisdom: “God, in the beginning, created the heavens and the earth. The earth was in total chaos, darkness covered the deep, and the Spirit of God moved over the surface of the waters” (GENESIS 1:1-2). The creation of clay has essential meaning as long as it has all the chemicals of the body, so man only needed the breath of breath: the Holy Spirit that fills us with life.

More in those ancestral knowledge where cultivation, worldviews, the wisdom of cultivation, mysticism are attached to the mother house if the Earth; but not only that, “ancestral, traditional and popular knowledge and wisdom are not only knowledge of the past, they are living practices of the various peoples and nationalities of our country” (CRESPO; VILA, 2014, p. 6). What has happened in the face of such evidence with the massacre of our natives and the extinction of invaluable ancestral knowledge? Power as authoritarianism when wanting to dominate and the famous conquest of nature as a massacre has been an irrationality that has gone against ourselves.

In different types of colonialities, ancestral knowledge has had the worst consequences. Let's briefly see what happens with ancestral knowledge and its bearers in: political coloniality, epistemic and epistemological coloniality, axiological or ethical coloniality, praxiological coloniality, cosmogonic coloniality, linguistic coloniality. Regarding political coloniality, this “promotes powerlessness, submission and subordination to the master, the dominated is a subject, a subaltern, a slave. Your freedom and happiness is mortgaged. In exchange, he remains captive of the colonizer” (ORTIZ; ARIAS; PEDROZO, 2018, p.35); in this case the ancestral knowledge for not preventing the knowledge of the dominator: of the West and then the North; They are provided with a non-truth, with a vagueness that is not located in their supposed scientificity, in the only truth that emits the paradigm that believed itself to be king.

Regarding epistemic and epistemological coloniality, “not knowing, ignorance is stimulated. Personal, empirical and spontaneous knowledge has no validity. The doxa is invalidated. Only the knowledge of the learned is valid, (...) Epistemicide is the murderer of the beliefs and conceptions of the colonized” (ORTIZ; ARIAS; PEDROZO, 2018, p.35). From this we have a long colonial criticism of ancestral knowledge with invalid knowledge that has been legalized by the West, where the culture and daily life of the student. The bearer of said knowledge is alienated from his own history, his feelings, subjectivity and culture. Where the epistemicide of the South is evident, the non-recognition of the contributions of their ancestral knowledge is evident. Here they certainly violate the subjectivity of the human being in his knowledge and the fact that reason is not only housed in the mind, but in his soul and spirit.

For example, the mathematical knowledge and contributions of the Mayans have not been sufficiently demonstrated, we have been complicit in continuing to hide that the Mayans are the inventors of the number zero (0) of their magnificent contributions with their numerical system and astronomy. Even after this knowledge has been revealed, colonized minds continue to privilege the imposition of oppressive mathematics by the West and the North.

It is this epistemic coloniality, with the notion of coloniality of knowledge, the aim is to highlight the epistemic dimension of the coloniality of power in ancestral knowledge "it refers to the effect of subalternization, forlorization or invisibilization of a multiplicity of knowledge that does not respond to the modalities of production. of 'Western knowledge' associated with conventional science and expert discourse" (RESTREPO; ROJAS, 2010, p. 136).

For this reason, said knowledge is legalized, as inferior, to what it does not legalize as imposed and definitive knowledge; and the bearer of said knowledge himself considers it inferior, the ethnic shame that many aborigines call it. It is of special care in the ancestral knowledge-ecosophy dyad to know that what elucidates for us "ecosophy is a prophetic voice against the pragmatic intention of ecology that seeks a "rational" exploitation of natural wealth under the concept of soft exploitation" (PANIKKAR, 1994, p.114).

In this, the Wayuu, aborigines who share borders in Colombia and Venezuela, continue to conceal their powerful language, and there is ethnic shame that its own bearers feel a certain sense of shame in speaking them; because they have suffered the imposition of the majority culture, misnamed that way. And they have suffered from assimilation that leads to the decline of their ancestral knowledge. False state policies cause them to live in inhuman conditions, and now to survive economically they dedicate themselves to other activities that are not part of their culture.

From axiological or ethical coloniality in ancestral knowledge, non-being, non-existence, human de-ontologization is "empowered. The human being multiplies by 0 and disappears, it has no value, it does not exist" (ORTIZ; ARIAS; PEDROZO, 2018, p.35); For this reason, ancestral knowledge is samples, for the colonizer, the one who believes himself superior, they are essences of inferior beings, not qualified to know and contribute to the Earth as a homeland, their knowledge is illiterate of history.

They are facts of a profound lack of wisdom, ecosophy, that deny life, lack of ethics and the recognition that "uniting philosophy, art, science and all human production to the earth, it becomes a new intelligence of the oikos , the house of the world and a practical renewal of the ethos, the ways of living" (RODRÍGUEZ; MIRABAL, 2022, p.296)

The buried knowledge is covered up, the inappropriate knowledge, among them the ancestral knowledge “those blocks of historical knowledge that were present and masked within the functional and systematic groups, and that criticism was able to make reappear through, of course, erudition.” (FOUCAULT, 2000, p. 21). We must respond to such an attack on civilizations by re-linking with all their human beings, who cannot be human beings unless they fulfill their duties as citizens of the world; that is, an individual with moral obligations towards himself, his fellow men and nature, bearers of “an ethic that analyzes the fact of the violent American “negation of the Other” from the horizon of “the Same”” (DUSSEL, 1992, p. 36).

It is of special importance that anthropoethics has in itself a type of ecosophy, which is a “complex and deep pedagogical ecosophy, conceived complex ethics and ecology of action for human formation, mediated by great ideas to prepare man for work Ecosophy -anthropoetics: a re-civilization of creative humanity and meaningful life, on the way to the planetary era” (COLORADO, 2015, p.5).

Praxiological coloniality in ancestral knowledge means the promotion of “not doing, not being, dependence, non-autonomy. It shapes habits foreign to their culture, generates the invisibility of one's own actions, personological practices and idiosyncrasy, annihilates customs and identity practices” (ORTIZ; ARIAS; PEDROZO, 2018, p.35). Note the loss of native identity imposed by the colonizer and by the bearers of ancestral knowledge themselves, considering them inferior.

From the cosmogonic coloniality in ancestral knowledge, we have that through the imposition of abysmal thinking, topoi, ancestral knowledge and legalized knowledge do not communicate, they antagonize each other in a separability, “dualisms, dichotomies, vital disconfiguration. Prefers separating, fragmenting, mechanical and dogmatic thinking. It does not see life in its spontaneous influx or as a holistic configuration but as an entity separate from everything else” (ORTIZ; ARIAS; PEDROZO, 2018, p.35). There are so many decreases; while that of the human being, his soul and spirit remains outside his identity, alienated from himself; since it is not seen it cannot be regularized; but this essentiality follows the body and actions without anyone being able to avoid it.

We know that in coloniality as a project of modernity-postmodernity, the fact that we are nature on Earth as a homeland is denied (RODRÍGUEZ, 2022b); but that ecosophy deals with a complex pragmatics, which goes to its safeguard, where “the cosmotheandric intuition indicates the triple relationship between the human being, the divine and the cosmos, which is why for Panikkar the term ecosophy means a new spiritual wisdom that combines the three dimensions” (SEPÚLVEDA, 2018, p. 267). Thus, with ancestral knowledge, the understanding of Gaia is urgently needed, a new vision of life on Earth (LOVELOCK, 1985).

Meanwhile, linguistic coloniality in ancestral knowledge and its bearers “imposes Eurocentric notions and categories, imported from the West, that do not reflect Latin American identity and mask colonialism and political and epistemic coloniality” (ORTIZ; ARIAS; PEDROZO, 2018 , p.35). And thus one comes to acculturate one's own ancestral knowledge. “Complexity permeates complex ethics: anthropoethics, socioethics, autoethics that permeate ecosophy as wisdom” (RODRÍGUEZ; FORTUNATO, 2022, p.10). Where anthropoethics as ethics of the human race will bring us together to the cohesion of ancestral knowledge-ecosophy.

Without a doubt, if we collect these different approaches to coloniality in the bearers of ancestral knowledge and themselves, this emits a lack of ecosophy, as an art of inhabiting the planet where its social, environmental and spiritual conformation has been permeated by circumventions that has advocated everywhere where the colonizer marks his tentacles of power. We now see the contributions of ecosophy in the conjunction of ancestral knowledge in the liberating and complex consideration of the human being, for this in accordance with the transmethod we detach ourselves from the authors and go to complex proposals of the author of the research, which are I had been anticipating.

3 Propositional rhizome. Ancestral knowledge - ecosophy in planetary decolonial re-linkages

In what continues to weave each branch of the previous rhizomes, we are going to propose for the dyad the ancestral knowledge - ecosophy, propositions based on planetary

decolonial re-linkages that affect us in the complexity of each type of coloniality, which are not separated from the others.

In ancestral knowledge - ecosophy in transepistemic decolonial re-linkages, we are going to demystify the avoidance and decolonize power as authoritarianism that is given to the knowledge legalized by the king paradigm and by decolonizing it we combine it with ancestral knowledge, making these equally visible degree of importance. For this, the opening and safeguarding of ancestral knowledge within each civilization is essential. Well, it often happens that in ethnic shame, for example, the aborigines are ashamed of their own ancestral knowledge, because they feel diminished and overwhelmed by the colonizers. Transepistemic diversity, which encourages re-linking as an urgent condition in transmodernity; but for this, as promoted by the works of Milagros Elena Rodríguez, creator of the planetary-complex decolonial transmethods, we must detach ourselves from the old vices of modernity-postmodernity-coloniality, as a challenge of order: epistemic, ethical, political and human. .

It is urgent to make each bearer of ancestral knowledge see their own environmental, social and spiritual consistency that makes up the same ecosophy, which is why it is urgent not to conceive ancestral knowledge only as history and memories; No. They go much further, they take care of the Earth as a homeland, but they also safeguard the identity of the people, even more so, many of them combine knowledge in safeguarding. And with them we can obtain essences lost in the chance of competitions and the conquest of nature, conquest as massacre.

Ancestral knowledge - ecosophy in linguistic decolonial re-linkages, have special attention to what these: ancestral knowledge mean. The fact that they can be collaborative, and the abysmal thinking between them and knowledge is broken, does not mean that they will continue to consider themselves steeped in inferiority in every sense; because they come from demystified civilizations. As long as this is the concept imposed on other civilizations that are not those of the West and the North, we will have little chance of considering them valuable. But they can be decolonized within the ancestors themselves, in the civilizations from which they come.

This does not mean we must demystify the ancestral knowledge of the West and the North, return the coin of avoidance. All ancestral knowledge must be presented in its complex concept of existence: it contains wisdom: social, environmental and spiritual that does not need to be passed through the edge of scientificity that perse denigrates it. Therefore, the primacy of ancestral knowledge plays a role in considering the human being in a complexity that is not disjointed: nature-body-mind-soul-spirit. This complexity is not achieved when the human being is demystified and cut off from nature, from his soul and from his spirit.

Ancestral knowledge cannot be understood in its complexity by demystifying the complexity of human beings who are ultimately the bearers of said knowledge. But, what is expeditiously requested is that these carriers detach themselves from the false conceptions of superiority embedded in their being, privileging the colonizer who years later continues to make them think that their Pacha Mama is not the bearer of wonderful and essential conceptions in life. people; but it continues to impose a normality on them in the superiority or production of the other.

Ancestral knowledge - ecosophy in decolonial cosmogonic re-ligations on the Earth as a homeland that dignify Pacha Mama. This reality is seen in the conservation of the soil, in the care of the sea, in communion with our nature. That was lost in the West and the North in favor of technology, and they are now searching for what was lost with the same colonized mind that goes against its own. In the destruction of our existence, because there is no way to affect each other without affecting the other.

We are nature in the conceptions of ancestral knowledge-ecosophy defines us as the complex form of what life is. Life in the biological sense of our body has been conceived incomplete in the intentionality of the coloniality of life, of epistemic coloniality; It was not convenient to exploit us and with them our resources to have human beings taking care of their Pacha Mama. Life in every sense of us defined as humans with anti-human actions defined as incomplete beings that must combine and make the reductionist life and its way of defining it more complex to the life of our home: the planet-Earth. And with it to nature-human beings. Our life is the life of nature, of the planet.

Thinking about the ancestral knowledge-ecosophy that we are nature, raises us in our cognitive-affective-spiritual affectivity to the sensitivity for our limitations of creating nature, of creating our body, the limitation of the human being defined in a modernist way: accepting that the definition of this is inadequate, colonial and tied to unconscious convenience. That is why being human is being nature and that is true human being: recognizing our limitations in the greatness of God's creation is urgent, and with it the safeguarding of nature, which is ours, there we are nature makes sense in our complex sensitivity.

Ancestral knowledge - ecosophy in decolonial praxiological re-ligations are urgent in the identity and making of the civilizations that carry it, that inherit it; contrary to considering knowledge not knowledge, minor, without legality. Quite the contrary, they serve to empower civilizations and their gallantry in the mere least contaminated center of knowledge; in the very place where they are generated.

And this must be an example in the communities; By taking their knowledge and making it transcend into education, teachers from the first educational levels must awaken that educational value in their students to recover their self-esteem and their worth in the homeland. If they recover that doing in being empowered by their belonging in their civilizations. This should be the reason for great research in complex participatory action, with sufferers of said knowledge, with sufferers of knowing as the center of doing. And not doing as an imitation of what others do.

Ancestral knowledge - ecosophy in trans-axiological decolonial re-linkages and anthropoethics, beyond the values of how to behave, of expired and bogged down values of coloniality; beyond the moralistic ethics of how to exist without being oneself; It is imperative to recover the role of the planetary citizen who must have feeling, thinking about his own history and worth, respecting that of others, as opposed to superiority.

Ecosophy in ancestral knowledge as a wisdom with high spirituality of the earth itself that manifests itself to human beings when they know how to listen to it with love, beyond a simple ecology, which has expired in the conquest - massacre of nature. We must overcome a certain ecological attitude, in which the ethics of the human race become

habitual in order to go much deeper into the investigation of a new balance between matter and spirit.

The function of the human species is not to dominate the earth, this cruel imposition must be deconstructed at every moment, but what it has to do is cultivate it, inhabit it and think of it as part of itself in its conception: nature-body- mind-soul-spirit-God, starting with the personal cultivation of oneself, continuing with the cultivation of the soul and continuing with it the Earth. Body, soul, spirit and Earth are three aspects of the same ancestral culture and reality. It is about the awareness of the Land-Homeland as a Morinian community of destiny to which the complex has dedicated so much time of study, a legacy of Raimón Panikkar; in which ancestral knowledge-ecosophy converge.

The cosmological, κοσμολογία, cosmology, composed of κόσμος, kosmos and cosmogonic, kosmogonía, are part of the transphilosophy that transcends ancestral knowledge to its true significance, it is about going beyond the philosophy that has permeated ineptitude and forgetfulness to ancestral knowledge. That responsibility as anthropoethics, which is immersed in the poetics, nature and all the complexity of the human being, in a deep ecosophical wisdom that is social, environmental, spiritual, accepting and re-signifying the complexity of the human being, its contributions and knowledge. -knowledge in your classroom social mind-spirit; a non-physical space where you learn in all places and times.

We know that we must demystify many conceptualizations, we will permeate this in a decolonial, complex and transdisciplinary construction. Without a doubt, the cosmos and the divine are intertwined in the future of the human being; among which ancestral knowledge participates in that indissoluble unity, divided at the convenience of ancient philosophy.

Ancestral knowledge - ecosophy in anthropolytic decolonial re-ligations; that service to each civilization and therefore with an eye on the Earth being a policy that perceives the great human complexity, immersed in its ancestral knowledge, in its process of planetarization, is to re-civilize the human being by re-linking the thought that has been detached from its false handicaps, acting as a way of thinking about humanity as a

community of planetary destiny, thinking about its civilization to save the immense humanity by realizing it with its own worldviews, is the crossroads of the human being to vindicate himself.

The anthropopolitics that becomes the dyad: ancestral knowledge-ecosophy is the circumstance of how we manage to complexly reconsider the urgency of the crisis of humanity, which is the crisis of its civilization that has become planetary. Anthropopolitics has to do with a new condition of rethinking the sensitivity of the human being and its praxis in the planetary era.

Therefore, thinking about this complexity of actions, the aforementioned dyad thinks of ancestral knowledge as subversive, since in the reconstruction that comes from clearing the weeds of exclusion; that does not forget that it is not due to knowing any one and it is due to all; because in it life alludes, and by avoiding it it returns to death; in every sense. He leaves the evading village, the way of thinking about ancestral knowledge, and goes free in poetry of love, exalting civilizations and seeking their worth, but not as if they did not exist; but how to explain to the rest of the civilizations the emergence of knowledge that needs to be known, accepted and with it the safeguarding of their places of origin.

4 Conclusive propositional rhizome. We continue with the investigations in the lines of investigation

We fulfill the objective of analyzing ancestral knowledge - ecosophy as planetary decolonial re-linkages that contribute to the complex conception of the human being, for this we have revealed an internal coloniality within the bearers of ancestral knowledge that in their being and humanity. have been conceived with colonial minds, thus demystified from the knowledge imposed as truth. We have thought about what happens with ancestral knowledge and its bearers in: political coloniality, epistemic and epistemological coloniality, axiological or ethical coloniality, praxiological coloniality, cosmogonic coloniality, linguistic coloniality. And from there we have thought about propositions in which ecosophy can help to safeguard ancestral knowledge and with it a complex resignification of what the human being is and his actions on Earth as a homeland.

In all these manifestations of coloniality there is an internal coloniality in the countries, which seek to reveal said ancestral knowledge as heritage in festivities and not as an uncontaminated center of resistance. Thus, for example, they want to show the ancestral knowledge of the aborigines of Venezuela and Colombia, for example the Wayuu. They come from statutes and laws, but they are the most disadvantaged populations, the most forgotten in their human condition. Their language, for example, as a center of ancestral knowledge, there is still no way to safeguard it in practice, and on the planet essential leagues die every minute in the communities.

False state policies continue to place ancestral knowledge and with it the communities that carry it in the corner of ineptitude. Although they talk about decoloniality, about Intercultural Education, for example in Venezuela; Assimilation and considering such knowledge inferior continues to exist; For this reason, ecosophy can contribute to the safeguarding of said knowledge. With them to nature that is part of our own humanity.

As you can see in the full proposal and evidence of the need for re-civilization, there is still an anti-ecosophical practice that continues to privilege the exploitation of nature in search of the exchange of its resources, in the sale of life, there is still the pollution of rivers, regardless of whether you take away the source of survival of those civilizations. One cannot speak of ecosophy, of wisdom attacking life and continue in the most serious coloniality, in which it always directly attacks civilizations. Who would carry said ancestral knowledge?

We have fulfilled the complex object of study of: ancestral knowledge – ecosophy that gives planetary decolonial re-linkages in the conception of the human being; from comprehensive, ecosophical and diatopic hermeneutics, constituted in the transmethod. We often enjoy random planetary decolonial needs that are urgent in the safeguarding of planet Earth. With this, the re-civilization of humanity and, in terms of philosophy, its disengagement and re-linkage towards open and studious conceptions of the crisis of life and with it of the subject. Research lines: education-transcomplex transepistemologies; Transcomplex Heritage Education; transepistemologies of knowledge and transcomplex transmethodologies and planetary decoloniality-complexity in re-linkage; random and

deeply rhizomatic studies follow. They are breaking down and allowing inclusion in planetary-complex decolonial thinking.

Gratitude and dedication in my love to Jesus Christ. In the ontoepistemological liberation of the subject, author of transmethods, I allow myself to exercise my complexity: nature-body-mind-soul-spirit; In this case my spirituality as liberation, which is not religion. I say goodbye with wisdom that Christ provides me through the Spirit of God, I believe that we must be aware of the love of Christ as an elevation of our spirit in knowing, which should not be demystified; For this reason, the return of philosophy to theology brings a beautiful feeling, because “be careful that no one takes you captive through his philosophy and vain subtleties, according to the tradition of men, according to the elementary principles of the world and not according to Christ” (COLOSSIANS 2:8). And how much I long for your wonders my beloved God, Father of the earth-homeland, creator of the heavens and the earth, I know your word fulfilled “therefore, behold, I will again do wonders with this people, prodigious wonders; and the wisdom of his wise men will perish, and the understanding of his wise men will be eclipsed” (ISAIAH 29:14).

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Ad hoc expert: Enrique Sologuren Insúa and Arliene Stephanie Menezes Pereira

How to cite this article (ABNT):

RODRÍGUEZ, Milagros Elena. Saberes ancestrales - ecosofía: Re-ligajes decoloniales planetario. **Rev. Pemo**, Fortaleza, v. 6, e10821, 2024. Disponível em: <https://revistas.uece.br/index.php/revpemo/article/view/10821>

Received on June 07, 2024.

Accepted on March 05, 2024.

Published on May 01, 2024.