

Complex planetary decolonial education as action and subversion: lessons from Freire and Morín

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Abstract

The research examines the Complex Planetary Decolonial Education as resistance to colonialism, proposing a transformative educational approach, influenced by Morin's complexity and Freire's praxis. Research transmethodology challenges colonial methodologies and proposes rhizomatic deconstruction as a complex and liberating approach. Traditional education perpetuates the submission and colonization of minds, denying human complexity and promoting meritocracy as an illusion of justice. Complex Planetary Decolonial Education confronts and transforms power structures, promoting a planetary ethic and the inclusion of knowledge without hierarchies. Freirian praxis inspires us to question the curriculum and encourage dialogue instead of the transmission of knowledge. Insubordination, indiscipline and hope are pillars to challenge the colonial system in education, although we face institutional challenges and resistance. Hope persists in the fight for a more just and liberating education.

Keywords: Complexity. Education. Resistance. Planetarity.

A educação decolonial planetária complexa como ação e subversão: lições de Freire e Morin

Resumo

A pesquisa examina a Educação Decolonial Planetária Complexa como resistência ao colonialismo, propondo uma abordagem educacional transformadora, influenciada pela complexidade de Morin e pela práxis de Freire. A transmetodologia de pesquisa desafia as metodologias coloniais e propõe a desconstrução rizomática como uma abordagem complexa e libertadora. A educação tradicional perpetua a submissão e a colonização das mentes,

negando a complexidade humana e promovendo a meritocracia como uma ilusão de justiça. A Educação Decolonial Planetária Complexa confronta e transforma as estruturas de poder, promovendo uma ética planetária e a inclusão de conhecimentos sem hierarquias. A práxis Freiriana nos inspira a questionar o currículo e a incentivar o diálogo em vez da transmissão de conhecimentos. A insubordinação, a indisciplina e a esperança são pilares para desafiar o sistema colonial na educação, embora enfrentemos desafios e resistências institucionais. A esperança persiste na luta por uma educação mais justa e libertadora.

Palavras-chave: Complexidade. Educação. Resistência. Planetariedade.

La educación decolonial planetaria compleja como acción y subversión: lecciones de Freire y Morin

Resumen

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La investigación examina la Educación Decolonial Planetaria Compleja como resistencia al colonialismo, proponiendo un enfoque educativo transformador, influenciado por la complejidad de Morin y la praxis de Freire. La metodología de la investigación desafía las metodologías coloniales y propone la deconstrucción rizomática como un enfoque complejo y liberador. La educación tradicional perpetúa la sumisión y la colonización de las mentes, negando la complejidad humana y promoviendo la meritocracia como una ilusión de justicia. La Educación Decolonial Planetaria Compleja afronta y transforma las estructuras de poder, promoviendo una ética planetaria y la inclusión de saberes sin jerarquías. La praxis Freiriana nos inspira a cuestionar el currículo y fomentar el diálogo en lugar de la transmisión de conocimientos. La insubmisión, indisciplina y esperanza son pilares para desafiar el sistema colonial en la educación, aunque enfrentamos desafíos institucionales y resistencia. La esperanza persiste en la lucha por una educación más justa y liberadora.

Palabras-clave: Complejidad. Educación. Resistencia. Planetariedad.

Introit. Research premises

The study and debate on education for human understanding are increasingly imperative in the 21st century, considering the serious civilizational crisis that is being experienced today (Lorenzon; Gallardo, 2019, p. 2).

The serious civilizational crisis we are experiencing is, without a doubt, a reflection of the colonization of our current time. Thus, this is a subversive writing, which attempts to present Complex Planetary Decolonial Education as resistance to the colonial world, of biopolitical domination, in which we live under the theme of globalization. Complex Planetary Decolonial Education is not confused with the teaching provided in schools, with the objective of preparing students for large-scale external evaluations; What happens in schools is the *practice of stuffing people's heads*. Our wish is that this changes and that we have another education, that of heads on straight, as we saw in the complexity of Morin (2007).

But it has been very difficult uphill to transform education anywhere on the planet if State policies continue to be colonial, and human beings are aligned in their teaching to the conveniences of the oppressive system. In general to global coloniality. Authentic Morinian Planetary Education is based on the fact that "[...] we must teach that things are not only things, but also systems that constitute a unit that links diverse parts; not closed objects, but entities inseparably linked to their environment and that can only be known if they are inserted into their context[...]" (Morin, 2007, p. 81); about this, Edgar Morin speaks about the relevance and complexity of the sensitive objects of teaching; but it also emphasizes what it means for the human being inserted in systems that reach the Earth system, telling us that, "[...] with regard to living beings, they communicate with each other and with their environment and These communications are part of its organization and its nature" (Morin, 2007, p. 81).

The synthesizer of the theory of complexity, Don Edgar Morin, alive at 102 years old, continues to mark traces of transformation in education and to the necessary education he inserts the connotation of planetarity; That is why he talks about planetary education; where planetarization "[...] is a more complex term than globalization, because it is a radically anthropological term that expresses the symbiotic, but at the same time strange, immersion of

humanity on planet Earth" (Morín; Ciurana ; Motta, 2002, p.80). Which says that education should teach the journey in which we are all inserted on the planet; and that our actions must go to safeguard it, it is the Earth as homeland (Morin; Kern, 2006).

This is how planetarization contains in its etymological root the idea of humanity's adventure; For this reason, Planetary Education must teach human understanding and with this, "[...] understanding this adventure and its possible destiny is the main challenge of planetary education, and in this context, it is essential to achieve a planetary civilization" (Morín; Ciurana ; Motta, 2002, p. Or, as recently written:

Learning or educating and educating for human understanding, from a complex perspective, with self-knowledge and introspection, looking at the limitations imposed by self-ego-sociocentrism , and from a subjective openness to the other, with active and cognitive empathy, are the starting point of learning to recognize the complexity of life, the uncertainties, human incompleteness , the human condition – effects that generate a more understanding, dialogic, autonomous, responsible society (Lorenzon; Gallardo, 2019, p. 12).

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But none of this is possible under colonized minds; under the mind conquered for submissive and indoctrinated obedience to global coloniality. Therefore, it is important to raise awareness about how education is used as a means of colonization: *it is a game*, as stated Everett Reimer (1979), with rules forged by the idea of producing full heads, whose knowledge serves to maintain the competitive model of society based on greed. We live, as the author states, under the threat of the *monopoly of the mind* . That is why we believe and insist on teaching subversion, liberation and thereby, without preeminence, revealing the secrets of global coloniality that continues from modernity to postmodernity ; Thus, Planetary Education is only possible inserted in the project of transmodernity as the other side of coloniality in every sense, in the Dulsenian style; For this reason, liberation as a project that begins at the very moment of the oppression of the people must be exemplified in education (Rodríguez, 2023a).

Therefore, Complex Planetary Decolonial Education must conform consciousness, it must be re-civilized to a fullness of the human being (Rodríguez, 2023a). It answers the question: What is our mission on earth?

And that love and with it solidarity are educable in the midst of cruelty and even war. Complex Planetary Decolonial Education is exercised from the recognition of popular, ancestral knowledge, sentiment and relevance of the human being, in each place, country, civilization. Decoloniality converges as solidarity and safeguard, innovative forces and conservative forces that live in tension, emotionality and rationality, reflection and action coexist as *topoi* that should never have been separated.

In the present research, we analyze Complex Planetary Decolonial Education as action and subversion, and we propose a transformative educational approach, influenced by the complexity theory of Edgar Morin and the praxis of Paulo Freire. Taking for this the premise that we cannot be complex thinkers, complex teachers if we are not planetary decolonials; This is how we have evidenced it in the work: *The apodictic planetary decoloniality of complexity theory* (Rodríguez, 2022a). The authors of the current research, along with Walter Mignolo, ratify that decolonial thought, which subverts modernity-postmodernity-coloniality, "[...] is no longer left, but something else: it is a detachment from the modern political episteme, articulated as right, center and left; It is openness towards something else, on the move, searching for oneself in the difference" (Mignolo, 2008, p. 255). In this education, in research and in our life, we do not defend or promote any outdated, undemocratic and fascist system of life.

That is why Complex Planetary Decolonial Education is loaded with a de-linking and re-linking that we will shortly define as rescuing the parable of the wineskin of our Lord Jesus Christ: "He also told them a parable: No one cuts a piece of a new dress for mend an old dress. If you do so, not only will you ruin the new garment, but the patch will not fit on the old garment" (Luke 5:36-37). We cannot educate under colonized minds and pretend to liberate and consider planetarization with complex certainty and urgent need for safeguarding.

In all of this we will demystify the significance of each term in the framework that we are preparing to present in an atypical, unmethodical and complex way. We will demonstrate the transmethod in what follows.

Transmethodology of research. Complexity the transparadigm and rhizomatic deconstruction the transmethod

To state the problem, meaning the crisis of education, under the same concealing and oppressive methods is an impossibility. That is why we go further, in the significance of the prefix *trans*, further, from the transmodern Enrique Dussel, we are going to demystify it first of all to avoid defects that swarm in the world of interpretations:

[...] that further (*trans*) indicates the starting point from the exteriority of modernity, from what modernity excluded, denied, ignored as insignificant, meaningless, barbaric, non-cultural, an opaque otherness because it is unknown; evaluated as savage, uncivilized, underdeveloped, inferior, mere oriental despotism, Asian mode of production, etc. Various names given to what is non-human, to what is irrecoverable, to what is without history, to what will become extinct before the overwhelming advance of Western "civilization" that is globalizing (Dussel, 1994, p. 222).

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Accordingly, the complex transparadigm is so called because it goes beyond the paradigms to avoid indissoluble fixed ideas to rescue the authentically Morinian principles of complexity and go to complexify, interweaving, subverting, breaking, in this case with rhizomes. In which unity and diversity make up "[...] a dialogic unity between understanding and explanation, for him, both can complement and control each other; and both must refer to each other in a productive loop of knowledge" (Morin, 1988, p. 166).

In such a way, transmethodology with this significance indicates going to the starting point from the exteriority of the colonial methodologies that are part of modernity, from what the methodologies denied, excluded, reduced, left the research subject outside, everyday life, lay knowledge, the contributions of covert civilizations and sought to objectify knowledge. They separated the qualitative from the quantitative and the socio-critical, methodologies that reduced the nature of the life of creation; We rescue this in non-definitive, never-finished transmethodologies, which do not seek or claim completed or imposed truths; and they manifest themselves with transmethods.

The transmethod of the research is rhizomatic deconstruction (Rodríguez, 2019a) that braids the deconstruction of the colonial crisis in

general of the complex objects of study and reconstructs with hopeful planetary decoloniality-complexity with the legacies among others, gives the complexity of Edgar Morin and from hope in Paulo Freire's Education, transcending postcolonialism, where rhizomes and deconstruction are born, to decoloniality on the planet. Well, transmethods are born in the style of *trans* Dulsenian significance, in the exteriority of the methods of modernity - postmodernity, rescuing the execrated as the research subject, making the reduced complex and not seeking finished truths; We navigate in archipelagos of certainty, the sea of uncertainty of knowing in the Morinian style.

With this, there is always the un-linking and re-linking of minds, *re-linking as an emerging practice of transmodern philosophical thought* (Rodríguez, 2019b). In this we have been inspecting and paying for *Complex Planetary Decolonial Education* (Rodríguez, 2023a). From these liberating feelings that have a Freirian essence with said transmethod we come as a student in the work: *Freirian Resistance: subversive dialogue Venezuela - Brazil against fascism* (Rodríguez; Fortunato, 2022a). With this, in planetary education the transmethod, rhizomatic deconstruction, has left its mark on the planetary decolonial perspective of education, since 2017 in its first publication as an unpublished transmethod.

And the structures that we form here are complex, as are the rhizomes; which are complex devices that, without being separated, we have in the complexus of the entire research: the rhizomes forming an indissoluble, inseparable, breakable framework, it is a complex system (Ingala, 2008); and it is not always decolonial, it is born in poststructuralism, in postcoloniality (Deleuze; Guattari, 1980), a word rhizome inherited from Biology with said authors in the work titled: *A Thousand Plateaus – Capitalism and Schizophrenia* (Deleuze; Guattari, 1980), one of the most representative and respected texts. We build rhizomatic structures because they are deeply complex and disruptive; In any framework we weigh inclusion, decolonizing the categories excluded from coloniality. The rhizome is an image of thought (Ingala, 2008).

In what follows we are going to deepen the crisis of traditional education, even in the midst of the technological era, we suffer from "[...] education that enslaves knowledge to independent and isolated themes, and in this way will not be able to achieve its mission of liberation" (Freire, 1980a, p. 81). We are going to connect shortly with these evidences, written a long time ago but that remain in today's oppressive education.

Deconstruction of traditional, colonial, global, reductionist, complexity-denying education. Towards the decolonization of the school

Connecting with the thought of Paulo Freire and Edgar Morin, continuing with the analysis, we see that, in the traditional school education, operating under the colonial motto, the uncertainties of knowing knowledge are not faced because by depositing the finished trivialized truths, leaves aside criticality and dialogic-dialectical dialogue. Note that *Education as a practice of freedom* (Freire, 1980a) addresses topics such as education and awareness, education *versus* massification, practical education, among others, which continue to cry out to be attended to and the actors in the educational process to be liberated.

We know that we have an education that lacks teaching human understanding, solidarity, therefore, the ethics of the human race, as an ethics that transcends moralistic ethics. Paulo Freire speaks bluntly in his work about *the banking conception of education and dehumanization*, "[...] there is no true utopia outside of the tension between the denunciation of a present that becomes increasingly intolerable and the announcement of a future by to create, to build politically, aesthetically and ethically among everyone, women and men" (Freire, 1996, p. 87). In this, they converge in years of study in an education that is complicit in abuse and the failure to safeguard life in favor of the destruction of the planet.

Traditional school education conceals the potential of hidden civilizations; it continues to privilege the imposition of knowledge at the convenience of the West and the North, preventing the contribution of civilizations that were colonized yesterday and that today experience global coloniality, their knowledge continues. being less than the misnamed scientific knowledge. From what the methodologies denied, excluded, reduced, left the research subject outside, everyday life, lay knowledge, the contributions of covert civilizations and attempted to objectify knowledge. They separated the qualitative from the quantitative and the socio-critical, methodologies that reduced the nature of the life of creation.

Traditionalist education denies the human being, it seeks to educate human beings alienated from their humanity, their creation and reason

for existence, in which they learn with their entire being, thus education is only dedicated to training the mind. In that complexity of the human being: nature-body-mind-soul-spirit-God (Rodríguez, 2022b) the complex nature of the human being; God as our creator outside the oppressive colonial religions of modernity-postmodernity, and rather return to ancient civilizations, for example, who thought that reason is not only housed in the mind; but also in the soul and spirit and there we achieve that execrated complexity of our lives, which coloniality execrated in favor of its oppressive project. They did the same in South and Central America, with the aim of eliminating the original worldview, which reconnected humanity on Earth with Pachamama in the Universe; reducing planetary life to a *concrete and rational superficiality* (Fortunato, 2023a).

But traditionalist school education not only wants to colonize our beliefs with forces greater than our human mediocrity. What is expected is to institutionalize human life and, through institutions, promote an ideology of domination and control. The school is not concerned with life, because it is too busy dealing with its own difficulties to organize its daily life in favor of its purpose: to transmit the curriculum to all students, without distinction, as if they were one person.

With the institutionalization of human life, the school received great power of sedation, perhaps as part of a broader plan, often without being noticed by all those who live and coexist there daily. School education assumed the function of teaching, but not of educating, since education is much greater than the teaching and learning process carried out serially and en masse. Furthermore, the main project of education is that the school contains everything that each person needs to know to be successful in a productive adult life. It is a silent and efficient project to instill submission. This is what I know:

Immediately after kindergarten, the six-year-old is 'screwed' into a hard chair to study vocabulary for hours on end. Is it a coincidence that the developing child, this force of nature, this adventurous explorer, is kept still, petrified, confined, reduced to staring at the walls, while the sun shines outside, forced to stare at the walls, while the sun shines outside? , Forced to hold the bladder and bowels, 6 hours a day, except for a few minutes of recess, for 7 years or more? Is there a better way to learn submission? (Harper; Ceccon; Oliveira; Oliveira, 1987, p. 47).

Thus, in a way institutionally accepted by society, the school as a place of education becomes a place of teaching. Silently, through their large-scale external evaluations, their curricula, their standards of teaching practice, etc. manages to operate with its objective of teaching submission. However, it must be noted that this submission is obedience to the colonizing system, built and consolidated initially from the domain of beliefs, making us believe that kings and queens were personifications of divinities, then through the force of arms and navigation. As time went by, with weapons still in hand, domination was exercised by the heavy machines of industry, and then with the control of technology.

The simplification of our ancient history concentrated in these few lines is only intended to highlight that, over time, apparent domination was replaced by a veiled domination. This means that today, in the first half of the third decade of the 21st century, we have a globalized society in which it is believed that anyone can become rich and enjoy a life of luxury. By taking for granted the idea that all people have the opportunity to transform their own lived reality only through their own efforts, the colonization of our minds was thus consolidated.

10 This idea is maintained by the perversion of meritocracy, which creates a false idea that it is possible to achieve justice and equity as long as you work hard; which causes a lot of pain due to the impossibility of achieving it. Meritocracy is a silent, cunning and widely accepted form of society. It is presented as a game between people, in which those who best adapt to its rules will be rewarded with the benefits of capitalism. But, deep down, the game being played is different: maintaining the *status quo*. Meritocracy, which keeps things as they are, works smoothly using the intermittent reinforcement model discovered by Skinner (2003): it is enough for the reward to be given a few times, at random, for the behavior to remain frequent.

This means that rarely can someone who dedicates themselves to the rules of the game achieve a radical transformation in their life, going from a place of misery to effective capitalist success. These success stories are reported, describing the obstacles and the extreme dedication to overcoming them, thus becoming evidence that meritocracy works. Schools, in turn, become a place of hope for the players, that is, for the students and, especially, for their families, who place their hopes in a better world for them. The school, instead of a place of full training of the human being, of promotion of citizenship and

preparation for work, becomes a place of control for the maintenance of the system.

Reimer (1979) had identified this school process that hides this dangerous game through meritocracy. The author stated that this cunning way of making society play its game of meritocracy is the best form of submission. This is because, rather than forcing submission, submission itself is promoted as a goal for people. It is, according to the author, a dangerous secret curriculum that “[...] activates the belief in a sick society, a society dedicated to competitive consumption” (Reimer, 1979, p. 68).

And so, through an education that promotes meritocracy, we continue to be colonized. But, unlike the colonization of Southern territories, carried out by force by Northern capitalism, colonization through education is more powerful: people begin to want to win the game. It is now about the coloniality of minds as a continuation of colonization; regardless of whether those who direct global coloniality in the countries are not physically present.

Hence the idea that schools do not educate, they teach. They teach the rules of the game and teach how it is possible to become a winner. Sometimes, some people achieve genuine success and become an example and mirror for the masses, who also aspire to rise. That is why we intend to break with the current educational system, so that schools can offer what they were designed for: education. Educating is, as Reimer recognized, a vital force:

Current social structures would not survive an educated population, even if only a substantial minority were. More than just school education is at stake. People are trained to accept a certain form of society. They are educated to create or recreate a society. In this context, education has the meaning attributed to it by those who deeply studied education and human nature (Reimer, 1979, p. 151).

In this quote, the author reveals the institutionalized function of education through school: the support of the current model of life. This model is that of industrialization and mass consumption, that of the exploitation of work and life, the abysmal segregation between the few who have a lot and the many who have nothing; that of meritocracy, which functions as a veil that hides the

true face of cruel reality, since it allows some people to achieve real economic growth.

We believe that education would have another function. Which has to do not with the reduction of the human being to its cognitive aspects, but also (and, given the current situation, mainly) to its affective and emotional aspects; It has to do not only with the acquisition of skills for meritocratic play, but for cooperative collective life; It has to do with the complexity and not with the simple cause-effect control-production-consumption of a system created to maintain the benefits of those who created it. That is why we are with Reimer (1979, p. 23): "No one defined it better than the Brazilian educator Paulo Freire, who describes it as the critical awareness of a reality, which leads to effective action."

Hence a convincing thesis by Reimer (1979, p. 157): "In this society, Paulo Freire is a threat." And, in fact, it was a threat during his life of educational activism throughout Brazil and the world. And he remains a threat, because his legacy has inspired many people to understand the perversion of a system that colonizes bodies and minds. With Paulo Freire we learned fundamental lessons of resistance to the system: critical thinking and love for life, humanity and the planet. What we have is exactly the opposite: a daily struggle to survive, through tough competition invented to keep us busy, without time or desire to even conceive of another reality.

Therefore, in what follows we continue to weave and break the rhizomes, there is a key word in it: *subversion*, through which we analyze Complex Planetary Decolonial Education; In it we set out to reconstruct through rhizomatic deconstruction, attributing the subversion to the conceptualization in which Paulo Freire tells that in Brazil the new military government considered that Freire's pedagogical activity was subversive, which led to his imprisonment. "I was considered an intentional subversive, – remember – a traitor of Christ and the Brazilian people. Do you deny – asked one of the judges – that your method is similar to that of Stalin, Hitler, Perón and Mussolini? Do you deny that with your alleged method what you want is to make the country Bolshevik?" (Freire, 1980b, p. 22).

Today and as it was yesterday for Paulo Freire, for us subversion is liberation; and liberation is planetary decoloniality, it is rebellion in the face of pain, it is educating for freedom, for the safeguarding of life. And educating

for liberation, a subversive practice must be full of praxis; and the earth is a mission of safeguarding and life.

Reconstruction in liberation. Complex planetary decolonial education as action and subversion

Since subversion implies praxis, we are going to define what praxis is, as we are interweaving with the previous rhizome. Praxis, according to Paulo Freire, is the conscious and committed action that tears apart the alienation and domestication of the colonality of education, to make way for the transformation or liberation of oneself and the students, since it is already well known that “[...] educators and students are archived, they are annulled [...] there is no creativity, there is no transformation, there is no knowledge” (Freire, 1987, p. 58).

The Freirian perspective on the praxis of complex Planetary Decolonial Education then breaks with the colonial paradigm of our current society; and it will have “[...] two great ethical-political purposes of the new millennium: to establish a relationship of mutual control between society and individuals through democracy and to conceive of Humanity as a planetary community” (Morin, 1999, p. 7); Given this, decoloniality permeates the education of democracy and with it the inclusion of knowledge without preeminence; but also to teach as a deeply ethical policy of life and the planet.

Morinian purpose is that “[...] education must not only contribute to an awareness of our Earth-Homeland, but also allow this awareness to be translated into the will to realize earthly citizenship” (Morin, 1999, p. 7). We want to think about the uncertainty that even in decoloniality we must know we do not have control over, but we can achieve certainty of action, of praxis with the interlocutors that we carry in the discourse, the authors that we write to as mourners in the first person; As educators we suffer from false educational policies, but despite this we are agents of change. We must learn to navigate with “[...] some kernels of certainty, but they are very small. We navigate in an ocean of uncertainties in which there are some archipelagos of certainties, not vice versa” (Morin, 1999, p. 3); but to do so, in teacher education we must address the question: *subversion of the university teacher: necessity or vanity?* (Lemus, 2020).

Yes, we return, breaking the discourse again, to the seven knowledges for the education of the future, we see that they are teaching: the blindnesses of knowledge - error and illusion; the principles of relevant knowledge; teach the human condition; teach earthly identity; face uncertainties; teach the understanding and ethics of the human race (Morin, 1999). And there, especially in *teaching the human condition*, undoubtedly lies a virgin decoloniality, which has not been touched, since it remains in coloniality in the dominion.

Complex Planetary Decolonial Education is not neutral, it is suffering from pain, it teaches solidarity, it does not attend to preeminences, it is inclusive, deconstructive; does not sweep away, safeguarding the knowledge of covert civilizations does not mean eradicating the recognized ones; but to decolonize them and integrate them while recognizing their diversity (Rodríguez, 2023b). But for this our subversion must be full of a praxis that leads us to remove the veil that the theory of complexity, transdisciplinarity and all complex conceptions are possible to teach in education under the veil of coloniality; none of it is possible; That is why we separate ourselves from those evils of the coloniality of the minds, power, knowing, doing, dreaming, living.

14 *Complex Planetary Decolonial Education* as a subversion uses for its teaching categories that have been colonized, hidden civilizations; for his release; To do this you have to connect, deconstruct; influence connections with lines, rhizomes, plateaus; “[...] weaving knowledge-knowledge with life, the nature that we ourselves are; where the community, family and the subjectivities of the human being have immense educational power” (Rodríguez, 2023b, p. 12).

Paulo Freire maintains that educational praxis must break with the reductionist colonial paradigm that violates life and current society and focuses on establishing relationships of mutual control through democracy and conceiving humanity as a planetary community, as Edgar points out. Morin. *Complex Planetary Decolonial Education* seeks, therefore, to promote the inclusion of knowledge without hierarchies and to teach as a deeply ethical policy of life and the planet. The teaching of the human condition emerges as a crucial point in Decolonial Education, since it represents an opportunity to decolonize knowledge and recognize diversity in its entirety; without superiority.

But what exactly does Freirian praxis mean in the context of everyday school life? We have already identified that there is a hypocritical paternalism

in the (mis)use of his ideas in school education, distorting his theory to adapt it to the manipulative form of the institution (Rodríguez; Fortunato, 2022b). Souza's (2018) words, written after his participation in (supposedly) pedagogical meetings at a school, reveal the hypocrisy we were talking about:

Excerpts from Pedagogy of Autonomy were read and discussed without analytical rigor. It was simply a reproduction of refrains about education for freedom and autonomy [...] After the reading it was concluded that the institution worked to generate autonomy in the student, so these readings served as a way to endorse the work carried out at school, using a recognized thinker and symbol of changes in educational practices. The contradictions between what was said and the observed practice were evident (Souza, 2018, p. 10).

Freirian praxis does not fit into the discourse. It is easy to read Paulo Freire and believe that the teaching work carried out in schools is focused on the formation of critical thinking and autonomy; when his phrases are repeated and his praxis is not followed, his life example is not manifested. However, it is extremely difficult to break away from (so-called) teaching practices aimed at large-scale assessments. Just as it is difficult to break the expectations of students and their families that schooling will provide them with the only chance to break away from a life of oppression, work to prepare them to succeed in life. Meritocracy is already installed in the collective unconscious and, through the idea of every man for himself, it is even better if the school is a place of preparation for the only known and possible form of society: that of individual competitiveness.

To understand Freire's praxis is to oppose this education that teaches submission to the system, and not to repeat it in our practice, not to propagate it. It has already been written that "[...] when we talk about Paulo Freire, we also talk about another education. It is an education that can be seen in school, but that is veiled – if not inhibited – by a standardized curriculum and indexes superior to life itself" (Porto; Fortunato, 2022, p. 113). It was pointed out, when registering that Freirian praxis has to do with another education, that this would be a *utopian practice*. A utopia that means a better world, in a broad sense, with quality of life for all living beings; that we may not reach everyone but in a few we can transform lives and set an example that it is possible. A utopia based on the transformation of competition into cooperation, into inclusion,

respecting diversity and not conditioning on supposed superiorities and the reification of things into a complexity, including feelings, emotions, imagination...

Paulo Freire inspires us to think about this other education through lessons to reconstruct school education, seeking respect for his humanity. Three of them have already been stated in another text: insubmission, indiscipline and hope (Fortunato, 2023b).

Insubmission can be understood as insubordination, because it has to do with disrespecting imposed rules that disrespect human beings. In school education, one of the greatest disrespects for life is the curriculum that comes from outside, imposed as absolute and that controls all teaching through its large-scale evaluations. Thus, Freirian praxis teaches us to leave the external curriculum behind to work with the realities of our students. It is important to note that this is not the reality we believe it to be, but the reality told by the students themselves, including their knowledge, feelings and aspirations. Paulo Freire educated through the generation of topics and, mainly, through dialogue, and with his example of love and dignified treatment, of faith in people. Dialogue instead of transmitting; This is insubordination.

16 Indiscipline as praxis is directly related to other education. While the school values the sepulchral silence of the students who, in silence, receive the deposits of knowledge of banking education, Paulo Freire valued dialogue and the manifestation of the body. Moving, running, dancing... using your hands not only to copy the lessons, but for work that also develops the mind and spirit. Thinking about indiscipline as a break with the school's centuries-old disciplinary model that maintains the *status quo* is also *praxis*.

Hope, as Paulo Freire explained, is not the verb to wait. This means that without action there is no praxis; Without action there is no transformation. You don't change the world by saying things should be different. Hope, based on praxis, is that of the verb hope: it has to do with dreaming of another world, but developing actions that make it possible for it to be another, not a dead verb in a hopeless, disheartened practice. In education, hope has to do with actions of reluctance and indiscipline; and it has to do with promoting another way of seeing the world, one that does not so easily allow the colonization of minds and bodies, domesticating us to the world of meritocracy.

Given that Freirian praxis is sustained by this triple attitude of becoming insubordinate, undisciplined and hopeful, the question remains : is there room to decolonize the school?

The immediate answer is a resounding NO. This is because the school is at the service of the system, but not only that, as outlined in the deconstructive rhizome, society is also at the service of the system, since it coincides with the meritocratic, unfair and segregating model. We live in an institutionally colonized world, with everything bureaucratically controlled (Fortunato, 2024), which makes the subversive elements of the system undesirable; including, obviously, teachers who resist the colonial model that prevails in teaching processes. Edgar Morin (2007) recounts the resistance he suffered when he was invited to lead a team to reformulate school content at the end of the last century, when he saw that his *proposal completely disappeared*. Or even Paulo Freire (1991) who, at the head of the education department of the state of São Paulo, although he transmitted his values through his attitudes in his management, failed to overcome what he called *dominant classes*.

In this sense, breaking with the colonizing system seems unlikely and even impossible. But believing it and taking it for granted and submitting our practice to idolatry is a terrible mistake in life, subverting is a duty of humanity. Precisely in the face of this impossible task, the hope remains, formed by subversive action, to confront the *status quo*. Once again, we return to Paulo Freire, who left this record when he resigned from his position as secretary of education in São Paulo, in 1991:

My taste for reading and writing is oriented towards a certain utopia that involves a certain cause, a certain type of people. It is a pleasure that has to do with creating a less perverse, less discriminatory, less racist, less sexist society than this one. A more open society, which serves the interests of the always unprotected and minimized popular classes and not only the interests of the rich, the fortunate, the so-called "well-born" [...] I am faithful to my dream [...] Continue counting on me in the construction of an educational policy, a school with another 'face', more joyful, fraternal and democratic (Freire, 1991, p. 144).

Thus, if, like Paulo Freire, we long for another *face* for the world in which we live, it is impossible not to hope. As teachers, abandoning hope is giving up giving another *face* to school education; and let's not wait for the

favorable to achieve it, no one gave Paulo Freire favorable conditions, he opened doors of faith and praxis. When we give up, what we are left with is what we have. Repeating over and over again: a perverse world, of an intermittent meritocracy, which serves to maintain a system in which people die of hunger and thirst, or work until their hands and feet fail... while few boast of luxury and comfort, despising the most basic evil; what the so-called other suffers from.

Like Paulo Freire, we are faithful to our dreams. That's why we never stop hoping. We continue taking small steps, walking on eggshells, but towards an education that wants to decolonize human life. This path cannot be the path of simplicity, but rather the complex, inclusive, human path; a challenging path to explore, but necessary when you want your dream to stop being a utopia and become a reality. Thus, we continue trying to subvert the system, acting as resistance to the model that wants to colonize us.

Inconclusive conclusions. Complex Planetary Decolonial Education as a subversion in continuous construction

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The idea of reconstruction in liberation is like renewing education to help us free ourselves from the colonization of our bodies and minds, controlling our daily work and our planetary destiny. That is, change how we teach so that everyone has equality and justice. This involves not only questioning traditional ways of teaching, but also proposing new ideas that include everyone and change things for the better. It is an action of rebellion against the dominant and Eurocentric ideas imposed by colonialism and Eurocentrism. We want to value all forms of knowledge from around the world, especially those that have been ignored or belittled by colonialism. We want to change knowledge hierarchies and think about a more united and fair world where everyone matters and we work together to make a better world.

Reconstruction in liberation is inspired by Paulo Freire's idea of an education that makes us think and act to change the world. Freire wanted an education that empowers us and makes us aware of what is happening around us. In that sense, *Complex Planetary Decolonial Education* follows that same idea, challenging power structures and promoting an education that gives us the strength to change the world and fight for justice. It reminds us that

education is not just learning things, but also understanding: How the world works and what we can do to improve it?

Reconstruction in liberation, together with the ideas of Edgar Morin, wants to go beyond the traditional way of seeing education. Morin tells us that we must understand reality more completely, recognizing how everything is connected. Therefore, *Complex Planetary Decolonial Education* is enriched by taking into account these complex ideas, which invite us to see educational problems in a broader and multidimensional way. It teaches us that the world is complicated and that we must understand it that way in order to truly change it. In essence, reconstruction in liberation seeks an education that makes us think, makes us act, and makes us see the world in a more complete and fair way for all.

In this way, Planetary Education has been nested by the apodictic condition of planetary decoloniality to be complex thinkers; That is a problem that many do not like because they pretend to be Morinians, Freirian with colonized minds, no. Thinking complex requires being inclusive, liberating from the defects that plague life in every sense. That is why we, the authors, live as a missionary alert to decolonize minds, to dis-link ourselves to re-link with respect for humanity; with faith in the students, their worldviews and diverse ways of living.

We analyze Complex Planetary Decolonial Education as resistance to colonialism and propose a transformative educational approach, influenced by the complexity theory of Edgar Morin and the praxis of Paulo Freire ; we have shown it; but in it is the praxis of the authors of the investigation who refuse the bad example of coloniality; and as beings in formation we learn from our fellow human beings with solidarity and faith, hope, if possible; faith as a Freirian maxim; hope in the civilization of humanity since we are in the prehistoric stage of the human spirit, a Morinian maxim in its 102 years bequeathing life for a promising future.

We convey with respect to readers that the legacy of Edgar Morín and Paulo Freire has been one of dedication in a praxis, that is, in the transformation of life for the unprotected of the system and that is a reality that must be taken into account. Therefore, it is useless to cite his works if our praxis of transformation in our work is lacking. In such a way that the firefly of humanity carries hope, Edgar Morín leads a life with candor and an example of life to

the generations that believe in the salvation of the earth as a homeland and that a Planetary Education lies in that hopeful reality. In which the wanderer of utopia contributes, Paulo Freire has his legendary contribution of liberation and praxis.

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The first author of the research tells us that Jesus Christ, the liberator and Savior, summons us and demands compliance with the law: obedience, loving God above all things and loving our fellow human beings as ourselves. That is why I repeat it once again, detaching ourselves from evil and re-linking to good and goodness is urgent. "Above all, clothe yourselves with love, which is the perfect bond" (Colossians 3:14). The second author of the research returns to Paulo Freire every time he needs to keep alive the utopian hope of a liberating life, being faithful to the dream of another education.

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