


Diálogos

ISSN 2177-2940



Decolonial readings with the liberation philosopher Enrique Dussel in comprehensive ecosophical and diatopic hermeneusis

 <https://doi.org/10.4025/dialogos.v29i1.76031>

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Preamble: challenges of dossier, Enrique Dussel's legacy, justification and transmethodology

Thinking of paying homage to Don Enrique Domingo Dussel Ambrosini is a decision of justice and gratitude of my person, as his legacy has touched me in each of my researches. For example, the planetary-complex decolonial transmethods have in their foundations: the apodictic condition of the prefix trans,

This beyond (trans) indicates the starting point from the exteriority of modernity, from what modernity excluded, denied, ignored as insignificant, meaningless, barbaric, non-cultural, otherness opaque because unknown; evaluated as savage, uncivilized, underdeveloped, inferior, mere oriental despotism, Asian mode of production, etc. Various names given to the non-human, to the irretrievable, to that without history, to that which will become extinct before the overwhelming advance of the western “civilization” that is globalized (DUSSEL, 2004, p.222).

Therefore, transmethodologies that inquire into complexity as transparadigm and transmethods go first of all beyond paradigms, outside them, in their exteriority to complexify by uniting the disunited of the fabric of life give significance to deconstruct the methods, decolonize them, complexify them, diatopically scrutinizing the wisdom in the inquiry without losing the

qualitative-socio-critical-quantitative; The subjectivities of the author, the author, outside of the projected objectivity of the one who investigates, not tracking consummated truths and opening the spectrum of the initial conditions of the problem to search in that exteriority the eticity; that so many times Enrique Dussel has studied and that without preeminences, nor concealments we investigate ourselves from our thinking, cosmovisions and pretensions of inclusion. Of course, where the only thing that is excluded are the colonial projects in the oppressive inquiry of life itself; taking it back to two or three absurd precepts conditions as if the planet can enter in a line of the hand.

My persistence of decoloniality, evading the tares that swarm the conceptions it, are transmodern, inheritances of Enrique Dussel; and it is my personal way, which is public to pay homage to him in life many years ago. They are my Dulsenian lessons of decoloniality: Re-linking as an emerging practice of transmodern philosophical thought (RODRÍGUEZ, 2019a). In this I coexist complexly in all my inquiries; in which mathematics as a science patrimony of humanity has had great contributions. But we live attending to the un-ligating to re-ligate and not to fall into the deceptions of false exercises.

The facts of the false decolonialities on the planet have already given account, that is why Walter Mignolo expresses with attention that decoloniality “is no longer left, but something else: it is detachment from the modern political episteme, articulated as right, center and left; it is opening towards something else, on the move, seeking itself in the difference” (MIGNOLO, 2008, p. 255). It is not socialism disguised as communism, it is not Castroism, nor ever Nazism. Planetary decoloniality is not communism, nor is it some project with different liberating objectives where it is somehow bypassed, oppressed; none of these purposes can designate the planetary decolonial project of transmodernity. It is unworthy to blame the drought of many states in the name of transmodernity; of liberation; when those who direct it belong to the opprobrium, to the ignominy.

I have always been attentive in my research that transmodernity as a liberating project of the victims of modernity has the unavoidable task of re-linking in the light of the inspection of our own errors and semantic tares that border us and illusionize us, but at the same time that it dis-links itself from the new artifacts of exclusion and avoidance of the moment (RODRÍGUEZ, 2023a, p.87); hence it is necessary to attend to the tares as satires in the interpretation of decoloniality (RODRÍGUEZ, 2022a). And undoubtedly, with these intentionalities in that decolonial project will give new planetary-complex decolonial meanings in all its inclusion, with constant ruptures provoking love and solidarity; therefore, testifies the founder of the philosophy of liberation: “that transmodern project will also be the fruit of a dialogue between cultures” (DUSSEL, 1992, p.162).

It is to think that the investigative exercises that in their praxis carry the liberation are

always going to have politicking that pretends to bring the mingo in favor of their opprobrium. We are very careful about it. Personally, which is public, and is shown in my inquiries; because as every human being I am a whole complexity, the legacy of Enrique Dussel is not only examples for some quotes from his works; it is an example of dignity of life in favor of humanity, of ethic. And its unveiling and active participation in his life and liberation; that will never be achieved in the cone of modernity: postmodernity (DUSSEL, 1994), under those precepts and exercises we continue in the coloniality.

This dossier aims to bring together articles that address the legacy of Don Enrique Dussel and his actions as a human being. The answer to the question: What is it to be Dulsenian? In order to think ourselves in transmodernity, we agree with the Dulsenian legacy to become aware that re-linking is an emerging practice of transmodern philosophical thought (RODRÍGUEZ, 2019); thought and action that by being planetary decolonial is unlinked from the old unviable practice in which it is impossible to be transmodern from another scenario that is not the exteriority of modernity - postmodernity - coloniality; without colonial remnants that privilege oppressive projects that currently swarm the planet.

I believe that what we learn and carry in Enrique Dussel's praxis is noticeable in the exercise, as expressed by the researcher of the Universidad de Oriente: José Gregorio Lemus Maestre in his work: transmodernity in women's voice and dress (LEMUS, 2022), expresses that the devices, methods and mobilizations, require transmodernity “as a space of new face and civic essence where the weaving of relations and interaction that the subject himself carries out is decolonized to find from his own doing an understanding and unveiling of the colonial principles in which he has been submerged” (LEMUS, 2022, p. 59).

From the call to the dossier, the proposals of articles had to be linked to the axes that compose the thematic call homage to the philosopher of liberation, focusing on: Trans-methodologies of study transmodernity, in safeguarding the exteriority of modernity-postmodernity-decoloniality. Investigations that reveal incises for the necessary dialogue between cultures. Philosophy of liberation and epistemological decolonization. Epistemes in favor of life on the planet, remembering that the “self-valorization, of one's own denied or simply despised cultural moments found in the exteriority of Modernity (...) those traditional values ignored by Modernity must be the starting point of an internal critique” (DUSSEL, 2014, p.293). Decolonial epistemes in favor of transmodern emergencies, such as subversive art as liberation. Studies on colonialism and concealment of the pasts of covert civilizations.

Some other themes of convocation such as: studies in trans-theology, recovering the words of the philosopher of liberation on the need for a “trans-theology beyond the theology of Latin-

Germanic, Eurocentric and metropolitan Christianity, which ignored the colonial world, and especially the colonial Christianities” (DUSSEL, 2017, p.300). Critical revisions of the politics of liberation. Reparative practices and politics of aesthetics in the production of Enrique Dussel. The philosophical discourse of transmodernity. Latin American philosophy before the new false compromises of decoloniality in states of the global south. Community ethics as an urgency in the popular and the people in conjunction with its historiography. Other emergencies that pay homage to Enrique Dussel, and that are his works the interlocutor as thematic of the Journal *Diálogos*.

We, the researchers, have achieved such a collection *hazaña* in the Dossier; worthy of Enrique Dussel. Thus in the present presentation as an objective we have decolonial readings with the philosopher of liberation Enrique Dussel in comprehensive ecosophical and diatopic hermeneusis. This rhizomatic transmethodical inquiry, with this transmethod, we show that “it is not with modernity that coloniality will be overcome, for it is precisely modernity that needs and produces coloniality” (MIGNOLO, 2007, p. 37).

In the present prologue we are forming rhizomes, which of course break the discourse of coloniality unrestrictedly classified as: introduction, methodology, results and conclusions; in an incommunicable, linear way. Here on the contrary, in the Dulsenian style, transmethods are an undisciplinary insurrection to research methods (RODRÍGUEZ, 2021a) and we have been asserting throughout transmethodical research that “the name method always brings the colonial tare; but the name research is not always colonial, it brings its exception” (RODRÍGUEZ, 2021a, p.6); if exceptions like the essays that since ancient times have escaped from elusiveness. In the words of scholars of renowned trajectory “the decolonial doing (methodology) arises diverse actions / decolonial traces (techniques), which enable collective thinking and exchange of plural knowledge” (MIGUEZ; FERNÁNDEZ; SILVA, 2021, p.364).

From the not innocent nomination in the inquiry rhizome, it is a word of initial used in biology (DELUEZE; GUATTARI, 2002), a framework that has no center, neither root, nor stem, nor leaves, they all intertwine and feed; thus the research and its framework where “to think is not to represent (...) if every encounter is ‘possible’ in the sense that there is no reason to disqualify a priori some paths more than others, not for that reason every encounter is selected by experience” (ZOURABICHVILI, 2007, ZOURABICHVILI, 2007, ZOURABICHVILI, 2007).) if every encounter is “possible” in the sense that there is no reason to disqualify a priori some paths more than others, not for that reason every encounter is selected by experience” (ZOURABICHVILI, 2007, p. 95). In such a transmethod, the comprehensive ecosophic and diatopic hermeneutics (RODRÍGUEZ, 2017) (RODRÍGUEZ, 2020a) (RODRÍGUEZ, 2024).

Comprehensive hermeneutics, published in unpublished doctoral studies in 2017 and then in

Argentina in 2020 at the prestigious University of Lanus in the *Perspectivas Metodológicas* Journal directed by the philosopher Andrés Mombru, is a conjunction of ecosophical and diatopic hermeneutics (RODRÍGUEZ, 2020a), later published in Mexico with the book entitled: *La hermenéutica comprensiva, ecosófica y diatópica. Un transmétodo decolonial - complejo* (RODRÍGUEZ, 2024), which brings unpublished in the hermeneusis such categories; ecosophy and diatopia, in the first one the philosopher Raimon Panikkar deepens in the necessary knowledge about the Earth and the wisdom we have to try to listen; the ecosophy safeguards the ecological conscience but complexifies with the social and spiritual in an intercultural perspective (PANIKKAR, 2021).

In comprehensive hermeneutics, the diatopy, unitive of the topoi, proposes to achieve a true dialogical-dialectical dialogue that takes into account the different cultures, which Enrique Dussel has so often defended. It is, according to Raimón Panikkar, an art of reaching an understanding through these different places, the dia-topos (RODRÍGUEZ, 2023a). Thus our decolonial lessons with the philosopher of liberation Enrique Dussel in comprehensive ecosophical and diatopical hermeneusis.

First let's look at a remembrance of our Enrique Dussel.

Enrique Dussel: a legacy, an exemplary life; many lives marked in the work of liberation for the love of humanity

Born in the province of Mendoza, Argentina on December 24, 1934 in his country of birth, Enrique Dussel obtained a degree in philosophy at the National University of Cuyo. For this reason, you will notice that since the *Journal Diálogos* with historiographic perspective exists, the Editor selects on the cover of the second part the image of the Cuevas de las Manos, an archaeological site with cave paintings, Cañón del río Pinturas, Northwest of the Province of Santa Cruz, Patagonia, Argentina. It is located 88 meters above sea level, between the places of Perito Moreno and Bajo Caracoles. It is of special beauty the cave paintings, with great antiquity, the most ancient inscriptions are dated 7350 B.C. The Editor Dr. Cícero selects this image as the cover of the second issue to pay homage to Enrique Dussel born in Argentina. Enrique Dussel's legacy is of special beauty and will be praised for many years to come in the praxis of his expeditious scholars. Furthermore, the planetary convergence in the Hands of the figure indicates the internationality of Enrique Dussel and the propensity of planetary decoloniality in transmodernity.

In the same way we have had the beautiful opportunity to contact Don Enrique Dussel's son, Dr. Enrique Stephanus Dussel Peters, who has allowed us to use his father's photograph on the cover of the first issue, we are very happy about it. His words of gratitude in the conversation: it is a

pleasure to know of the effort to achieve this recognition, very grateful to the family and personally. We will review the journal in detail with great pleasure.

Enrique Dussel understands modernity-postmodernity-coloniality at the very core of the birth of such a project; he bares the facts with unparalleled expertise at the Complutense University of Madrid where he obtained a PhD in Philosophy in 1959, at the Catholic Institute of Paris he obtained a Licentiate in Sciences of Religion in 1965, and a PhD in History at the University Paris I Panthéon Sorbonne in 1967. His production was very abundant, with more than fifty books and more than 400 articles published. He also obtained international recognitions, several doctorates Honoris Causa: University of Fribourg, Switzerland, 1981; Universidad Mayor de San Andrés, La Paz, Bolivia, 1995; Universidad de Buenos Aires, 2012; Universidad Santo Tomás, Bogotá, 2015; Universidad Nacional de General San Martín, Buenos Aires, 2015; Universidad Nacional de Cuyo, Mendoza, Argentina, 2017; and Universidad de Chile, Santiago de Chile, 2018. This is how the Ibero Mexico City website narrates it: <https://acortar.link/FktuBe> the researcher José Sols Lucia, Academic in the Department of Religious Sciences at the Universidad Iberoamericana Mexico City.

We can note that in the aforementioned Internet page in Mexico that explains that without being a Marxist, Enrique Dussel was accused of being one in the agitated seventies in his country, Argentina, and was threatened with death for it; in fact, a bomb was thrown at his house in 1973. Expelled from the National University of Cuyo, where he was a professor, accused of being a communist, and his books banned in the country, Enrique Dussel decided to go into exile in Mexico in 1975, which would redeem him from the dreadful Argentine military dictatorship of the late seventies and early eighties. Our philosopher of liberation was very happy to be Mexican born in Argentina as he stated. He worked at the Universidad Autónoma Metropolitana (UAM), at the Universidad Nacional Autónoma de México (UNAM) and was interim Rector of the Universidad Autónoma de la Ciudad de México (UACM).

Enrique Dussel died in Mexico City on November 5, 2023; his gift as an educator made him stand out as an academic, philosopher, historian and theologian, among other training and praxis activities. The father of the philosophy of liberation Enrique Dussel, this full of an ethics of liberation was forged since 1973, until reaching the peak in 1998 by publishing his magnificent work: *Ethics of liberation*, a voice that continues in his writings, with his example that is why the voice and thought of Enrique Dussel resonate strongly and continue in the struggle for dignity and liberation, were some of the words of Senator Gloria Sanchez Hernandez of Morena on November 3, 2023, who led the speech in the Senate of Mexico in tribute to the philosopher of liberation.

In the work: bibliography of and about Enrique Dussel (MORENO, 1998) tells us that:

Enrique Dussel's field of research is not restricted to the field of philosophy, but also includes history and theology. Very often in his works in these latter disciplines we find explicit philosophical references, so it is convenient to know his main publications in the three disciplines to which he has devoted his intellectual activity (MORENO, 1998, p.39).

For those who are beginning to study the works of Enrique Dussel, in his page: <https://enriquedussel.com/> we can find a comprehensive history of his immense legacy. In his autobiography, *Anthropos Journal*, number 180 for the year 1998, entitles its Editorial: Enrique Dussel a philosophy of liberation. The suffering cry of the otherness as a dimension of the sense and meaning of a current historical reality, in that number Enrique Dussel speaks to us of what he titles: in search of the sense (origin and development of a philosophy of liberation) (DUSSEL, 1980), where he goes through the most important stages and ideas that have contributed to the formulation of a philosophy of liberation and its categorical mediations and makes us a chronology and auto bibliography (DUSSEL, 1980).

Enrique Dussel, and I like to talk about how he thought of himself, since God and we ourselves know each other like no one else, "I was born in a town of which García Márquez could have rewritten *One Hundred Years of Solitude* (...) I am then provincial, from 'inland' (...) The Latin American 'colonial' mentality demanded of me, almost coerced me, to have to carry out the 'European experience' (DUSSEL, 1980, p.13-15). He suffered from the pain of his people, the dictatorship, the formation from his home and passion for liberation; Enrique Dussel is educated from the pain and the conscience of what we should be as humans.

In his autography Enrique Dussel continues thinking about his praxis, in the search for his education "I left the port of Buenos Aires on a boat (...) I knew I was going to be away for a long time. I did not know, however, that I would not return until ten years later" (DUSSEL, 1980, p.15). He knows Israel, he is marked by the word of God in fact in his first Doctoral Thesis he marks an epigraph on its first page: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (MATTHEW 5:3).

Undoubtedly, Enrique Dussel was not an atheist, that comforts me in the salvation of his soul, and he expresses it: "For Dussel, the left, in its atheism without criteria has lost contact with the imaginary of the peoples" (BAUTISTA, COLMENARES, 2021, p.25). He continues in his autobiography: He had to accelerate his doctoral thesis to return to Israel, explains Enrique Dussel,

I was fighting against the tide when I presented a political philosophy proposing democracy and the primacy of the individual in a corporatist society such as Spain during the Franco era. However, I was respected, and my thesis on *La problemática del bien común, desde los presocráticos hasta Kelsen*, made its way. Three thick

volumes, presented in April 1959 (...) I only wish to recall that the primacy of the common good, that of society, was played for Maritain at the level of what he called the “individual”. On the contrary, the “person” surpassed the common good, and the latter had to be subordinated to the former (DUSSEL, 1980, p.16).

It is the clear liberating struggle of Enrique Dussel, as I said in the very center of coloniality and oppressive projects that had invaded the South. Undoubtedly, of strong convictions, the philosopher of liberation does not hesitate. In the midst of his pilgrimage nothing that “(...) with a candle for all illumination, I wrote to my historian friend Esteban Fontana from Mendoza:” Someday we will have to write the History of Latin America from the other side, from below, from the oppressed, from the poor! Great Enrique Dussel who does not yield to his principles and in the contaminated center of opprobrium manages to unite with others the yearning for liberation. Many, burdened with false actions, with sold consciences, would like to remain involuntary in lands that Dussel no longer saw as alien; for he understood very quickly that before our invasion in 1479, opprobrium was already riding in Africa itself, in what is now called Europe. It is of just action, dear readers, this homage. To pay homage with his liberating praxis, not to say that I know how to be; but to be, to be, to be, to go about being.

I would like to culminate these brief words that Enrique Dussel himself narrates with his own lyrics, urgent today in the global coloniality in globalism, which he said in 1980, but today for today

The victims, from the exercise of a universal critical reason (skeptical of the truth established from universal reason as criticism), constitute a new community of anti-hegemonic communication, with critical validity, and as historical actors who fight for the recognition of new rights; actors who emerge as builders of new universality (from Difference) through the praxis of liberation (DUSSEL, 1980, p.31)..

Let's look for decolonial readings of Enrique Dussel thought in ecosophic-diatopic hermeneusis in each of the researchers of the dossier.

Dossier's inquiries: with humility and gallantry for humanity, researchers pay homage to Enrique Dussel, let's look at his Dulsenian echo-diatopic lessons

The dossier is divided into two issues, issue 3 of volume 28, September/December 2024 and issue 1 of volume 29, January/April 2025.

As the first part of the Dossier, in number 3 September/December 2024; the mexican researcher Gabriel Herrera Salazar, PhD in Philosophy from the National Polytechnic Institute, Mexico City, with his research entitled: From the Erotics of Liberation to the Transference

Syndrome, takes us into the anti-Oedipus theory of the Erotics of Liberation that proposes a new and alternative model of family. He will deal with an exceptional topic of which Enrique Dussel is a Master of excellence; it is about the overcoming of the macho Totality to the field of Alterity; narcissism is the negation of Alterity and the totalization of the “I” is the mental illness: the abnormal.

The researcher Hugo Busso, who teaches at the Universities of Arts & Métiers, ENSAE-Polytechnique and at the ESIEE-Gustave Eiffel in Paris, France and is of Argentine nationality; with his investigation entitled: Transmodernity as the fifth stage of the ecological-decolonial praxis of the Philosophy of Liberation; now sends us in an article his presentation of the International Colloquium held at the University of Nanterre, France, from November 21 to 22, 2023, a few days after the death of Don Enrique Dussel. Hugo Busso tells us that “it places the relevance of the thought of the philosophy of liberation in the present, particularly about the concept of Transmodernity. Critical observations are made on the concept of the political and the politics that Dussel uses, based on a periodization that is not limited to the past and the present”.

For this reason I invite you to read it, to immerse yourself in its dialectic-dialogic and to think about it, from the praxis of transmodernity, since being it is doing it, suffering it and becoming it. The father of the author Luis Busso in conjunction with Enrique Dussel, leave the work with facts that stand out in special value; the researcher states it clearly: “I will try, as a sincere acceptance of retaking their critical, humanistic and committed spirits with the common good, to raise the questions that I would have liked to ask them and the reflections that I would have put into dialogue with them personally.” This is a very special work of closeness to the life of Enrique Dussel and of retaking his many ideas that emanate in the discourse. Thank you Hugo Busso.

The researcher Jairo Portillo Parodi, from Venezuela, Universidad de los Andes; pondering in the center of Trujillo and Mérida: Apartaderos, graces us with his camera and wisdom in the work entitled: Camino a Piñango. A strange bread to eat in freedom. It says: “Seven days and nights in a wasteland where thinking is dizzying. I walked in confusion through philosophies of liberation. Wondering if I really walked the paths I name. How many times will I ask: What is the essence and the future of our peoples?” Since Enrique Dussel thought about it, he lived in the peoples and looking at the panorama, his love entered into the needs of each one. A look, a panorama; the same smallness: the liberation of his humanity.

The author reveals with philosophical irony from the Latin American Pedagogy: “That is why “I came to Comala because they told me that my father Pedro Páramo lived here. My mother told me (...): Demand what is ours from him (...). The oblivion in which he had us, my son, charge

him dearly” (DUSSEL, 1980, p.15). That is why the author betrays them with his lens of love, he questions them with his word, without pomp he emits it, “what I have walked on foot I have written. I walk among frailejones to know that despite the loneliness I am not alone. I feel a God of the outdoors who walks as much in me as in the moor. I try to read it in its natural language”, says Portillo Parodi. Who like you who among the mountains of the Andes emits and tells how wise the Poem of the Crazy Luz Caraballo, how not to think of Dulsenian liberation. Wise and unitive concordances bequeath us: happy living-liberation, culture-liberation, humanity-liberation.

The brazilian authors Silmária Reis dos Santos from the Federal University of Campina Grande (UFCG), Campina Grande-PB, BR and Floriza Beatriz de Sena Paula member of the Center for Afro-Brazilian and Indigenous Studies and member of the Center for Studies of History of Historiography and Modernity; present us with an investigation entitled: *Teologia da Libertação e Decolonialidade em Enrique Dussel*. Where they analyze the relationship between the thought of Enrique Dussel, Liberation Theology and decolonial thought; they show what has transcended that Enrique Dussel is a critic of modernity and Eurocentrism, of height to the times of domination in which he has maintained that the "myth of modernity" justified colonial domination. The study explores how Latin American Liberation Theology influenced his decolonial criticism, highlighting principles that converge towards the liberation of oppressed peoples.

The researcher Jairo Eduardo Soto-Molina from the Universidad del Atlántico, Barranquilla, Colombia, Director and coordinator of the Research Group and the Language Circle Research Seedbed of the Universidad del Atlántico and professor at the Universidad del Atlántico, presents us with the investigation entitled: *Decoloniality of linguistic pedagogy: applications of Dussel's liberation philosophy in language education*; in it “he explores how the principles of Enrique Dussel's liberation philosophy can be applied to transform language teaching”. It is based on this because Don Enrique Dussel “advocates a break with oppressive structures and proposes a critical reflection on the power relations inherent in traditional teaching methods”. Let us not forget the great pedagogue that the philosopher of liberation has been.

Without a doubt, Latin American pedagogy with the philosophy of liberation promotes a linguistic pedagogy that the author rescues with Dulsenian works that are appropriate for such an exercise of liberating education. As the author states, "Dussel emphatically claims a preferential option for postponed subjectivity, which can elaborate its own reflections according to its knowledge situated in culture, in protest, in sensitivity and in unique and unrepeatable creativity."

The brazilian author from the Universidade Estadual de Feira de Santana, Feira de Santana-BA, BR, Laurenio Leite Sombra, who is part of the Graduate Program in Education at said university, has a PhD in Philosophy and researches in critical hermeneutics, and presents us with

the research entitled: O valor em uma perspectiva transmoderna, where he confronts the concept of value in the capitalist system, in Karl Marx and its possible transformation into a transmodern perspective. It recovers the meaning that Enrique Dussel shows with the fundamental categories of capitalism as an ontological foundation that structures the entire system. It concludes, among other things, that the transmodern value can only be established in a truly intercultural relationship.

The authors from Brazil, Wilson Alviano Jr from the Federal University of Juiz de Fora and Cyndel Nunes Augusto from the University of São Paulo, present us with a very special investigation entitled: Possible approximations between the cultural curriculum of physical education with the work of Enrique Dussel, where they articulate the cultural curriculum of Physical Education with the theoretical approaches of Enrique Dussel. To meet the objective, three experience reports were chosen that addressed a common theme, in an attempt to weave some approximations between the selected pedagogical practices and the theoretical contribution of the author. The authors conclude that there are evident conceptual approaches that allow to broaden the understanding of the ethical-political principles that support the cultural curriculum based on the thought of Enrique Dussel.

The researcher Francisco Octavio López-López from the Rosario Ibarra de Piedra National Human Rights Center of the National Commission for Human Rights in Mexico, with highly valuable investigations into the destabilizations and experiences of mestizaje in our America, promptly presents us with the exploration entitled: Praxis of peace and human rights in a negative sense, where from an instrumentalization of the three configurations of the process of Enrique Dussel's liberation policy he proposes a "development or deployment of the praxis of both peace and human rights from an exercise of negativity. For this task, it is useful to recover other contributions from the philosopher from Mendoza, especially those concerning the issue of the search for peace in a broad sense and the figure of human rights." The author resorts to the contributions of other philosophers from our America, such as Ignacio Ellacuría, Luis Villoro and Santiago Castro-Gómez.

The Brazilian authors Deisiane De Toni Alves from the State University of Western Paraná, Cascavel-PR, BR; Queli Ghilardi Cancian from the State University of Western Paraná and Elza Mesquita from the Polytechnic Institute of Bragança: Bragança, Trás-os-Montes; present us with the research entitled: Dialogue between cultures: Indigenous culture as a response to cultural domination in the dialogue between Enrique Dussel and Paulo Freire. In this research they analyze the intertwining between culture and education, "considering the historical aspects that relate both in the Brazilian context, from the colonizing processes, whose elements permeated the formation of the national identity". The researchers "conclude that these processes have made invisible the

Indigenous Culture, its knowledge and traditions, elements highlighted here, as a way of telling another story”. They are based on a bibliographic review, dialoguing Enrique Dussel and Paulo Freire.

As the second part of the Dossier number 1 January/April 2025, the researcher from Itapetininga, with an immense legacy in his time at the Federal Institute of São Paulo, Ivan Fortunato, triple doctor with an immense superior level in his training, presents us with his work entitled: *Sowing the Thought of Enrique Dussel: powerful epigraphs to decolonize, liberate and give hope*; the cleverly crafted text, in its Freirian being of the author, “was elaborated from powerful phrases” Dulsenian ideas to decolonize, liberate and give hope. To hope is the word of Fortunato's praxis that reveals him as profoundly liberating. In Enrique Dussel he has managed to give hope, in which paths: Freirian, Morinian, Dulsenian lead him to deeply hopeful exercises. But he exercises them in his very human praxis and love for humanity.

I rescue the liberating lesson of Ivan Fortunato's text, in the Generating Epigraph number III that says “That the rose grows and exhales its perfume is of its own royal constitution. That the rose is the queen of flowers, that when they are red the groom gives them to the bride is mundane, it means that it has meaning and value” (DUSSEL, 1977, p. 42). Without a doubt, the ontology-axiology dyad that is not separated from the concordance of love for humanity in Enrique Dussel, that in comparison with the flower and its essence the obvious dominant culture, “which was imposing itself by force, ended up not needing the use of brutality, which became the norm. Thus we came to accept that the South is the poorest place in the world, that it exists to serve the North, which, richer, more developed, more civilized, is the red rose of society,” says Ivan Fortunato. We have come to legalize in the South that we are guilty of being invaded, colonized and that we are inferior; This is how it was injected into our minds; please let us remember the value that Enrique Dussel rescues us from. It is a high-level wisdom.

The researchers from the University of Oriente, Venezuela, José Gregorio Lemus Maestre, excellent transmethodological decolonial teacher and researcher, and José David Dimas Noya, thesis student of José Lemus; with their work entitled: *Cultural meanings: social view from decolonial pedagogy*, analyze cultural meanings from decolonial pedagogy, with the worldview of Enrique Dussel. They undoubtedly, are matching pedagogy with decoloniality, decoloniality with Enrique Dussel; and from there the culture-meanings of the social being. For this, they recognize as an “innocent subject, the innocent victim of Modernity” (DUSSEL, 1994, p. 158), for this, the victims as guilty do not exist; these victims are not inferior, as the project of coloniality - modernity - postmodernity says; they are victims for denying them the dignified life deserved for being

human.

In this sense, cultural meanings are provocative of overcoming to be positive reasons for safeguarding one's humanity. This deeply ecosophical wisdom rescues the unity: human being-culture in his education as the acceptance and promotion of his culture, which thinks and understands him as his culture as the least contaminated center of his liberation in Dulsenian lessons. Thus, the authors express that “decolonial pedagogy opens the way to understanding the social-cultural world of man, ethically and politically from his community spaces, the validity of Enrique Dussel is centered, of the resignification of the Other”.

The researchers Oswaldo Jesús Martínez Padrón, a Venezuelan established in Ecuador at the Universidad Técnica del Norte- Ecuador with his contributions to our Universidad Pedagógica Experimental Libertador de Venezuela and Milda Margarita Rangel Velasco, from the Centro Médico Casa Blanca, Ecuador; present us with the research entitled: Freedom, dignity and happiness: a look from the philosophy of Enrique Dussel in the era of artificial intelligence. Where they show that freedom and dignity have been fundamental for human development, vital for the search for happiness. The authors show that “Artificial Intelligence maintains a double role: if it can be a powerful tool for inclusion and equity, it can also perpetuate inequalities, if not managed properly”. They resort to the postulates of Dussel's philosophy of happiness, concluding that “its ethical use could contribute to decolonization, promote global equity and outline the creation of happiness, generally mutilated by oppressive dynamics”.

The brazilians from the Federal University of Santa Catarina, Florianópolis-SC, BR, Douglas Capiotti and Antônio Gabriel Santana Martins, present us the research entitled: Fetishization and defetishization of power in the work of Enrique Dussel: contributions to a positive analysis of power. The authors analyze “the fetishization of power in the work of Enrique Dussel. The article seeks to present the contributions of the Argentine-Mexican philosopher on topics dear to Political Science in general and to Marxism in particular”. To do so, they resort to the “debate on power in modern times and how the main Marxist thinkers adopted the negative hegemonic conception of power”.

From the University of Guanajuato (UGTO). Guanajuato-GUA, Mexico, the author: Alan Quezada Figueroa, Member of the Mexican Association of Studies in Aesthetics and the Association of Philosophy and Liberation; presents us with the research entitled: Beauty and modernity: dysmorphia as the face of colonization. He uses the fruits of the honoree in his last stage: aesthetics, our Enrique Dussel “in addition to pointing out the importance of aesthetics, as a fundamental part of his philosophical system, one of the ideas that he insisted on in these last developments and talks at meetings, was to necessarily reconfigure an idea that we have taken for

granted for a long time, as if it were based on it without questioning it, it is about the category of beauty”.

From the Universidad Tecnológica Nacional, Facultad Regional Mendoza (UTN), Mendoza, Argentina, researcher Flavio Teruel, PhD in Philosophy from the UTN, Facultad Regional Mendoza; allows us to enjoy his investigation entitled: A Latin American reading of Capital. An analysis of the ethical-anthropological interpretation that Enrique Dussel makes of the work of Karl Marx is presented. To do so, the author examines the comments of “the four essays of Capital, highlighting its practical approach oriented towards Latin America and the Caribbean.” And “explores the philosophical assumptions that support his reading of MEGA 2 II, with emphasis on the underlying epistemological and ethical aspects. The original contribution of the article is based on the explanation of a categorical correspondence between the paradigm of liberation and the critique of political economy”. Of particular interest is that the article finally addresses “the metaphysical interpretation of Capital, centered on the objectification and appropriation of human life in the capitalist production process, through an analysis of the categories of living labor, value and surplus value”.

The researcher Andres MacAdoo from the Catholic University of Temuco, Chile, PhD in intercultural studies, gives us a particular and beautiful investigation entitled: Ethics, politics and liberation: notes on the contributions of Enrique Dussel's work to the struggles of the indigenous peoples in Latin America. His objective was to evaluate some passages from the final stage of Enrique Dussel's work, for the context of the struggles of the indigenous peoples in Latin America. He tries to reveal how Enrique Dussel "addresses the problem of institutions, subjectivity, and the legitimacy of norms beyond formalism." Of course, the categories: ethics in the materiality of life, *potentia* and *potestas*, explore the critical reason inspired by the suffering of the victims, the praxis of liberation and the possibilities of intercultural dialogue.

The Mexican researcher from the National Autonomous University of Mexico (UNAM), Mario Ruiz Sotelo, PhD in Philosophy from the Faculty of Philosophy and Letters of the UNAM; with his investigation entitled: The Latin American Politics of Enrique Dussel (1979): the first step towards the Politics of Liberation; affirms that we observe “the origins of a great philosophical effort that has undoubtedly generated an authentic political philosophy from Latin America and that has become in our days a transmodern political philosophy” of our Enrique Dussel. He graces us with this exercise in which as a basis the philosophy of the otherness of Emmanuel Levinas, Enrique Dussel clarifies the objective of his research “it is about describing the political face-to-face in a peripheral, dependent, Latin American world” (DUSSEL, 1979, p.33).

Mario Ruiz Sotelo masterfully interweaves the discourse becoming symbolic politics-

dialectic of politics-metaphysics of politics-political economy-ethics of the liberation project-morality of the praxis of political liberation, to lead us to illustrate a Latin American politics in Enrique Dussel. The researcher gives us a concluding sentence: "the truth is that one cannot speak of decolonization if the idea of liberation is not raised." It is a work of obligatory consultation.

Finally, regardless of the order in which the research has been presented, from the University of Panama, researcher Abdiel Rodríguez Reyes, PhD from the University of the Basque Country, professor in the Department of Philosophy at the University of Panama and National Researcher; presents his research entitled: Thinking in a decolonial key: the legacy of Enrique Dussel. Where he explores "the importance of the decolonial, highlighting the contribution of Enrique Dussel and how this is a vital position for liberation." It is especially valuable how the author shows that ancestral knowledge and historical struggles always go hand in hand in Enrique Dussel and that they highlight the importance of dialogue between different traditions of thought.

Gratitude and a legacy to keep riding: Thank you Diálogos Journal, researchers. Enrique Dussel is praxis, not enclosure within the walls of idiom, let us continue moving forward

In the present rhizomatic transmethodical inquiry, in a comprehensive ecosophical and diatopic hermeneusis of the Dulsenian lessons that serves as a prologue to the presentation of the Dossier, I want to thank God for the existence of privileged beings with wonderful gifts like Enrique Dussel who knew how to use pain, the stones on the road to jump and fly high in the formation of an immense legacy. Thank you, beloved God. *To the philosopher of liberation: You have lived an example of humanity, Don Enrique Dussel, thank you for so much!*

I especially thank Marco Cícero Cavallini, editor of the Diálogos Journal, State University of Maringá of the Graduate Program in History; who believed in my person and action to convene a high-level Dossier. Of course, an offering as Dossier coordinator to my beloved God in the name of Jesus Christ, who makes people who do not know much about my life, but do know my legacy, trust in such a noble task. Thank you Dr. Marco Cícero.

In the Dossier, the work of the referees is exemplary, silent, burdened with tasks that make reading possible and with the care to improve the presentations of the contributions; they did it quickly and carefully; with professionalism. To them, infinite thanks, and it is not common to name them; I want to do so, because justice and my praxis are intertwined: José Gregorio Lemus, Universidad de Oriente (UDO), Venezuela. Ivan Fortunato, Federal Institute of São Paulo, Itapetininga, Brazil. Emerson Medeiros, Federal Rural University of the Semi-Arid (UFERSA). Alboni Marisa Dudeque Pianovski Vieira, Pontifical Catholic University of Paraná (PUCPR). Osmar Helio Alves Araujo, Federal University of Paraíba (UFPB). Milagros Elena Rodríguez, Universidad de Oriente (UDO), Venezuela. The peace of God and his grace be with you.

Again to the researchers, authors who adorn the Dossier of: Venezuela, Brazil, Chile, Colombia, Ecuador, Panama, Argentina, Mexico, France; 23 researchers in 18 articles: Gabriel Herrera Salazar, Hugo Anibal Busso, Jairo Portillo Parody, Silmária Reis dos Santos, Floriza Beatriz de Sena Paula, Jairo Eduardo Soto Molina, Laurenio Leite Sombra, Wilson Alviano Jr, Cyndel Nunes Augusto, Francisco Octavio López López, Deisiane De Toni Alves, Queli Ghilardi Cancian, Elza Mesquita, Ivan Fortunato, José Gregorio Lemus Maestre, José David Dimas Noya, Oswaldo Jesús Martínez Padrón, Milda Margarita Rangel Velasco, Douglas Capiotti, Antônio Gabriel Santana Martins, Alan Quezada Figueroa, Flavio Teruel, Andres MacAdoo, Mario Ruiz Sotelo, Abdiel Rodríguez Reyes; who have trusted the journal, responded to the call and with a high ecosophical level and knowledge of the Dulsenian works have participated with care, patience in the reviews and you are exemplary beings in whom the legacy of Enrique Dussel transcends; let us be increasingly those in which the praxis of the philosopher of liberation touches us and re-connects us. Thank you.

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