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Cyberspace and emerging research: a transepistemic and transdialogic vision from transcomplexity

El ciberespacio y la investigación emergente: una visión transepistémica y transdialógica desde la transcomplejidad

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Abstract

This paper analyzes cyberspace as an emerging research setting from the perspective of transcomplexity, exploring humanity's migration towards digitality and the possibilities for transcending traditional research frameworks. Through an exhaustive literature review, concepts and theories related to cyberspace, transcomplexity, and social research are identified. The results suggest that cyberspace forms an integrative and extensive worldview through connectivity, interactivity, and immediacy. From the standpoint of transcomplexity, it enables research activities that challenge classical epistemic mapping, detaching from conventional gnoseological, methodological, and teleological structures. The emerging state of the art is configured as an expression of freedom and awareness, incorporating ontological, epistemic, praxeological, technological, methodological, axiological, and ecological dimensions. Thus, cyberspace is presented as a transdisciplinary and transmethodological research setting, challenging traditional frameworks and promoting a conscious and open-ended narrative.

Keywords: Cyberspace, Transcomplexity, Social Research, Paradigmatic Migration, Emerging State of the Art.

Resumen

Este escrito analiza el ciberespacio como un escenario de investigación emergente desde la transcomplejidad, explorando la migración del hombre hacia la digitalidad y las posibilidades de trascender los esquemas tradicionales de investigación. A través de una revisión exhaustiva de la literatura, se identifican conceptos y teorías relacionados con el ciberespacio, la transcomplejidad y la investigación social. Los resultados sugieren que el ciberespacio configura una cosmovisión integradora y profusa mediante la conectividad, interactividad e inmediatez. Desde la transcomplejidad, permite actividades investigativas que desafían la cartografía epistémica clásica, desapegándose de estructuras gnoseológicas, metodológicas y teleológicas convencionales. El estado del arte emergente se configura como una expresión de libertad y conciencia que incorpora dimensiones ontológicas, epistémicas, praxeológicas, tecnológicas, metodológicas, axiológicas y ecológicas. Así, el ciberespacio se presenta como un escenario de investigación transdisciplinario y transmetódico, que desafía los esquemas tradicionales y promueve una narrativa consciente e inconclusa.

Palabras clave: Ciberespacio, Transcomplejidad, Investigación Social, Migración paradigmática, estado del arte emergente.

Introduction

The nature of society is dynamic and flexible, reflecting humanity's efforts to understand and transform its environment through various paradigmatic approaches, one of which is technology. In contemporary times, under the concept of cyberspace, society is immersed in the realms of intangibility, interactivity, and interconnectivity, where different activities intertwine and submerge

into digitality. This state, through a paradigmatic transition, promotes a divergent, profuse, and significant cultural fabric that surpasses the classical instrumental focus embedded in linear causality, characteristic of positivist linearity, and introduces new perceptions associated with the construction of the State of the Art, impacting the vision of being from a metacomplex perspective.

In this regard, the purpose of this paper is to reflect on the paradigmatic journey humanity has embarked upon towards digitality, and the influence of transcomplexity, which supports a paradigm exchange that allows cyberspace to be envisioned as an investigative scenario, redefining everyday life and transcending conventional paradigmatic beliefs.

Based on the above, this paper is divided into two parts. The first part, appealing to humanity from the perspective of digitality, aims to provide a reflective and philosophical view of the human-technology relationship on its path to digitality. The second part, titled "Transparadigmatic Vision of Cyberspace and Investigative Development," focuses on presenting cyberspace as an emergent research space, offering social researchers a kaleidoscopic perspective to study society from a transdialogical and transepistemic discourse, alternative to the prevailing specular discourse of some academic communities, allowing for the construction of an emergent, flexible, and open state of the art.

Humanity in the Age of Digitality

In contemporary times, the importance of the internet in daily life is evident, as it indirectly and/or directly intervenes in the processes that shape human and societal activities. According to Hernández (2020), cell phones, computers, tablets, refrigerators, and microwave ovens are some of the devices that have been restructured to take advantage of the benefits and implications of the internet. This restructuring is an attempt to stay relevant in a society where connectivity and interactivity introduce new ways of rethinking and engaging with daily life.

Information and Communication Technologies (ICT) have become a bridge between classical and advanced technologies. The latter, often referred to as smart and/or digital, seek to distinguish themselves from analog counterparts by remaining associated with concepts such as connectivity, interaction, immediacy, and interdependence. These technological expressions are a representation of innovation, creativity, and inventiveness, naturally embodying the processes of change and transformation in human activity. In this sense, technology serves as a means to change the environment and provide a new lens for perceiving daily life. Thus, technology represents not only an object but also exemplifies human thought and the continuous ability to reshape reality.

This indicates that technology itself represents a paradigm. As Pérez (2009) points out, a paradigm is closely related to changes, transformations, and transitions associated with ways of thinking, acting, and researching, shifting from an imperative situation to various scenarios that, individually or collectively, contribute to generating a metamorphosis of the social complex. Technology as a paradigm is not unique; instead, it encompasses multiple perspectives to envision its possibilities and implications.

In this context, societal development is the product of a dialogic relationship between different paradigms, one of which is technology. This relationship has given rise to various transitions and interpretations. Technology as a new form of thought represents a paradigmatic shift through recursion and dialogue. In other words, the emergence of new technology does not signify the obsolescence of its predecessor. Instead, it integrates characteristics of its predecessor into its fabric and establishes hybridizations to incorporate other technological paradigms, thereby expanding its reach and response in society in a continuous and synergistic reflection. In this way, technological change is viewed as a paradigmatic transition, demonstrating how humanity, through technology, situates itself in a relationship that disrupts the linear causality associated with positivism. This allows for a state of change, flexibility, and relevance, establishing new ways to complement different approaches and undertake a complex approach to phenomenal reality.

These transitions imply migrations, not in physical terms but paradigmatic ones, to bring individuals closer to new epistemic interpretations and induce a state of consciousness. Hernández (2020) defines paradigm migration as a dialectical relationship between humans and their environment, where an individual reflects on a paradigm and integrates it into their personal paradigm framework or worldview. This process results in new re-significations that allow the individual to delve into daily life with an expanded awareness of the surrounding cosmos, entering multiple transparadigmatic structures or worldviews.

The telos of paradigm migration is a personal, reflective, and open process where the individual decides whether it is convenient to reflect on and integrate a particular paradigm into their framework. Regarding this, the criterion of compatibility, as Hernández (2020) indicates, refers to the affinity of ideas, actions, and thoughts that a paradigm or technology represents. Its acceptance or rejection varies according to the individual's paradigm framework, so there is no specific path or moment for transitioning between paradigms. This transition occurs according to their interests, availability, lifestyle—in other words, their daily life.

It is important to mention that the migratory telos is never complete, as it stems from constant reflection, learning, and integration of epistemic positions to generate a state of consciousness aiming at a transparadigmatic vision and inducing an emerging state of the art. Thus, paradigm migration can be synonymous with detachment, freedom, and disobedience, as it involves a transition between different ways of thinking, avoiding attachment or the creation of a comfort zone, which can reduce human openness to the world.

This indicates that the societal fabric from the technological paradigm is in constant transition and does not have a closing point; its rate of change and transformation only slows down or accelerates according to its possibilities and interests. From this standpoint, humanity has transitioned through various technologies, or paradigms, to restructure the societal complex. An author who describes this relationship is Toffler (1980), who, under the concept of the "Wave," symbolizes the transition of humanity through different stages. Here, technology as a paradigm has been a key event in generating significant disruptions in social development, configuring new worldviews in the process and marking a before and after.

Toffler's Wave represents an accumulation and paradigmatic integration that offers an intertwined and complex vision of reality. Viewed through the lens of transcomplexity, it induces a deep and reflective worldview, triggering significant onto-epistemic changes that redefine the societal fabric. From this perspective, there are three Waves, which are multiparadigmatic scenarios. The First Wave refers to the transition between hunting and agricultural technologies, giving rise to agricultural society and the first settlements. The Second Wave refers to the Industrial Revolution, the emergence of machinery, and the early signs of modern automation. Meanwhile, the Third Wave represents post-industrial society, where ICTs have redefined the present and induced new perceptions through interconnectedness.

From the standpoint of Paradigmatic Migration, Toffler's Waves highlight two key points. The first is that the presence of a paradigm or technology does not signify its universal adoption by all of society, leading to a dialogical relationship between the current and preceding paradigms. The second point is that despite the contributions and importance of an emerging paradigm, it does not represent a conclusive answer. Therefore, paradigmatic migration is about establishing a state of awareness and coexistence between new and old paradigms, ensuring the individual's openness to different paradigmatic possibilities.

In this context, the coexistence of generational technologies becomes evident, as they persist in the individual's daily life depending on their paradigmatic framework and openness. Currently, the coexistence of analog and digital technologies forms part of the development of the Third Wave. Since the introduction of computers and software that redefines intangibility, the concept of virtuality has begun to simulate processes and activities, establishing bridges between the physical and digital realms. According to Hernández (2020), virtuality is a dialogical representation between the physical and digital, continually recreating activities and adjusting the human experience in relation to its physical counterpart.

Virtuality, in this context, represents a hologrammatic structure, as it seeks to comprehend and interpret presence from the whole and its parts. From the perspective of complex thought, according to Morin (1995), it is a way of understanding phenomena and analyzing how the whole is present in each of the parts and vice versa. Computer codes provide the conditions so that no part is overlooked and most components of presence can be emulated.

In this sense, virtuality symbolizes autopoiesis, that is, a constant and integrative restructuring of different paradigmatic positions of presence according to computing capabilities. It aims to offer a rich and interactive perception of reality, implying a multiparadigmatic representation that points to a transparadigmatic vision.

This involves a metanoic cycle based on self-organization, suggesting continuous construction, deconstruction, and reconstruction, with the intention of renewing and expanding the transparadigmatic and meaningful vision of humanity regarding virtuality and the options it offers. In this regard, virtuality sustains a dialogical, recursive, and integrative nature that separates it from the specular discourse and causality of positivist epistemology, regulating itself in a multiepistemic continuum, conceiving a reflective and integrative worldview, as constituted by cyberspace.

Cyberspace is a response to virtuality in its attempts to redefine intangibility and appropriate theoretical positions from presence. According to Vilches (2002), it is represented as a scenario transcending spatial-temporal concepts, lacking a center or periphery, and representing a context that facilitates the development of economic, political, and social activities without the traditional limitations of presence. Viewed in this way, cyberspace is a scenario continuously nourished by virtuality, providing channels to facilitate communication and exchange between users and their paradigmatic structures, representing various ways of acting, thinking, and expressing, fostering diverse phenomenological reinterpretations that give rise to an identity transcending epistemic and disciplinary positions, building a recursive and integrative concept like digitality.

Digitality is a multifaceted representation stemming from cyberspace, which, beyond presenting a culture derived from presence through virtuality, configures itself as an integrative and recursive paradigm that describes commercial, political, and cultural activities and interprets emerging ideas, thoughts, and representations. In other words, it refers to a societal framework that affects presence, virtuality, and itself, which, according to Negroponte (1995), maintains a common language, intercultural understanding, multimedia content, social networks, emerging professions, and economic and political models, positioning the internet as the epicenter of daily life, with connectivity and interactivity as the foundations to ensure access, exchange, and communication.

A Transparadigmatic Vision of Cyberspace and Research Development

The path to digitality demonstrates that the dialogue between humans and technology has traversed different epistemic models and paradigmatic representations. Humanity's arrival in cyberspace is an integration of multiple paradigms that configure a worldview in constant construction, sustaining a fabric between certainty and uncertainty, involving new nuances to envision society and the processes contemplated therein, including research. For this, digitality transforms into an axis that connects all converging paradigms, constituting a transparadigmatic identity.

Digitality, in this sense, represents an opportunity to establish new perceptions regarding how society operates and how social research is conducted. The societal fabric, with the presence of cyberspace, is characterized by promoting a citizen who remains in constant connection, immersing themselves in a multicultural cosmos, unrestricted in obtaining and/or producing knowledge associated with their immediate context. Thus, a multireferential vision is maintained that transcends physical barriers and promotes thinking that blurs boundaries and induces a vision without traditional limits.

For the social researcher, cyberspace is a form of expression, convergence, and reflection. It provides users with the opportunity to present their paradigms from different latitudes and integrate their ideas and thoughts on a higher level, involving a reflective and integrative discourse that does not overlook their locality but considers aspects inherent to planetary education described by Morin, which promotes a glocal stance—an equilibrium between the global and local. This relationship does not seek to generate an absolute theory but aims to find relative realities that highlight the fundamental ambiguity of all human beings.

As Maffesoli (1979) points out, this approach aims at a comprehensive sociology that requires breaking away from a dominant and totalitarian positivism and generating research on everyday life, whose trivialities promote distinct and complementary investigations. For this, detachment from any paradigmatic stance is required, as these constitute biases that prevent seeing the everyday life of cyberspace as a rich source of study.

From the Telos of paradigm migration, the researcher must remain in motion, maintaining a reflective and open stance. Reflexivity ensures that the individual is aware of existing paradigms and their possibilities, while openness prevents clinging to a specific way of thinking, as it hinders the arrival of other paradigms and the construction of one's own thought structures, which constitute alternative paradigms to the existing ones. In research terms, this means staying in motion, aware of the paradigmatic reality without falling into attachment, affiliation, or establishing a comfort zone that is restricted to a specific gnoseological, methodological, or even teleological structure, leading to linear, sequential development that detracts from various possibilities of granting freedom to thought.

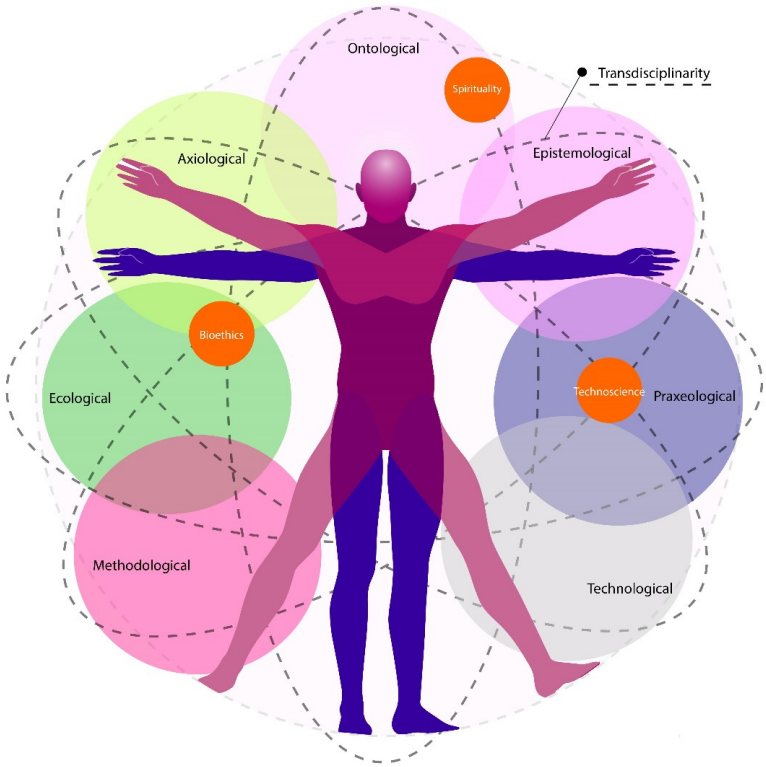
In this canon, freedom of thought corresponds to a state of change and awareness, as to know if a person is free, they must be aware of the positions that prevent such a condition. In the research endeavor, some researchers, like Balza (2020), state that the freedom of thought of a researcher must lead to a state of paradigmatic disobedience, an epistemological irreverence to separate from the hegemony of singular thought, belonging to scientific rationality.

These situations allow the researcher to be aware of the instrumental paradigms associated with mathematics, physics, and computer science that constitute the structural foundations of cyberspace. However, as Martínez (2015) points out, they cannot be used or conceived as parameters of the Life Sciences. It is not a matter of denying their disciplinary value but of emphasizing their non-exhaustive dimension in human research. Therefore, a state of awareness allows the researcher to recognize the existence of diverse positions, structures, and paradigmatic forms, and prevents an approach to these. All of this enables the researcher, in their process of thought and understanding of reality, to build their own gnoseological coordinates and identify a divergent logic allied with the heuristic process, that is, an abductive expression that implies an alternative to the linearity and sequentiality of processes and involves alternative ways to conduct research.

What is described facilitates the development of research from uncertainty, to venture into unknown territories, and to explore new nuances regarding cyberspace, which are not limited to its structural foundations and enable different research perspectives. For this, the individual's state of consciousness, part of the paradigmatic migration, must be located in a transdisciplinary exercise as a way to broaden their phenomenal awareness through the complementarity and recursion between disciplines. Regarding this, Balza (2010) indicates that the transdisciplinary perspective allows the researcher to think about and reproduce human life and society, from within and beyond the domain of disciplines. This emphasizes the need for new kaleidoscopic views to visualize reality, allowing for reinterpretations to respond to emerging phenomena.

An example of these new reinterpretations lies in the Emerging State of the Art, coined by Campos & Hernández (2021), an expression that allows us to approach scenarios whose interconnections are changing, complex, paradoxical, ambiguous, and uncertain, requiring other forms to generate science, which in turn promotes another vision of being.

Figure 1
Emerging State of the Art



Note: Campos & Hernández (2021).

As Campos & Hernández (2021) point out, transcomplexity leads to a new vision of being, where the traditional state of the art is insufficient to cover the totality of relationships that sustain everyday life. Paradigmatic migration, as previously discussed, is synonymous with reflective, open, and continuous movements between different epistemic stances, encompassing explanation, understanding, and critique. The emerging state of the art is an expression of freedom and awareness, allowing an individual to delve into uncertainty and, through the process of exploration, understand new interactions from a dialectical logic that responds to the nebulosity characterizing contemporary times.

Consequently, a transepistemic shift occurs, described by Balza (2019) as a way of thinking and understanding reality from new gnoseological itineraries with the intention of transcending the dilemma of methods and venturing into the unknown. As illustrated in Figure 1, emerging constructs require divergent logics that foster a gestalt dynamic in the search for new meanings.

In this way, new paths are forged, and in the case of cyberspace, the subject of this writing, it leads the researcher to a movement without limitations, making a significant leap from humanism to a neo-Renaissance, unhindered by the persistent deficiencies, limitations, and inadequacies of conventional epistemic stances.

The ontological, from cyberspace, entails embracing the convergence of physicality, virtuality, and digitality, signifying the integration and interaction among three ontic expressions that reverberate across different levels of existence. Ontologically, it detaches from classical physicality and reaffirms the need for paradigmatic migration to observe the disciplinary relationships that coexist and are vital in new societal dynamics. Thus, it allows for the observation of the different foundational paradigms that guide various shared viewpoints.

From this standpoint, the epistemic, as per Balza (2019), entails a worldview, as an emerging episteme that sprouts to offer multiple possibilities for re-understanding or re-signifying reality, both objective and abstract, enabling the emergence of new higher logics. On the other hand, the praxeological must be understood as a perspective on various aspects associated with human action to act and transform individually and collectively. In this regard, praxeology assumes a hybridization between praxis, poiesis, and human behavior. It serves, according to Bédard (2003), as a way to reflect on happenings and people's actions from a disciplinary standpoint, providing the being with an experience that recognizes the particular, individual, and contingent, endowing it with sensitivity.

Thus, praxeology, in Bédard's words (2003), is a way of observing the sensible part of the iceberg, meaning those human exemplifications that are visible through the senses. It differs from Ontology, as it seeks to highlight situational and momentary aspects in a certain space-time. While the ontological suggests understanding the fundamentals of reality, implying a profound framework where ideas have their roots and are complex to penetrate, as it contemplates not only the natural world but also the dispositions of societal fabric. In Hernández's words (2024), it involves introducing new variables that provide other perspectives for exercising innovation and social impact. The aim is not only to engage in research from a philosophical depth but also to develop a critical view of each dimension and associate them with processes, among other approaches, that may incite other critical-constructive logics. In the case of cyberspace, it is an analysis of how digitality influences human praxis and how this, in turn, shapes the dynamics of cyberspace. Exploring the praxeological dimension would help envision other forms of interaction, collaboration, and knowledge creation in this emerging scenario.

The technological dimension emerges as an innovative frontier, transcending mere instrumental expression of human capability. It represents a mode of thought that integrates multiple paradigms, manifesting at all levels of human existence as both instrument and form of cognition. Additionally, it provides new ontic scenarios through which humanity navigates, reinforcing the study of cyberspace not only in theoretical terms but also in practical applications. This perspective allows for the analysis of its influence on nature and societal fabric. It offers a lens to study the relationship between humans, technology, and reality, reflecting

on how technological advancements, applications, platforms, and innovative tools shape research possibilities with an emphasis on individual and collective events that encompass the individual.

Approaching the method from Hernández & Campos's (2021) perspective is not about emphasizing the use of a specific method, as this limits the author's capacity to seek new onto-epistemic manifestations. The methodology focuses on recognizing the need to chart a course free from pre-established methods, allowing the researcher to analyze all existing possibilities regarding an investigative reality. It also serves as a way to blur existing methodological classifications, permitting other expressions to construct the research. Such views affirm that cyberspace is an emerging scenario to sustain paradigmatic freedom, as it ensures a journey free from initial methods, exploring possibilities by selecting those that contribute to constructing new pathways for accessing and managing the art of intellectual creation. For this, a reflexive development is crucial. Here, the researcher, as part of the gestalt awakening that transcomplexity implies, reflects in a continuum under an inductive, deductive, abductive, and intuitive cycle, with the latter serving as an impetus to delve into the uncertain.

In this regard, the heuristic vision maintains that, in the process of exploration and delving into uncertainty, the method should be conceived from a transmethodological stance, enabling the integration of various research methods, utilizing hermeneutic reflection. This implies a dialectical and creative logic, characterized by positioning the researcher in the unknown through a dialogical interaction between the recursive and the argumentative. This recursive dialogic approach is a way to obtain a kaleidoscopic discourse, meaning multi-referential, demonstrating the complexity and interrelationships existing between seemingly compatible or opposing elements.

However, this type of displacement can lead to various crossroads, resulting from the relationships with which the individual may encounter, potentially leading to a kaleidoscopic labyrinth. Therefore, it is relevant to reflect on the axiological and ecological dimensions, which are obligatory perspectives due to the depth of the relationships situated in the emergent. Axiology involves recognizing the importance of values and how they permeate the researcher-reality relationship. It is a way to study ethics alongside morality and how these help in understanding and analyzing human behavior on both individual and collective levels. Its mission is to guide the researcher in labyrinthine scenarios and serve as a halo of light, fostering a conscious investigative activity that promotes responsibility, the value of life, and, according to Shamoo & Resnik (2009), reinforces collaboration, cooperation, and trust among various actors, emphasizing the importance of intercollaboration in transcomplexity.

In the study of cyberspace, as Campos & Hernández (2022) note, ethics must uphold an integral vision focused on solving problems or needs, surpassing the consumerist and imposing conditions of the industrial halo, and implying a synergistic understanding that, from a praxeological standpoint, provides theoretical benefits to the societal fabric, recognizing the emergent relationships that configure a constantly developing framework.

Finally, the ecological dimension seeks to study the relationship between living beings and their environment from a descriptive, evolutionary, and functional perspective. It is a way to respond to the current ecosystem crisis and visualize the impact of research from a sustainable standpoint, incorporating an ecosophical outlook in the researcher. In the case of cyberspace, this dimension allows for reflection on how its development has altered environmental dynamics due to the depth and impact of its structures, revealing relationships beyond the societal that encroach upon the natural world, resulting from the profound technoscientific and algorithmic networks that blanket the planet.

The interaction of all these dimensions enables disciplinary exchange and re-signification through an epistemic mapping that can reframe investigative actions. This process favors the presence of concepts, positions, and approaches that reaffirm the presence of transdisciplinarity, benefiting the exchange, confrontation, and complementarity among various social actors, epistemic models, and holoidal interpretations. All this aims to transcend linear discourse and sustain a deep, reflective, but not conclusive, framework. It should act as a catalyst for new theoretical perspectives considered as emergent. In the words of Deroncele *et al.* (2021), it means engaging with cyberspace as an emergent relational field through a reflective exercise that transcends academic discourse and promotes a socio-productive logic capable of providing answers and innovating society from an emergent standpoint.

The aforementioned points allow for the study of cyberspace to construct a harmonious thread that addresses presence, virtuality, and digitality through hermeneutic reflection. To achieve this, it is useful to employ problematizing nodes, which are points of reflection that consider randomness, uncertainty, and contingency as ways to deepen theoretical construction and present an emergent, reflective, and inconclusive discourse that exposes a reality in constant construction. It is here that research on cyberspace should be approached from emergent relationships that undermine the fictitious thinking mentioned by Zemelman (2021), which has practical consequences. Research should serve as a catalyst for constructing upon immediate reality, paying attention to the current epoch, and generating an interaction between theory and reality. This avoids research that fosters artificial perceptions, which are disconnected and lack reflexivity concerning reality and its particularities. The key is to visualize new research scenarios from multiple perspectives, encouraging a new generation of productions that are relevant to the needs of the epochal context.

Cyberspace is an unfinished concept, constantly undergoing metamorphosis through paradigm shifts, evolving into an integrative and expansive worldview. From its virtual foundation, it continuously integrates diverse paradigmatic perspectives in its effort to simulate presence and impact reality at all levels within a culture rooted in digitality, where connectivity, interactivity, and immediacy are part of everyday life.

This prolific worldview, while acknowledging the existence of conventional paradigms that ensure its functioning and expansion, possesses a multidimensional character. Through a transparadigmatic vision, it facilitates investigative activities that disrupt the classical research cartography,

which is often tied to gnoseological, methodological, and teleological structures that constrain the researcher's thought and hinder the exploration of all aspects of digital reality, thus reaffirming the classical linearity and causality of positivism.

This disruption underscores the importance of paradigm migration, symbolizing from the researcher's perspective the opportunity to generate a state of consciousness that allows for a transepistemic, transdisciplinary, transmethodological development immersed in transcomplexity. In other words, it promotes a researcher who recognizes existing paradigms and epistemic stances but distances themselves to create their own gnoseological, methodological, and teleological structure, affirming their freedom and/or paradigmatic detachment. Accordingly, it provides a re-signification of the state of the art through emergent perspectives and incorporates other dimensions necessitating a review in research to understand the emergent relationships characterizing everyday life, where traditional frameworks prove insufficient.

What has been described here is a window into new perceptions and even other dimensions that lead to an open and flexible state of the art, capable of reaffirming the presence of concepts, stances, and approaches immersed in a transcomplex web, allowing the researcher, based on their development, to understand other convergent relationships and perspectives. This necessitates recognizing the importance of ethics, values, and sustainability in constructing these new frameworks, which can enhance humanity's vision and understanding of phenomenological reality and its possibilities.

The re-signification of each of these dimensions supports a dynamic, reflective, and intuitive exercise that provides different perspectives to reveal, understand, and critique, as necessary, the emergent relationships among references, epistemic stances, and individuals. As previously mentioned, the transmethodological approach dismisses the initial use of a single method and suggests a recursive and reflective hermeneutic spiral that upholds complementarity and dialogue in the process. This describes a conscious and unfinished narrative that incites emergent perspectives to foresee reality.

The aim is to foster a superior and dissident logic to what is established, leading to true freedom beyond the existing traditional paradigmatic barriers. This prevents the researcher from falling into pseudo-free structures that, in the end, conceal a teleological and methodological burden within their structural components, guiding the researcher and fostering a false sense of innovation and divergence. This may seem novel to the researcher but is well-known in the research cartography.

Consequently, transcomplexity upholds a vision that allows for awareness of existing investigative coordinates and involved structures. Through paradigmatic detachment, it fosters a different path that overflows from known cartographies. Cyberspace, being a worldview, as it expands over safe and manageable certainty, generates a hidden and uncertain side. This, through investigative boldness, can erect daring, rebellious, and audacious narratives, building upon the cosmos's darkness and shedding light on the constantly moving and expanding paradigmatic multiverse.

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