

SER MAESTRO DE MATEMÁTICAS: RE-LIGAJES DESDE LA PRAXIS DEL SER

M. E. Rodríguez

Universidad de Oriente, Cumaná, Sucre, Venezuela

ORCID ID: <https://orcid.org/0000-0002-0311-1705>melenamate@hotmail.com

Submetido 14/01/2024 - Aceito 10/08/2025

DOI: 10.15628/holos.2025.18949

RESUMEN

En la liberación que promueve el proyecto decolonial planetario-complejidad, el objetivo de indagación es analizar el Ser Maestro de Matemáticas desde el re-ligaje de la praxis del ser, ser humano en naturaleza de creación con esencialidades fractálicas. Bajo esa concientización desde nuestra interioridad re-ligamos matemáticamente, y debemos llevar esta realidad al Ser Maestro, para avivar la matemática en la vida del ser humano; se trata de perspectivas complejas transfilosóficas maravillosas para

comprender la matemática con mayúscula en el universo. En ello en la transmetodología, usamos la deconstrucción rizomática, pasamos así en el entramado por la crisis de la matemática en la enseñanza al separar la ciencia patrimonio de la humanidad la matemática de la vida del ser humano, e incentivar en ese ejercicio de autoritarismo un ser que se siente incapaz de acceder a sus teorías y comprensión.

PALABRAS CLAVE: Ser Maestro, Educación Matemática, re-ligar, ser matemático, transfilosofía

BEING A MATHEMATICS TEACHER: RE-LIGAGES FROM THE PRAXIS OF THE BEING

ABSTRACT

In the liberation promoted by the planetary-complexity decolonial project, the objective of inquiry is to analyze the Mathematics Master Being from the re-linkage of the praxis of being, human being in the nature of creation with fractal essentialities. Under this awareness from our interiority we re-link mathematically, and we must bring this reality to the Master Being, to enliven mathematics in the life of the human being; these are wonderful complex transphilosophical perspectives for

understanding mathematics with a capital letter in the universe. In transmethodology, we use rhizomatic deconstruction, thus passing through the framework of the crisis of mathematics in teaching by separating the science heritage of humanity, mathematics from the life of the human being, and encouraging in this exercise of authoritarianism a being that feels unable to access its theories and understanding.

KEYWORDS: Being a Teacher, Mathematical Education, re-linking, being a mathematician, transphilosophy.

1 PREAMBLE. THE MATHEMATICS TEACHER'S IDENTITY CRISIS: BEING AND DOING IN INTERPELLATION

Identity is a complex concept that pertains to the human being in his being, doing, seeming, living and dreaming; which has been well marked by coloniality; With what should the mathematics teacher identify himself? If we consider the work: *mathematics with a capital M. Re-cognizing it and re-cognizing ourselves: an urgent re-linking* (Rodríguez, 2022a), we would understand that our creation in the complexity of our being is mathematical: rhythmic, fractal, mystical, complex; that obtaining valid knowledge is to examine oneself, in a Socratic recognition: *I only know that I know nothing!*, thus we declare that “know yourself; it is a means of discovering general ideas (...) This method makes the interlocutor, based on reflections and reasoning, fall into a contradiction, and feel the need to learn and investigate “(Plato, 2012, p. X).

Under these premises, the mathematics teacher is a thinking human being, a motivator and provoker of deep metacognitive thought; where mathematics occupies a first-rate senti-thinking place; considering himself in mathematical constitution; in his perfect rhythmic body, in harmonic fractals full of energy and of mystical-complex construction of God: *nature-body-mind-soul-spirit-God* (Rodríguez, 2022b) is his complexity absorbed in the complexification of an ascending non-definitive truth of mathematical construction, which leads him to know nothing and at the same time in the infinite search for knowledge with mathematics as the essence of knowledge-knowledge. It is diad in profound concordance.

At the same time, in their responsibilities, the mathematics teacher is immersed in a process of building solidarity and awareness—raising awareness that everyone, as God's creation, can learn mathematics; thus, they are a provocateur, a motivator par excellence in all their praxis. They demystify the provocative disbelief that mathematics cannot be learned, which is only available to a few, erroneously called intelligent, declaring such a reality to exclusive beings; the full exclusion of coloniality; yet the mathematics teacher battles against such an inhuman imposition; this is the urgent duty we need as bearers of mathematics.

Under the premise that mathematics, according to Georges Papy, a Belgian mathematician who contributed so much to the teaching of mathematics in Argentina in the 1980s, in an interview conducted by Augusto Pérez Lindo, “mathematics links us with Being, with reality” (Pérez, 1980, p. 44); then the mathematics teacher shows how to use the valuable complex tool of understanding what we are in our mysticism of God's creation with reality; which undoubtedly says that he is the bearer of an understanding of all his intertwined essence, nature-body-mind-soul-spirit-God, with reality, with events. In this, the teacher, a gallant bearer of a knowledge-knowledge of a very special task, is the bridge that unites being-reality, diminishing the abysmal thinking that can separate being and reality; insofar as reality is to being, as God is to human beings. This task is of exceptional responsibility for the mathematics teacher.

Such a reality, not always assumed by the teacher in his identification with mathematics and his work, could lead to understanding how:

Children or individuals who have been blocked in learning mathematics have also been blocked in their personality. A child who has not learned mathematics feels diminished as an individual. We can therefore speak of a profound relationship between mathematical knowledge and personality. This is not the case with other disciplines (Pérez, 1980, p. 44).

Consider the revealing words of mathematician Georges Papy, who recognizes the intimate relationship between the mystical inner self and mathematics. He says that a mathematics teacher must detach themselves, in their identity, from the use of mathematics as an object of power that reaches authoritarianism, imposing their diminishment on human beings by making them feel, through their incomprehension, that they cannot learn mathematics. And this is a high-level crisis point, the need to abandon the practice of mathematics teaching; and by detaching themselves from this inhuman practice, they must reconnect (Rodríguez, 2019a) to the use of mathematics to awaken and provoke in students the most expeditious development of their personality.

It is desirable that by understanding complex mathematics, in the embrace and concordance of abstraction-concretion, global-local, theory-examples, knowledge-mathematics, human being-mathematics, life-mathematics, creation of the cosmos-mathematics, God - mathematics, among others, we can be mathematics teachers with soul, body and heart, and as in poem 20 of the book: *the mathematics of love and friendship*:

When I study mathematics, my thoughts rise to the universe, and their similarities of perfection with it make me understand the most beautiful poem that is made of life itself; I believe I vibrate in that warmth that when I can be in the most beautiful stasis when I feel your Holy Spirit (Rodríguez, 2022c, p. 45).

Yes, because God has given perfect mathematical constructions in the cosmos, and in our body mathematics is a bridge to understand reality with the wisdom given by the Holy Spirit of God. And we are in line with the great question of resuming the value of science with God and his creation: we already have the answer to Mario Livio's question, *Is God a mathematician?* (Livio, 2011). Without a doubt, God is a mathematician; and much more so as Father and creator synthesizer of the universe, in his perfect Trinity: *Father-Son-Holy Spirit*, Trinity manifest in its essence: *Omniscient-Omnipresent-Omnipotent*.

Considering the fact that being a mathematics teacher is in a deep crisis, increasingly shown in the high statistics of students who drop out of the study of mathematics in the deep rejection that is raised in every sense; in the coloniality of being a mathematics teacher, with this mathematics education has been "capable of operating as a secret weapon of Western imperialism" (Skovsmose, 2012, p. 270). We will go through the four dimensions of the colonial denomination: anthropocentrism, epistemocentrism, logocentrism and phallocentrism, in which it has been a case of epistemicide, which is the systematic annihilation of a form of mathematical knowledge (Rodríguez, 2020a); and with it the colonized being in the mathematics teacher.

rhizomatic inquiry, rhizomes are the metaphors of the Biology of Gilles Deleuze and Felix Guattari, we form here disruptive structures, the rhizome as a shoot that grows "indefinitely functioning as a stem and root (...) they seek to establish a new paradigm that, in its decentering and horizontal extension, replaces the hierarchical arboreal model of science "(González-García,

2022, p.80). Thus, the present research is deeply disruptive with categories such as complex identity, as *an objective of the inquiry we support being a mathematics teacher in re- links from the praxis of being*. We do it from transepistemologies planetary decolonials – complex. With the rhizomatic deconstruction that we will explain later.

2 TRANSMETHODOLOGY AND TRANSPARADIGM: RHIZOMATIC DECONSTRUCTION AND THE COMPLEXITY OF DECOUPLING FROM THE COLONIALITY OF BEING A MATHEMATICS TEACHER

We want to elucidate in order to jump, to avoid the defects that swarm in the violation of the nature of life in the being and doing of the mathematics teacher, and of many human beings, with the Manichaeism of the prefix *trans*; safeguarding the nature of God's creation, in all my investigations its significance is in accordance with Don Enrique Dussel where

This beyond (*trans*) indicates the starting point from the exteriority of modernity, from what modernity excluded, denied, ignored as insignificant, meaningless, barbaric, non-cultural, opaque otherness because it was unknown; evaluated as savage, uncivilized, underdeveloped, inferior, mere oriental despotism, Asiatic mode of production, etc. Various names given to the non-human, the irrecoverable, the historyless, to that which will become extinct in the face of the overwhelming advance of Western “civilization” that is globalizing (Dussel, 2004, p. 222).

Following the significance of the prefix *trans*, with Enrique Dussel, in the work: *the arkhé of the complex transparadigm* the complex transparadigm is defined (Rodríguez, 2024a) the meaning of the prefix *trans* not only means beyond, nor is it used to violate the nature of creation, of life; but the decision to go to the hidden, to the execrated of modernity - postmodernity - coloniality; for this reason the complex transparadigm goes to the exteriority of the paradigms, what they execrated and from there it complicates; using for example the principles of the complexity of Edgar Morín; which demands the most complete knowledge possible in the being and doing of the teacher “who is capable of dialoguing with the diversity of human knowledge. Therefore, the dialogue of knowledge and complexity are inherent to the transdisciplinary attitude, which poses the world as a question and as an aspiration” (Morín, 2012, p. 1), assuming the reform in the minds of mathematics teachers, emptied of coloniality and re-linked to the liberation from the oppression that has separated it into mathematics and the human being, and in the conceptions of the epistemes in general of what the being of the mathematics teacher should be and therefore their doing, their desirable praxis in accordance with the complex conception of mathematics.

Thus, transmethodologies, beyond methodologies, which rescue what is hidden in methodologies such as the research subject, the imposition of finished truths, the imposition of objectivity separated from subjectivity; are complex planetary decolonial (Rodríguez, 2017), and not postmodernist, since “postmodernity is nothing more than the inclusion of the other in the same (in the old system)” (Dussel, 2004, p. 220); the postmodern project cannot fully rescue in discourse what is execrated in methodologies, such as: the oppressive education of mathematics and the execrated knowledge and the complexity of the student; the research subject; the

complexity of the systems under study are not reduced to recipes; but they also subvert the methods.

Planetary decoloniality nests the liberation from the complexity of the nature of creation: nature-body-mind-soul-spirit-God, which we have already expressed; which is the nature of the teacher and their students; planetary decoloniality as a liberating project has a great responsibility in this; and it detaches itself from false exercises. This complex decolonial resistance in the being of the mathematics teacher will not solve the problems so quickly in the teaching of mathematics, but it does constitute a serious and urgent path to begin; any path of ours, of the South, in teaching mathematics goes through transmodernity as the only decolonial project and, for a return to origins, buried knowledge, transdisciplinary and innovative solutions, which involve complex consideration (Rodríguez, 2020a); and of course, decolonial transdisciplinarity.

Transmethodologies are complex planetary decolonials and are expressed in transmethods. In the current investigation, we use rhizomatic deconstruction (Rodríguez, 2017, 2019b) as an unprecedented transmethod in the Doctoral Thesis on Cultural Heritage. This transmethod encompasses a deconstruction of the crisis of the mathematics teacher's being in their reductionist training, full of exercises in authoritarianism in the coloniality of mathematics. We then reconstruct towards a complex being filled with the most important exceptionalities of mathematics as a complex science, mathematics as an "art linked to deep structures of the human being; that is why it can discover reason in the individual" (Pérez, 1980, p. 44). This transmethod must influence the formation of the teacher's being. Thus, we continue in the detachment from the mathematics teacher's being today, in the crisis. We continue weaving in rhizomes.

3 DECONSTRUCTING THE CRISIS: THE DISENGAGEMENT OF BEING A MATHEMATICS TEACHER TODAY

The being of the teacher in the midst of global coloniality, the imposition of separate disciplines in education, in an abysmal thinking that separates mathematics from the ancient philosophy that equates it with all knowledge, has been part of the being of the reductionist-trained teacher, where mathematics means abstraction, memory without discernment; that is, separated from its future, from its creators; modernized in favor of the competencies of a doing in favor of the project of global coloniality, firstly in a colonization where the mathematical knowledge of hidden civilizations is excluded and a Westernized mathematics is imposed; in this, the being must move towards the *detachment of mathematics as an object of power, separating science, the legacy of humanity, from its history and philosophy*.

In this sense, in the preeminence of being as the expeditious interiority of mathematics in its life, in history and philosophy "the creative subject through mathematics in its identity is the creator of senses, meanings that also and at the same time originate ways of seeing, being and existing in the world" (Rodríguez, 2022a, p.4), these forms, when internalized in the teaching being, gain preeminence through a subjective and harmonious narrative of the creation of mathematics in teaching; therefore, "it makes it a scenario of re-cognition and transformation. Mathematics with a capital M, while being created, creates and is transfigured with said creation" (Rodríguez, 2022a, p.4).

Skovsmose, has already stated, and as we have already cited, mathematics has exerted an oppressive power in the life of the student; therefore, it is imperative *to detach the coloniality of being from mathematics*. In this, the teacher must detach himself from the edges of coloniality: anthropocentrism, epistemocentrism, logocentrism and phallocentrism (Solano, 2015). In anthropocentrism, the Western human being is recognized as the one who is quick to be a mathematician to learn mathematics, the one who is supposed to be more intelligent, and imposes a Western mathematics devoid of the knowledge of the global south, all of which are demystified and denied of valuable contributions to mathematics; humanity has already given an example of great mathematicians, pedagogues of mathematics from all continents; we must demystify that mathematics is not Western but rather the heritage of humanity; where all contributions are worthy of being learned. As a teacher of mathematics, human beings must redefine their mathematical nature.

In epistemocentrism, a superiority is imposed on the being a mathematics teacher, in which the “epistemology of the knowledge it produces, at the same time that it creates a series of ideological and symbolic mechanisms - disguised as scientificity - with which it decrees that the knowledge produced by non-Western cultures lacks validity, objectivity and universality” (Solano, 2015, p. 120). In this we have been revealing with ethnomathematics, with Complex Planetary Decolonial Mathematics Education, the invaluable mathematics of the covert groups that, complexified with the knowledge - knowledge of mathematics on the planet, give us evidence of a complex mathematics in being; if we have an exercise of paternity of mathematics, it is God, its synthesizer in its creation in the cosmos, more has given us the wisdom to in modeling the mathematics of its creation. No other paternity of mathematics is possible, as the only owner and superior bearer of it.

In logocentrism, being a mathematics teacher has been permeated by the injustice of using the “act of educating to invade our minds and with it the culture of the South of others, giving them preeminence, injecting us into the coloniality of the minds that we have, if we even recognize it, poor and subordinate contributions to mathematics” (Rodríguez, 2020a; p. 6). When teachers teach the contributions of mathematics from the Aborigines, the Mayans, among others, they almost always do so by implying that they are inferior and do not have the value of the imposed Western and Northern mathematics. The being of the mathematics teacher is permeated by these injustices.

In phallocentrism, the mathematics and mathematician teacher has hinted at the superiority of men over women; for this philosophical tendency, phallocentrism, “explains the historical role that patriarchal society confers on women, where masculine and feminine are conceived differently, some occupying roles of power and recognition and others, roles of submission and servitude” (Solano, 2015, p. 122). It is no coincidence that women mathematics teachers inherit from men their indiscernible imposition and oppression of their students; instead of solidarity, they reveal their own shortcomings, their limited complex mathematical training, and their limited knowledge of what it means to be human and how to educate themselves. They continue to impose reason lodged in the mind, forgetting the ancient philosophy that reason resides not only in the mind but in the soul and spirit. For the colonial teacher, solidarity and the

search for new ways of teaching are synonymous with weakness and the ignoring of truth in mathematics; we have experienced absurd practices.

Based on this, then *it is urgent to detach the inclusion of mathematics only in some poorly named intelligent*; but to accept that the means, ways, training, of being mathematical has been sectorized to only an abstract part of mathematics and the unique way of educating the diversity of the human being. "For those who do not know mathematics, it is difficult to feel the beauty of nature (...) If you want to learn about nature, appreciate nature, it is necessary to learn the language in which it speaks" (Feynman, 2015, p. 225). And I dare to assure that by ignoring the complexity of mathematics, history and philosophy and the coloniality imposed on mathematics make the complex mathematics unknown; especially when it is unknown that it is intricate to being, just as Georges Papy has been explaining.

Therefore, *it is imperative for the mathematics teacher to be detachment that mathematics is a purely abstract science that is learned in a physical space called school*; in this, the mind-social-spirit classroom, which is the intersubjective, non-physical space where the student learns, beyond school. The category mind-social-spirit classroom (Rodríguez, 2022c) comes from a detachment and re-linking (Rodríguez, 2019a) of the mind-social classroom, which is the non-physical, intersubjective space of the "subject, a complex intersubjective space where uncertainty and cognitive sensitivity interact so that the subject learns" (González, 2017, p. 7). We will give some essential re-links in what comes next in the reconstruction of rhizomatic deconstruction.

In this sense, *the mathematics teacher's being must undergo an emptying, a detachment from the use of mathematics taught only through unique, unchanging algorithms*; and this happens as their training becomes more complex. It involves thinking about concretization in the early levels of the student, who doesn't understand abstraction until about age 11; and going through dialogical-dialectical processes that show that they have valuable mathematical knowledge from their social-spiritual classroom that must be resolved in their own teaching. These have been distorted; the teachers' own games have imposed on them, leading them to demystify their own knowledge and create an aversion toward mathematics that carries over into all their years of study. With this, they reject themselves, don't consider themselves intelligent, and live atomized, diminished, and punished by themselves. They unjustly fail to think deeply, demystified by their own power.

It is necessary, in sensitivity, *to detach ourselves from the obtuse, unkind teacher who imposes mathematics as the biopolitics of the body*. This involves abandoning the idea that educating is not about training, not guiding, awakening; rather, it is about imposing; since it owes more to the global agenda of the oppressive curriculum than to awakening dreams and reveries in its students. It is about knowing a poetic, sensitive mathematics, in a transphilosophy of science beyond modernity-postmodernity. Returning to the ancient thinkers of mathematics, in conjunction with philosophy, the Socratic dialogues help transform a living mathematics into being itself; that mathematics with a capital M that we try to re-signify in the life of the human being; and not the colonial way in which it has been presented: isolated mathematics, enemy of the dialogical processes of being; when from within being itself, these dialogical processes are full of dialectics that must be awakened, provoked.

In this sense, *the teacher's being must be detached from abysmal thinking through the use of unidisciplinary mathematics separated from the student's life*. Mathematics is the queen of the sciences, a knowledge set apart at the same time, the language of the universe, a place occupied by no science. In this, mathematics permeates all forms of knowledge and governs the knowledge of its fractal behavior in its intricate way of thinking and being. Thus, it must be expeditious with the teacher's being, in its complex identity of calling for concord in the transdisciplinarity of mathematics, decolonizing its knowledge; instead of distancing itself, believing that its knowledge is ready and that it is merely a helper, not a root and support.

In this re-linked, complex identity with mathematics, "the knowledge of knowledge (...) must be presented for education as a principle and a permanent necessity" (Morín, 1988, p. 45). And we must think about what is known about mathematics, what we call the knowledge of the knowledge of mathematics, and what the human being is; for this reason, we urgently need some transepistemes that we have been studying in the line where the present inquiry is located: *Complex Planetary Decolonial Mathematics Education* with the support of the lines: *Complex transmethodologies and the transmethods planetary-complex decolonials and planetary-complexity decoloniality in re-linking*. We achieve transepistemes such as:

Human beings are God's creation, the transepisteme root of all; the spirit comes from the breath of life of creation given by God to the clay in Adam; the human being is political, gregarious, and can reform his thinking. Madness, evil, and lack of solidarity are not part of creation but rather come from sin, which is incited in humanism, transhumanism, and the attack on the nature of creation with the support of artificial intelligence (Rodríguez, 2024b, p. 1).

In the work entitled: *Mathematics with a capital M. Re-cognizing it and re-cognizing ourselves: an urgent re-linking* (Rodríguez, 2020a), We have already asserted that *it is urgent to separate the separation of mathematics from the constitution of the human being as a teacher*; and that the first thing to do is to recognize mathematics in the cosmos and in our fractal interiority, at the high mystical level of God's creation. From this perspective, we continue to reconstruct the inquiry.

4 RECONSTRUCTION. RE-LINKINGS OF BEING A MATHEMATICS TEACHER IN PLANETARY DECOLONIALITY-COMPLEXITY

metacognitive thinker with complex mathematical conceptions that match the teacher's own complex constitution: nature-body-mind-soul-spirit-God, requires a training process that is at the level of mathematics, its complexity, life, what it means to educate, and formation in itself as God's creation. This requires a reform of thought; the teacher "re-cognizes in order to include, respecting diversity, not to unify; recognizes in order to protect, guard, and guide, not to alienate; re-cognizes in order to reconsider, convince, stimulate, and not to mechanize or blindly follow" (Rodríguez, 2020a, p. 4), which is imposed on him.

Re-linking the liberated thinker with mathematics as an excellent dialogical-dialectical science of the highest humanity-mysticism requires a rapid process of complex ethics, the high responsibility that the teacher must have as a bearer of mathematics. The *humanization of the*

humanity of educational actors (Morín, 2003) requires complex ethics, where human re-linking among it the social re-linking (Morín, 2005) plays a very important role, insofar as humanity has rules of high ethical standards, under the awareness that mathematics must transcend by minimizing its rejection, “ethics manifests itself for us, in an imperative way, as a moral requirement” (Morín, 2005, p. 19).

If we accept as mathematics educators that the cosmos, our planet, our biological constitution, is intertwined with mathematics; and that God is our creator, Jesus Christ our foundation; it is urgent, beyond oppressive religions, *to reconnect by discovering the potential of the human being in its intricate constitution that makes it feel co-heir with Jesus Christ, our Arché*. Awakening from life and the mystical sense of existence consubstantiated with God is important to break the imposing earthquake of false conceptions that has blocked and divorced human beings from mathematics. Thus, the decolonial philosophy of mathematics challenges the decolonial philosophy of Mathematics Education and revisits the complex life of the human being and its teaching praxis; and its way of learning.

In this sense, in the constitution of our being, “by re-cognizing mathematics we turn to its complex creation of its theories; only to think of it as the greatness of God's creation in nature and the creation of the human being, and this as the creation and recreation of its theories” (Rodríguez, 2020a, p. 5). In this sense, such recognition does not go through religious oppression, because let us not forget the words of one of the most important philosophers in the history of the 20th century, “God, Man and World are, so to speak, in an intimate and constitutive collaboration to construct reality, to advance history, to continue creation (...) committed to a single adventure and this commitment constitutes true Reality” (Panikkar, 1999, p. 93). And mathematics as the art of inhabiting the planet, as an expeditious constitution in the complex, solid human identity of the teaching being, is summoned to rescue the complex constitution of the human being in education.

Re-linking the being with the most powerful instruments to understand the complexity of knowledge-knowledge in constant transformation and weaving; this unavoidable task is urgent to take high paths in the development of complex competencies in the human being with Mathematics Education; beyond the colonial competencies that humanism has imposed. Thus, the mathematics teacher in his being, must consider himself a passionate amateur of mathematical knowledge beyond the finished being he believes himself to be; conforming to *an inescapable dialogue: mathematics-complexity, and a need: I only know that I know nothing!* (Rodríguez, 2020b). In which, in the poetic style that is creation, he recreates mathematics from his creations and deep needs in the classroom, social mind-spirit of the students and their biological constitution; to revel in the desire of Pablo Neruda's Poem: *Ode to Numbers*: “What thirst to know how much! What hunger to know how many stars the sky has!” (Neruda, 1954, p. 4).

Re-linking the unitive being of life by breaking the abysmal thinking that separates knowledge and disciplines is a task that we have been proposing since the deconstruction in the teacher being, in the being a worthy bearer of the exercise of mathematics in life. From the reform of the teacher's thinking based on “the possibility of approaching each of the mathematical objects from different perspectives: epistemic, historical-constructive, formal, modeling and applications, and aesthetic” (Andonegui, 2005, p. 245).

Re-link with constant alert to the liberation from the new oppressive instruments with the use of science in the curricula and false educational policies; decoloniality has much to contribute to such an exemplary task, for this the mathematics of the hidden civilizations contributes essences of a mathematics consubstantiated with the life of the student, which must be evident from their first studies. "This will lead us to be more careful in our observations and to capture reactions and attitudes of children" (Alonso, 2012, p. 92).

The human being and mathematics in their educational processes have been separated, and what interests coloniality has been taken into their parceling; the former being educatable only in the mind; where the latter does not intervene in its educational process, today still in a banking education; mathematics reduced to unchangeable algorithmic recipes far removed from the creation of mathematics devoid of life, of the history of knowledge, of ancient philosophy; thus it is urgent in both cases: human being and mathematics, "bringing back together what is separated, re-linking as an emerging practice must incite another way of acting and con-forming, in a transmodern citizen, dialoguing, non-exclusive, conscious of its role in history, especially that of the South (Rodríguez, 2019a, p. 25).

In this sense, *teacher-researcher, a reconstructor of the most human values: love, solidarity,* among others; thus, the teacher should not consider himself finished; he must restructure himself in his constant training and formation of his identity; in this, the reform of thought; in this, he must self-evaluate and be evaluated by his students in light of the complex ethics of the wisdom of being a teacher. This is the commitment of being a mathematics teacher, considering that Mathematics with a capital M is part of the constitution of his being, of the cosmos.

5 CONCLUSIONS. WE CONTINUE ALONG THE LINE OF RESEARCH: COMPLEX PLANETARY DECOLONIAL MATHEMATICS EDUCATION

In the liberation promoted by the planetary-complexity decolonial project, the Being Master of Mathematics has been analyzed from the re-connection of the praxis of being, a human being in the nature of creation with fractal essentialities. Under this awareness from within, we re-connect mathematically, and we must bring this reality to the Master Being, to enliven mathematics in the life of the human being. In this search for mathematics with a capital M in life, to re-cognize and re-cognize ourselves in mathematics, it is deeply advisable to consider the initial Socratic motto par excellence to which we have been turning: *I only know that I know nothing!*; which implies above all the immense desire to achieve wisdom as a bearer of mathematics, as a teacher; in the recognition of our great potential, which in the image of God as Jesus Christ our Savior and brother we have as an inheritance of the throne (Rodríguez, 2020a).

The investigation has led to wonderfully complex transphilosophical perspectives for understanding mathematics with a capital M in the cosmos; we carry out this task with transmethodologies. decolonial and complex, we use rhizomatic deconstruction, thus passing through the framework of the crisis of mathematics in teaching by separating science, the heritage of humanity, mathematics from the life of the human being, and encouraging in this exercise of authoritarianism a being that feels incapable of accessing its theories and understanding. Then in the reconstruction, we turn to the mathematical being to, with the marvelous complexity of

creation, re-link science to the life of the human being and demonstrate these realities in light of the history and philosophy of mathematics in the line of scrutiny: Complex Planetary Decolonial Mathematics Education; with two other lines mentioned as supporters of such a noble task.

The categories: complex identity; complex human being; the concordant dyad of mathematics and complexity; complex and transdisciplinary education are emerging in the reform of thought to achieve novel and desirable essences in Mathematics Education. In this, the decoloniality of the old practices of the human being from its truncated identity immersed in reductionist mathematics, coupled with the decline in the teacher's mind and the lack of understanding of how they learn, are urgent needs to demystify and self-evaluate in the life of the teacher.

Acknowledgment and dedication: I have already said it in several investigations, I corroborate it again, as a mathematician, I must say that, if God were to send me again with a new, vivified body to study, my first career would be like today: MATHEMATICIAN, and that it would be so with capital letters to delight in his magnificent creation; including me as the apple of his eye, his beloved daughter. Thus, with the urgent blessing of God I say goodbye, issuing my great aspiration for the reform of thought and the re-cognition of mathematics in the life of the being, of the creation of the cosmos: "Finally, brothers, whatever is true, whatever is respectable, whatever is just, whatever is pure, whatever is lovely, whatever is worthy of admiration, in short, whatever is excellent or worthy of praise" (Philippians 4: 8) and thus we will act.

6 REFERENCES

- Alonso, A. (2012). *Pedagogía de la interioridad. Aprender a «ser» desde uno mismo*. Madrid.
- Andonegui, M. (2005). Pensamiento Complejo y Educación Matemática Crítica Martín. *Acta Latinoamericana de Matemática Educativa*, 18, 245-251. Disponible en: <https://funes.uniandes.edu.co/funes-documentos/pensamiento-complejo-y-educacion-matematica-critica/>
- Dussel, E. (2004). Sistema-mundo y Transmodernidad. En: Banerjee-Dube, I. y Mignolo, W. (org.) *Modernidades coloniales: otros pasados, historias presentes*. p. 201-226. El Colegio de México, Centro de Estudios de Asia y África
- González, J. (2017). *Aula mente social. Pensamiento transcomplejo*. Universidad Autónoma del Caribe-
- González-García, R. (2022). (Des)orientarse en la plasticidad de un mapa sin distancias: Rizoma, palimpsesto, derivas e(im)posible cartografía del arte contemporáneo. *AusArt Revista para la Investigación en arte*, 10(2), 67-80. <https://doi.org/10.1387/ausart.23925>
- Feynman, R. (2015). *La física de las palabras*. Edición de Michelle Feynman. Editorial Planeta.
- Livio, M. (2011). *¿Es Dios un matemático?* Editorial Ariel.

- Morín, E. (1988). *El Método III. El conocimiento del conocimiento*. Cátedra.
- Morín, E. (2003). *El Método V. La humanidad de la humanidad. La identidad humana*. Ediciones Cátedra.
- Morín, E. (2005). *O Método VI. Ética*. Sulina.
- Morín, E. (2012). ¿Qué es transdisciplinariedad? Multiversidad mundo real Edgar Morín. Disponible en: <http://www.edgarmorin.org/que-estransdisciplinariedad.html>
- Neruda, P. (1954). *Odas elementales*. Editorial Losada.
- Panikkar, R. (1999). *La plenitud del hombre. Una Cristofanía*. Siruela.
- Pérez, A. (1980). Las matemáticas modernas: pedagogía, antropología y política. Entrevista a George Papy. *Perfiles Educativos*, (10), 41-46. Disponible en: <https://www.iisue.unam.mx/perfiles/articulo/1980-10-las-matematicas-modernas-pedagogia-antropologia-y-politica-entrevista-a-georges-papy.pdf>
- Platón. (2012). *Diálogos*. Porrúa.
- Rodríguez, M. E. (2017). *Fundamentos epistemológicos de la relación patrimonio cultural, identidad y ciudadanía: hacia una educación patrimonial transcompleja en la ciudad* (tesis inédita de doctorado). Universidad Latinoamericana y el Caribe.
- Rodríguez, M. E. (2019a). Re-ligar como práctica emergente del pensamiento filosófico transmoderno. *Orinoco, pensamiento y praxis*, 7(11), 13-35. Disponible en: <https://dialnet.unirioja.es/servlet/articulo?codigo=7798409>
- Rodríguez, M. E. (2019b). Deconstrucción: un transmétodo rizomático transcomplejo en la transmodernidad. *Sinergias educativas*, 4(2), 1-13. <https://doi.org/10.31876/s.e.v4i1.35>
- Rodríguez, M. E. (2020). Visiones rizomáticas de la enseñanza de la matemática como decolonialidad. *IE Revista de Investigación Educativa de la REDIECH*, 11, 1-17. https://doi.org/10.33010/ie_rie_rediech.v11i0.836
- Rodríguez, M. E. (2020b). Un dialogo ineluctable: matemática-complejidad, y una necesidad: ¡yo sólo sé que no se nada! *DIÁLOGO*, (45), 43-55. <https://doi.org/10.18316/dialogo.v0i45.7567>
- Rodríguez, M. E. (2022a). La matemática con mayúscula. Re-conocerla y re-conocernos: un re-ligar urgente. *Revista Hipótese*, 8, e022008, 1-22. DOI: <https://doi.org/10.47519/eiaerh.v8.2022.ID13>
- Rodríguez, M. E. (2022b). Transepistemes de la concepción compleja del ser humano: naturaleza-cuerpo-mente-alma-espíritu-Dios. *PerCursos*, 23(53), 157-179. <https://doi.org/10.5965/1984724623532022157>
- Rodríguez, M. E. (2022c). *Las matemáticas del amor y la amistad*. Edições Hipótese.

- Rodríguez, M. E. (2022d). El aula mente social en la educación matemática decolonial transcompleja. *Revista Hipótese*, 8, e022001, p.1-22, <https://doi.org/10.47519/eiaerh.v8.2022.ID8>
- Rodríguez, M. E. (2024a). El arkhé del transparadigma complejo. *Griot: Revista de Filosofía*, 24(2), 62-77. <https://doi.org/10.31977/grirfi.v24i2.4792>
- Rodríguez, M. E. (2024b). Pensar lo humano desde transepistemas en la decolonialidad planetaria-complejidad. *Trans/Form/Ação: Revista de filosofia da Unesp, Marília*, 47(2), e02400235, 1-20. <https://doi.org/10.5072/0101-3173.2024.v47.nPara%20publicar.p%25p>
- Skovsmose, O. (2012). Investigación, práctica, incertidumbre y responsabilidad. En: Valero, P. y Skovsmose, O. *Educación matemática crítica. Una visión sociopolítica del aprendizaje y la enseñanza de las matemáticas* (pp. 261-370). Universidad de los Andes, Centro de Investigación y Formación en Educación
- Sociedades Bíblicas Unidas. (1960). *Santa Biblia*. Versión Reina-Valera.
- Solano, J. (2015). Descolonizar la educación o el desafío de recorrer un camino diferente. *Revista Electrónica Educare*, 19(1), 117-129. Disponible en: <https://dialnet.unirioja.es/descarga/articulo/4895717.pdf>

COMO CITAR ESTE ARTÍCULO:

Rodriguez, M. E. SER MAESTRO DE MATEMÁTICAS: RE-LIGAJES DESDE LA PRAXIS DEL SER. *HOLOS*, 2(41). <https://doi.org/10.15628/holos.2025.18949>

SOBRE LA AUTORA**M. E. RODRIGUEZ**

Cristiana, Venezolana. Doctora en Patrimonio Cultural y Doctora en Innovaciones Educativas (Universidad Nacional Experimental Fuerzas Armadas). Docente Investigadora titular de la Universidad de Oriente, Venezuela. E-mail: melenamate@hotmail.com
ORCID ID: <https://orcid.org/0000-0002-0311-1705>

Editora Responsável: Francinaide de Lima Silva Nascimento

Pareceristas Ad Hoc: Carlos Rochester Ferreira e Jefferson da Silva Moreira



Recibido 14 de janeiro de 2024

Aceito: 10 de agosto de 2025

Publicado: 14 de novembro de 2025