

## Conclusion

### Resisting the *Mathematics-Rationality-Human* Continuum

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This is a love story, a story about love.  
*Erin Manning, The Perfect Mango, 29*

As I write the final words of this work, I recognize what I make visible at the beginning this work: the connection between the killing of knowledge and the killing of lives that embody thinking-being, which exceeds the continuum and the *Mathematics-Human*-centric world. As Spivak taught me, killing takes on many forms and as Wynter taught me, the killing begins with the policing of being. Therefore, the killing of knowledges and lives moves in ways so dense and deeply interconnected that we can either lose hope in a world not based on killing – or that we fully commit to the making of different worlds. I believe in different worlds, and I believe in understanding this one and I believe that writing helps guide me into the thinking-being that is my own.

At its core this thesis is a reaction to the many killings of lives and the many killings of knowledges that have happened and continue to happen. As I have stated in the beginning pages of this work, I sensed that *Mathematics* carries out a distinct role in these killings. So, this thesis started out with the objective to explore Mathematics as part of a continuum that builds epistemic violence and killer bodies of thinking-being such as the *Mathematics-Rationality-Human* Continuum.

My first two chapters set out to understand the complexities, the histories, and the systems that go into the many killings this world commits in relation to *Mathematics*. My last two chapters set out in reaction to the histories and the brutalities of the continuum – to form mathematical disobedience and to create mathematical practices that are otherwise to *Mathematics*.

Chapter One established a historical perspective on *Mathematics* that further characterized and defined *Mathematics* as an Image of Thinking. This ex-

ploration found a Western notion and practice of proving at the heart of *Mathematics*. Furthermore, my readings of contemporary scholarship, Ancient Greek philosophy, and the philosophy of Enlightenment showed that *Mathematics*, as an Image of Thinking, is created only in inextricable interwovenness with *the Rational* and *the Human*. Thus, this first chapter resulted in two core findings, which have guided the chapters that followed: 1) *Mathematics*, *Rationality*, and *the Human* are not separate notions, but rather build the *Mathematics-Rationality-Human* Continuum; and 2) the existence of this continuum shows that Images of Thinking are never separable from Images of Being because thinking-being too builds a continuum. Therefore, *Mathematics*, *Rationality*, and *the Human* are to be understood as images of thinking-being.

Chapter Two moved to contemporary times and focused on the framework of epistemic violence in relation to *Mathematics* and in relation to the *Mathematics-Rationality-Human* Continuum. It set out to define specific ways in which *Mathematics* enfold epistemic violence and in which it partakes in the killings of this world. The epistemic violence established through the *Mathematics-Rationality-Human* Continuum shapes and limits sense-making, meaning-making, and subjectification, which are established as mutually interwoven with one another. This is because the thinking-being provided by and legitimized through the continuum creates systems of sense-making, meaning-making, and subjectification, which in turn continuously reproduce the *Mathematics-Rationality-Human* Continuum. The core findings of this chapter are threefold. Firstly, the *Mathematics-Rationality-Human* Continuum lies at the core of epistemic violence; it is itself epistemically violent and produces thinking-being, that continuous the continuum's legacy of epistemic violence. Secondly, there are four interwoven notions through which *Mathematics* enfold epistemic violence: *Binarism*, *Necessity*, *Universalism*, and *Proof*. And thirdly, epistemic violence lies at the core of this world as The *Mathematics-Rationality-Human* Continuum creates the Man-centric world and seeks to regulate all thinking-being to fit Man-centric metrics.

Chapter Three explored mathematical forms of disobedience against *Mathematics* and against the *Mathematics-Rationality-Human* Continuum by drawing from existing work on epistemic violence. Crucially, it was shown that mathematical disobedience keeps *Mathematics* as a point of reference and seeks to subvert the *Mathematics-Rationality-Human* Continuum precisely by relating to its logics of meaning-making thus re-doing them in the process. Throughout this chapter, I established seven interrelated forms of mathematical disobedience: 1) disobedient appropriation, 2) disobedient symbolism, 3) disobedient

communication, 4) disobedient expression, 5) disobedient necessity, 6) disobedience against binarism, 7) disobedience against universalism. The findings of this chapter included these seven forms of mathematical disobedience and an exploration of the possibilities and impossibilities of mathematical disobedience. Mathematical disobedience seeks to subvert and transform the *Mathematics-Rationality-Human Continuum*; however, its movements remain inside the continuum and thus remain (at least in part) bound to the logics of the continuum.

Chapter Four began with creation of an Image of Thinking-Being that commits to re-making the world: *wild mathematics*. This chapter thinks-with and learns-from texts, that simultaneously engage acts of epistemic resistance while considering epistemic resistance. I propose *wildness* as an objective in order to a) re-make the *order-wildness* binary so heavily leaned on in colonial-patriarchal world-making and b) to name the rebellious messiness always already there, which exceeds the *Mathematics-Rationality-Human Continuum*. I form six explorations, which each result in lessons for and further making of *wild mathematics* as an Image of Thinking-Being for rebirthing worlds. Through these explorations I consider: 1) *wild mathematics* as a distillation of experience (with and thanks to Audre Lorde), 2) *wild mathematics* as writing (with and thanks to Hélène Cixous), 3) *wild mathematics* as re-making value (with and thanks to Denise Ferreira da Silva), 4) being human as a practice of *wild mathematics* (with and thanks to Sylvia Wynter), 5) *wild mathematics* in relation to more-than-human bodies and the wildness of relationality (with and thanks to Erin Manning), and 6) *wild mathematics* as a movement towards other worlds (with and thanks to Gayatri Spivak). This chapter proposes that we need epistemic wildness, and we need wild genres of thinking-being to help re-birth this world and it is the existence of the *Mathematics-Rationality-Human Continuum* that compels us to wildly remake mathematical practice and to remake thinking-being into what our more-than-human tendencies seek out.

Putting final words to the matter of the *Mathematics-Rationality-Human Continuum* or to our multitudes of wild thinking-being is an impossible task. It is impossible, because this thesis is supposed be a small part of movements of re-inventing what it is to think and be – mathematically and otherwise. I believe in committing to impossible tasks because – to recall Audre Lorde – we do not need to move in modes of problem-solving. Committing to impossible tasks is to commit to a vision that cannot be fulfilled, but that can move as a guiding light – a compass. So, I commit to the impossible task of finalizing

this journey through the histories, complexities, in-between and beyonds of the *Mathematics-Rationality-Human* Continuum.

This thesis established that the *Mathematics-Rationality-Human* Continuum is foundational to epistemic violence and that *thinking-being* builds a continuum. Additionally, it showed that it is thinking-being that requires re-making and images of thinking-being otherwise to the *Mathematics-Rationality-Human* Continuum. I believe in these re-makings and in the more-than of the continuum. I believe *other worlds are possible*. And I believe those other worlds have other thinking-beings and they have other mathematical thinking-beings. I can sense them already now. And the reason I can see them lies in my journey through the four temporalities of the *Mathematics-Rationality-Human* Continuum as it is the mapping of temporalities, which is also a mapping of possibilities – in encounters with multiple temporalities of the mathematical – is an event of resistance.