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Linguistic Impressions and Colonial Representations of Africa

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Introduction

> *To produce Blackness is to produce a social link of subjection and a body of extraction, that is, a body entirely exposed to the will of the master, a body from which great effort is made to extract maximum profit*. (Mbembe, 2017, p. 18)
>
> *Those deemed illegible, unrecognizable, or impossible nevertheless speak in the terms of the "human," opening the term to a history not fully constrained by the existing differentials of power.* (Butler, 2004, pp. 13–14)

We live in a consumerist society in which everything is quantified, rationalized, and branded for sale in the marketplace. Such a computational society believes that for live to reckoned, it must be thinged, reducted, and simplified through a process of scientific quantification that supersedes anything of emotional value (Clarke, 2003). Such a neoliberal and scientific form of reductionism is a reminder of the ways in which the practices of an industrial complex omit the psyche/spirit while generating physical things and eventual profits, a system that Marx claims culminates in alienation or estrangement (Petrović, 1963). Integrating a Marxist approach into teaching and learning helps us to think of the multiple ways that the African student and educator can be lost and estranged as they strive to exist within the classroom environment (Nyaga, 2017). Their very existence within the Western curriculum and classrooms is simultaneously converted into an academic graveyard or deathbed—essentially an educational chokehold that takes away the breath of the African student. In his book *Black Skin White Mask*, Fanon (2008) is candid and clear on the ways in which the white mask as a colonial technology hinders the Black body from speaking—and if even they are to speak, it must be within the purview of a white paradigm. This Fanonian perspective (which I employ in this paper) looks at how the African psyche has disappeared over time, leading to the eventual misrepresentation of Africa through colonial language, which in turn quashes the spiritual existence of the African student in the classroom. It is in such a symbolic graveyard that the master or the curriculum can breathe through students and educators while at the same time choking out their spirit. From such a perspective, the student and the educator must be discounted/disappeared/forgotten for the Western curriculum to exist and regurgitate a singular Eurocentric story. It is equally important to mark the duality that exists between the educator and the student and how that gets to be marked as illiberal and dangerous. This paper seeks to trouble the unknown space in between and beyond the students to start imagining and estranging the classroom in ways that remember and account for African values, histories, and realities along ethical, political, reflexive, and transformative lines.

The fact that curriculum must exist at the expense of the African student and educator is one among the many ethical dilemmas that school

systems need to think about and act upon. The repetition of the master plan as the quintessential representational requirement and the employment of colonial language as a tool to such form of singular representation gives life to and sustains the rational white classroom as the savior of the deplorable Africa, while simultaneously denigrating African lives and deeming them as irrational and out of time and space. While Marx's work is pertinent in the elaboration and demonstration of loss and alienation of the educator and student, it would be important to recognize that Black loss is intersected in complex ways, more so when discussing educational experiences of African students. This helps complicate alienation in ways that are ethically and politically African, while moving towards substantive transformative change grounded on the African philosophy of ubuntu, whose central belief is that we are not singular beings but exist rather in an interconnected community. This African philosophy calls for remembering our interstitial connection and for African community living. When employed in a classroom, this philosophy would help reimagine the class as a space for community learning, where power is purposed for transformative change instead of profit accumulation. This paper thus is a critique of the social loss of the African student in the classroom and seeks to imagine estrangement beyond a Marxist, singular-class lens and move towards estranging and alienating the classroom in ways that are African and grounded in the realities, values, and ways of being of African peoples. To imagine Black loss or alienation is to remember that "the plantation gradually took shape as an economic, disciplinary, and penal institution in which Blacks and their descendants could be brought to life" (Mbembe, 2017, p. 19).

Such a colonial and scientific process works towards removing or estranging emotions or spirit from existence, which are truly needed to generate life. Life instead becomes a process of death. We need to recognize such a necropolitical essence to start imagining how African students' lives are held in such a precipice, and to acknowledge the living–dead dichotomy and the subsequent material denial of existence. In this sense, life becomes its opposite through science. The African spirit constitutes the opposite approach, and yet because it fails to count as such, it is therefore easily destroyed, forgotten, and discarded as non-existence.

This market rationality that is sanctioned by science helps determine and drive what is to exist and what is to be discarded. Such a consumerist society exists along death-driven pathways upon which some forms of life must be disappeared in favor of singular individualism. The white bodies who are singularized come to be considered as the quintessential rational element of life, while others must be made singular in their material form for them to be considered as existing or having a life. It is in that process of singularization of African students in the class—through the masking of their realities and values—that we start witnessing the death drive of a market-oriented classroom. This form of singularity or uniformity is not without violence. To be "uniformed" is the traditional, militaristic police-like formation of social life that is meant to manage and govern so-called

deplorable populations in ways that intend to collapse them into a singular white reality, which is a common in a Western classroom. African students must be martialized through everyday white training to maintain a particular form of ordered life devoid of emotions and spirit. In this case, linguistic scientific processing becomes a violent formation and improvement of the broken African student, a process that decants or distills fluid or liquid from crude or nature (read this as Africa) to bring life.

This formulation paints a picture of the classroom as a mining space where unique lives are lost while paying more attention to profits. The question this paper begs to ask is what is this life that simultaneously is death driven? What is this nameless non-life between life/death that we need to interrogate to start imagining our social life, and in this case our classroom settings, differently and ethically? What is it that is left without a name and for which we are called to bring forth or resurrect to start imagining our social-world life in ways that are congruent to our values and realities? To me, this is the starting point of recalling the source of "authentic" life built through the demonstration and elaboration of that which has no name and for which a new form of regarding social life needs to be attended in ways that remember our realities, histories, and values.

To recall (a cognitive process) the African ethical life compels us to remember Africa and Africanness—a spiritual and psychic process that goes beyond simplification and neoliberal registration. I am reminded that Africa has over time defied neoliberal registration and instead has asserted its values and realities beyond mathematical scientific calculations, computation, and metrics. Africa as a spiritual life cannot be accounted for in singular and uniform ways but rather must be seen from an intersectional and ethical orientation. Through this discussive intersectional textual prose, we come to learn of how Africanness has over time disoriented white mythology of ethical citizenship to call for another form of representation that transcends neoliberal markets.

This paper engages with the question of African/Black spiritualities, knowledge production, and the simplification and quantification of Black/African lives. The paper attempts to situate the colonial classroom as a microcosm of society or the world and look at how it has violently and negatively affected Africa and Africans both on the continent and (even more so) in classroom teaching and learning; while also paying attention to the way Africa and Africans resist and reimagine their lives within and without the neoliberal classroom (Nyaga, 2017).

Reactionary Politics of Scripted Dual Lives

According to Mbembe (2001), Africa continues to be presented as a dark and child-like continent. Considering Nietzsche's often-quoted assertion that we can only see paradise by making three representational steps of thought, word, and deed, we are made aware of darkness as a lacking space where the paradise has to employ the three quintessential elements of representation to bring light into the darkness. Darkness in this

case is seen as lacking a human sense of representation and in need of the paradise to start speaking and thinking. With this line of representation of darkness, it is essential to start unwrapping what darkness materially represents and what encompasses the saving paradise. This way, we are able to unravel colonial mechanisms that continue to exist to affirm paradise as rational and darkness as instinctual. This narrative will help imagine how Africa and the rest of the world is constructed and the ways in which certain populations are presumed to be unthinking, unthinkable, and unable to represent themselves, and thus the need to invite the paradise to represent them from their dark alleys of the world.

If the world was created from the dark/ness, and if darkness denotes a state of nature that is presumed to be at war with itself, we can as well understand the world as a socially white and a patriarchal phenomenon meant to save nature (land/Africa) from self-cannibalization (state of nature/war) in what we come to refer to as civilization or improvement of the other, and for which order or light becomes a political, methodological requirement for such a coordinated processing of nature. If we are going to take dark as synonymous to Black—and here Mbembe (2017 is clear in his reference to Africa as a dark alley of life—we now can say that the world is postulated through the death of dark. In this sense, the world is imagined as rational, paradise, masculine, and organized by law, while Black or Africa is understood as emotional, instinctual, dark, disorganized, and feminine. Such gendered duplicities or dualisms to social worlds help sustain white/light/paradise as the quintessential savior of the dark continent. Dark is synonymous with Black or nature in opposition to light. Light is simultaneously imagined as the opposite of darkness and therefore having white civilizational power. Black/Africa in this sense is marked as state of perpetual war or darkness that needs to be restricted and constrained through law and state power (I want you to think of deportations, incarceration, and everyday profiling of Black people). The colonial classroom comes to occupy light that can be employed to "shed light" on this other, which is African or Black. Such light helps give the power of thinking, wording, and action to the so-called Africa which is constructed as devoid of rational thinking and action. Such a colonial and imperial statement sentences Africa as broke and in need of paradise to start speaking in human ways.

Within a white colonial mindset, Black must therefore be imagined as the original definition of what is a state of nature or non-world of Africa, and for which the whiteness within the classroom setting must save it from self-cannibalization, a process of science or measured violence against darkness. We come to see how the classroom employs language or colonial grammar as a mechanism or technology to expunge non-beings from their darkest pit into a space of light and salvation. This redemption power of paradise must be imagined as a process of industrializing, mechanizing, and automating the dark alley of the world in ways meant to keep it in perpetual order or uniformity within the world. This uniformity or regulation of darkness or processing of the dark alley means a special kind of colonization

of the alley of darkness to bring it into conformity or uniformity with the light and prepare it for the market and capital accumulation. Such form of conforming the state of nature into lightness (simplicities) is simultaneously supported by what is measured and accepted as teachable within classroom pedagogy. This form of conforming the darkness into the present (light) is what comes to define what we now call the world or paradise, and for which this paper argues is a form of paradise of death. Part of such civilization practices are not without the development of the classroom setting. I argue that because Black is conceptualized as instinctual, thoughtless, illogical, and unreasonable, it is important to also imagine the ways in which such conceptualization denotes Black and African as outside the rational logic of truth. I therefore look at this paper as an agonizing journey of telling the truth about the representation of Africa and Africans and how such a conceptualization could be rethought, more so in the age of Covid-19 and transnational movement.

Construction of Africa

Africa and Africans over time have been considered as broken and in need of the West (Mbembe, 2017) for their salvation and inclusion into the Western paradise. Such a Western modernist and colonial logic expunges Africa from the world and helps rationalize and give credence to the white mythology of the West as the universal and sole redeemer of the child-like African figure while simultaneously freezing and grounding Africa in continuous, consistent, and uninterrupted dependency to Western aid. To freeze a thing, in this case Africa, is to preserve and hold it captive for the purpose of selling it in the marketplace. Markets are part of the colonial technologies through which African stories are rationalized, simplified, and told otherwise in what this paper calls social and linguistic genocide. While issues of market rationalities and how they inform construction of Africa by the West may feature prominently in this paper, I want to state from the outset that the form of freezing I consider in this paper is that of punishing and disciplining Africa with the intent of grounding it into its place. To ground is to punish and discipline through technologies of enclosures/boundaries. I refer to this kind of conservation or preservation of Africa as a colonial technology of grounding it into its place in ways that help market Africa as immobile, unthinking, speechless, and undeveloped.

Such forms of disciplinary grounding will feature prominently when we imagine how Africa was mapped and continues to be surveyed in the classroom environment where African students are imagined as a thing that should remain tethered in its place of origin, which I refer to as pasting or a form of ontological deportation. This colonial technology of thinging or objectifying (Barthes, 1974) Africa continues to have material and symbolic consequences for how African students see and imagine themselves and how teaching and learning in Canadian classrooms (especially post-Covid-19) should be transformed to imagine (also called *overstand*) rather than understand Africa/ns differently. What is being proposed in this paper is a

question of how knowledge came to lead the classroom and how African ethics was laid to rest (read this as social death) in ways that continue to support capital accumulation and market rationalities. My discussion therefore gives account of African languages as an ethical demand towards decolonizing the singular Western knowledge system that continues to commit linguistic violence and by extension genocide on African values and realities in Africa and in Canadian classrooms. This ethical proposition will help us to reimagine variously the virtualized class, more so after the Covid-19 pandemic.

To imagine Africa/ns as a thing that is grounded and stuck in its nature (immobile and stuck in the past) and that needs the West to develop is a colonial technology that has over time organized the Western psyche and by extension Canadian classrooms. This form of symbolic order affects Africans both in the continent and in diaspora. This psychic reality is expressed in everyday use of English grammar as the only vehicle that can remove Africa/ns from their instinct and echoes, and eventually give them a voice. Africa as an echoing and noisy space must be systematized and managed in ways that provide it with the rational speech—that can help it think and take action toward joining the paradise. In this case, African expressions are understood as sounds, noises, or echoes that cannot be brought together or simplified through science to give a relevant and consistent representational narrative. The African body is understood as voiceless and speechless, and for it to express, state, and represent itself in the world, it will have to abolish and obliterate itself and retell itself otherwise. I read this as a form of training meant for self-hate while reiterating the other as normal. It is in the retelling of the self in others' ways that the "me" is frozen, packaged, reduced, simplified, quantified, and sentenced in ways that the "I" becomes a statement—a reality that is not me.

Such a double conscious form of sentencing of the self is possible through the colonial linguistic medium that helps mask "me" and instead tell others' stories through me as if they were mine. I become them and cease to exist every time I speak of them thorough me. Such forms of psychic self-erasure help maintain Western grammar as the only way we can tell our African stories and yet, by telling our stories through such a medium, we are telling others' stories in ways that simultaneously disappear us. We therefore find our selves desisting every time we tell "our story" through Western grammar. Our telling through others' grammar becomes another form of self-denigration, sentencing and lining ourselves while confirming the other as a statement. That psychic loss will need to be given an account if ever we can talk of substantive freedom in classroom teaching and learning.

English as a mimetic technique works to denigrate and reduce Africa/ns into the figure of the colonizer (Fanon, 1967). Such figurative representation works to sentence the "me" while simultaneously elevating the colonizer as the master who "I" submit to even in their absence. Such

absence is a necessary precondition for self-governance and helps the process of transitioning (think industrial processing) "me" to "I" in a more economical, continuous, quantitative, and unverifiable way (Foucault, 1998). This form of colonial representation of the colonizer through me denigrates my African realities, values, and histories in ways that objectify and simplify the "me" into the mirror image of the colonizer, a process eventually meant to accumulate profits for corporations. In this case, English grammar is employed as a neoliberal linguistic technology intended to inaugurate me into a rational, scripted thinking being. Language as a quintessential means of giving life to any instinctual speech is equally implicated in the colonization of nature or darkness into culture that can be sold into the marketplace for profit. Such forms of culturalization have helped conceal whiteness, white supremacy, and the attendant neoliberal mechanics while impressing that the white society is trying to know the other in ways that are human. What is left concealed in this narrative of culturally knowing the other is the attendant cultural genocide committed in the name of progressive politics of saving and helping the other enter the city of civilization. Pon (2009) has called this kind of European progressive cultural politics of being culturally competent a new form of racism, which this paper calls out as being uniquely anti-African racism. This means that for Africa to make sense, it must be thought of as unreason/able and unintelligible. This progressive narrative comes from a colonial historical viewpoint of how the world must be modelled and scripted in ways that are white and that everyone, including Africa/ns, must be subsumed in this white, neoliberal, and colonial embodiment for them to be considered human who have rights to be in the classroom (Dei, 2006; Dei & Kempf, 2006). Reason can only make sense through the everyday linguistic understanding of this other who does not look real and present, and whom we must save and present them as living.

Africa in an Accelerating World

> *To speak a language is to take on a world, a culture. The Antilles Negro who wants to be white will be the whiter as he gains greater mastery of the cultural tool that language is.* (Fanon, 1967, p. 38)

To demonstrate and elaborate this psychic linguistic translation and transition of Africa/ns, and the forms of anti-African racism in teaching and learning, I look at the school systems in Kenya and Canada as my case study. In Kenya, for example, students are rewarded when they speak in the queens language and punished when they speak in their mother tongue (Nyaga, 2017). Similar stories are told of how Indigenous children in residential schools in Canada were never allowed to tell their stories, cultures, and values in their own languages (Fortier & Hon-Sing Wong, 2019). Such Indigenous expressive languages were deemed to be dirty, deficient, pathological, instinctual, unintelligible, unreasonable, and unable

to convey rational citizenship (Ngugi wa Thiong'o, 1998). The labelling of Indigenous languages as irrational helped map the producer and speaker of such languages as speechlessly pathological and in need of English grammar as a corrective order. The punishment of the African child into a pathology helped freeze and sentence their African language in a linguistic prison and affirm the Western language as the quintessential software of inaugurating the African child into the community of humans. Such a colonial mythology helps confirm English grammar as the normal, intelligible, and reasonable language that can order, regulate, and redeem the everyday realities of African people into a singular reality or ontology. It is in such forms of linguistic singularization of values and realities of the African child that we witness the vanishing of the African face from the world, the consequence of which is the current ontological trauma that most Africans children face in classroom settings both in the continent and beyond.

Such colonial linguistic genocide continues unabated and has helped intern and inter African values and ways of being while confirming English as the rational and organized language that can cross linguistic borders and bring civilization to the dark and linguistically challenged continent (Fanon, 1968). Colonial linguistic mythologies help affirm English as the originator of light and other languages as being devilish, unreasonable, dark, and pathological. These forms of lighting helped sentence *Kiembu* (which is my mother tongue) into the past, a process of linguistic pathologization meant to impress that its incapable of speaking or telling the truth about *Aembu* communities in Kenya (Ngugi wa Thiong'o, 1998). Such colonial linguistic genocide has been and continues to be repeated in the Canadian school where African stories are expressed and represented through English and for which the loss in translation helps sustain whiteness and white privilege, concealing a neoliberal agenda in the school curriculum. This has material and symbolic consequences in terms of the ways in which a majority of African students continue to face ongoing racial onslaught within educational spaces and the everyday self questioning whether they can speak of their realities and values in ways that are recognized and affirmed. Translational loss of African expressive grammar in every way is a form of social and linguistic death of the African soul that allows uninterrupted misrepresentation and sentencing of Africa as broken and in need of English to repair and fix it.

The Western academy is the central medium of dispersing this fabricated African narrative and inculcates it in teaching and learning in ways that expunge and deport Africa/ns from a community of learners (Nyaga, 2017). Such a natured and naturalized conception of Africa freezes African diasporas into racial/linguistic borders that affect how they are imagined in the West. Part of my doctoral dissertation attempted to address this linguistic colonial logic by looking at how Kenyan men faced racism in the classroom, workplace, and immigration process because of their accents, which was considered deplorable and instinctual (Nyaga, 2019).

The African skin and its body are a linguistic racial schema that creates a story to imagine and marks Africa as broken and in need of English to give it life. Such forms of colonial redemption of Africa help absent, deport, simplify, and quantify Africans in ways meant to forget their ontologies.

Cultural and Linguistic Competency and Ontology of Forgottenness: Performative or Transformative?

Considering these colonial performances, I seek to engage an Afropessimist perspective to start imagining Africa beyond colonial fixation in the phallic stage (Fanon, 1968) and for which we can reimagine Canadian classrooms as ethical spaces of transformative change rather than just spaces of knowledge production. According to Barthes (1974),

> *This new operation is interpretation (in the Nietzschean sense of the word). To interpret a text is not to give it a (more or less justified, more or less free) meaning, but on the contrary to appreciate what plural constitutes it. Let us first posit the image of a triumphant plural, unimpoverished by any constraint of representation (of imitation). In this ideal text, the networks are many and interact, without any one of them being able to surpass the rest; this text is a galaxy of signifiers, not a structure of signifieds; it has no beginning; it is reversible; we gain access to it by several entrances, none of which can be authoritatively declared to be the main one.* (p. 5)

Afro-pessimism as an African methodology in teaching and learning helps imagine Africa beyond the singular narrative of Africa and employs instead prisms of African languages that have a unique way of telling cultural stories that give life and credence to people's realities and values. Afro-pessimism is a theoretical and a methodological medium of verbing rather than nouning Africa and Africanness to start imagining Africa/ns beyond territorial Western and colonial physics and surveys (de B'béri & Louw, 2011). It is therefore important to break colonial linguistic boundaries (linguistic prisons) that sanction and authorize English as the quintessential representation of Africa as a dark spot and instead give life to "my mother tongue" and accent as an ethical requirement of breaking free from linguistic borders that continue to imprison, sentence, and deport Africa. This is a fundamental ethical requirement, more so during the post-pandemic era when it is becoming vividly clear that the world we lived in and that was imagined through the queen's language is quickly melting away. There is no one grammar that can ethically tell, elaborate, and demonstrate the grief and the loss of what we knew as our singular place of existence and for which we are witnessing its disappearance, other than giving and accounting for those other languages that have been remanded and incarcerated just because they are marked as mad and instinctual. Such an account will mean having these subjugated African languages rise up to

a version that is African and to rethink the ways that have failed us in our singular ways of imagining and telling the social and linguistic world.

Substantive Change

> *Because the goal of literary work (of literature as work) is to make the reader no longer a consumer, but a producer of the text. Our literature is characterized by the pitiless divorce which the literary institution maintains between the producer of the text and its user, between its owner and its customer, between its author and its reader. This reader is thereby plunged into a kind of idleness—he is intransitive; he is, in short, serious: instead of functioning himself, instead of gaining access to the magic of the signifier, to the pleasure of writing, he is left with no more than the poor freedom either to accept or reject the text.* (Barthes, 1974, p. 4)

Refusing Linguistic Regulation, Registration, and Management

Under the current teaching and learning practices, ontological deportations born out of colonial forgetfulness are made real by Western educators and curricula that refuse to accommodate African languages that tell and represent African stories in the classroom in ways that are philosophically grounded in African realities, histories, and values. These and other forms of linguistic elimination have social consequences in terms of the number of African students who continue to drop out of the Canadian education system (Dei, 1997; James, 2012; Nyaga, 2019). This paper argues that such dropping out could be considered as resistance to spaces that fail to recognize Africa as an ethical requirement in classroom teaching and learning. Remembering Drapetomania as a psychiatric label imposed on slaves who run from their master, it would not be farfetched to see the same psychiatric expression imprinted on African students, with the plan to blame the African student as deficient, thereby concealing and maintaining whiteness in the classroom. I argue that such forms of dropping out are in and of themselves a silent refusal to be collapsed into a singular and instrumental African story. It is a refusal to be sentenced and comes out as a statement that Africa can tell its own story in its diverse languages. It is a call that Africa is not linear and singular but rather tuned to its values, Indigenous philosophies, and realities. This will be essential ethical propositions that I think would help the new class after Covid-19.

When I speak of language as a medium of representation, I want to reflect beyond the dominant media and start looking at other mediums of representation of Africa that are never physical but rather psychic. It is my contention that for us as African peoples to understand and imagine otherwise on the representation of physical Africa as an ethical demand, we need to engage with the African psyche in ways that allow us to get lost in the African jungle. This will help imagine Africa beyond its current linguistic phallic fixation and open new ontological and epistemological

avenues of Africa/African peoples as resilient, and resistant to colonial misrepresentations. This will mean a loss into an African psyche of unknowing. It will mean grieving the loss of Africa and African people in terms of colonial misrepresentation of them as broken and the subsequent sentencing of the African psyche. Such forms of grief must give way to the African psyche to decolonize and indigenize the Western teaching and learning methodology by overthrowing the Western mindset of Africa as a broken, child-like, and garbage place. We will need to move from the current performative practices of linguistic competencies and embrace ambiguity as a necessary ethical demand in teaching and learning.

Concluding Words: Rethinking Decolonization. Rewriting the Script.

> *For the human to be human, it must relate to what is nonhuman, to what is outside itself but continuous with itself by virtue of an interimplication in life. This relation to what is not itself constitutes the human being in its livingness, so that the human exceeds its boundary in the very effort to establish them.* (Butler, 2004, p. 12)

How would we consider decolonization in the age of neoliberal capitalism and colonialism in ways that help African values in teaching and learning? We now understand that decolonization is a product being sold in the marketplace. This commodification is part of the bigger narrative of simplifying and redacting African truth-telling, reconciliations, and trauma into a commodity to be sold. This being the case, how would we reimagine decolonization from a place that is Black, African, Indigenous, and land-based? If we imagine the land as psychic and material, how would we therefore work from African methodologies that remember the land on which the classroom is built as Black/Africa and complex? Butler's (2004) discussion on psyche as an ethical demand in understanding our complex self states that "part of rethinking where and how the human comes into being will involve a rethinking of both the social and psychic landscapes of an infant's emergence" (p. 14).

I would require you to think of the decolonized classroom as beyond the fundamental Western definition and start imagining teaching and learning as a psychic (or to some of you spiritual) part of our being (Nyaga, 2017). Through such a perspective, we start overstanding the classroom as fundamentally a political space, which helps us to reimagine our teaching and learning in new and ongoing ways. In this regard, we can as well argue that for any form of decolonization to materialize, it must be psychically and ethically imagined. I argue this from the perspective that if we stay within what we can see as a decolonial model, we forget what we cannot see as an important methodology of decolonization. It is important to start reconsidering decolonization from the place of unknowing or darkness, and to reimagine decolonization in new ways that are in tune with African realities and values. Butler (2004) has marked this unknowing, saying that

> *there is always a dimension of ourselves and our relation to others that we cannot know, and this not-knowing persists with us as a condition of existence and, indeed, of survivability. We are, to an extent, driven by what we do not know, and cannot know, and this "drive" (Trieb) is precisely what is neither exclusively biological nor cultural, but always the site of their dense convergence.* (p. 15)

We must imagine the world from a place of psychic overstanding for us to be not only political but also ethical. In this regard, the African student must be the quintessential focus of decolonization, so that we may be able to not only re/member but also bring forth darkness as a pedagogical tool of decolonizing teaching and learning. We must look at how Africa (state of nature and war/darkness) was civilized into property to be owned and sold in the market. To demand for such a psychic reimagination of ethical demands is to require us to start imagining life beyond the binary of dark and light and to start asking what gets lost when we split Indigenousness from Blackness. Dual definitions are another civilization method/ologies whose end plan is to divide and rule and allow a form of "self-governance" that continue to benefit the colonial pedagogies. In this regard, why is Black and Indigeneity separate/ed from Blackness when Black is in historical and ontological terms is equally Indigenous? These are fundamental ethical questions that we need to ask to bring us at least to what we may refer to as decolonization that is not just a political exercise but one that is ethical, psychic, and meant to imagine the world in ways that are Black and Indigenous.

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