

The Defense of the Adoption of Critical Social Theory as a Framework for African Universities



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ABSTRACT

With coloniality, thought itself became discriminatory and was categorized into racial forms. That discrimination and categorization of thought gave rise to the idea that philosophy itself must be differentially categorized as either Western, Eastern, or African as if thought has a race and geographic location. The issue at this age is that those categorizations get serious to the extent that it is unthinkable that African scholars can benefit from any thought system except from African philosophy. This paper argued that those vices dent human enlightenment and developmental progress. Within that purpose, this paper used an analytic theoretical framework to argue that it is an unguided racist view that there is no benefit for African scholars in Western philosophy. The adoption of Critical Social Theory was selected as one case whereby an African rural university received a plethora of criticisms as being hypocritical in the decolonization mission. Among the findings of this study one important aspect came out more clearly, that humans love unity rather than division according to race, class and so on. This study recommends that decolonization should be embraced willingly with a clear realization that humanity is one race rather than a divided existence. This study posits that having a proper perspective of decolonization will eliminate hypocrisy among scholars and create that realization of human knowledge as one racial epistemology.

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INTRODUCTION

This study's background is from the colonial era whereby humanity was divided into different nations called races such as Blacks, Whites, Coloureds, and Indians. Africa has thus become divided into Western, African, and Asian. This whole idea of division then becomes the standpoint that those who are driven by decolonization hold fast on and argue that it is wrong for a South African university to adopt a Western-founded theory as its own guide. The objective of this study thereof is to critically argue that the division of the human race into many subraces was on its own a grave mistake that should be stopped. In addition, decolonization must not be understood as the maintenance or revision of human race division. By far, this study seeks to assert that the human race is one race rather than many races as some scholars like to argue.

From the colonial era, it was not a matter of debate as to why an African university would be established using a Western theoretical framework as its Theoretic Operandi. Sabelo Ndlovu-Gatsheni laments that one of the evils of colonization is that it brings about distrust and division among people.¹

¹ S. J. Ndlovu-Gatsheni, "Moral Evil, Economic Good: Whitewashing the Sins of Colonialism," Al Jazeera, February 26, 2021, <https://www.aljazeera.com/opinions/2021/2/26/colonialism-in-africa-empire-was-not-ethical>.

Anderson has argued that racism and unfair discrimination are vices rather than virtues in the existence of the human species.² During the colonial era, it was part of colonization to deposit Western ideas in African academic institutions regardless of what African scholars thought of them.³ In that same vein, African institutions were [un]consulted recipients of Western theoretical frameworks to serve as their theoretical background that supports their modus operandi. As a matter of fact, at that time, everything Western was delivered into Africa with a greater praiseworthiness than anything of African origin.⁴ It is in that line of thought that J. Cataliotti posits that colonization agents had no other mission except aggrandizing their colonial merchandise at the expense of anything else in existence.⁵ This was also done with the aim of annihilating anything that is African so that Africans will have no other option than embracing that which colonization gives them, regardless of whom it harms or benefits. Therefore, with that understanding, it becomes easier to comprehend the fighting spirit that rejects anything that seems Western during this decolonization era. However, the total rejection of everything deemed Western might be destructive, unguided, or even be an unfair academic discrimination. The argument in this paper is that theoretical frameworks like Critical Social Theory actually have some benefits to offer in African rural institutions like the University of Limpopo.

THEORETICAL FRAMEWORK

This study is committed to the analytical school of thought. According to C. McGinn, analytical philosophy emphasizes clarity and argument, which is commonly attained through logical and linguistic analysis.⁶ Gottlob Frege is considered the father of analytical philosophy, a tradition that emphasizes the clarity of argument through the logical use of language in presenting thoughts.⁷ Within this framework, Bertrand Russell found a space to argue for logicism and logical atomism.⁸ According to S. Soames, logicism and logical atomism refer to the practice of breaking the argument into basic propositions in order to understand how coherent are those components that comprise the whole.⁹ Similarly, Barry Hallen and John O Sodipo argue for the analytical breakdown of issues into simpler and logical thoughts through the use of logic in simple ordinary language.¹⁰ Soames seems to hold a view that philosophical problems arise from a misunderstanding of language and that all the necessary truths are a priori, analytic, and true in virtue of the meaning of words depending upon how the world truly is.¹¹ The Analytic Theory helps in producing philosophy that is not ideologically motivated but thought that is analytic and reflective.¹² Under L. Wittgenstein's inspiration, Rudolf Carnap sought to embed his analysis in logical positivism as a development of this tradition.¹³ Logical positivism holds that there are no specific philosophical truths and that the object of philosophy is the logical clarification of thoughts.¹⁴ Carnap and other scholars contributed to this tradition by rejecting the doctrines of their predecessors of constructing artificial

² American Psychological Association, "Speaking of Psychology: Racism, Racial Discrimination, and Mental Health, with Riana Elyse Anderson, PhD," May 2022, <https://www.apa.org/news/podcasts/speaking-of-psychology/racial-discrimination>.

³ T. Mentan, *The Cotton Empire of Slavery, Racism and Resistance. Africa in the Colonial Ages of Empire: Slavery, Capitalism, Racism, Colonialism, Decolonization, Independence as Recolonization, and Beyond* (Mankon: Langaa Research & Publishing CIG, 2018).

⁴ W. Rodney, "Colonialism as a System for under Developing Africa," Verso Blog, August 10, 2020, <https://www.versobooks.com/blogs/4810-colonialism-as-a-system-for-underdeveloping-africa>.

⁵ J. Cataliotti, "Colonization of Africa," Study.com, May 15, 2022, <https://study.com/learn/lesson/european-colonization-imperialism-africa.html>.

⁶ C. McGinn, *The Making of a Philosopher: My Journey through Twentieth-Century Philosophy* (New York: Harper Collins Publishers, 2002).

⁷ G Frege, "Begriffsschrift. Grundgesetze Der Arithmetik" (London: Stanford, 1906), plato.stanford.edu/entries/frege/#BasFerLogPreCal.

⁸ S Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century*, vol. 1 (Princeton: Princeton University Press, 2003).

⁹ Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century*.

¹⁰ B Hallen and J. O Sodipo, *Knowledge, Belief, and Witchcraft: Analytic Experiments in African Philosophy* (California: Stanford University Press, 1997).

¹¹ Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century*.

¹² B. Hallen, "Contextualism In Philosophy: Knowledge, Meaning, and Truth," in *Analytic Philosophy*, ed. G. Preyer and G. Peter (Goethe University Frankfurt: Oxford University Press, 2005).

¹³ L. Wittgenstein, "Mind Association," JSTOR 61, 1937, <http://www.jstor.org/stable/2252298>; R. Carnap, *Logical Syntax of Language* (London: Routledge Publishers, 1961).

¹⁴ Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century*.

language to resolve philosophical problems.¹⁵ According to J. Glock philosophers like Carnap collectively argued that the Vienna Circle was erroneous because the “quest for systemic theories of language worked as a misleading intrusion of scientific methods into philosophy.”¹⁶

The analytic framework in this research study helps in acquiring a profound or adequate understanding of the research problem prior to forwarding the researcher’s own views. Since it is the analytic theoretical framework that guides this research methodology, it also helps in the application of critical analysis that cannot be accusable of any bias. This theoretical framework enables researchers to be reflective while at the same time being within guards of rationality and being critical of their thoughts. With the guide of logical positivism and criticality of thought, this paper has been able to deal with incoherencies and ideological speculations around the issue of human existence at large and provides an understanding of philosophy while operating as a neutral being that is interested in learning more about philosophy and theoretical frameworks. As Soames argues logical positivism holds that there are no absolute philosophical truths but the object of philosophy is to clarify thoughts, this has helped to simplify researchers’ thoughts.¹⁷ This paper commits itself to the use of ordinary language in producing our critical thoughts while at the same time analyzing the common thoughts that currently exist in the world. The Analytic Theoretical framework is adequately relevant when dealing with critical issues like the one of the university’s adoption of critical social theory. This is because many people talk about these issues at a peripheral level and never get deeper into rationality and the core of what perceptions it has on academic development and decolonial scholarship itself.

DISCUSSION

Colonization is a forceful overtaking of one state by another in terms of governing whereby the former state submits all power to the latter.¹⁸ Bdawi also adds that colonization is one demonstration of power that cannot be smooth and without force as it involves a greater involvement of military operations.¹⁹ However, this paper adopts the definition of colonization as a brutal seizure of power by one state over another state due to human greed.²⁰ In this case, human greed is understood as a sense of entitlement to natural resources which makes people be prepared to inflict harm on others who could be a barrier to the extraction of those resources. Since human greed serves as the motivating factor for colonization, it is worth noting that colonization is hereby considered as a process or an activity done by human beings upon other human beings.²¹ Colonization might be understood as an act of parasitism as G.M. Mohammad posits that while one state benefits through inflicting greater suffering upon the other state, the former state benefits at the latter ones peril.²² Colonization as a process grows to the level whereby the colonized accepts and lives with it as if it is the normal way that things should be.²³ At least that is the expectation of the colonizing agents of the colonizing state.

However, in the known human experience, since human beings are oppression averse, the colonized state fights with all its strength to truncate the process prior to its maturity or climax.²⁴ The maturity of this could be coloniality as the state of existence other than the process of colonization.²⁵ Coloniality is the result of colonization whereby the victims have considered it necessary to accept their

¹⁵ Carnap, *Logical Syntax of Language*.

¹⁶ J.H. Glock, *What Is Analytic Philosophy?* (Cambridge: Cambridge University Press, 2008).44.

¹⁷ Soames, *The Dawn of Analysis: Philosophical Analysis in the Twentieth Century*.

¹⁸ N. Chomsky, “A Brief History of European Colonization in Africa,” August 11, 2012, <https://youtube.com/watch?v=oaWvAP>.

¹⁹ Z. Bdawi, “Diamonds, Gold and Greed, History of Africa,” BBC News Africa, October 18, 2020, <https://www.youtube.com/watch?v=fLL5xt2c-0l>.

²⁰ Rachel B Mabasa-Manganyi and Mohammed Xolile Ntshangase, “The Path to Decoloniality: A Proposal for Educational System Transformation,” *Interdisciplinary Journal of Education Research* 3, no. 1 (2021): 56–65.

²¹ Mohammed Xolile Ntshangase, “A Philosophical Critique of Feminism : From the Third Wave to the Fourth Wave,” *African Journal of Gender, Society and Development (Formerly Journal of Gender, Information and Development in Africa)* 10, no. 2 (June 1, 2021): 25–40, <https://doi.org/10.31920/2634-3622/2021/v10n2a2>.

²² G.M. Mohammad, “Capitalism Is Colonialism and It’s Us All Killed,” January 21, 2021, <https://www.youtube.com/watch?v=HK62pZCXIZs>.

²³ M. X. Ntshangase, “2022 UL Spring Lectures: Day 2,” September 6, 2022, <https://www.youtube.com/watch?v=bBvJZqobIKw>.

²⁴ A. Galisanka, *John Rawls: The Path to a Theory of Justice* (London: Harvard University Press, 2019).

²⁵ Ntshangase, “2022 UL Spring Lectures: Day 2.”

colonial masters and got convinced that they benefitted from the process. At this point, it is worth mentioning that part of colonizing is to spread propaganda which teaches people that their colonizers are their improvers.²⁶ It is within this perspective that some scholars like William Harding, M. McCarthy, and J. Musere argued that Africa was a dark continent that needed Europeans to intervene for it to be enlightened and civilized.²⁷ Nonetheless, in this paper, the argument is that colonization as a process has never happened with the aim of benefitting the colonized. As Ince argues, colonization is a parasitic process that aims at inflicting suffering upon the host/ the colonized while maximizing profit/ gain for the colonizer.²⁸ In fact, colonization goes hand in hand with capitalism as this is apparent from the slave trade, extraction of minerals from Africa to Europe, demolition of African traditions and cultures while flourishing the Western norms among Africans, and so on.²⁹ At this point, the researcher argues that capitalism is the economic term for what is known in the animal kingdom as parasitism. It simply depends on the perspective that the observer looks at it, but that fact remains the same, the colonizer is a parasite while the colonized are the hosts that bear all the suffering and benefit nothing. In a short format, this can be narrated as “the colonized suffer and gain nothing while the colonizer enjoys and gains all that there is to benefit at the expense of the host’s suffering.”³⁰

For colonization to happen, a colonizer has to devalue the prospective victim to a level below human and then start to view them as unworthy of being treated humanely.³¹ The researcher hereby argues that European settlers isolated Africans from the human race before colonizing them, and this is apparent from the way they objectified and treated them as slaves.³² To a greater extent, the unbearable manner in which the colonizer treats the colonized creates an urgent need to engage in the process of decolonization. Decolonization can easily be defined as the undoing of what the colonizer did, and this includes reclaiming the dignity and humanity that the colonizer took from the colonial victims. Ndlovu-Gatsheni and S. Temale argue that this is a very different process because the colonizers will not stop employing techniques and tactics to keep the beneficial status quo which highly benefits them.³³ In the face of all hardships and absolute difficulties, Africans had to strategize on how to carry out the difficult decolonization task of bringing back their humanity and dignity.³⁴ It is at that juncture that Pan-Africanism was coined with the aim of reconfiguring the identity of Africans as citizens of the world according to Senghor.³⁵ However, it is worth noting that at the onset of Pan-Africanism, it was most relevant until some Africans took it to the extremes of interpreting it as perpetrating the rejection of all Western materials and inventing African ones.³⁶ TRT World elaborates that rejecting all things includes chasing away all Westerners and all ideas that are viewed as Western.³⁷ However, this paper argues that taking this route as the way to decolonize is not progressive because it still pushes the division of the human race. In fact, besides the fact that it pushes towards further division of the human race, it also follows the colonialist agenda of regarding Africa as an isolated island from the whole world.

²⁶ V. Y. Mudimbe, *The Invention of Africa: Gnosis, Philosophy, and the Order of Knowledge* (London: Indiana University Press, 2020).

²⁷ William Harding, *War in South Africa and the Dark Continent from Savagery to Civilization: The Strange Story of a Weird World from the Earliest Ages to the Present, Including the War with the Boers...* (Dominion Company, 1899); M. McCarthy, *Dark Continent: Africa as Seen by Americans* (California : Greenwood Press, 2008); J. Musere, *Africa the Dark Continent According to Foreigners* (Lagos: Ariko Publications, 2016).

²⁸ O. U. Ince, *Colonial Capitalism and the Dilemmas of Liberalism* (New York: Oxford University Press, 2018).

²⁹ Ince, *Colonial Capitalism and the Dilemmas of Liberalism*.

³⁰ Ntshangase, “2022 UL Spring Lectures: Day 2.”

³¹ F. Pigeaud and N. S. Sylla, *Devaluation of African Currency by Colonial States*, ed. T. Fazi (Australia: Pluto Press, 2021).

³² Musere, *Africa the Dark Continent According to Foreigners*.

³³ Sabelo J Ndlovu-Gatsheni, *Coloniality of Power in Postcolonial Africa* (African Books Collective, 2013); S. Temale, *Decolonization and Afro-Feminism* (Dejara Press. Nigeria, 2020).

³⁴ Temale, *Decolonization and Afro-Feminism*.

³⁵ R. Ade, “ Leopold Sedar Senghor: From Prisoner to President ,” April 24, 2020, <https://www.dw.com/en/leopold-sedar-senghor-from-prisoner-to-president/a-52448430>.

³⁶ H. Adi, “A Hidden History of Pan-Africanism: The Debate between Garvey and Huiswoud, Is It Still Relevant?,” The Black Archives, 2020, <https://www.theblackarchives.nl/blog/a-hidden-history-of-pan-africanism-the-debate-between-garvey-and-huiswoud-is-it-still-relevant.html>.

³⁷ TRT World, “The Colonization of South Africa,” June 4, 2021, <https://www.youtube.com/watch?v=Mt93LjuQbMM>.

This paper asserts that Nelson Mandela, the former president of South Africa, was rightly guided when he said “We are Africans, and we are citizens of the world.”³⁸ Albeit tersely, that was to say Africans are not an isolated species from the whole of humanity. By far, Mandela was refuting the idea that Africans do not form part of the universal humanity. This was to put decolonization into some form of universal humanistic perspective rather than being merely locally African. In addition, Archbishop Desmond Tutu seems to have employed the theory of ‘Ubuntu’ in the formation of the Truth and Reconciliation Commission (TRC) when he argued for the forgiveness of European settlers in South Africa. According to A. Krog, the TRC’s perspective of peace and forgiveness serves as an African approach to conflict, that saves humanity from division, oppression, and following the oppressors’ way of doing things.³⁹ In some way, it seems that both Mandela and Tutu foresaw the danger of chasing away people from Africa because it would not happen without repercussions. According to R. Rodney, repercussions would include; (a) having lost ‘Ubuntu’, (b) certifying the colonial way of using violence, (c) isolating Africans from being part of the human race, (d) attracting serious sanctions from the international system, (e) debasing coloureds who would have nowhere to belong, and many more.⁴⁰ It seems, that if decolonization means a total rejection of Western materials and expulsion of Westerners from Africa, it would by far mean a rejection of a crucial part of Africanism and African culture of Ubuntu.

This desire to divide the world as Africa and the West within the ambit of decolonizing has gone as far as to the extent of the question: how does an African rural university adopt a Western/ European theoretical framework as its theoretical operandi? This is with reference to the University of Limpopo which has adopted the Critical Social Theory (CST) while at the same time priding itself as “offering solutions for Africa.”⁴¹ Scholars have argued that the Critical Social Theory comes from the Frankfurt school of thought and it is among those ‘so-called’ Western theories that must not be used by African universities. After adopting CST, academics from the University of Limpopo suffered serious criticisms from different scholars. Those criticisms include; (a) Western theoretical framework westernizes the university, (b) critical social theory is not clear on how it addresses capitalism, and (c) the university is hypocritical to the mission of decolonization.⁴² These are a few of the whole cluster of criticisms that have come forward to suggest that the University has committed a grave error by adopting CST within the African context. Before judging these accusations as either correct or otherwise, it is worth assessing their proponents’ understanding of decolonization. According to P.H. Collins, CST perpetrates the ideas of; (a) transformation, (b) emancipation, (c) development, and more.⁴³ In this study’s view, this seems to be the same as the Ubuntu theory enshrines, and this renders the accusations of westernizing the African university invalid. Comparing the Ubuntu Theory with CST responds to the question of capitalism because if people are dissatisfied with capitalism, CST gives a basis on which they can challenge it.

This study further asserts that the claim that CST compromises the honesty of the university towards decolonization is untrue because of the demands found within the theory itself. As with reference to the characteristics of CST that have been discussed above, C. Browne argues that it is never fair for one to criticize what they have not applied any effort to understand.⁴⁴ T. Dant, also posits that the accusations levelled against the adoption of this theory seem to be more baseless than make sense at all.⁴⁵ Given that CST perpetrates transformation, emancipation, justice, and development, it is then unclear why it must be

³⁸ N. Mandela, “Address to the United Nations General Assembly,” Youtube, October 3, 1994, <https://www.un.org/en/events/mandeladay/legacy.shtml>.

³⁹ A. Krog, “Rethinking Reconciliation and Forgiveness at the South African Truth and Reconciliation Commission,” in *The Limits of Transition: The South African Truth and Reconciliation Commission 20 Years On*, ed. M. Swart and K. V. Marle (Leiden: BRILL NIJHOFF, 2017).

⁴⁰ R. Rodney, *Europe and the Roots of African Underdevelopment to 1885. How Europe Underdeveloped Africa* (London: VERSO, 2018).

⁴¹ A. Mashatole and M. Makgoba, “Institutional Identity and Multilingualism at University of Limpopo,” in *Language and Institutional Identity in the Post-Apartheid South African Education: Perspectives on Policy and Practice*, ed. M. Makalela (Switzerland AG. : Springer Nature , 2022).34.

⁴² R. Celikates, *The Philosophy of Social Science, Critique as Social Practice: Critical Theory and Social Self-Understanding*. (: Rowman & Littlefield publishing group, Inc. UK, 2018).

⁴³ P. H. Collins, *Intersectionality as Critical Social Theory* (New Zealand: Duke University Press., 2019).

⁴⁴ C. Browne, *Critical Theory and Radical Thinkers. Critical Social Theory* (Los Angeles: Sage Publishers, 2017).

⁴⁵ T. Dant, *Adorno and Horkheimer: Work and Culture. Critical Social Theory: Culture, Society and Critique* (London: Sage Publications, 2003).

objectionable in African universities.⁴⁶ This study ought to suspect that those accusers who consider the adoption of CST by an African university as untruthfulness towards decolonization are driven by academic discrimination and a frenzy of extremism in their understanding of decolonization. Similar to colonization which was a process towards coloniality, decolonization as well is a process that will end at the point of decoloniality whereby every successful strategy has been applied and all colonial elements have been ousted. According to M. Spencer, at that age decoloniality will have been achieved and all talks about decolonization will have become obsolete.⁴⁷ In addition, all works of radical decolonization scholars will have ended. However, there will still be a need to codify African decolonization because decolonization is a generic concept that everyone can talk about. It is at that point where there will be a special epistemic work to do, and this is with reference to the work of Africanization.

Afrocentrism as a concept made sense in a state whereby Africans seek to reconfigure the worldviews shared by African people. After decoloniality, there will be a need to Africanise in the sense that African scholars will have to spread awareness about Afrocentric perspectives. According to Ornit Avidar, this process of Africanization will include; (a) rethinking, (b) remodeling, and (c) remodifying of the world's perspectives in order to benefit Africans.⁴⁸ This view speaks to what Lumumba calls "epistemic fusion", a process whereby Africans take whatever notion that can help them and put it together with their own notion to result in one African idea that will benefit them.⁴⁹ In actual sense, this means that African people will not need to invent or reinvent new things, but since they are part of the human race, they will just have to rethink and modify what the world already has. That view is consistent with the researcher's primary argument that being from the West or from the East is merely locative positioning, but at the core, all humans belong to one human race. This level of understanding falls within the proper understanding of decolonization as the means to unite the human race rather than discrimination and enforcement of unnecessary divisions. Unity of the human race will be a catalyst in dismantling all the unnecessary ideas of discrimination and racialization of people and thoughts as J. Bachman argues.⁵⁰

As some scholars have argued for positive theories like; humanism and post-humanism as important perspectives in defence of human existence, this paper takes a step further than that.⁵¹ It is a step further because it comes with a sense of praising thought inclusivity in the argument that although it has been argued that thought is not universal, it is however universalize[able].⁵² At the same time, universalization of thought will yield more good than localization of thought and people. This is the crux of the whole defence of the adoption of critical social theory as the theoretic operandi within African universities. According to A. F. Corcos and Donald Mbosowo the whole system of dividing the human race into sub-races like; Black, White, Colored, Indian, and so forth, has not done any good for humanity.⁵³ In fact, racism is one of the building blocks of colonization which has even caused some scholars to think that the so-called Western thought has no benefit for any other group of people except the Westerners. In debunking the argument that Western theory delivers colonization wherever it is used, A. Lumumba and A. Raji argue that in a decolonial age, if rethinking and remodeling those thoughts happens, Africanization will automatically take place.⁵⁴ That in essence is to argue that the whole colonization agenda and systems would be overthrown and Africanization of those thoughts would have started with a noble aim of benefitting the whole of humanity.

⁴⁶ Gerard Delanty, *Critical Theory and Social Transformation: Crises of the Present and Future Possibilities* (London: Routledge, 2020).

⁴⁷ M. Spencer, *The End of Empire in Uganda: Decolonization and Institutional Conflict, 1945-79* (Bloomsbury Publishers. USA, 2020).

⁴⁸ Ornit Avidar, "From Europeanization to Africanization The Complexities of the Technological Encounter in the Colonial Era," 2015.

⁴⁹ N T Assié-Lumumba, "African Higher Education: From Compulsory Juxtaposition to Fusion by Choice-Forging a New Philosophy of Education for Social Progress," *African (a) Philosophy of Education: Reconstructions and Deconstructions*, 2005, 19–53.

⁵⁰ J. Bachman, *The Doctrine of Human Race Examined on the Principles of Science* (New York: HardPress, 2020).

⁵¹ S. Pinker, *Enlightenment. Enlightenment Now: The Case for Reason, Science, Humanism, and Progress* (Penguin Books: New York, 2018); F. Ferrando, *From Human to Posthumanism. Philosophical Posthumanism* (Bloomsbury Publishing, 2019).

⁵² P. Weisz, *The Universal Mind* (New Zealand: Kwarts Publishers, 2018).

⁵³ A. F. Corcos, *Race Is a Slippery Word. Myth of Human Races* , 2nd ed. (Arizona: Wheatmark, 2016); Donald E Mbosowo, *Understanding Human Races:: The Restoration of the Lost African Race and the Final Solution to the Problems of Humanity* (Xlibris Corporation, 2012).

⁵⁴ Assié-Lumumba, "African Higher Education: From Compulsory Juxtaposition to Fusion by Choice-Forging a New Philosophy of Education for Social Progress"; Raji A. T., *Colonization of Africa: Nature and Process. The Colonization of Africa and Its Effect on Africa Indigenous Industry* (Germany: GRIN Verlag, 2019).

As M. Ngomane argues that African people believe in Ubuntu, this paper argues that Ubuntu is humanity at its core.⁵⁵ In the understanding of *Ubuntu* D. Clinton and C. Negus also argue that violence, malevolent radicalism, discrimination, and subjugation are forbidden because they deliver no good wherever they exist.⁵⁶ It is within the purpose of this paper to gravely argue that all people are appendages to the stratum of existence called humanity.⁵⁷ B. Masumi argues that existence is like a strata with substrata that have appendages linked to them.⁵⁸ Therefore, the better way to comprehend existence in this world is through considering everything as interlinked. Hence, in this case, the researcher argues that humanity is one stratum of existence, and human thought is a substratum, for which universities and individual academics are appendages. That is tantamount to arguing that a thought is a thought regardless of whether it comes from the East or the West, and it is untrue that a thought from the West has no benefit for the African people. In fact, the only thing that needs to happen is putting all human thoughts into a proper perspective and proper application for the benefit of the whole of humankind. In other words, academics must not be perpetrators of the division within the human race but rather find ways to unify mankind that has been victimized by misfortunes like; colonization, capitalism, slavery, and other evils.

In the spirit of humanitarian unity, in this paper the researcher argues that some academics have written about decolonization and unity of the human race, but without a proper positioning of it. If people still localize thoughts and racialize them according to who invented and/ or popularized them, the human race will still be far from being one. The classification of people as Whites, Blacks, Coloureds, and Indians is the same thing that divided the human race from the beginning and gave rise to colonization as well as other forms of racial exploitation.⁵⁹ CST has a lot to offer to the human race and to the proper conceptualization of decolonization that would lead to the state of decoloniality. The researcher hereby greatly concurs with Lumumba's argument that decolonization is more generic than specific, hence it still leaves a vacuum even when it is exhaustively discussed. Therefore, rather than ending the talk on decolonization, one has to think of what to do next, when decoloniality has been reached. The suggestion in this paper is that African scholars must extend the thought to the discussion about Africanization which has a greater potential to unite Africans with the whole world or human race.⁶⁰ In that case, it is worth sustaining Ntshangase's argument that the adoption of CST in an African previously disadvantaged university was never a mistake and neither an action of ignorance.⁶¹ A pragmatic implementation of decolonization may start from the understanding that all colonial factors have to be dismantled. According to Siphwe Dube, the greatest factor of colonization is the racial division of the human race.⁶²

By the way, minor characterizations like Whites, Blacks, Coloureds, and Indians are mere classifications of men that do not justify any discrimination and exploitation.⁶³ It might have been a common experience that scholars present their research about different races as White, Black, Coloureds, and Indians like Milazzo does, but that kind of discussion has become somewhat obsolete.⁶⁴ It is the duty of intellectuals to allow racism and human race division to die its natural death or help it to die if it fails to exit the world and leave the space for unity and oneness of all human beings in the world.⁶⁵ Universalization of thought, ideas, and even emotions as well as experiences has been in existence for a

⁵⁵ M. Ngomane, *I Am Only Because You Are. Everyday Ubuntu: Living Better Together, the African Way* (UK: Bantam Press, 2019).

⁵⁶ D. Clinton and C. Negus, *Starting with Linux. Ubuntu Linux Bible* (Indiana: John Wiley & Sons, Inc. , 2021).

⁵⁷ Gilles Deleuze, *A Thousand Plateaus: Capitalism and Schizophrenia*, vol. 2 (U of Minnesota Press, 1987).

⁵⁸ B. Masumi, *The Evolutionary Alchemy of Reason: Stelarc. Parables for the Virtual: Movement, Effect, Sensation* (Duke University Press. USA, 2002).

⁵⁹ V. Chou, "How Science and Genetics Are Reshaping the Race Debate of the 21st Century," SITN: Science in the news , April 17, 2017, <https://sitn.hms.harvard.edu/flash/2017/science-genetics-reshaping-race-debate-21st-century/>; M. Milazzo, "UL Spring Lectures: Day 1," September 5, 2022, <https://www.youtube.com/watch?v=wWbhSrLil4k>.

⁶⁰ Ntshangase, "2022 UL Spring Lectures: Day 2."

⁶¹ Ntshangase, "2022 UL Spring Lectures: Day 2."

⁶² Siphwe Ignatius Dube, "Race Silence: The Oversignification of Black Men in 'the Crisis of/in Masculinities' in Post-Apartheid South Africa," *Acta Academica* 48, no. 1 (2016): 72–90.

⁶³ Dube, "Race Silence: The Oversignification of Black Men in 'the Crisis of/in Masculinities' in Post-Apartheid South Africa"; Chou, "How Science and Genetics Are Reshaping the Race Debate of the 21st Century."

⁶⁴ Milazzo, "UL Spring Lectures: Day 1."

⁶⁵ Katunga J Minga, "African Discourses on the Africanization and Decolonization of Social and Human Sciences," *Journal of Black Studies* 52, no. 1 (2021): 50–76.

long time to be ignored as Fengyu Duan argues that this is one of the factors that even influenced the formation of UDHR.⁶⁶ According to Duan, UDHR means ‘Universal Declaration of Human Rights’ which is a conclusion that there are rights that are natural for every human being that cannot, under any circumstance, be limited.⁶⁷ In this paper, the researcher argues that African universities are part and parcel of the universal scholarship created for the benefit of the human race with the aim of advancing humanity, not racial divisions. As Minga argues, Africanization must not be understood as either the elevation of Africa above the rest or African separation from the world, but as uniting with the rest of the world and the human race.⁶⁸ Researchers are aware that scholars like Oluwatoyin Ajani and D. Ocholla may argue that the researcher’s argument in this paper seems to somehow support being comfortable with colonizers or seeking their friendship.⁶⁹ However, the aim here is to argue that existence continues and colonization was a grave accident that befell humanity. Hitherto, it is for that reason that colonization should be condemned with all its traces.

If it were possible, the whole colonial period would be erased from the history of mankind, but since it is not possible, it becomes mandatory for all humans to find better ways of making amends.⁷⁰ According to M. Rovira, human beings are endowed with intellect and sympathy which gives them the power to exist or perish at their own will.⁷¹ From that perspective, the researcher hereby argues that there will never be a period whereby decoloniality just manifests without people taking a stand to annihilate it and imagine a life without unfair localization or discrimination. It is for that reason that the core argument here is that CST is a human thought regardless of which location it came from. Rovira once argued that thought is paramount than emotions, hence the researcher hereby argues that colonization which came from human greed must not have sovereignty over reason.⁷² Barricading some thoughts as Western and colonial without even thinking of what benefit those thoughts may yield is one thing that should not be a characteristic of academics. This argument understood within its merits, does not seek to establish unnecessary comfortability with coloniality, but rather a reasonable reflection on what a rightful action is at the end of discussions about decolonization. At this point, it might be clear that the researcher has presented all available arguments in favor of the view that thought discrimination by scholars is abnormal and should not be accepted. The whole of humanity must share in beneficial thoughts, whether those thoughts come from Africa or the West. By the way, Nicholas Olson and Rohini Ahluwalia argue that it is one of the African normative sayings that ‘sharing is caring’ and sharing among all humans will be a great charity to the whole human race.⁷³

Scholars like Ocholla and F. Jola have some reservations with regard to academics using theoretical frameworks coined by Western scholars instead of using those made in Africa, like ‘ubuntu, consensualism, and so on.⁷⁴ They argue that if African scholars use Western theories, they might end up highly promoting the West and thus leaving African thought unpopularized. Ajani even argues that while busy with the struggle to decolonize, African scholars have a huge role to play in popularizing Afrocentrism.⁷⁵ Well, these views should not be taken to extremes because they reinvent the will of one nation to see itself as greater than others. The researcher’s argument in this paper remains exorbitant from supporting the colonial tendencies of overshadowing African thought with the over-flourishing Western

⁶⁶ Fengyu Duan, “The Universal Declaration of Human Rights and the Modern History of Human Rights,” *Available at SSRN 3066882*, 2017.

⁶⁷ Duan, “The Universal Declaration of Human Rights and the Modern History of Human Rights.”

⁶⁸ Minga, “African Discourses on the Africanization and Decolonization of Social and Human Sciences.”

⁶⁹ Oluwatoyin Ayodele Ajani, “Decolonisation of Education in African Contexts.,” *African Renaissance (1744-2532)* 16, no. 2 (2019); D. Ocholla, “Decolonising Higher Education in Africa: Implications and Responsibilities for University Libraries,” *College & Research Libraries News* 18, no. 1 (2020), <https://crln.acrl.org/index.php/crlnews/article/view/24481/32320>.

⁷⁰ F.I. Jola, “Decolonizing Education in Africa-Five Years On,” *International Media Coverage of Africa*, February 1, 2021.

⁷¹ M. Rovira, “Reason Versus Emotion: The Daily Battle,” *MOJ Addiction Medicine & Therapy* Vol 5 (6), 2018, <https://medcraonline.com/MOJAMT/reason-versus-emotion-the-daily-battle.html>.

⁷² Rovira, “Reason Versus Emotion: The Daily Battle.”

⁷³ Nicholas J Olson and Rohini Ahluwalia, “When Sharing Isn’t Caring: The Influence of Seeking the Best on Sharing Favorable Word of Mouth about Unsatisfactory Purchases,” *Journal of Consumer Research* 47, no. 6 (2021): 1025–46.

⁷⁴ Ocholla, “Decolonising Higher Education in Africa: Implications and Responsibilities for University Libraries”; Jola, “Decolonizing Education in Africa-Five Years On.”

⁷⁵ Ajani, “Decolonisation of Education in African Contexts.”

ideals. But, the argument that the researcher subscribes to is that racializing and discriminating thoughts should be condemned among scholars. Furthermore, the idea that any Western thought carries colonialism with itself wherever it is used seems to be both ignorance and untruth. At least in a sense where scholars apply a Western theory with a full understanding of what it entails and what it is capable of doing. In this case, CST comes with a lot of benefits for the colonial victims than the colonial beneficiaries. Lesley Le Grange corroborates this view as he argues that the most dangerous words to the colonizers would not exclude emancipation, development, empowerment, and improving the previously exploited.⁷⁶

In this study's view, if one then would still criticize the adoption of CST at this point, on the basis that it will recolonize African education, such a person would surely need to be examined. However, some scholars might be aware that sometimes other people tend to argue against what they should be arguing for and say things that they should not be saying.⁷⁷ In that case, this paper ought to be charitably viewed as a corrective measure to those who have become extremists in the struggle for decolonization. Royce Lee argues that living in a state of paranoia might make someone kill himself even if there is no threat at all.⁷⁸ In this paper, it is within the depth of the researcher's argument that labeling a useful theory as Western and viewing it as a recolonizing agent is due to paranoia and may make Africans miss out from its benefits. It is indeed paranoid to think that everything from the West has no benefit for African people except colonizing Africa. In fact, it is unfair to perpetrate racism and division of the human race while claiming to eradicate it. Academic thought discrimination is anti-humanistic and it ignores the efforts towards a successful posthumanism.⁷⁹

RECOMMENDATION

The scholarship of unity rather than division in the process of decolonizing must be taken seriously in all universities. Scholars must introduce programs that put decolonization into proper perspective rather than being epistemologically racializing to the level of seeing no beneficial similarities. This study also recommends teaching decolonization as the understanding that the human race is one rather than being racially divided into some unnecessary groups like Europeans, Africans, and so on. With the view of all universities being considered as appendages of one stratum of human knowledge, this study recommends that scholars devise ways of redefining knowledge rather than discriminating against some theories. In its depth, this study highly recommends that African scholars must not view decoloniality as the end on itself but Afrocentricity should be considered a necessary end which all Africans must strive for.

CONCLUSION

Rather than only looking at the negatives that continue to divide the human race, it is better to also look at the positives that can potentially unite the human race. In this paper, the researcher has considered all possible arguments of the academic interlocutors that highly oppose the adoption of critical social theory in previously disadvantaged African universities. The core argument in this paper is that the human race is one race regardless of unnecessary racializations like Blacks, Whites, Coloureds, and Indians. The university in Africa is the same as any other university in the world because they are all pieces of human thought and development. It is in no way proper to hold that colonization which was a sheer accident of human beings would forever rule humanity. This study rejects the localization of thought as well as the rejection of beneficial thoughts simply because it is from the West. The idea that once the thought can be arguably from the West it is therefore recolonizing is gravely objectionable because it is mostly untrue. The idea of Africanization is just one way of completing the decolonization process and locating Africa as one of the pieces that make up the whole world. By extension, that is to say, Africans are also part of the whole human race. Tutu's concept of truth and reconciliation seems to have been quite plausible in

⁷⁶ Lesley Le Grange, "Decolonising, Africanising, Indigenising, and Internationalising Curriculum Studies: Opportunities to (Re) Imagine the Field," *Journal of Education (University of KwaZulu-Natal)*, no. 74 (2018): 4–18.

⁷⁷ Jocey Quinn, "A Humanist University in a Posthuman World: Relations, Responsibilities, and Rights," *British Journal of Sociology of Education* 42, no. 5–6 (2021): 686–700.

⁷⁸ Royce J Lee, "Mistrustful and Misunderstood: A Review of Paranoid Personality Disorder," *Current Behavioral Neuroscience Reports* 4 (2017): 151–65.

⁷⁹ Quinn, "A Humanist University in a Posthuman World: Relations, Responsibilities, and Rights"; Kieran Durkin, "Adventures in the Anti-Humanist Dialectic: Towards the Reappropriation of Humanism," *European Journal of Social Theory* 25, no. 2 (2022): 292–311.

the sense that it envisions an ideal society of all human beings acknowledging and forgiving their wrongs with a desire to coexist in peace. The philosophy of Guattari and Deleuze has been employed to argue that the human race is like one stratum, with all man-made races being substrata and universities or thoughts as appendages.

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