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# Relativism, Universalism and the Limits of the Pluriversal Model of Decolonization<sup>1</sup>

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## Abstract

The paper examines pluriversality as a model of decolonization and its implications for the decoloniality scholars. In the past few decades, the concepts such as colonization, post-colonization and decolonization have formed important vocabularies in the works of many decoloniality scholars who championed the emancipation of the knowledge production from Eurocentric episteme. For obvious reason, this is not unconnected to the colonial legacies and past experiences of the (ex-)colonized people. One of the major problems with the Eurocentric model of epistemic practice is that it mainly represents the view of the West going by its ideological roots hence, subjective and relativistic even though often packaged as objective and universal. Thus, for the decoloniality scholars, pursuing pluriversal agenda in the decolonization of knowledge in African academy and other non-western societies is often considered to be an alternative model. However, arising from the above decoloniality philosophy, the central question in this paper is that, how objective and universal is the suggested pluriversal model of decolonization? The paper contends that answer to this question is not as straight forward as the decoloniality scholars assumed due to the complexity of the model. The paper concludes by examining the implications of the complexity and the limits of the pluriversal epistemic model. .

Keywords: Colonization, Decolonization, Pluriversality, Epistemic Practice, Relativism, Universalism

## Introduction:

The paper examines the viability of the pluriversal model of ‘epistemic practice’<sup>2</sup> as a way of challenging

the legacy of colonial rule. In recent times, there is a growing body of literature in the public domain about how the West colonized the non-west, and how the non-west attempt to decolonize themselves. In fact, the issue of decoloniality has become a perennial issue in the world of scholarship for the past few decades due to the persistence of colonialism in different guise with neocolonial labels.

Essentially, there are different ways by which scholars employed the concept ‘decolonization’. One way by which Satya Mohanty conceived the idea of decolonization is that, it is the process of unlearning historically determined habits of privilege and privation of ruling and dependency on the colonizers.<sup>3</sup> This implies that certain imposed subjective way of life has been learnt, or passed on as a form of body of knowledge which requires unlearning due to lack of objectivity. The

1 This paper was first presented at the International Conference on “Decolonising the Humanities in the African Academy”, organised by the Faculty of Arts, Obafemi Awolowo University, Ile-Ife, Nigeria, held between, 23-26<sup>th</sup> October 2022.

2 Epistemic practice is a concept associated with epistemology. As a concept, it is primarily related to knowledge as the frame of meaning within which people enact their lives. In a more recent time, epistemic practices as the socially organized and interactionally accomplished ways that members of a group propose, communicate, assess, and legitimize knowledge claim. See Cetina Knorr, *Epistemic Cultures: How the Science make Knowledge*, Cambridge: Harvard University Press, 2005. P.65. Inger Eriksson, “Enriching Learning Activity with Epistemic Practice” in *Nordic Journal of Studies in Educational Policy*, vol.1, no.1 (2016):2. Gregory J. Kelly, “Epistemic Practices and Science Education”, in Peter Licona, ed., *Science: Philosophy, History and Education*, London: Springer, 2018, p.139

3 Satya P. Moghanty, “Colonial Legacies, Multicultural Futures: Relativism, Objectivity, and the Challenge of Otherness”, *PMLA*, Vol. 110, No. 1, Special Topic: Colonialism and the Postcolonial Condition (1995):110

above understanding leads to the question of relativism. Also, for Franz Fanon, decolonization is a historical process: that is to say it cannot be understood, it cannot become intelligible nor clear to itself except in the exact measure that we can discern the movements which give it historical form and content.<sup>4</sup> Fanon's position is important in the sense that it is imperative to understand the historical background or direction in which decolonization is being discussed. Is it in the area of politics, epistemic practice or language? For the purpose of this paper, decolonization is discussed primarily within the confine of epistemic practice. However, I may have cause to dabble into other areas such as politics and language.

Basically, research has shown that one of the main concerns of the decoloniality scholars is to devise a means of de-entrapping the non-west from every appearance of westernization. This leads to several calls to decolonize educational systems including methodologies for research among other things in the non-western societies. Arising from the fact that pluriversal model of decolonization of knowledge is often considered to be an alternative among the non-westerners, it should however be noted that little attention is often paid to the complexities of the model. The challenge is that, can the pluriversal model escape the problems that bedeviled the existing Eurocentric model of epistemic practice? Answer to this question shall determine the shape of this paper. It is important to note that this paper does not defend pluriversality neither does it defend western Eurocentric model. It mainly examines possible implications and problems with the highly celebrated pluriversal model of epistemic practice in the non-western academy.

The paper is divided into three main sections. Section one reflects on colonialism and the relativists challenge. This triggers our curiosity about the question of whether "man is really the measure of all things?" as argue by Protagoras, or "West is truly the measure of all things" as reflected by the domineering status of the western model of epistemic practice. Section two considers the challenge of Eurocentric-universalism. Section three, examines the complexities and the limits of the pluriversal epistemic model.

### **Colonialism and the Relativist Challenge: Is Man really the Measure of all Things or the West the Measure of all Things?**

The Dialogue *Theaetetus* contains Protagoras *Homo Mensura* dictum. The dictum reads: "Of all things the measure is man: both of things that are (man is the measure) that they are, and of things that are not (man

is the measure) that they are not".<sup>5</sup> This view is often interpreted to engender relativism. Arising from the above dictum, the issue of relativism has generated a serious discussion among scholars. When Protagoras argues that "man is the measure of all things" and the Western world decides the direction of all things including the direction of epistemic practice for the non-west, will it be illogical to restate Protagoras' dictum to read: "West is the measure of all things instead"? This may not be inappropriate given the Eurocentric approach to things. But in reality, should West be the measure of all things? The reason is because "man" in the above context as used by Protagoras implies all human beings both in the west and non-west.

However, is anything really wrong with the Eurocentric epistemic practice? The problem with the western epistemic practice is that it mainly represents the view of a particular set of people that is imposed on others. That is, the western Eurocentric model mainly represents the perspective of the western world alone. Thus, it is relativistic because the non-west/non-European were not part of its conception. The reason behind the relativist challenge is this. For instance, the western model of formal education or mode of acquiring knowledge was originally designed for the western people and not for Africa or other colonized societies. In other words, the point is that Africa as a continent was not in the agenda of the West when the western form of formal education was developed. The non-western societies also have their own existing form of education before the advent of the west. Where the problem lies is in the attempt to present the western model as the universal model that ought to be universally applied.

As corroborated by Tuck and Wayne, one noticeable trend is the ease with which the language of decolonization has been superficially adopted into education, supplanting prior ways of talking about social justice, critical methodologies, or approaches which decenter settler perspectives.<sup>6</sup> The influence of Western educational model in non-Western societies is frequently referred to as educational neocolonialism in the sense that Western paradigms tend to shape and influence educational systems and thinking elsewhere. Nguyen's position is that western epistemic practice tends to control and dictate the pace for non-west.<sup>7</sup>

Considering what is really wrong with western

5 Plato, *Protagoras*, Benjamin Jowett (trans.), Indianapolis: The Bobbs-Merrill Company, Inc., 1956, p. xii

6 Eve Tuck, and Wayne Yang K. "Decolonization is not a metaphor" in *Decolonization: Indigeneity, Education & Society*. Vol. 1, No. 1, (2012):2

7 Phuong-Mai Nguyen, Julian G. Elliott, Cees Terlouw, Albert Pilot, "Neocolonialism in education: Cooperative Learning in an Asian Context" *Comparative education.*, vol. 45, no.1, (2009):109-130.

4 Franz Fanon, *The Wretched of the Earth*, 1963, p. 36

epistemic practice, Immanuel Wallerstein argues that, part of the legacy of colonialism was that educational development and standards of knowledge production in non-western academic environment are based on Western epistemological schema and theories that are deeply rooted in, and informed by, colonial thought.<sup>8</sup> Wallerstein's description of western epistemic practice in the above quotation reveals that it is narrow, imposing, and one-sided. In the same spirit, Tanika Sarkar added that the colonized nations have long been exposed to dominant western cultural-intellectual values which were re-presented to her as universally valid ones and as immensely superior to her own traditions.<sup>9</sup> The above scholars submitted that the idea of presenting western cultural- intellectual values as a universal epistemic practice is questionable. The reason is because, it is not really universal but a mere westernized idea that is presented as if it is universal.

The above view was what Tanika Sarkar was expressing when he argues that, western model of universalism has always been a counterfeit value which tries to ensure western cultural-intellectual domination of the non-west in the name of universal norms which, actually, derive from western traditions."<sup>10</sup> The problem with the western version of universalism is that it is not really universal in the real sense of the word, but often presented as one.

Similarly, Rolando Vazquez also pointed out that "The universal pretensions of modernity have functioned as mechanisms of exclusion... The affirmation of modernity's universalism, which is an expression of its total validity claims, is built on a double negation: the exclusion of the 'other'.<sup>11</sup> In line with the above view, Western paradigms tend to shape and influence educational systems and thinking elsewhere through the process of globalization. Given the perceived pressure to modernize and reform in order to attain high international standards, educational policy makers in non-Western countries tend to look to the West.<sup>12</sup> The

above view by Nguyen is an expression of the major problem with the western version of universalism and western model of epistemic practice.

In decoloniality scholarship, research methodologies are never accepted as neutral but are unmasked as technologies of subjectivation if not surveillance tools that prevent the emergence of another-thinking, another-logic, and another-world view.<sup>13</sup> As Sabelo rightly pointed out, the above view implies that every research methodology is a product of a particular academic tradition. By implication, the West imposes their subjective research methodologies on the non-west. They tried to universalize it in an attempt to dominate other epistemic practices. This is an issue of a serious concern for the decoloniality scholars.

However, one of the western scholars who is sympathetic with decoloniality discourse is Sandra Harding. According to Harding, "Westerners must learn how to make ourselves fit, and to be perceived to be fit, to enter into the democratic, pluri-centric global dialogues from which global futures will emerge."<sup>14</sup> Post-colonial theorists allege that in the name of a universal moral order, their view has been plundered and imperialized by western cultural orientations during the colonial period.<sup>15</sup> In other words, the non-west accused the west of colonial imperialism. In essence, we can deduce that western universalism has always been a counterfeit value which tries to ensure western cultural-intellectual domination of the non-west in the name of universal norms which, actually, derive from western traditions. Now, arising from the fact that the coloniality scholars charged the Eurocentric universalism with the problem of relativism the next alternative is to think of pluriversality. What is pluriversal model? Answer to this question will be the main focus of the next section.

## The Challenge of the Pluriversal Epistemic Practice in the Decolonial Discourse

Pluriversality refers to a particular value of a world in which many worlds fit.<sup>16</sup> In line with Robin Dunford's view, Escoba Arturo argues that Pluriversality

8 Çağrı Tuğrul Mart "British colonial education policy in Africa" in *Internal journal of English and literature*, Vol. 2, No. 9, (2011): 190-194.

9 Tanika Sarkar "How to Think Universalism from Colonial and Post -Colonial Locations: Some Indian Efforts" in Petter Korkman & Virpi Mäkinen (eds.), *Studies across Disciplines in the Humanities and Social Sciences, Helsinki: Helsinki Collegium for Advanced Studies.*, 2008, p.240

10 Tanika Sarkar "How to Think Universalism from Colonial and Post -Colonial Locations: Some Indian Efforts" p.239

11 Rolando Vázquez, "Towards a Decolonial Critique of Modernity" in Raúl Fornet Betancourt (ed.), *Capital, Poverty, Development, Denktraditionen im Dialog: Studien zur Befreiung und interkulturalität*, Vol. 33, Wissenschaftsverlag Mainz: Aachen 2012, pp. 241-252

12 Nguyen, M. and Elliott, J. and Terlouw, C. and Pilot, A. "Neocolonialism in education: cooperative learning, Western pedagogy in an Asian context.", p.109

13 Sabelo J. Ndlovu-Gatsheni, "Decoloniality as the Future of Africa" in *History Compass*, vol.13, No.10, (2015): 489

14 Harding, Sandra. *Sciences from Below: Feminisms, Post-colonialities, and Modernities*. Durham, NC: Duke University Press, 2008. Also, see Shari Stone-Mediatore, "Global Ethics, Epistemic Colonialism, and Paths to More Democratic Knowledges" in *Radical Philosophy Review*, Volume 21, No. 2 (2018):1.

15 Tanika Sarkar, "How to Think Universalism from Colonial and Post-Colonial Locations: Some Indian Efforts", p.239

16 Robin Dunford, "Toward a Decolonial Global Ethics" in *Journal of Global Ethics*, vol. 13, no.3, (2017):391

implies a world where many worlds, worldviews and epistemologies fit. Pluriversality, denotes the existence of irreducibly plural ways of knowing and being that have survived the on-going violence of coloniality.<sup>17</sup> Similarly, Walter Mignolo is of the view that pluriversality implies the survival of myriad ways of knowing and being in the world that deny the authority of any knowledge system claiming universal validity or a transcendent grasp of 'objective' reality.<sup>18</sup> Also, pluriversality affirms the existence of 'multiple ontologies, multiple worlds to be known-not simply multiple perspectives on one world'<sup>19</sup>

Essentially, there are several ways by which the decoloniality scholars defined and defended the pluriversal model of epistemic practice. Garrett Fitzgerald started by analyzing the goal of the ontological aspect of pluriversality. According to Fitzgerald, the ontological aspect of pluriversality directly ... consists of dismantling systems of power that threaten the survival of diverse ways of knowing and being.<sup>20</sup> In the context of our discussion, Garrett Fitzgerald argument is that there is an existing system of power defended by the western epistemic practice. However, contrary to such universal or western epistemic practice, pluriversal epistemic practice came to challenge and disprove such view with the claim that there are diverse ways of knowing.

For Phuong-Mai Nguyen, "non-Western cultures should seek to reconstruct imported pedagogic practices in accordance with their own world views and in line with their own norms and values".<sup>21</sup> This suggests a way of reconstructing epistemic practice in line with one's background. For Sardar Zed, the non-west has to create a whole new body of knowledge, rediscover its lost and suppressed intellectual heritage, and shape a host of new disciplines.<sup>22</sup> Essentially, pluriversality as a value suggests that practices, worldviews, values, or policies are legitimate only if they remain compatible

with the existence of other worlds.<sup>23</sup> Thus, pluriversality sets a standard of legitimacy that would judge as morally wrong any worldview, value or practice that does not accept the existence of, or that works to shut down, other worlds, those holding such views ought not be excluded from dialogue.<sup>24</sup>

Still on pluriversal model, Shari Stone-Mediatore argues that pluriversality involves that "more responsible participation in global dialogue demands greater attention to the politics of our own knowledge-practices. We need to consider the kinds of attitudes and relationships that our own knowledge practices cultivate."<sup>25</sup> Essentially, because the universalizing discourse of modernity imperils the survival of other ways of knowing and being, embracing the ontological fact of pluriversality impels a corresponding rejection of epistemologies, discourses, and political projects that view the world as knowable and governable from within any single system of knowledge.<sup>26</sup>

Now, arising from the questions posed by Lisa Ausic, can a pluriversal epistemic practice truly foster a 'world where many worlds fit'? Is a pluriverse that continues to accommodate ontological dualism a pluriverse that the planet can bare?<sup>27</sup> These important questions are still searching for answers up till now. The reason is because, the decoloniality scholars do not pay attention to these questions but just busy romanticizing and over-celebrating pluriversality. Now, let us consider the challenge with the above view.

## How Objective and Universal is the Pluriversal Model of Decolonization?

As hinted earlier, decoloniality scholars such as Mignolo and Escoba have argued that pluriversal model of decolonization devoid of relativism. Granted that this is possible in principle for the purpose of

17 Escobar, Arturo, *Designs for the Pluriverse: Radical, Interdependence, Autonomy, and the Making of the Worlds*, Durham: Duke University Press, 2018.

18 Mignolo, Walter, *The Darker Side of Western Modernity*, London: Duke University Press, 2011, pp.70-71

19 Conway Janet and Singh Jakket, *Radical Democracy in Global perspective: Notes from the Pluriverse*, Third World, Vol.32, No.4(2011):701.

20 Garrett Fitzgerald, "Pluriversal Peacebuilding: Peace Beyond Epistemic and Ontological Violence" *E-International Relations*, 2021, p.2

21 Phuong-Mai Nguyen, Julian G. Elliott, Cees Terlouw, Albert Pilot, "Neocolonialism in education: Cooperative Learning in an Asian Context" *Comparative education.*, vol. 45, no.1, (2009):109

22 Sardar, Z. Development and the locations of Euro-centricism. In R. Munck & D. O'Hearn, (Eds). *Critical development theory*, London: Zed, 1999, p.57.

23 Robin Dunford, "Toward a Decolonial Global Ethics" in *Journal of Global Ethics*, vol. 13, no.3 (2017):391

24 Robin Dunford, "Toward a Decolonial Global Ethics", p. 91

25 Shari Stone-Mediatore, "Global Ethics, Epistemic Colonialism, and Paths to More Democratic Knowledges" in *Radical Philosophy Review*, Vol. 21, No. 2 (2018):19-20

26 FigtGerald, Garrett, "Pluriversal Peacebuilding: Peace Beyond Epistemic and Ontological Violence." *E-International Relations*, 2021, p.9. Visit: <https://www.e-ir.info/2021/11/27/pluriversal-peacebuilding-peace-beyond-epistemic-and-ontological-violence/violence/#:~:text=Because%20the%20universalizing,system%20of%20knowledge>

27 Lisa Ausic (2022): Pluriversal Politics: The Real and the Possible, *Politics, Religion & Ideology*, Vol. 23, No.3(2022):1-3

argument, but in practice, can the pluriversal model of decolonization escape the relativist challenge? The answer to this question is not as straight forward as it is assumed. Several decoloniality scholars who suggested pluriversal methodology answered the question in the affirmative. However, a careful examination suggests that their response may not be appropriate. For instance, the essence of pluriversality is to produce a valid African or non-western model of Humanities that is universal and objective. But in what sense will it be universal? Will it be substantively universal or a form of relative universalism? If it will be substantively universal, how appropriate will that be, especially when the Western world does not believe that it is applicable to them? Also, if it will be relatively universal, it will run contrary to the initial position maintained by the decoloniality scholars such as Escoba that pluriversality devoid of relativism. From a critical point of view, someone may say that the African model of humanities, for instance, will mainly lead to perspectivism and not relativism, but from a careful observation, perspectivism is also an offshoot of relativism.

For Satya Mohanty, “philosophers agree that the “subjective” component of human knowledge is unavoidable, not because we are weak and erring creatures but because our epistemological criteria and our methodology are profoundly mediated by organized pre-suppositions and beliefs.”<sup>28</sup> Mohanty’s view attests to the fact that, the lure of relativism is especially strong when the justified and reasonable caution about ethnocentric idealizations of rationality and a narrow view of objectivity is inflated to a vague and undifferentiated skepticism toward knowledge.<sup>29</sup> The above view is well supported by Nicholas Sturgeon. According to Sturgeon, “Listening carefully to opposing views, regarding them as a challenge to one’s own and attempting to appropriate their insights is, among other things, a mark of mutual respect that can provide a bond even across considerable disagreement.”<sup>30</sup> According to Nicholas Sturgeon, “There is no requirement, as there is in the proposed transition to a relativistic stance, that one adopt either standard on the ground that it is one’s own.”<sup>31</sup>

For Sturgeon, the fallback stance recommended by

relativism is not an understanding that tries somehow to incorporate what is right in all the competing perspectives. What it recommends instead is simply a retreat to reliance on one’s own standards or on one’s own reactions.<sup>32</sup> Given Sturgeon’s comment above, I do not see how African model or Asian models of epistemic practice will escape the above relativists’ challenge.

Similarly, for Dussel, a decolonial perspective does ‘not presuppose the illusion of a non-existent symmetry between cultures.’<sup>33</sup> One thing about the pluriversal model is that it allows Africans to have their own model of epistemic practice. The question is, how universal and objective will African model of epistemic practice be? This is an important question that require urgent attention for the decoloniality scholars who championed pluriversality.

To support the above view, Mignolo argues that pluriversality is an option to be embraced by all those who will actively engage, politically and epistemically, to advance projects of epistemic and subjective decolonization and in building communal futures.<sup>34</sup> The implication of the above view is this. In an attempt to build an epistemic practice with communal features, an African model or Asian model of epistemic practices will not escape the same problem of relativism faced by the western model. Now, even if the African or the Asian models are universalized, this paper argues that the best they can be is relative-universal model, which is not different from the most criticized western model. An attempt to pursue this further leads us to the question of pluriversality and the problem of incommensurability that will be discussed in the next section.

## Pluriversality and the Problem of Incommensurability

From all indication, it is obvious that pluriversality was conceived out of the believe in incommensurability thesis which is an extension of relativism. In the context of this discussion, incommensurability implies that there is no standard to judge whether one epistemic practice is better than another epistemic practice. That is, there is no standard to judge whether western model is better than non-western model. But if that is the case,

28 Satya P. Mohanty “Epilogue. Colonial Legacies, Multicultural Futures: Relativism, Objectivity, and the Challenge of Otherness” pp. 108-118

29 Satya P. Mohanty “Epilogue. Colonial Legacies, Multicultural Futures: Relativism, Objectivity, and the Challenge of Otherness”, p. 112

30 Sturgeon, Nicholas L. “Moral Disagreement and Moral Relativism.” in *Cultural Pluralism and Moral Knowledge*. Ed. Ellen Frankel Paul, Fred D. Miller, Jr., and Jeffrey Paul. New York: CUP, 1994. 113.

31 Nicholas L. Sturgeon, “Moral Disagreement and Moral Relativism” p.115

32 Nicholas L. Sturgeon, “Moral Disagreement and Moral Relativism” p.113

33 Dussel, Enrique. (2012) “Transmodernity and Interculturality: An Interpretation from the Perspective of the Philosophy of Liberation”, *Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World* 1 (3): 28-59, see Robin Dunford, “Toward a Decolonial Global Ethics” in *Journal of Global Ethics*, vol. 13, no.3 (2017):393

34 Mignolo, Walter, *The Darker Side of Western Modernity*, London: Duke University Press, 2011, p.27

will such position be a correct philosophical position to hold? According to Sardar, the non-Western cultures have to reconstruct themselves, almost brick by brick, in accordance with their own world views, norms and values by creating a whole new body of knowledge, rediscover its lost and suppressed intellectual heritage, and shape a host of new disciplines.<sup>35</sup>

Similarly, Ugo Zilioli argues that “All ancient and modern critics of relativism have suggested that the lack of an objective paradigm of measurement and commensuration opens the field to dangerous irrationality or to the use of force in place of reasoned persuasion.”<sup>36</sup> Meanwhile for Grosfoguel, pluriversality is not a relativism of anything goes.<sup>37</sup> The implication of the above quotation is that Grosfoguel admits that pluriversality is not really free from the problem of relativism, it is only free from ‘anything goes’ version of relativism.

### The Implications of the Pluriversal Model of Epistemic Practice in Non-Western Academy

One of the major arguments in support of pluriversal epistemic practice is that it fosters a world where many worlds fits. However, as pointed by Lisa Ausic, can a pluriversal epistemic practice truly foster a ‘world where many worlds fit’? Is a pluriverse that continues to accommodate ontological dualisms a pluriverse that the planet can bare?<sup>38</sup> One important implication of pluriversal epistemic practice is that, if there is a world that houses several other worlds, the question is what kind of world will that be? Such a world will be so complex than what we are used to. Imagine a world with western epistemic practice, African epistemic practice, Asian epistemic practice and so on. The question is that how objective and universal will these different epistemic practices be? How universal is Asian value? By decoloniality, it is meant here the dismantling of relations of power and conceptions of knowledge that foment the reproduction of racial, gender, and geopolitical hierarchies that came into being or found new and more powerful forms of expression in the modern/

colonial world.<sup>39</sup> The point of emphasis is that the unnecessarily multiplication of different worlds with different cultural outlooks and different epistemic practices within the main world will make the main world to be more complex than what it is.

Similarly, it is not clear how Afrocentric epistemic practice or Asian centered epistemic practice will be different from or escape the problems that bedeviled the Eurocentric epistemic practice. This point was corroborated by Barry Halen. For Halen, arguing that any non-Western system of cognition deserves an equal hearing, *prima facie* credibility in its own right as an alternative pathway to the “true” or “truth... There will be complaints that this kind of attitude opens the door to relativism and the loss of objective knowledge altogether.”<sup>40</sup> Following the above view, Chaves Martha acknowledged that pluriversal politics or epistemic practice is not without challenges of its own. In the final analysis, it is important to understand that reflecting on pluriversality, caution must be taken against romanticizing the pluriverse as a place free from power or struggle.<sup>41</sup> The above view emphasized by Chaves, MacIntyre and Gerald is what this paper attempted to examine.

### Conclusion

The paper examined the pluriversal model of decolonization and issues that surround it. Given that one of the major problems with the Eurocentric model of knowledge is that it mainly represents the view of the west going by its ideological roots, hence, subjective and relativistic even though often packaged as objective and universal. Thus, pursuing the Pluriversal agenda in the decolonization of knowledge in African Academy and other non-western societies is often suggested as an alternative model. However, arising from the above decolonial philosophy, the central question that runs through the paper was that, how objective is the suggested pluriversal epistemic practice? This paper discovered that the answer to this question is not as straight forward as the

35 Sardar, Z. “Development and the locations of Eurocentricism” in R. Munck & D. O’Hearn, (Eds). *Critical development theory*, London: Zed, 1999, p.57

36 Ugo Zilioli, *Protagoras and the Problem of Relativism*, Hampshire: Ashgate, 2007, p.77

37 Grosfoguel, Ramon. “Decolonizing Western Universalisms” in *Trans-modernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World Vol.1*, No.3 (2012):101

38 Lisa Ausic (2022), “Pluriversal Politics: The Real and the Possible” in *Politics, Religion & Ideology*, p.1 3

39 Maldonado-Torres, N., ‘Thinking Through the Decolonial Turn: Post-continental Interventions in Theory, Philosophy, and Critique—An Introduction’, *Trans-modernity: Journal of Peripheral Cultural Production of Luso Hispanic World*, 1(2) Fall (2011):117

40 Barry Halen, *The Good, the Bad and the Beautiful*, Bloomington: Indiana University Press, 2000, p.35

41 Chaves, Martha, Thomas Macintyre, Gerard Verschoor, and Arjen E. J. Wals. 2016. “Towards Transgressive Learning through Ontological Politics: Answering the ‘Call of the Mountain’ in a Colombian Network of Sustainability. *Sustainability* 9 (1): 21. See Garrett Fitzgerald, “Pluriversal Peacebuilding: Peace Beyond Epistemic and Ontological Violence” *E-International Relations*, 2021.

decoloniality scholars assumed due to certain constraints that was discussed in this paper. The paper was concluded by considering certain implications of the model.

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