

Decentring the Canon: Knowledge, Pluriversality, and Narrative Reclamation**Tarik ElFalih*****Abdelmalek Essaadi University, Faculty of letters and Human Sciences Tetouane-
Morocco****tarik.elfalih@etu.uae.ac.ma****<https://orcid.org/0009-0003-7945-9884>****<https://doi.org/10.63939/JSS.2026-Vol10.N39.86-100>****Received: 26/02/2026, Accepted: 14/03/2026, Published: 30/03/2026**

Abstract: This paper investigates the theoretical foundations and practical ramifications of decolonial philosophy, focussing specifically on the dynamic sociopolitical and cultural terrain of Morocco. The paper presents the Decolonial Alternative as a significant response to the persistent influence of colonialism inside global knowledge frameworks, institutions, and social hierarchies, employing key concepts such as "coloniality of power" and "coloniality reimaged." This viewpoint examines the ways in which epistemic resistance and the creation of alternative knowledge challenge Eurocentric frameworks of modernity, rationality, and progress. Morocco is analysed as a dynamic case study where decolonial aspirations manifest through historical revisionism, cultural resurgence, environmental justice movements, and progressive educational reforms. The primary focus is on the revalorization of indigenous languages, specifically Tamazight and Darija, within the framework of a thorough linguistic decolonisation, in the face of the ongoing marginalisation of Amazigh populations. The paper also looks at how Moroccan literature, from writers who fought against colonialism to modern voices, can be used as a way to fight back and rebuild identity. The study situates Morocco's decolonial endeavours within the larger movement to decolonise Arab academia, contest Western epistemic dominance, and promote the recognition and integration of indigenous knowledge systems. The study posits that decolonisation is a continuous, complex process focused on dismantling colonial structures, broadening epistemological perspectives, and cultivating more inclusive and equitable futures through an intersectional decolonial framework.

Keywords: Decoloniality, Morocco, coloniality of power, epistemic resistance, indigenous languages, education reform, cultural revitalization, pluriversal knowledge.

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إعادة تموضع الكانون: المعرفة، التعدد الكوني، واسترداد السرديات

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ملخص: تتناول هذه الدراسة الأسس النظرية والتداعيات العملية للفلسفة الديكولوجيالية، مع التركيز بشكل خاص على الحقل السوسيو-سياسي والثقافي في المغرب. وتعرض الدراسة البديل الديكولوجيالي بوصفه استجابة فكرية ونقدية مهمة لاستمرار تأثير الاستعمار داخل نظم المعرفة العالمية والمؤسسات والبنى الاجتماعية، مستندة إلى مفاهيم مركزية مثل استعمارية السلطة وإعادة تخطيط الاستعمارية. ويبحث هذا المنظور في الكيفيات التي تسهم بها المقاومة المعرفية وإنتاج أشكال بديلة من المعرفة في تحدي الأطر الأوروبية المركزية التي صاغت مفاهيم الحداثة والعقلانية والتقدم، وفتح المجال أمام رؤى معرفية أكثر تعددية وشمولاً. ويحلل المغرب بوصفه حالة دراسية دينامية تتجلى فيها الطموحات الديكولوجيالية عبر مسارات متعددة، من بينها إعادة قراءة التاريخ من منظور نقدي يتجاوز السرديات الاستعمارية، وظهور أشكال جديدة من النهضة الثقافية وإحياء الذاكرة الجماعية، إضافة إلى بروز حركات العدالة البيئية والمبادرات المدنية التي تسعى إلى إعادة التفكير في علاقة الإنسان بالأرض والموارد الطبيعية خارج الأطر التنموية الموروثة عن المرحلة الاستعمارية. كما تتجلى هذه التحولات في الإصلاحات التعليمية المتتامة التي تحاول إعادة النظر في المناهج المعرفية ومصادر إنتاج المعرفة. ويتركز الاهتمام بصورة خاصة على إعادة الاعتبار للغات المحلية، ولا سيما الأمازيغية والدارجة، في إطار مشروع أوسع لنحري اللغة من الإرث الاستعماري وإعادة تمكينها بوصفها حاملة للمعرفة والذاكرة الثقافية. ويأتي ذلك في سياق السعي إلى معالجة التهميش التاريخي الذي طال المجتمعات الأمازيغية وإدماج مكوناتها اللغوية والثقافية في الفضاءين الأكاديمي والمؤسستي.

كما تبحث الدراسة في الكيفية التي يمكن من خلالها للأدب المغربي، بدءاً من كتابات مرحلة مقاومة الاستعمار وصولاً إلى الأصوات الأدبية المعاصرة، أن يشكل فضاءاً للمقاومة الرمزية وإعادة بناء الهوية الثقافية. فالأدب، في هذا السياق، لا يُنظر إليه بوصفه تعبيراً جمالياً فحسب، بل بوصفه ممارسة معرفية وثقافية قادرة على مساءلة السرديات المهيمنة واستعادة الأصوات المهمّشة. وتضع الدراسة الجهود الديكولوجيالية في المغرب ضمن الحركة الأوسع الرامية إلى تحرير الأكاديمية العربية من الهيمنة المعرفية الغربية، وتعزيز الاعتراف بأنظمة المعرفة المحلية ودمجها ضمن أفق معرفي تعددي يتجاوز ثنائية المركز والهامش. وتخلص الدراسة إلى أن إزالة الاستعمار ليست حدثاً تاريخياً منتهياً، بل عملية مستمرة ومعقدة تهدف إلى تفكيك البنى الاستعمارية المتجذرة في المعرفة والمؤسسات، وتوسيع آفاق التفكير المعرفي، والمساهمة في بناء مستقبل أكثر شمولاً وعدالة من خلال إطار ديكولوجيالي تقاطعي يدمج الأبعاد الثقافية والاجتماعية والسياسية.

الكلمات المفتاحية: الديكولوجيالية، المغرب، استعمارية السلطة، المقاومة المعرفية، اللغات المحلية، إصلاح التعليم، الإحياء الثقافي، المعرفة التعددية.

Introduction

In recent years, the notion of a decolonial alternative has garnered increasing interest in modern academic discourse, particularly in the fields of social and political philosophy. This academic movement aims to critically examine and eradicate the enduring legacies of colonialism that continue to influence global power structures, knowledge systems, and social interactions. Colonialism refers to a historical epoch of direct political and economic domination, whereas coloniality denotes the enduring power dynamics that emerged from colonialism and endure in contemporary society (Mignolo, 2011). Decolonial philosophy fundamentally distinguishes between colonialism and coloniality. This dissertation thoroughly examines the philosophical underpinnings of decolonisation, focussing specifically on its manifestations and ramifications within the Moroccan setting. Anibal Quijano articulated the notion of "coloniality of power" in 2000, which constitutes a crucial element of this discourse. Quijano asserts that coloniality is not merely a remnant of history but an enduring matrix of authority that infiltrates multiple facets of existence. These factors encompass economic hegemony, political power, gender dynamics, and, crucially, the generation of knowledge. This enduring colonial matrix of power not only marginalises non-Western epistemologies and endorses a singular narrative of modernity, progress, and rationality, but it also perpetuates a Eurocentric worldview. The original text emphasises the extensive influence of colonialism on social, political, cultural, linguistic, and economic institutions. This has led to the marginalisation of indigenous

peoples, the social isolation of ethnic minorities, and the continuation of communication networks that prioritise European perspectives.

Some scholars propose the concept of "coloniality reimagined," despite decolonial theory offering a robust framework for assessing and dismantling entrenched colonial structures. This approach does not advocate for a complete repudiation of modernity; rather, it suggests a reassessment and reappropriation of its elements through non-Western lenses. It promotes the cultivation of alternative cognitive and behavioural paradigms unbound by the norms and values established during the colonial era. To achieve this, an extensive examination of the epistemic foundations of modernity is necessary. This study challenges the universal assertions of concepts like progress, reason, and objectivity, which have historically underpinned Western philosophy. Moreover, it underscores the significance of acknowledging and valuing many epistemologies and interpretations of the environment, including indigenous knowledge systems and traditional ecological knowledge (Escobar, 2018). It is becoming more and more evident that decolonial contact is happening in many areas of Moroccan life. Historical revisionism, which tries to challenge colonial stories; cultural revitalisation efforts, which try to bring back indigenous traditions; environmental justice activism, which tries to fix the unfair effects of environmental damage on marginalised communities; and educational reforms, which try to decolonise curricula and teaching methods, are all examples of this. Revaluing indigenous languages like Tamazight and Darija is a key aspect of Morocco's process of decolonisation. This is an important part of the process of decolonisation. This effort, on the other

hand, is often linked to the continued marginalisation of Amazigh populations, which shows how complicated and contradictory decolonial movements may be. Moroccan authors, starting with those who wrote during the anti-colonial period and continuing to the present, have been crucial to this process. They have employed literature as a formidable medium for resistance, identity reclamation, and the formulation of alternative futures.

The objective of this study is to illustrate that decolonisation is not a singular political act with a specified timeframe, but rather an ongoing and multifaceted initiative. It is a dynamic process aimed at dismantling the intricate network of colonial systems, diversifying epistemologies, and constructing futures that are more inclusive and equitable. The objective of this research is to contest Western epistemic hegemony and promote the incorporation and acknowledgement of diverse indigenous knowledge systems. This is achieved through the examination of Morocco as a case study, contributing to a deeper comprehension of decolonial processes within the Arab academic context and beyond. Ultimately, the endeavour to cultivate a decolonial alternative or to reimagine coloniality requires an unwavering dedication to critical thinking and activism. This necessitates a collaborative effort that includes local and international communities, organisations, and individuals, while embracing a diverse array of opinions and experiences.

1. Educating in the Pluriverse: Transforming Educational Paradigms through Decolonial Thought

The idea of educating in the pluriverse has been very popular in recent talks on how to change the way schools work. This idea supports a method that recognises different realities and pushes pupils to learn about

other ways of thinking. This shift in thinking, which scholars like Escobar (2018) have talked about, puts a lot of importance on diversity and inclusion. It questions the present educational discourses that often stress uniform learning objectives while neglecting the unique cultural perspectives and identities of pupils. In the context of this topic, the term "pluriverse" denotes the coexistence of various worldviews, languages, and cultural practices among distinct civilisations (Walsh, 2012). This concept is deeply rooted in non-Western and indigenous traditions that stress the interconnectedness of all things and the importance of valuing and learning from many viewpoints (Santos, 2014). To teach in the pluriverse, we need to completely rethink how we do things in schools. This re-evaluation must encompass the development of curricula, pedagogical methodologies, and evaluative strategies.

It is inadequate to merely advocate for inclusion without concurrently interrogating the epistemic foundations of the curriculum. The architecture of mainstream educational institutions is based on a universality that really reflects and reproduces Western, Eurocentric ideas about knowledge and learning. This universality is built on the idea that it is universal. The process in question is not neutral nor benign; it intentionally eliminates or marginalises epistemologies that do not conform to the dictates of the hegemonic system. We must challenge and disrupt the power dynamics that shape the definition of knowledge, the histories that are taught, and the languages that are validated in educational contexts (Escobar, 2018; Santos, 2014). Educating in the pluriverse is not just a demand for more diversity; it is a radical effort that forces us to face and change these power structures. The pluriversal paradigm asserts that education is a site of struggle and potential, rather

than only a passive transmission. It asserts that students are not blank slates upon which purported universal truths can be engraved; instead, they have histories, epistemologies, and modes of being that necessitate acknowledgement and participation. We can no longer justify educational methods that seek to diminish or eradicate this diversity under the guise of efficiency or standardisation (Walsh, 2012). We can no longer defend such models because we know that each kid is in a unique place where their cultural, linguistic, and experience backgrounds meet. Instead, teachers should be like mediators who show students how knowledge is made and let them help establish new ways of thinking. They have to serve as facilitators of discourse amid diversity. The pluriverse approach elucidates the political and ethical dimensions inherent in the development of knowledge. What opinions are silenced by the uniformity of curricula? What types of ecological, spiritual, or societal knowledge become unattainable due to a persistent focus on individual achievement and quantifiable outcomes? Teaching in the pluriverse not only gives groups that have been historically marginalised a chance to make things right, but it also makes the intellectual commons better for everyone. This is done by making sure that different ways of knowing may live together and respect one other. It not only teaches pupils to fit in, but it also gets them ready to think critically about the complicated and interconnected realities of the modern world. In this world, monocultures of the mind are not only cognitively lacking, but they are also socially and environmentally unsustainable (Santos, 2014). Ultimately, rejecting the pluriverse means accepting the continuation of colonial structures at the heart of the educational system. To accept it, on the other hand, means to accept the process of change, which is both hard

work and scary. Universities, schools, and other places of learning need to change into places where people can negotiate, translate, and even fight, but also where real innovation and freedom may happen. For education to meet the demands of justice, sustainability, and democratic prosperity in a really global environment, it is essential that its future embraces diverse perspectives.

2. Decolonizing Curriculum Development: Toward Inclusive and Transformative Education

One of the biggest problems with creating a pluriversal educational environment is coming up with a curriculum that appropriately reflects the many different ways of knowing and doing things in different cultures. This project needs to be very different from the way things are done in schools now in order to be effective. These paradigms typically prioritise Western academic disciplines while sidelining Indigenous and non-Western perspectives. To correct this imbalance and promote an inclusive approach that values diverse epistemologies and ontologies, educational programs must evolve to integrate a range of ways of knowing and being. For example, adding classes on traditional ecological knowledge (TEK) could improve educational prospects by showing how complicated the relationships are between indigenous people and the places they lived. Escobar (2018) asserts that these classes not only prioritise ecologically responsible practices but also rigorously challenge the purported universality of Western scientific ideas. Language revitalisation programs also play a big role in the field of pluriversal education. These efforts make sure that Indigenous languages stay alive and are used in schools. These languages convey a variety of perspectives. Hale et al. (1992) assert that this is

critically important in contexts where linguistic invasion has led to the erosion of cultural identity and the disruption of information transfer. When cultural practices like storytelling and creative expression are included in the curriculum, students can engage with Indigenous ideas and values in a way that is more lived and contextualised. For example, storytelling is not just a way to teach but also a way to remember things that have happened in the community. This helps people think critically about social and environmental issues. Smith (1999) posits that artistic expression facilitates the examination of the aesthetic dimensions of cultural resilience and innovation, thereby enabling individuals to collaborate in the advancement of knowledge that transcends the confines of traditional epistemic frameworks. Shifting educational practices towards the pluriverse will enable institutions to challenge the supremacy of Western epistemologies and cultivate a more equitable intellectual environment. But to help Indigenous scholars and community-led knowledge creation projects, this change needs more than simply changes to the curriculum; it also needs changes to the way institutions work (Santos, 2014). So, this change is needed. If these kinds of planned changes aren't made, the idea of a truly multicultural school will continue to be hard to find.

3. Rethinking Pedagogical Approaches through a Decolonial Lens: Toward Pluralistic Learning

The reassessment of educational approaches to create culturally sensitive and collaborative environmental learning spaces is a fundamental aspect of the pluriversal education concept. This requires a deep understanding of the different perspectives and experiences that students bring to the classroom, which then allows them to take an active

role in shaping the educational experience. Teachers need to stop using old-fashioned, one-size-fits-all methods and start using ones that are more flexible, adaptable, and focused on the student. Experiential learning, place-based education, and community-based learning are some of the most essential teaching strategies that help make a learning environment more welcoming and open to everyone.

Experiential learning enables students to engage with their environment in ways that resonate with their cultural and personal contexts through direct interaction. Kolb (1984) said that this method helps students integrate theoretical ideas with real-world problems and situations, which leads to deeper learning. Experiential learning, which focusses on real-life events, shows that students' cultural knowledge and practices are real sources of information. This gives pupils more control over their study. Place-based education is another way to learn that emphasises on the history, culture, and environment of a certain area. This strategy allows children to engage with their environment in a way that honours local customs and ecological practices. This approach provides a platform for students to explore their connection to the land and the community, fostering a sense of responsibility and belonging while countering the homogenising effects of globalisation (Gruenewald, 2003). Students engaged in place-based learning are prompted to engage with diverse epistemologies that resonate with their cultural backgrounds and perspectives, while also critically evaluating the prevailing narratives present in public discourse. Community-based learning, which gets students involved in real-life projects that help with the needs and problems of the local community, builds on this focus on local context. This kind of education focusses on working together with other students

and the communities where they live, which makes it easier for people to come up with new ideas and share information. Community-based learning equips students with the essential tools to effectuate social change by fostering critical thinking and civic responsibility (Butin, 2006). They do this by making sure that everything they learn is based on the needs and realities of their communities. Ultimately, these teaching techniques result in classrooms that embrace diverse cultural viewpoints and promote the development of shared responsibility, cooperation, and mutual respect. Plural education offers a way to make schools equal through these inclusive teaching methods. It also lets students engage with their learning in ways that are meaningful and relevant to the place where they are studying.

4. Assessment Methods: Cultivating Equitable Evaluation in a Pluriversal Framework

To better reflect the different cultural practices and knowledge systems that students bring to the classroom, teaching in the pluriverse also needs a complete overhaul of how tests are given. Standardised testing, which is usually based on Western models and languages, often shows bias against certain linguistic and cultural groups. Because of this, it can't accurately show all the talents and abilities that students have. These exams are only meant to examine a certain range of cognitive skills; thus, they often don't take into consideration the whole range of abilities and potential of each child. For instance, assessments that strictly follow Western academic standards may penalise students from Indigenous or non-Western cultural backgrounds, even when these students have important knowledge and problem-solving skills (Walsh, 2012). This emphasises the imperative of implementing evaluation

systems that are more inclusive and culturally pertinent, and that appreciate diverse learning methodologies and epistemologies. Alternative assessment systems including portfolios, performance-based tests, and peer evaluations are better ways to judge how well pupils are learning since they are just. For example, portfolios let students show how much they've learnt throughout the course of their academic careers. Portfolios encompass a wide array of experiences and talents that exceed the assessment capabilities of conventional examinations. These evaluations also provide students a chance to think about themselves, which helps them understand their own growth better (Barrett, 2007). Performance-based evaluations, including students doing projects, making presentations, and doing fieldwork, enable students to interact with real-world problems and show off their talents in ways that are relevant to the circumstance. Even while these kinds of tests aren't usually the most important ones, they do encourage teamwork, critical thinking, and using what you've learnt in real-life situations. Peer reviews let students give each other helpful feedback, which helps them get better at thinking critically and communicating. Peer reviews also create a space that supports learning together. If pluriversal education uses these different ways of evaluating pupils and employs them, it may move beyond a narrow, Eurocentric notion of intelligence and see the numerous ways that students can learn and achieve things. This reform not only makes education better for all kids, but it also promotes fairness, which is an important part of education.

5. Conclusion

The present article has examined the numerous dimensions of decolonial philosophy, especially with Morocco, and the profound

significance this notion holds for the evolution of educational paradigms. By distinguishing colonialism as a historical phenomenon from colonality as an enduring framework of power, we have highlighted the ongoing influence of Eurocentric narratives on the epistemologies and social structures of cultures globally. The concept of "coloniality reimagined" offers a sophisticated framework, promoting a reassessment and recontextualization of modernity through non-Western lenses, hence facilitating the development of innovative epistemologies and modes of existence. Morocco is a fascinating case study of active decolonial involvement through historical revisionism, cultural revitalisation, environmental justice activism, and educational reforms. Morocco serves as a notable illustration. Even though there are still a lot of problems to solve, the revalorization of indigenous languages like Tamazight and Darija shows how important linguistic decolonisation is in this case. Moreover, Moroccan authors have consistently employed literature as a formidable tool for resistance and the reclamation of identity, significantly advancing the decolonisation of Arab academic institutions as a whole. The discussion about "Educating in the Pluriverse" made it clear that educational systems need to be changed so that they are more welcoming and accepting of all pupils. This means decolonising the process of developing a curriculum by including non-Western and indigenous knowledge systems, rethinking how we teach so that we create learning environments that are culturally sensitive and collaborative, and changing how we test students to make sure that all students are fairly evaluated. It is becoming more and more evident that experiential learning, education based on place, and community-based learning are important ways to teach that give students power and honour the different cultural

backgrounds they come from. Ultimately, decolonisation is seen not as a singular occurrence but as a continuous, multifaceted effort aimed at dismantling colonial systems, diversifying epistemologies, and promoting futures that are more inclusive and egalitarian. To fulfil the goals of this project, we need to be committed to critical thinking, activism, and working together with groups from all over the world. By accepting the pluriverse, we might be able to make the world a fair place. This will help us make a world where different perspectives and ways of knowing are not just heard but also welcomed. This will help establish an intellectual landscape that is really global and connected.

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