

## **The voice(s) of reason: Challenges for the decolonization of knowledge in global higher education**

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In the contemporary globalized university, the production of knowledge proceeds largely from epistemological assumptions deeply rooted in the Western philosophical tradition. These assumptions are reflected in the principles and methods of deductive/syllogistic and inductive reasoning, the correspondence theory of truth, the principle of non-contradiction and the ordering frames of Boolean logic. The dominance of Western forms of reason and rationality inherently delegitimizes subjugated voices and alternative ways of being, knowing and telling in the academy and beyond.

Recent years have witnessed a growing call for the decolonization of knowledge in higher education both in local institutional settings and internationally. Knowledge creation in the university is contingent upon a politics of voice contesting which forms of reason are to be validated. Knowledge regimes and curricula may serve to uphold oppressive forms of thinking, or open up ways to liberatory and transformative knowing at the personal and institutional levels.

This research uses a deductive, theoretical methodology to respond to the central question: what is the role of reason in both perpetuating hegemonic thinking *as well as* in opening possibilities for the production of new, decolonized knowledge(s)? Moving beyond the strictures of a false dichotomy, it is concluded that both 'universal' and 'particular' forms of reason – applied as situated practices which embrace epistemic complexity – can usefully contribute to the critique and decolonization of knowledge(s).

By considering the nexus between pedagogy and epistemology through the lens of reason/rationality, the research aims to broaden the debate about knowledge decolonization in university curricula, and provoke discussion of strategies for implementing decolonization in complex multilingual learning environments.