

CGHE Annual Conference 2025

Rethinking knowledge(s): Epistemic diversity in higher education and research

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Panellists: Lingxuan Chen (University of Oxford), Zak Devey (University of Oxford), Vedika Kedia (University of Oxford)

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When you hear 'epistemic diversity', what keywords come to your mind?



1: Poll ▼



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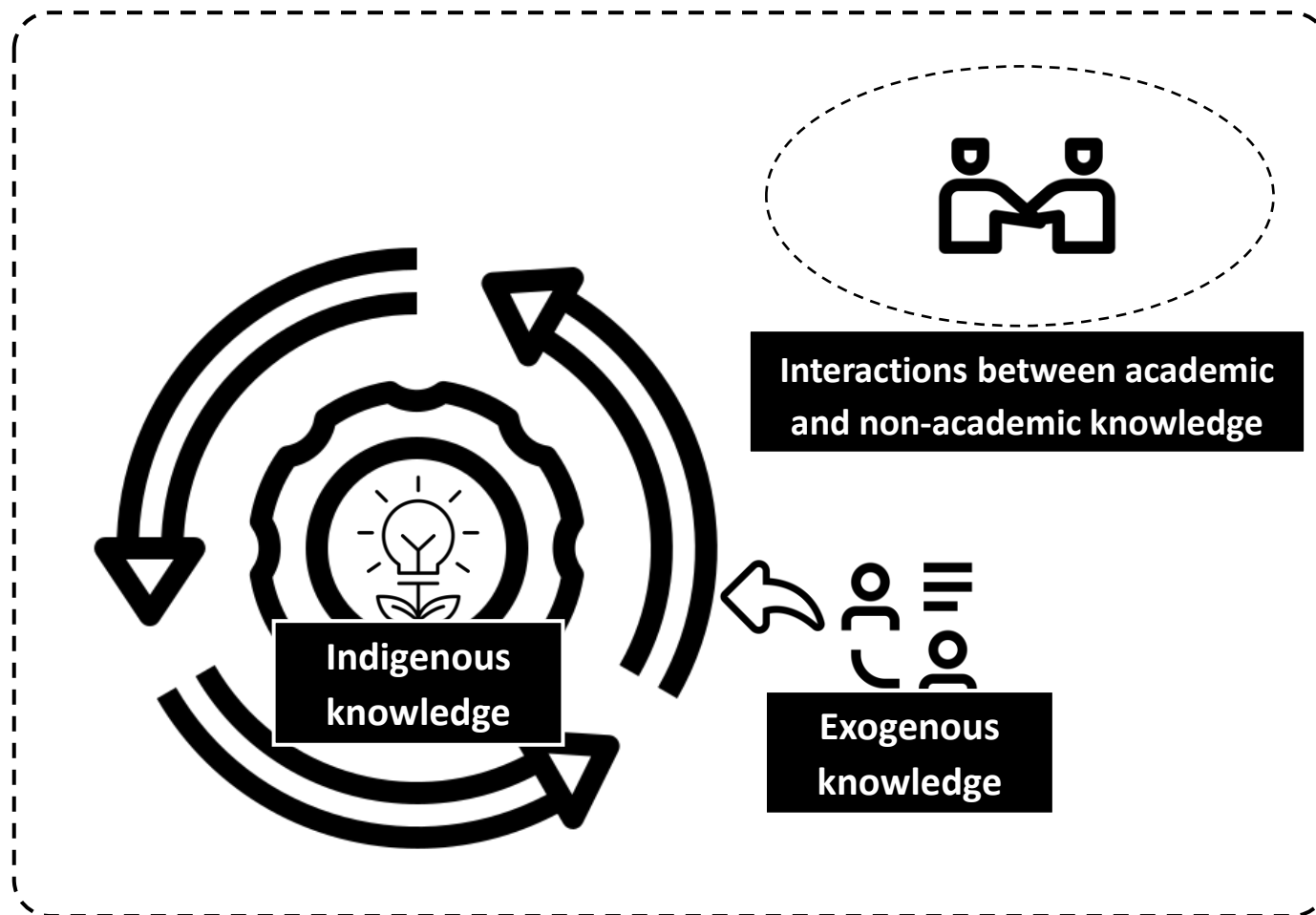


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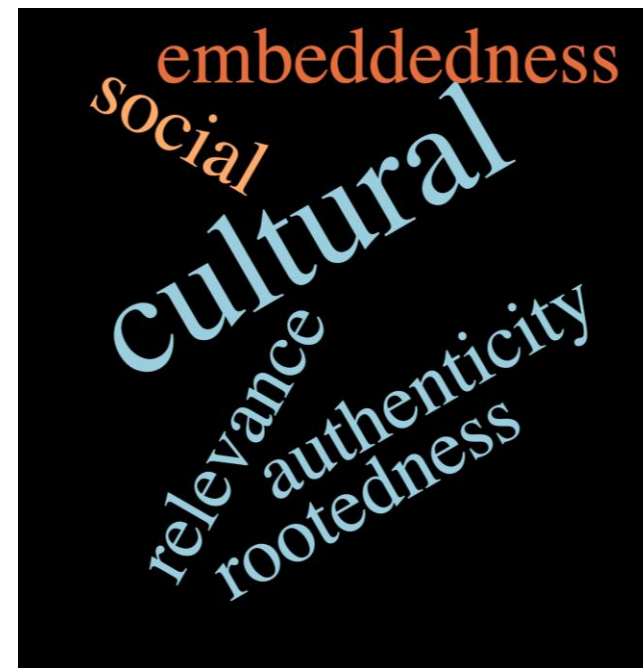


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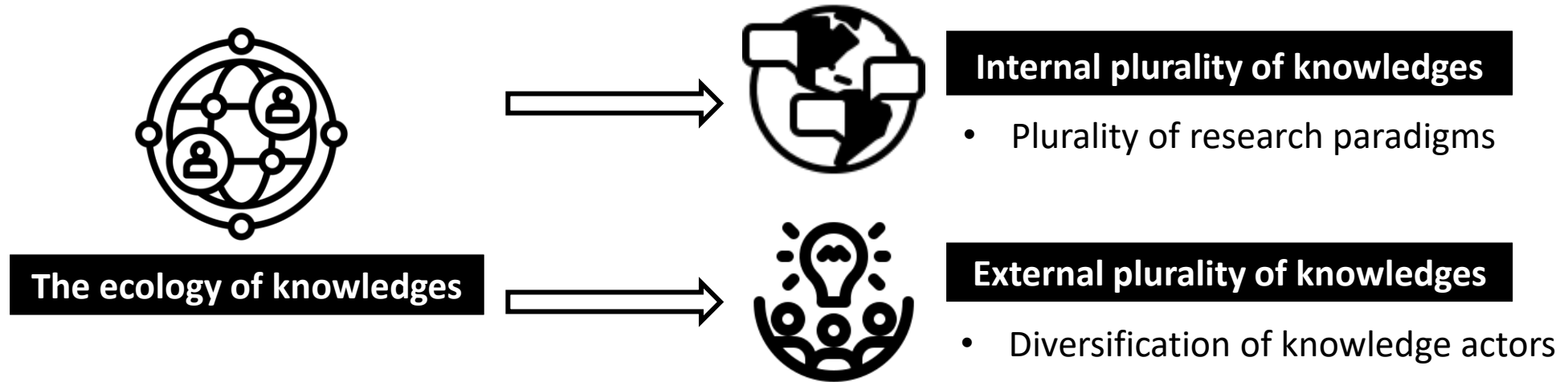
Endogenous development of educational leadership research in China



Endogenous knowledge system



Theoretical perspective



Policy discourses



- “Philosophy and social sciences with Chinese characteristics”
- The “two integrations” slogan
“integrating the fundamental principles of Marxism with China's specific realities and with the fine traditional Chinese culture.”

References

Santos, B. S. (2014). *Epistemologies of the south: Justice against epistemicide*. Boulder: Paradigm.

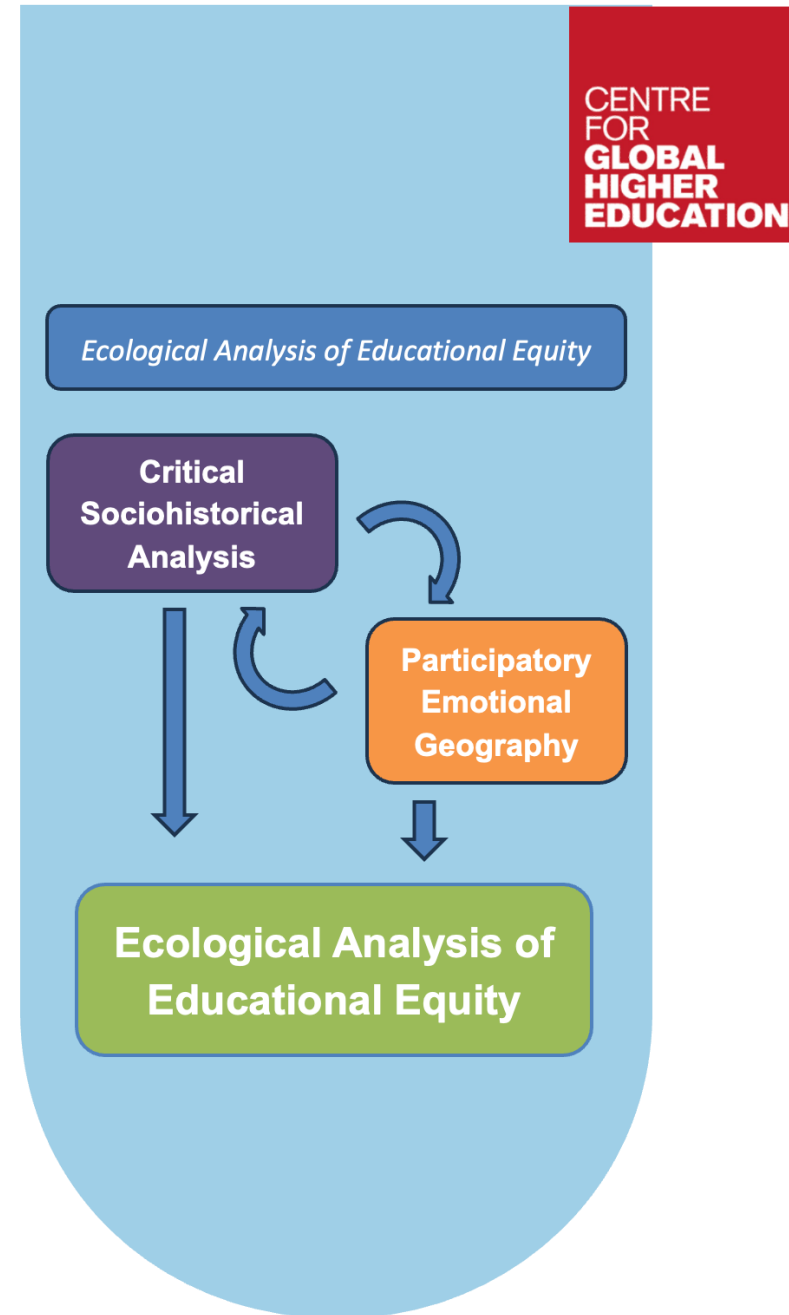
Epistemic Pluralities in Educational Equity - Aotearoa New Zealand

Overarching Research Question:

How do present and historical conceptions of equity shape what it means to be a rangatahi (young person) in Aotearoa New Zealand's educational ecology?

Methods:

- **Critical Sociohistorical Analysis** – Pluralities of knowledge as nested in materials
- **Participatory Emotional Geography** – Pluralities of knowledge as embodied by educational communities
- **24 unstructured interviews** and **semi-structured focus groups** with youth and youth community stakeholders across Aotearoa New Zealand.



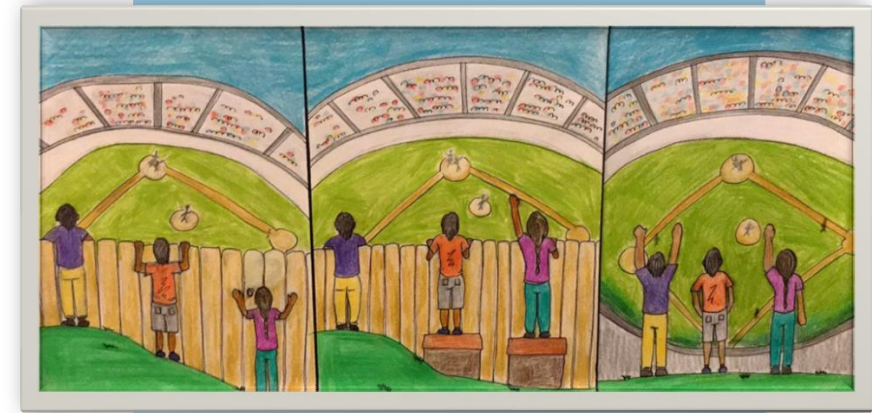
Reflecting on Educational Equity in Aotearoa New Zealand

Globalised definitions of equity, fortifying **neoliberal** and **colonial** conceptualisations of equity.

“... It doesn’t matter how you try to ‘pretty up’ that picture, the ground is always uneven ... Who decides what equity looks like and whether or not that’s our goal?” (Milne, 2025).

Contesting **historicity** and **scientificity** for their role in rendering invisible Te Ao Māori conceptions of equity in education.

“My past is not a lifeless entity to be scrutinized on the postmortem bench of science without my permission and without a genuine acknowledgment that I and my whakapapa are vibrant and thriving” (Mahuika, 2019, p.24).



Maioha & Tupe (2025)

Epistemic Diversity in Global And Local Research

– Perspectives from India

- MSc Dissertation on *Social Science Research in India: Traversing the 'Global' and 'Local' Terrain* and ongoing work on related publication
- Sixteen in-depth interviews of about 60- 90 minutes each with International Relations (IR) researchers based in universities and think tank in India
- Findings analysed their engagements with the global research system

Epistemic Diversity in Global And Local Research

– Perspectives from India

- Global research system and reification of existing patterns of knowledge production

All the theories that we had (in IR) were inspired by western historical, political, sociological realities. Those were explained using western theoretical frameworks and philosophical resources.

- Delinking from modern imaginaries – discrepancy "of having to live in colonial power matrix but not belonging to its memories, feelings and way of sensing" (Tlostanova et al., 2016, p. 217)

The IR that we know today is "foreign", right?". In that, the discipline is distanced from the experiences of people in India.



Any questions?

Panel Discussions



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**In your view, why is epistemic diversity important for
knowledge production?**



2: Poll ▼













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In your view, why is epistemic diversity important for knowledge production?

-  Anonymous
Adding perspectives
-  Anonymous
Respect for human agency and conscience is key to the quest to discover truth and for human development
-  Anonymous
Each of us have blind spots and need each other to see clearly
-  Anonymous
We learn and synergise better together
-  Anonymous
Without engaging with local knowledge then we end up talking to ourselves. We lose an understanding of reality.
-  Anonymous
Equity requires putting the last first
-  Anonymous
Whose reality counts?
-  Anonymous
Better world
-  Anonymous
Justice, fairness and truth
-  Anonymous
Every voice must be heard

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How can research practices reflect epistemic diversity both critically and inclusively?



How is (or isn't) epistemic diversity recognised and supported by the current research assessment frameworks?



What opportunities are there to foster epistemic diversity across different research contexts internationally?



Any questions?



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What do you think are the main challenges to embracing epistemic diversity?



3: Poll ▾



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Show Q&A





Thank you!

