From translanguaging to transknowledging: Exploring new epistemological and linguistic approaches in higher education research

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> *"Ironically, such literature suffers from the flaw or hubris often associated with successive generations of evangelists, missionaries and philanthropists who travelled to the 'colonies' to tell people what to do, how to abandon their 'ignorant ways', how to jettison not only their belief systems, but also their systems of knowledge (documented, in texts written for example in Ajami, Arabic, Ethiopic and Sanskrit scripts).* Heugh, 2022: 51

1 *Introduction*

In this quotation, Heugh critiques literature produced in the Global North which makes claims to promoting social justice while making invisible the sources of knowledge and languages to communicate about those ideas by people in the Global South. The inter-relationship between languages and ways of knowing is the focus of our chapter and we use it as the starting point for our exploration of new epistemological approaches to higher education research and practice. We set out some reasons why, and some suggestions for how, it is timely for linguistic diversity to be incorporated into the ongoing work of decolonising the curriculum in higher education research and practice.

In recent times, the Black Lives Matter and Rhodes Must Fall movements, in their global and local manifestations, have pushed higher education researchers and educators in the UK to address the decolonising of their curricula (Tight, 2022). This move has been encouraged at national policy level e.g. the work of organisations such as Advance HE, in the form of the Race Equality Charter and the Professional Standards Framework, and at institutional level, where resources such as inclusion toolkits have been provided for academics to draw on in their teaching. Thinking around what the process of decolonising the curriculum might involve is explored by, for example, Arday, Belluigi & Thomas (2020) who propose the foregrounding of multi-cultural knowledge canons, in place of the current, dominant, White European canons. In a similar vein, Mulling, Sobers and Thomas (2022) share their open conversation about the future steps they see as needed in their discipline, of visual anthropology, in light of the BLM movement. These works sit in parallel with earlier texts that have focused on the decolonising of research methodologies, e.g. by Tuhiwai Smith (1999/2012). Tuhiwai Smith makes clear in her writing that although her thinking begins in her indigenous perspective on research, and the risks it presents to Indigenous people, the messages are relevant for all researchers, in all contexts.

Against this backdrop of thinking and action on decolonising the curriculum and decolonising research, we contribute to these ongoing discussions by considering the place of language and linguistic diversity within the decolonising turn. The question we pose is how academic researchers and lecturers can recognise and respect that a move to decolonise will involve engaging with epistemologies expressed in different languages and articulating differing worldviews. Spivak (2017:336) has already sounded a note of caution against academics from the Global North seeking to engage superficially with epistemologies from the Global South, in an appropriative manner. We acknowledge, therefore, that moves to decolonise are not unproblematic and this is where we intend to situate the core of our discussion.

The chapter draws on the work of linguistic citizenship researchers (see, e.g. Williams, et al, 2022), who make explicit the links between knowledge systems, languages and issues of equality/inequality. In her linguistic citizenship research, Heugh (2022) connects the everyday practice of translanguaging, that is, moving between different linguistic repertoires by multilingual speakers (Garcia & Li Wei, 2013), with transknowledging, or the fluid movement between differing systems of knowing. To explore the potential of using the concepts of translanguaging and transknowledging as tools in the task of decolonising higher education research and practice, we use two studies, which three of the authors of this chapter were involved in, for critical reflection.

The first study, by Huang, Fay & White (2017), problematises the ways in which researchers from different linguistic and cultural backgrounds engage with, and use, concepts which can be said to have migrated. The focus for their discussion is the concept, and associated practices, of 念 (niàn) in Chinese, or mindfulness, in English. The second study, by White, Fay, Chiumento, Giurgi Oncu & Phipps (2022), focuses upon interactions within multi-lingual and multi-stakeholder teams when collaborating in health research and practice on patients' well-being and distress.

The chapter concludes by drawing together the four strands set out here in this introduction, namely:

i) A selected consideration of some current thinking, in terms of both higher education policy and practice within academic disciplines, of the call to action to decolonise the higher education curriculum and research;

ii) A review of what we can learn from two papers which problematise the challenges of working with concepts which have migrated across languages, time cultural and geographic contexts;

iii) A discussion of how the two theories of translanguaging and transknowledging may offer valuable resources to researchers seeking to decolonise and broaden the sources of knowledge they draw upon in their research and teaching.

We finish the chapter with two recommendations for how researchers can approach their research in a reflexive way with regard to linguistic diversity and respect for diverse sources of knowledge.

2 *Policy and disciplinary perspectives on decolonising the curriculum and research in higher education: A brief review*

In 2023 Advance HE, a member-led charitable organisation offering policy and practice guidance to universities around the world from its base in the UK, launched its revised Professional Standards Framework (PSF). The Framework states that multiple sources of knowledge need to be recognised and respected in higher education practice and conceptualises this as part of "inclusion", which appears in all of the Framework's descriptors. It does not, however go further in exploring how these sources of knowledge would be accessed, in linguistic terms (ie in original versions or through translations) and how these sources would be contextualised for students encountering an unfamiliar way of knowing, and by whom.

It is informative to investigate how policy documents such as Advance HE's PSF (2023) are enacted at institutional levels, using the term from Braun, Maguire & Ball (2010), who remind us that policies, as written documents, may go through a process of interpretation and translation before being implemented in practice. At the institution of the first author of this chapter, to take one example, at the time of writing the library hosts an ongoing project entitled "Decolonising my reading list campaign". The campaign is described as a collaboration between the library and the students' union and it invites students to recommend texts to be purchased and added to course reading lists. This invitation seeks to achieve the following goal:

> "We work towards diversifying and decolonising our teaching material to expose our students to different perspectives and issues, whilst developing their critical thinking." https://www.uwe.ac.uk/study/library/our-libraries/library-activities-and-groups/decolonising-your-library Accessed on 8/2/2023

Our observation is that, once again, the linguistic dimension of how these different perspectives and issues will be accessed is left unexplored in this institutional policy statement. There appears to be a series of assumptions at play here, such as that the decolonised reading lists may be made up of

texts in translation or available in English, unless academic staff and students can draw upon their own linguistic resources to engage with texts in languages other than English. This leads us further into our interrogation of how a broader set of knowledge sources can, realistically, inform higher education practices and research unless the linguistic diversity dimension is addressed more explicitly.

We now turn to arguments made from within a selection of academic disciplines regarding the nature of the task of decolonising the curriculum, starting with the fields of modern languages and applied linguistics. Phipps (2019) uses her own professional trajectory, skills and expertise as a linguist and expert in intercultural communication to begin to dismantle the dominant, colonial languages, and their contextualised uses, which are the focus of study on many higher education curricula and in research studies. Phipps, in parallel with Heugh (2022) noted at the beginning of this chapter, calls for a decolonising of multilingualism and connects this with a move to broaden the ways of knowing the world from the narrow representation currently present in academia in the Global north. The interconnection between sources of knowledge and languages is shown here:

> "If we are going to do this, let's do it in a way which is as local as it is global; which affirms the granulations of the way peoples name their worlds." Phipps (2019: v)

The point Phipps makes here is that we are unlikely to be able to broaden our understanding of the diversity of ways of knowing if we only explore the world through a limited set of so-called global languages, and, in particular, what she terms anglonormativity. Phipps (2019) has a distinctive call for action to begin new ways of engaging in the world which start with unlearning traditional ways of knowing, teaching, learning and researching. In their place, she calls for activism and communication which incorporates the arts as a language (e.g. music, movement, poetry) as well as using a wider range of languages and putting them first, before English. This reframing of language learning and study provides what might be considered to be a worked example, contextualised in a particular discipline, engaging with the decolonising turn and interrogating language as part of the process. Later in the chapter we consider two further worked examples, in different disciplines, in which linguistic diversity and diverse knowledge systems are interrogated.

The status and impact of the English language within global academic publications, and on the writing practices of academics, have been explored and problematised elsewhere, for example, in the work of Curry & Lillis (e.g. 2019). This work analyses empirical data to establish the extent to

which the expectation of publication in English being a requirement as a measure of esteem, reduces the scope for multilingual scholars to publish in other languages and thereby reach different audiences. Their conclusion is that it remains important for researchers to pay heed to this data and not follow circulating assumptions about the impact of English on the publishing practices of academics around the world.

From an education research perspective, Moss (2010), in the specific field of early childhood education, takes up this theme and goes further by designating English as "a problem language" and asks what is lost when one language becomes the lingua franca for the exchange of ideas across cultural contexts. Moss (2010: 433) articulates the world view he is critical of and which he fears is being amplified around the world, through the English language, to the community of researchers and practitioners in his area of specialism:

> "The dominance of English has been matched by the dominance of a way of thinking about early childhood education: positivistic, instrumental, reductionist and technical, averse to context, diversity and complexity." Moss (2010: 433)

In this quotation Moss (2010) highlights that the predominance of one language for academic discussion is eliminating the space for a diversity of ways of thinking about and understanding, in this case, the lives and experiences of young children. This is an issue of language and power in relation to knowledge production which is a concern set out in many other writers' work, particularly those who take a critical, postcolonial perspective. Williams (2022: 33), using a linguistic citizenship lens in applied linguistics research, states that

> "southern realities become invisible and deformed when analyzed with northern tools"

In making this critique Williams is following in the footsteps of writers such Tuhiwai Smith (1999/2012) who focus on the generation of knowledge through research and question whose experiences and voices are, in fact, represented in research. Tuhiwai Smith sets out the challenge for researchers in all contexts to learn from the negative experiences of Maori people of having research conducted on them by outsiders. The outcomes of such experiences were noted by Tuhiwai Smith as involving half-truths being told, Maori knowledge being subjugated, all for the benefit of individualistic and unethical researchers. Tuhiwai Smith calls for a decolonisation of research methodologies which in turn contribute to knowledge generation which gets incorporated into

formal education curricula. The decolonisation of research methodologies should, for Tuhiwai Smith (2012:XX), lead to researchers "getting the story right, telling the story well".

So far, we have discussed the language and knowledge sources informing higher education research and practice in relation to arts, humanities and social science disciplines. It is valuable to now attend to parallel discussions taking places in the sciences. Two notable dimensions of the language-knowledge inter-relationship are evident. Firstly, to return to the issue of the language of academic publishing and its impact on the breadth of knowledge shared, Amano et al (2021) note that studies in the area of global biodiversity and conservation underuse data from studies that are reported in languages other than English. The authors analyse language of publication data in relation to geographic contexts covered in the publications and find that so-called non-English studies increase the geographic spread of the research reported. This means that the studies published in languages other than English are adding to the pool of evidence available to researchers in the area of global biodiversity and conservation. This would be particularly important, the authors note, for the timely recognition and understanding of emergent issues which are context-specific but which have wider implications, the SARS-COV-2 pandemic is an obvious example. The authors conclude as follows:

> "Scientific communities should stretch the limits of our shared knowledge, and its benefits, by uncovering knowledge that has long been accumulating and continues to be produced in languages other than English." Amano et al (2021: 10)

A second study by Cámara et al (2021) focuses on the threat to indigenous knowledge about medicinal plants, posed by language extinction, also referred to as language death (Crystal, 2002). The authors note that much knowledge about local plants is uniquely held by speakers of one particular language and this is discussed in terms of knowledge resilience. That is to say, where a language is at risk due to diminishing numbers of speakers then there will be low level of knowledge resilience for that specific set of medicinal plant knowledge. The authors link the importance of raising awareness of indigenous languages as part of the efforts to improve ecological sustainability. The UN International Decade of Indigenous Languages (2022-2032) is highlighted as an important opportunity to act on this call for enhancing awareness of the role of languages within our understanding of, and approaches to, addressing wider global challenges.

To summarise this section of the chapter, writers from across a wide range of academic disciplines and, also, policy-related texts, are engaging with the benefits, both ideological and practical, of

academia ensuring a wider set of sources of knowledge are embraced in research and teaching. Further, a role for recognising linguistic diversity within this process is also being identified, whether this means putting English last in future academic work, as Phipps (2019) asks or whether it means challenging the "problem" of the predominance of English language publications as called for by Cámara et al (2021) and Moss (2010). These moves, however, need to be accomplished with respect towards for the communities whose knowledge and expertise may previously have been neglected, as noted by the feminist critic Asher who reflects below on the contributions of Gayatri Spivak and Rivera Cusicanqui as follows:

> "The heretofore marginalised knowledge of Indigenous and Third World peoples is central to imagining alternatives to global capitalism and to more just connections between humans and nature. But it is imperative to be cognizant of the pitfalls and problematics of representing this knowledge, that is, of the political economy of knowledge production in order to guard against simplistic claims about decolonial ontologies and postcolonial futures." Asher (2017:524)

With this note of caution in mind we now turn to consider two papers which have problematised academic research and professional practice involving ideas and languages crossing geographical boundaries. The first, by Huang, Fay & White (2017), three authors of this chapter, explores how the concept of mindfulness, in Chinese 念 (niàn), has been, and might be, used in contexts beyond that in which the concept originated. The second, by a wider group of authors and including two who are involved in this chapter, White, Fay, Phipps, Giurgi-Oncu, & Chiumento (2022), focus on unpacking what happens when global mental health stakeholders collaborate on understanding and supporting patients in specific contexts while drawing on conceptualisations of well-being and distress which have been generated in different contexts. As such both papers offer an opportunity for us explore what might be termed as ideas which have migrated and the role of linguistic diversity within the sharing of these migrating ideas.

3 The case of conceptualisations of 念 (niàn), mindfulness

In the quotation reproduced above, Asher (2017) warns against the simplistic use of sources of knowledge in new contexts and we now pursue this challenge and explore the implications for higher education research and practice. To do this we review the arguments presented in Huang et al (2017) in relation to the concept of 念 (niàn), mindfulness. The authors note that the concept is now well-travelled beyond the context in which it originated, within Buddhist philosophy, in Asia, so

that in Western healthcare and education it is not uncommon to encounter 念 (niàn), mindfulness practices routinely. For Huang et al (2017) there needs to be further attention to three dimensions of 念 (niàn), mindfulness if it is to be used respectfully and ethically. The three dimensions are as follows: a) the origins of the concept should be fully understood by those using it, whether they are practitioners (of mental health or intercultural communication, as examples) or higher education researchers or lecturers in those disciplines; b) the so-called migrations of the concept should be understood, that is, which geographical, contextual, disciplinary or time dimensions the concept has moved through are recognised and c) the current vitalities of the concept, that is, the ways in which it is currently being understood and used should be similarly noted.

This three-stage framework used by Huang et al offers users of the 念 (niàn), mindfulness concept a form of scaffold which can support them to deepen their understanding and potentially avoid Asher's pitfall of ideas being taken from one context and potentially misused in another in a simplistic way. The second part of the framework seems to be particularly important in raising awareness of the migrations of a concept and the impact on shared understandings of it from these migrations. In the case of 念 (niàn), mindfulness, the authors report on how a debate has been generated about what has been lost in understanding the concept as it moves from its original context, gets used in a new context and then travels back to its original context. The authors summarise this complex process here:

> "The Western 'appropriation' of the Eastern resources and the often uncritical embrace by Eastern practitioners of the Western understandings has met with two main counter-perspectives from Buddhist scholars." Huang et al (2017:52)

As the authors go on to explain, when ideas go on such journeys to new contexts and then, in our globalised world, they return to their original contexts often there is a resulting contestation of how authentic or appropriate the new meanings are. The metaphor of ideas travelling highlights a challenge for higher education research and practice which is the extent to which the origins of ideas can and should be acknowledged. The response to this challenge is clear for Huang et al who propose the following:

> "The intercultural ethic we are proposing thus invites scholars and practitioners to recognise the debt incurred to those using the idea before them and to accept the imperative this creates for

them to be informed, respectful and transparent in their usage of the ideas in question." Huang et al (2017: 53)

Indeed, the article itself demonstrates this intercultural ethic in practice as it traces the historical, geographical and philosophical origins of 念 (niàn), mindfulness, while also drawing on published sources in languages other than English. We have seen in many of the sources cited in this chapter so far, from diverse disciplines, the argument that there are many benefits for academic work when a wider pool of ideas and sources in languages other than English are drawn upon. Huang et al make the case for all researchers and academics to apply an intercultural ethic to their teaching and research and that their consideration of the case of how 念 (niàn), mindfulness has been taken up in different times, disciplines, geographical contexts and cultural spaces can provide a valuable starting point for reflecting on this process.

4 The case of conceptualisations of global mental health

We now move to consider issues raised in a paper which focuses on the context of global mental health research and practice as a site where intersecting languages and worldviews can meet. White et al (2020) consider the ways in which individual experiences of well-being and distress are mediated differently around the world through both languages and culturally-shaped ways of knowing. Communication about well-being and distress tends to take place between different stakeholders (such as experts by experience (EBE), researchers, clinical practitioners, interpreters, and translators). These interactions are informed by, on the one hand, individual conceptualisations of the experience, which may be spiritual or cultural in nature and, on the other hand, by biomedical definitions and practices generated in the Global North and circulated by organisations such as the World Health Organization and the American Psychiatric Association. Where these differing conceptualisations meet can produce a site for epistemic injustice, using the concept from Fricker (2007), whereby the experiences of particular groups of people or particular ways of knowing are marginalised or ignored. De Santos Souza (2015) refers to this phenomenon as epistemicide, which, in the context of interaction about healthcare and treatment, enforces the nature of the risk to those people whose knowledge and experience is being marginalised or ignored.

The response of White et al (2020) to the risks posed to individuals and communities when their understandings of well-being and distress are not respected and recognised is to focus on the nature of the interactional roles needed by the stakeholders involved. Their proposal is that it will be valuable for stakeholders to adopt, where appropriate, the disposition of an epistemic broker, a

term used by Raymond (2014). An epistemic broker would seek to reduce the power asymmetry inherent in many patient-practitioner interactions and aid the development of mutual understanding if different systems of knowledge are held by those interacting. The epistemic broker could be the medical practitioner or an interpreter or translator. The work of epistemic brokering would sit alongside that of the translator or interpreter whose focus is the linguistic aspects of the communication. In their paper White et al (2020) give the illustrative example of how, in post-earthquake Haiti, researchers Keys et al (2012) identified seventeen idioms of distress used by survivors who international aid workers were tasked with supporting. The need for epistemic, as well as, linguistic brokering in this context is clear if people's needs and their ways of expressing those needs are to be recognised and understood by practitioners who do not share the same way of knowing and articulating that experience.

From the specific scenarios explored in their paper, White et al (2020) are setting out a challenge to academics whose research and teaching impact on professional practice, in this case, in global mental health. The challenge is to recognise and create space for considering how their work fosters awareness of the need for the concept of epistemic brokering. Universities are sites for knowledge generation and exchange through teaching, skill development, research generation and dissemination. Each of these activities provides an opportunity for a new way of engaging with linguistic and epistemic diversity, or, as the authors name it epistemic pluralism which will improve the experiences of patients and create a more nuanced and more inclusive academic discipline.

5 *From translanguaging to transknowledging: implications for theory and method in higher education research*

Having considered a range of issues raised in two papers in the previous two sections of the chapter disciplines which highlight complexities about the inter-relationship between languages and sources of knowledge, we now turn to the implications for higher education research in terms of theory and method. To do this we define and consider translanguaging and transknowledging and discuss the affordances they offer to higher education researchers. We explore, firstly, the concept of trawsieithu, in Welsh and adopted as translanguaging in English, from the education research in bilingual Welsh classrooms by Cen Williams (see Lewis, Jones & Baker, 2012 for a discussion of the origins of trawsieithu). Lewis et al explain trawsieithu, translanguaging as follows:

> "The term ''trawsieithu'' (translanguaging) was initially coined to name a pedagogical practice which deliberately switches the language mode of input and output in bilingual

> classrooms: ‘‘translanguaging means that you receive information through the medium of one language (e.g., English) and use it yourself through the medium of the other language (e.g., Welsh). Before you can use that information successfully, you must have fully understood it’’ (Williams, 1996, p. 64)” Lewis et al (2012: 4-5)

From these origins in Wales in the 1980s, translanguaging continues to carry these meanings today and is used by both education and applied linguistics researchers e.g. Garcia & Li Wei (2014), Canagarajah, (2013) and also, more broadly, by researchers in social life in superdiverse settings e.g. in the work of Creese, Blackledge & Hu (2018). Translanguaging is used to characterise how users of multiple languages switch flexibly between them to achieve their purposes, which may be practical (using a shared word as the most direct means of expression) or identity-related (allowing a speaker to index an aspect of their identity). Translanguaging is seen as a part of everyday life for many people around the world and is in direct contrast with a conceptualisation of languages as bounded entities and used separately, Garcia & Li Wei (2014). We propose here that by bringing the theory of translanguaging into mainstream education thinking researchers and practitioners in higher education will have an important resource to support them in the ongoing task of decolonising curricula. We also propose that translanguaging can usefully be aligned with transknowledging, which we consider in detail next, to facilitate the continuing action needed on the part of higher education researchers and practitioners to decentre and decolonise.

As outlined above, we connect our thinking on the value of translanguaging as a resource in higher education research and practice with a way of thinking referred to as transknowledging by Heugh (2021). For Heugh, transknowledging describes the fundamental role of knowledge exchange in education and if different sources of knowledge are to be valued and appreciated equally and simultaneously then a process of moving between languages will be essential. Heugh (2021) developed her thinking around transknowledging when working over many years in the South African education context of multilingualism. This experience and contextualised engagement with multilingualism led her to critique the dominance of academic publications in this field from writers in Global North universities which promoted Global North understandings of multilingualism. Heugh’s critique was framed as the need for a space to explore southern multilingualisms, recognising the importance of there being a plurality of perspectives on this topic, which needed to be shaped by the distinctive understandings held by those with lived everyday and academic experience. Heugh further connects these multiple perspectives on multilingualism with multiple sources of knowledge held by speakers of particular languages, hence her use of the term

transknowledging. A disposition to engage in transknowledging, we argue, will be invaluable for those seeking to move beyond a singular understanding the origins of knowledge.

A parallel line of argument has been developed by Bojsen, Daryai-Hansen, Holmen & Risager (2023) who consider how current, narrow ways of defining knowledge within universities can by challenged through what they refer to as epistemological decentring. Bojsen et al recognise that universities in the Global North have positioned themselves as being at the centre of knowledge production, hence their call for those institutions to engage in a process of epistemological decentring. The well-established work on southern theory (Connell, 2014) has also set out how the status quo regarding knowledge production and exchange need to be disrupted. Using a different framing, Connell provides this critique:

> "The role of the periphery is to supply data, and later to apply knowledge in the form of technology and method. The role of the metropole, as well as producing data, is to collate and process data, producing theory (including methodology) and developing applications which are later exported to the periphery." Connell, 2014: 211

For Connell, these fixed ways of functioning are no longer appropriate and southern theory is a call to action to researchers to develop new ways of engaging in equitable and respectful ways which are not appropriative of different sources of knowledge.

6 Conclusion

In this chapter we have sought to connect discussions taking place across disciplines in higher education research over decolonising knowledge and curricula with the recognition of an enhanced role for linguistic diversity in this process and in the sharing of ideas within academia. We now return to the focus of this collection to pose the question what needs to happen next for there to be change in higher education research, regarding theory and method which accommodates the ideas surrounding translanguaging and transknowledging discussed here. In her paper on confronting what she terms epistemological racism, Kubota (2020) ends her discussion with a series of questions for readers, that is, academics and researchers, which are particularly relevant to our chapter:

> "One significant practice to scrutinize is the ways we refer to academic ideas produced by others. We must ask: whose words and ideas should I borrow? Who do I cite in my writing? Why? What are the consequences?" Kubota (2020: 727)

Kubota is making a call for those within academia to exercise reflexivity and recognise their agency within the knowledge production process. To this call we add our own, which, as we have made clear in this chapter, is to consider linguistic diversity in relation to the decisions we are making regarding ideas, citations and sources of knowledge being drawn upon. We end the chapter with two suggestions for how this might be implemented. The first suggestion is that collaborative working across sources of expertise in terms of geographical, linguistic and cultural knowledge will facilitate the translanguaging and transknowledging we, and others, call for. It is notable that the two papers we particularly focus upon in the chapter (Huang et al, 2017 and White et al, 2022) are produced by teams of writers who bring different linguistic resources and also different disciplinary perspectives to their work. Such collaborations which involve pooling different areas of expertise will be an important start for the task of decentring epistemologies and recognising hitherto marginalised sources of knowledge.

Our second suggestion for how a translanguaging and transknowledging orientation in higher education research can be implemented particularly relates to our own institutions in the England and Northern Ireland. This recommendation is for the full range of linguistic resources possessed by our staff and student communities to be drawn upon more explicitly and routinely. As UK universities recruit students and staff from both local, multilingual communities and international communities the pool of linguistic resources is deep and yet it is recognised that it is underused. The work of Preece (2010) reported on a study of multilingual students' voices in a UK university and she concluded as follows:

> "there is a need to discuss ways of imagining higher education as a multilingual space and how the linguistic diversity of the student body can be used as an asset."

To conclude our chapter we build on Preece's vision of a higher education institution as a multilingual space by making a call for new, collaborative ways of working and thinking which draw on wider sources of knowledge. These sources of knowledge will need to be accessed through a wider set of linguistic resources, some of which will already be available, but underused, within student and staff communities.

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