

students in 2014, the majority of whom had multilingual capabilities. Accordingly, educating these multilingual HDRs presents challenges to HEIs in Australia. However, Mitchell's analysis of education policies found that multilingual students are characterised as "either academic failures [with an] English deficiency or invisible in policies and practice" [9] (p. 13). Research indicates that English-only monolingualism raises educational and ethical issues, concerning students' struggles to maintain their multilingual capabilities at acceptable levels of proficiency in academic domains [6,10]. Using epigraphs composed in their original languages at the beginning of each chapter, Gordin [11] reminds us that the production of scientific knowledge has always been, and continues to be, undertaken in multiple languages. Concerns about the negative consequences for research, and English-only monolingualistic research education of multilingual HDRs have led to investigations of ways to capitalise on their multiple languages in their research. For example, Singh et al. argue that although anglophone universities make ethno-cultural differences a point of interest, they still position linguistic diversities as "a deficit or threat" [12] (p. 55). Therefore, this article investigates the contestations informing concepts of multilingualism and multilingual capabilities in education [13]. Together with research into the tensions between universities' monolingual education policies and HDRs' multilingual practices, a phenomenon dubbed 'the postmonolingual condition' by Yildiz [14], this paper explores the challenges and possibilities for creating an intellectual space for multilingual HDR education.

2. Complexities of Conceptualising Multilingualism

Multilingualism is a complicated construct. Its definition is embedded in diverse theoretical and practical angles which emphasise "different aspects of using and learning languages" [15] (p. 1). A basic entry point to understanding this concept might usefully rest upon an appreciation of the competing interpretations of the meaning and uses of multiple languages by HEIs at anglophone universities. This section begins by examining how languages are regarded differently in various multilingual contexts. This is followed by investigating the problems with the naming of bilingualism and plurilingualism.

2.1. Conceptualising Languages

Two contrasting views towards languages have been addressed in the context of multilingualism. The concept 'language' is here understood as "a variety that a group adopts as a habitual way for communication" [13] (p. 344). According to Koven, there are "folk beliefs that see [any] language as external to and merely describing a fully constituted core self that is stable across contexts" [16] (p. 4). In response to this view, Cruz-Ferreira [17] (p. 1) states that "multilingualism has nothing to do with particular languages, because languages cannot be multilingual". Assumptions that regard languages as "objects amenable to both inspection and possession by human beings" lead to conceptualising multilingualism as simply an "accumulation of languages [by monolinguals]" [17] (pp. 3–5). This does not account for the many loan words from diverse languages that now constitute English and Chinese.

Instead of viewing languages as "objects", others focus on the social uses of languages as a "continuously monitored creative activity" [18] (n.p.). This contention has been corroborated by García and Wei's [19] (p. 7 and p. 201) use of "linguaging", which suggests conceptualising languages as "a series of social practices and actions" in investigations of multilingualism. Separating languages from their users and contexts is not capable of informing "how languages are put to work" [17] (p. 5).

More recent studies of multilingualism offer "complex and fluid understandings about languages" [20] (p. 421). Taking "translanguaging" as an example, García and Leiva [21] (p. 200) use this term to refer to "the flexible use of linguistic resources by bilinguals [or multilinguals] in order to make sense of their world". In this sense, languages are viewed as "entire linguistic repertoires" activated in multilinguals' daily-lived language practices [20] (p. 421). Accordingly, this view favours exploring how multilingual HDRs might better leverage their entire linguistic repertoires to make sense of academic learning and make original contributions to knowledge in their research.