ESBB as an International Community of Practice:
Developing an Approach to Publishing and Republishing a Developing Theoretical Construct

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Biodata

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http://www.englishscholarsbeyondborders.org/members-profiles/roger-nunns-profile/

Abstract

ESBB is provisionally defined as a decentralized, pluri-centric international community of practice with the aim of investigating academic issues that relate to crossing borders such as international communicative competence or international publishing. In this paper, I illustrate how a developing concept such as international communicative or academic competence can be presented in a non-linear generic pattern even within a journal article by using hyperlinks built around a central concept. I discuss and illustrate the relationship between stable and dynamic open-access publication and then develop some of the concepts related to the dynamic area of holistic international and communicative competence alongside my previous work in the area. At the same, this volume represents my (and our) first experience of non-blind peer review. I attempt to integrate review comments into this 'final' draft explicitly to acknowledge the contributions reviewers have made. Using ESBB as an example of the type of international academic community that is so problematic when competence is defined or even just characterized, another focus of this paper has been the

benefits of crossing borders by looking for connections between different conceptual areas. I briefly consider contributions from the field of philosophy to resolve some of the conceptual issues involved in defining an international community in relation to academic literacy, argumentation and competence.

Introduction

International copyright for journals and conference proceedings emphasizes the ownership and publishing rights of finished and dated studies which are then to be cited in literature reviews with an accompanying reference list. There are restrictions on republishing, some of which may even lead to suggestions of 'self-plagiarism'. CVs and educational institutions also tend to record chronological records of finished publications. Publishing norms are therefore sometimes an obstacle to working in a developing conceptual area over time. Regular updates, which would be highly appropriate in the kind of conceptual area considered here, while they transform the earlier published studies may not be novel enough to constitute new papers. At the same time, competence is a holistic concept with complex interactions between the parts and the whole. It is difficult to portray such a concept using the typical linear generic structure of paper that develops from an introduction to a conclusion. This conceptual paper proposes a simple hyperlinking approach to developing both current and historical thinking on this complex concept. The approach proposed is capable of encompassing organic growth and modification over time.

Communicative competence has traditionally been closely linked to single, often monolingual communities. Competence in International English, in contrast, is a rapidly developing holistic construct which is not easily defined in terms of stable communities. ESBB is a circle of a very diverse and dynamic group of international scholars, a special type of international 'community of practice' (Lave, J. & E. Wenger, 1991). A 'community of practice' is a

community that comes together because they share a common academic or professional interest. The implication is that they learn from each other through regular interaction and that it is more important that they share a common interest than a geographical location.

Our own partially online community is a circle of scholars that has the aim of investigating academic issues that relate to crossing national and conceptual borders, such as international communicative competence or international publishing. In such new and developing areas even long term detailed conceptual work can never provide a 'finished' product or a uniform outcome.

One peer reviewer and contributor to this volume, John Unger, points out that Gutiérrez (2008, p. 148) proposes a 'third space' creating a kind of hybrid literacy located somewhere between "traditional conceptions of academic literacy and instruction for students from nondominant communities" which are "contested and replaced with forms of literacy that privilege and are contingent upon students' sociohistorical lives, both proximally and distally." Although Gutiérrez is considering migrant youth 'communities' in the US, there is a useful interconnection with our attempt to provide an alternative publishing space within a notion of what is partially an international virtual community. This view of hybridity of emergent communities and therefore emergent literacies links to Canajarajah's description at his 2014 BAAL Plenary (2014, September) of, as Muller paraphrased in a review comment for this paper, "people from different locales, such as Pakistanis, Indians, Chinese, and Filippinas, who can meet in a new context, say the US, and there create a new local context which is co-constructed between them, say working as janitors in a hospital, that is largely independent from the national culture in which they happen to be".

Kramsch (1993, pp.233 -257) dedicates a whole chapter to this theme entitled 'looking for third places'. While the 'third space' or a plural 'third places' are useful concepts to characterize potential new local contexts, it presupposes a

hybrid of two cultures. The kind of cross-cultural reality inherent in communities such as ESBB is more complex than that. ESBB can be seen as a fluid and dynamic co-constructed context through which there is potential for participants to "build new identities" (Gutiérrez, 2008, p.159) through "collective problem solving". This further corresponds to what Sivasubramaniam (review comment) suggests in what he refers to as "a fluid, dynamic and vibrant conceptualization of international communicative competence". He suggests other "elements which underpin 'international communicative competence' such as the imaginative, semiotic, figurative and discourse strategies, in addition to 'local knowledges' ".

The idea suggested in the review comments is no longer to assimilate to a target community, whether a speech community or a 'semiotic community' (Unger review comment) but to co-construct a hybrid 'third space' as an opportunity for growth within an "intimate and respectful learning community" (Gutiérrez (2008, p.149, see also Moje et al. (2004). As a result of this discussion, I would argue that we need to look beyond even 'third spaces'. The potential combinations are plural, fluid and multidimensional. A common space is being created and recreated that combines more than two perspectives into more than a 'third' dimension.

In the opening plenary at the inaugural ESBB conference, I suggested that ESBB, as a not-for-profit international circle and as an experimental form of international academic community, provides an ideal venue for investigating notions relating to international communities of practice and alternative, open-access styles of international publication. This first publication involves a variety of authors participating in a Bakhtin-like dialogic circle (Bakhtin et al., 1981), which proposes open [non-blind] review, a system that was first piloted in the 2014 review of Adamson and Fujimoto-Adamson (2015, this volume). This approach draws on our extensive experience of the traditional blind peer review within the Asian EFL Journal group over the last ten years and attempts to remedy

some shortcoming of this approach. Lee (2012) for example argues that "[c]urrent peer review suffers from systemic blind spots, bottlenecks, and inefficiencies that retard the advance of research in many areas". Our proposal differs from Lee in that we do not open up review to any interested academics. Instead we operate it within our circle of scholars. This paper for example is reviewed within a group of four academics from our circle with a related research interest in a dialogic online process. Ultimately each of the four academics reviews the other three authors' paper. This aspect of our work will also be the subject of future research on non-blind review with our current experience as data. Like Lee (2012), we do not necessarily seek to discredit or replace blind review for all contexts. The aim is to complement traditional review approaches with non-blind review in certain contexts. It may be relevant to state here, however, that my own approach as a reviewer and as a journal editor has always been to identify myself to authors whenever possible. I do not believe in anonymity and feel the author has a right to know who is making the comment and to respond to it knowing who made it. This is because reviewers are also authors and authors always have their own backgrounds, so it is useful to know, and potentially to learn more from, the reviewer's own work. What may be unique to this approach, as exemplified already in this paper, is that we do not just adopt ideas as our own that are suggested by reviewers. The reviewers themselves are acknowledged by name for their contribution. As circle scholars have very diverse views, this may not necessarily mean the total agreement of the author. The paper is the current provisional result of an ongoing dialogue.

A related aspect of the open-access publishing side of ESBB includes the challenge of publishing within the same rapidly developing conceptual areas, such as international communicative and academic competence, which are being updated at regular intervals.

Open Access: Dynamic versus Stable Online Texts

Open access encyclopedias such as the Stanford Encyclopedia of Philosophy provide interesting insights into the difficulties of citation within dynamic conceptual publications. The Scheler citation below for example is part of an interpretive encyclopedia paper by Davis and Steinbock (2014). The open access encyclopedia is an important contribution to global knowledge in many different ways.

Firstly it is open access with no subscription allowing free access to the work of scholars from one of the world's foremost university academies. The works of philosophers such as Scheler, while highly relevant to my own current study, would have been inaccessible to me (and to many of the world's scholars) if they had not been available.

Secondly, the entries are frequently updated, transforming this encyclopedia into a dynamic compilation as opposed to the traditional hardcopy, shelf-bound editions which were fixed once and for all until another one-off updated version could be recompiled and published. The Stanford Online Encyclopedia provides their recommendations for citation at the following link: http://plato.stanford.edu/cgi-bin/encyclopedia/   archinfo.cgi?   entry=scheler   cited below.

> "The latest version of the entry "Max Scheler" may be cited via the earliest archive in which this version appears:
>
> Davis, Zachary and Steinbock, Anthony, "Max Scheler", *The Stanford Encyclopedia of Philosophy* (Summer 2014 Edition), Edward N. Zalta (ed.), URL =
> <http://plato.stanford.edu/archives/sum2014/entries/scheler/>.
> The citation above refers to the version in the following archive edition:
>
> - Summer 2014 (minor correction)
>
> Please note that you are being asked to cite a URL that is in a fixed, archived edition of the encyclopedia. The reason for this is that the Stanford Encyclopedia of Philosophy recommends that readers use a

stable citation for scholarly purposes. You should not cite the dynamic portion of the encyclopedia.

Archive Schedule

Spring:	March 21
Summer:	June 21
Fall:	September 21
Winter:	December 21"

Thirdly, the entries are divided in the extract above into 'stable' and 'dynamic'. While scholarship in the area is clearly 'dynamic', in that they are regularly being updated, the editors strongly recommend use of the 'stable' archived versions for citation purposes.

Fourthly, access to such entries is easily available on any lightweight smartphone or tablet and can be read at almost any time, whether at a bus stop, in a taxi, or in a railway station, whereas encyclopedias were traditionally expensive, heavy and hardly portable.

Other free-access online institutions such as the Gutenberg press have also enlarged our horizons with unlimited free and global access to historical 'stable' works. The following entry illustrates a refreshing philosophy of open access provided by academic volunteers:

The Project Gutenberg EBook of Discours de la méthode, by René Descartes

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.net

Title: Discours de la méthode

Author: René Descartes

Release Date: October 25, 2004 [EBook #13846]

[Date last updated: August 14, 2006]
Language: French

The 'Project Gutenberg' primarily provides stable historical references in contrast to the Stanford Online Encyclopedia's dynamic regularly updated entries in the form of description and interpretations of the great philosophers by present day specialists.

I would like to suggest that this distinction between 'stable' and 'dynamic' is equally present in non-encyclopaedic academic papers that are conceptual in nature, as opposed to papers which primarily report research in the form of a one-off research report of a time-bound punctual study such as an experiment or the analysis of a set of data. However, many online journals not only frequently restrict access, they also perpetuate the linear generic structure of a written paper that evolved through the requirements of hardcopy print journals.

In the conceptual field of critical thinking, Facione (n.d) and his co-researchers provide an interesting example of an alternative approach to publishing a developing paper. Their paper is regularly updated and has no reference to an archived version. Only the date of the most recent version is provided as a footer to the final page. In this way it represents conceptual research as a dynamic process. The 2013 update of this paper is available here. What appears to count most in papers such as Facione's is the quality of the scholarship and the established reputation of the author rather than the prestigious indexing of the place of publication. The paper is nonetheless regularly cited and of interest to anyone working in this conceptual area.
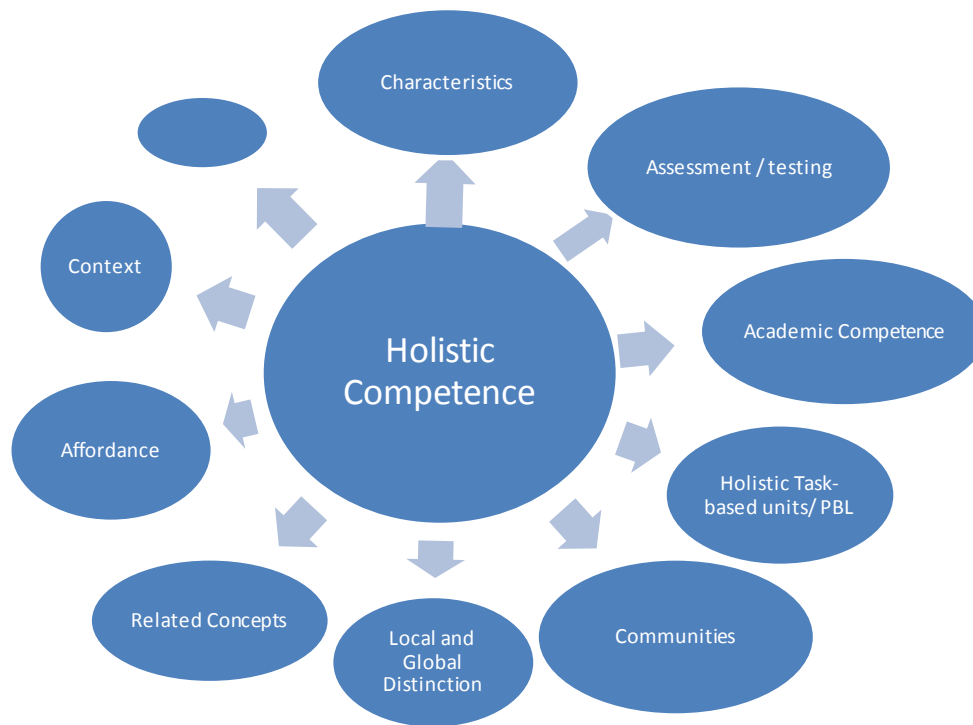
International Communicative Competence: an Example of Hyperlinking
In this paper, I provide a graphic and hyperlinked textual overview of my work to date on International Communicative Competence both as a study in itself, as an

attempt to propose an alternative approach to publishing a conceptual area and also as a tentative attempt to challenge the typical linear generic structure in academic writing for journals. Online encyclopedias of the type mentioned above use this simple hyperlinking technique. With the emphasis on regular updating of the construct, my approach is to summarize my work to date with hyperlinks to previously published open access papers or to extracts or summaries taken from previous papers saved and hyperlinked as separate documents. Hyperlinks within this text are also used. I provide minor, but not unimportant, updates which are original to this publication within this text. An advantage to the reader is that the various source papers related to this concept are available from one central location. The advantage as an author is that I am not restricted from publishing updates on a regular basis.

A linear generic structure may be a format that suits experimental studies that move through the stages in a consecutive order: an abstract, an introduction/description of the problem – literature review – methodology – results – discussion – conclusions. For concepts such as 'International Communicative Competence' a linear structure may not best suit the complex and holistic nature of a characterization which emphasizes the relationship between a whole and its parts. This includes specific local efforts to define competence in relation to a more global and holistic characterization. This can be displayed graphically as a central concept with satellite concepts as in figure 1 below, which is currently incomplete as work in progress and is used here to propose a possible alternative approach:

Figure 1 A simple incomplete graphic built around a central concept (rightclick to open hyperlinks)

The following is a diagram with "Holistic Competence" at the center, surrounded by ovals labeled: Characteristics, Assessment / testing, Academic Competence, Holistic Task-based units/ PBL, Communities, Local and Global Distinction, Related Concepts, Affordance, Context.

The Notion of Community

Canagarajah (2006, p.211) has referred to "a heterogeneous global English speech community (for a more historical discussion of speech community back to Hymes, 1972, see Nunn, 2005) with a heterogeneous English and different modes of competence". In this update, I have reconsidered the notion of competence in relation to 'communities of practice' (Lave, J. & E. Wenger, 1991) examining the implications of proposing a potential oxymoron: 'international community of practice', 'international' implying diversity, complexity and unpredictability, 'community' suggesting something more limited and definable. Alternatives that avoid the term 'community' altogether such as Lillis & Curry's (2010) 'scholarly networks' are also worth considering. At the same time, the discussion of community is by no means new. The recent availability online through open

access is illustrated below within the field of philosophy, reminding us that crossing borders is in no way a new idea and should not exclude excursions into the philosophical past. One area that is now extensively available through free and open online access is philosophy. The German phenomenologist Max Scheler (1824-1928 (in Davis and Steinbock (2014), with his late nineteenth/early twentieth century background would not normally be cited in this kind of discussion. I believe the extensive citation below illustrates the value of making historical work available. Scheler identified four levels of community that are very relevant to this discussion, the fourth and most sophisticated of which is described as follows:

> "Collective Person" is the deepest and the most profound level of community. To a certain extent, it is the evolutionary outcome of both the life-community and society. What most distinctively characterizes the collective person is its sense of solidarity. Each member of the community is not only fully responsible for his or her actions, but is also co-responsible for the actions of others and of the community. In contrast to the life-community, each member is self-aware of him or herself as an individual, as a fully realized person. Yet, in contrast to society, the individual is caught up in a network of relations with others. The sense of solidarity in the collective person is that of an "unrepresentable" solidarity. Every member of the collective person is absolutely unique. No one can stand in for anyone else and each bears responsibility for others and for the group. (in Davis and Steinbock (2014) Stanford Encyclopedia of Philosophy)

What is noteworthy in this historical citation is the complex interlocking relationship between the self and group solidarity. It is possible to be "self-aware" of oneself "as an individual, as a fully realized person" and at the same time accept that "[e]very member of the collective person is absolutely unique". There is a "sense of solidarity" which is in no way opposed to diversity. Several points arise here within my current argumentation in this paper. Firstly the open access availability of the Stanford Encyclopedia has opened up an insight from a source

that would not have otherwise been easily available. Secondly I can immediately direct the reader to the same source. Thirdly, rapidly developing concepts can benefit from historical sources. At the same time, scrutiny of the works of Hegel, Scheler, Husserl, Ricoeur, Gadamer within these open access sources related to phenomenology tend to indicate that community was a national rather than international concept at its highest level for these authors, whereas our newer challenge is to explore the notion of international community.

Delving further back in time to the work of Descartes who presents a highly individual and international perspective of scholarship, in particular the relationship between what is historical and present, national and international, Descartes does nonetheless refer to 'customs of … nations' implying that communities are ultimately linked to nations. At the same time he implies that there is conceptual benefit in liberating ourselves at least temporarily from our local communities of origin:

> But I believed that I had already given sufficient time to languages, and even to reading ancient books, stories and fables. For communicating with people from earlier centuries is almost the same as travelling. It is good to know the customs of different nations in order to evaluate our own more soundly so that we don't consider everything that opposes our own ways to be ridiculous and irrational as people who have no other experience tend to do. But, when we spend too much time travelling, we become foreigners in our own country; and when we become too preoccupied with what was done in earlier centuries, we usually remain ignorant about what is happening in our own[1].

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[1] My translation: this extract is also available online in a professional translation of the complete works: RENÉ DESCARTES, DISCOURSE ON METHOD (1637),Translated by John Veitch, LL.D, from *The Method, Meditations and Philosophy of Descartes* (New York, 1901): 147-204.Text Edited, Modified & Paginated by Dr Robert A. Hatch ©

But I believed that I had already given sufficient time to languages, and likewise to the reading of the writings of the ancients, to their histories and fables. For to hold converse with those of other ages and to travel, are almost the same thing. It is useful to know something of the manners of different nations, that we may be enabled to form a more correct judgment regarding our own, and be prevented from thinking that everything contrary to our customs is ridiculous and irrational, a conclusion usually come to by those whose experience has been limited to their own country. On the other hand, when too much time is occupied in traveling, we become strangers to

Mais je croyois avoir déjà donné assez de temps aux langues, et même aussi à la lecture des livres anciens, et à leurs histoires, et à leurs fables. Car c'est quasi le même de converser avec ceux des autres siècles que de voyager. Il est bon de savoir quelque chose des moeurs de divers peuples, afin de juger des nôtres plus sainement, et que nous ne pensions pas que tout ce qui est contre nos modes soit ridicule et contre raison, ainsi qu'ont coutume de faire ceux qui n'ont rien vu. Mais lorsqu'on emploie trop de temps à voyager, on devient enfin étranger en son pays; et lorsqu'on est trop curieux des choses qui se pratiquoient aux siècles passés, on demeure ordinairement fort ignorant de celles qui se pratiquent en celui-ci. (Descartes (2004) [1637] part one 'premiere partie')

CALP

Another relevant concept related to local and international sides of academic competence is Cognitive/Academic Language Proficiency (CALP) which is opposed to Basic Interpersonal Communication Skills (BICS) by Cummins (2008). This is relevant locally in my current institution where we attempt to develop academic competence in students. Using some data from a recent text analysis study, we have argued that global characterizations of competence and local characterizations form an essential part of the same paradigm. An inapplicable global characterization, beyond its possible intrinsic philosophical interest, is difficult to apply. A local characterization that is in no way connected to global characterizations has no external validity. We therefore propose a more holistic view of community and competence which encompasses both, but does not oppose the global and the local or combine them into a limited binary such as 'glocal'.

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our native country; and the over curious in the customs of the past are generally ignorant of those of the present

Summary of Competence

In this new online update, I first provide a hyperlink to Nunn, 2011 which is a compilation in a book introduction of my work done in this area up to 2011. I then add below two related concepts: pluri-centricity and heterodoxy (Sen, 2005) to the chart and text on page 9 (Nunn, 2011), italicized below.

Five Important Characteristics of International Communicative Competence
In addition to the above, certain general characteristics of EIL competence have been identified. The global and holistic nature of EIL competence has important consequences for education and for issues such as geo-political ownership of English. It is a simple undeniable fact that no one culture and no individual within a culture can demonstrate more than a partial knowledge. This means that all EIL users will need to use their strengths to compensate for inevitable limitations. EIL Competence is necessarily an inclusive notion, not just for altruistic reasons, but by its very nature. Compensation for the problems created by partial knowledge is therefore an important skill that all EIL users need.

Five Characteristics of ICC

Global	*Holistic, interlocking, inclusive.*
Partial	*No individuals or local communities can possess holistic competence totally.*
Compensatory	*Strengths compensate for weaknesses.*
Adaptive and transferable to other contexts	*Competence depends on adaptive ability. Strategic skills of adaptation are not optional. A locally owned variety must always be adapted for international use. Notions such as a tolerance, open-mindedness, broad-mindedness are all related to a notion of competence that is based on adaptive ability, not origin.*
Creative	*Second language users have the right and need to use English creatively.*

I update the table and text as follows (changes in bold):

In addition to the above, certain general characteristics of EIL competence have been identified. The global and holistic nature of EIL competence has important consequences for education and for issues such as geo-political ownership of English. EIL competence is pluri-centric in that any local variety has its own identity which can claim validity. A local variety naturally has complex relationships with other varieties but is not linked to one central canonical description upon which other varieties must depend. Adamson in his

review provides confirmation from another domain, pointing out that Blommaert (2008) in the context of Grassroots Literacy specifically looks at the complexities of how literacy in one context shifts when the person migrates to a new context.

At the same time, different views of the dynamic concept of competence are also inevitable. EIL competence is a heterodoxical concept, even to the extent that some specialists warn against trying to define it (**Sivasubramaniam, 2011, pp. 51-85**). It is a simple undeniable fact that no one culture and no individual within a culture can demonstrate more than a partial knowledge. This means that all EIL users will need to use their strengths to compensate for inevitable limitations. EIL Competence is necessarily an inclusive notion, not just for altruistic reasons, but by its very nature. Compensation for the problems created by partial knowledge is therefore an important skill that all EIL users need. Competence as a concept is linked to 'affordance' (Sivasubramaniam, 2011, pp.57-58) in that a competent person has the potential to transfer (adapt and apply) skills and knowledge learnt in one context to a new context. There is no guarantee that this will actually happen in the new context.

Table 1: Five Characteristics of ICC updated from Nunn, 2011, p.9

Global	Holistic, **pluricentric**, interlocking, inclusive, **heterodoxical (Sen, 2005)**
Partial	No individuals or local communities can possess holistic competence totally.
Compensatory	Strengths compensate for weaknesses.
Adaptive and transferable to other contexts *Affordance*	❑ Competence depends on adaptive ability. Strategic skills of adaptation are not optional. A locally owned variety must always be adapted for international use. Notions such as a tolerance, open-mindedness, broad-mindedness are all related to a notion of competence that is based on adaptive ability, not origin. *Affordance (Sivasubramaniam, 2011, pp.57-58) refers to the potential to adapt and use abilities already learnt **and applied** in one context in a new context* In this sense it links up to the notion of agency. The notion of context sensitivity is also central to this concept. A 2010 discussion of my view of context sensitivity is available here.
Creative	Second language users have the right and need to use English creatively.

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At the same time, my previous work has taken into account the fact that concepts such as 'competence' do not exist in isolation. They exist as parts of networks of related concepts. Some of these (from Nunn 2011) can be found here. At the same link, a brief discussion of the holistic nature of the concept can also be found.

Holism and Competence

In my present position, I train engineering students in academic literacy. We use a holistic approach to defining and developing literacy as outlined and discussed in detail in Nunn et al. (2014))here. One aspect that we discuss in that paper is the relationship between critical argumentation and competence. I practise a holistic teaching philosophy. In my current post and in my last post in Japan (over the last 19 years), project-based learning has been at the centre of my approach. This is a constructivist approach that involves working closely with students to develop holistic competence. With advanced students it promotes critically examining what is known in the field of study and creating new knowledge.

In education, holism involves engaging the 'whole person' beyond narrow disciplinary constraints. Interaction and interdisciplinary communication are important values closely linked to holism. The Holistic Education Network of Australia on a previous version of their site cited in my earlier work (Nunn, 2006), summed up some principles I share as follows:

> • Holism actively engages students in the teaching/learning process and encourages personal and collective responsibility.
> • Its aim is to nurture a "sense of wholeness" in enquiring people who can learn whatever they need to know in any new context.
> • It encourages the transfer of learning across separate academic disciplines.
> • It explores the relationship between diversity and unity, not rejecting the group, but equally valuing diversity, variety and uniqueness.

• It is 'negotiated, not preordained', 'and created not found'.

• It promotes learning and understanding through dialogue.

Their update is available at the link above, as a further illustration that conceptual areas such as holism are subject to continuous updating.

The global and holistic nature of competence has important consequences for education. I have tried to write about this in detail since 2005. The best place to access a detailed introduction in one of these pieces is in my contribution to my book on EIL with Sivasubramaniam (2011). The introduction to this volume was intended to be a holistic introduction to international /intercultural communicative competence and is available at the following link: From Defining EIL Competence to Designing EIL Learning .

I argue that no one culture and no individual within a culture can demonstrate more than a partial knowledge of competence. This means that all users will need to use their strengths to compensate for inevitable limitations. This has important consequences for learners, teachers and assessors. Compensation for the problems created by partial knowledge is an important skill that all (even competent) students need to develop. Assessment needs to take this need for compensation into account by providing space for students to display their competence on their own terms. We are there to support their development, not to limit it through a narrow testing mentality, which 'zooms in' on atomistic skills in isolation, such as testing the ability to conjugate a verb as a skill in itself. A holistic testing approach would take this kind of ability into account in a holistic writing task, but alongside other skills. (See Nunn and Thurman, 2010, for a discussion of holistic in-house assessment).

Two editorial opinion pieces (available at the links March and June, 2013, in my role as Chief Academic Editor of the Asian EFL Journal) summarize my views which have been developing over the past 15 years and given the nature of the topic will continue to develop.

Looking for Connections

The notion of holism as outlined above is described at some length in several pieces that were hyperlinked above to other long papers all of which are several thousands of words in length. Communities such as ESBB look for connections between different aspects of competence. My recent conference trips to India have highlighted how literature can be both as a specialization in itself and as means of promoting learning in other areas (see Patil in this volume). In my ESBB presentation, I presented a brief example. A brief characterization of the relationship between opposing strands of academic competence, concision and holism, was discussed through making a connection with a famous literary citation from the poem of William Blake that uses just 29 words.

<div align="center">

Auguries of Innocence

To see a World in a Grain of Sand

And a Heaven in a Wild Flower,

Hold Infinity in the palm of your hand

And Eternity in an hour.

</div>

In Blake's poem, the four simple contrasts between the broad holistic and tiny atomistic entities, the 'World' and 'Grain of Sand', 'Infinity' and 'palm of your hand', 'Eternity' and 'hour' , 'Heaven' and 'Wild Flower', provide a concise insight into the meaning of holism and also illustrate the skill of concision valued by the engineers I work with.

My experience indicates that it is a fallacy to consider that science professors or students have no interest in poetry or indeed in literature in general. Indeed, we have discovered promising poets among the engineering students we teach who are often also the most competent technical writers. A mini-session in a technical writing class on concision using the Blake citation leads to interesting

discussion about the connection between poetry and technical writing. The citation also provides interesting insights into the meaning of holism.

Conclusion

In this paper, I have avoided one central focus and the paper is only partially linear in its argumentation, so logically there should be no last word, but in the guise of a traditional conclusion, I will attempt briefly to summarize the aims of this conceptual discussion. As a believer in the type of holistic thinking that involves looking for connections, I have attempted (1) to illustrate how a developing concept such as international communicative or academic competence can be presented in a non-linear generic pattern even within a journal article. I would argue that while this paper is also presented in a linear form, and is intended to be coherent as a linear document, following the argumentation from beginning to end might not be the best way to approach the concepts addressed. Another approach would be to use the chart provided above (linked here) to explore different aspects of the concept and to look for connections between the related concepts by using hyperlinks. At the same time, I have attempted (2) to develop some of the concepts related to holistic competence as an original contribution of this paper, alongside my previous work in the area that is frequently hyperlinked. I have also attempted (3) to use ESBB as an example of the type of international academic community that is so problematic when competence is defined or even just characterized. Another focus of this paper has been (4) to briefly consider connections between areas that are not often seen as related such as contributions from philosophers and literature to explore some of the conceptual issues involved in aspects of academic literacy, argumentation and competence. This is an area that will be developed in my paper at the second conference. All these different strands of the paper are neither totally homogeneous nor totally heterogeneous. There are instead interconnections

between them. A final purpose of this paper (5) has been to help characterize the values and purposes of our new international community of practice, English Scholars Beyond Borders in its first (open access) publication. Other papers in this volume will do this differently:

<div align="center">vive la diversité.</div>

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