Spring 2014

Embracing Commonplace: Creating Ground for a Life of Rhetorically Engaged Civic Action

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EMBRACING COMMONPLACE: CREATING GROUND FOR A LIFE OF RHETORICALLY ENGAGED CIVIC ACTION

A Dissertation

Submitted to the McAnulty College and Graduate School of Liberal Arts

Duquesne University

In partial fulfillment of the requirements for

the degree of Doctor of Philosophy

By

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May 2014

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Approved March 14, 2014

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ABSTRACT

EMBRACING COMMONPLACE: CREATING GROUND FOR A LIFE OF RHETORICALLY ENGAGED CIVIC ACTION

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Dissertation supervised by Pat Arneson, Ph.D.

This project responds to the question: How do communication educators encourage students to enact the communicative practices necessary for a life of rhetorically engaged civic action? In responding to this question, the academic field of communication studies is recognized as a site for implementing the lessons of rhetoric, democracy, and civic engagement. This project contributes to the civic engagement scholarship from a communication studies perspective by foregrounding human communication as an essential component of the civic engagement process. As an interpretive inquiry, the philosophical thought and the pragmatic action of twentieth-century rhetorician and social activist Jane Addams (1860-1935) provides a hermeneutic entrance point for identifying and understanding the ways in which faculty members in higher education might conduct service-learning in a more responsive and engaged manner.

Practicing situated communicative service-learning, a pedagogical approach that embraces the historical moment and the challenges facing service-learning on today's college campus, provides one possibility. Addams's philosophical thought and communicative practices inform the integration of situated communicative service-learning into the communication studies field and college campus through the understanding of commonplace—stemming from the Greek understanding of *topoi* (Aristotle). This praxis-centered approach to service-learning provides ground for students to understand the rhetorical and communicative practices necessary for a life of engaged civic action. By grounding individual communicative practices in a communication classroom setting, communicative habits can grow and flourish in communities.

DEDICATION

This dissertation is dedicated to my daughter, Hannah Faye Burk. May you live in a place where you always know "the people in your neighborhood."

ACKNOWLEDGEMENT

During the orientation phase of the Rhetoric Ph.D. program at Duquesne University, Dr. Calvin L. Troup said, “Doctoral education is a transformational experience.” Now, as I creep closer to the end of this educational experience I can say, “He was right.” As with any transformational experience, there are so many people to thank. I hope these words can encapsulate the many blessings I have received.

First, I would like to thank my dissertation committee chair, Dr. Pat Arneson, for her guidance, questions, and support. She pushed me to think more deeply and clearly than I thought I could. I would also thank to thank my committee members, Dr. Calvin L. Troup and Dr. Janie M. Harden Fritz, for their unwavering support and encouragement.

I would like to thank Dr. Ronald C. Arnett, chair of the Communication and Rhetorical Studies at Duquesne University, for providing me with opportunities to struggle and to succeed.

In addition, I would like to thank the faculty who taught me during my doctoral program: Dr. Pat Arneson, Dr. Ronald C. Arnett, Dr. S. Alyssa Groom, Dr. Janie Harden Fritz, Dr. Erik Garrett, Dr. Kathleen Glenister Roberts, Dr. Richard Thames and Dr. Calvin L. Troup. All of you have impacted me in more ways than you probably know.

Thank you to the administrative assistants in the Department of Communication and Rhetorical Studies. Both Cindy Burke and Rita McCaffrey provided stability in moments of chaos. Thank you.

I am truly grateful for the friendship of my former Rhetoric Ph.D. colleagues; especially my “comps cohort.” Laughing and learning with all of you helped me to grow as an educator, scholar, and a person. I would especially like to thank Dr. Christina McDowell Marinchak for

her support, encouragement, and most of all, her friendship. We can accomplish anything with coffee and chai tea lattes!

During my graduate study, a number of people opened their doors to me as I became a bit of a nomad due to some extenuating circumstances. Thank you to Christy McDowell Marinchak, Marc Marinchak, and Melinda Miller for sharing your homes with me.

I am truly blessed to have an amazing family. Thank you to my parents, Joe and Janice Seibert, for providing me with a home full of love and laughter. Thank you for supporting my work and asking questions, but never *too* many questions. Thank you to my brother, Jered Seibert, for allowing me to live with him during the first few years of my graduate study. Thank you for endless beers, Pens games, pizza, and your brotherly love. Thank you to my dog, Molly, for being a wonderful travel companion. Thank you to my grandmother, Cleora Groome, for always telling me how proud you were of me. And thank you to my extended family for keeping me grounded and providing me with welcome distractions.

Lastly, thank you to my husband, Adam Burk. Without you, my goals would not have been reached. Your dedication to a goal is inspiring, and I strive to emulate your perseverance in all aspects of my life. Thank you for your love, guidance, and support. Thank you to my daughter, Hannah, who arrived at the start of my writing. Thank you for being a good napper, a happy baby, and an inquisitive toddler. I love you both.

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CHAPTER ONE

Civic Engagement on the Decline:
Exploring the Relationship between Rhetoric, Democracy, and Education

In January 2012, the American Association of Colleges and University's (AACU) National Task Force on Civic Learning and Community Engagement (NTFCLCE) released a report titled *A Crucible Moment: College Learning and Democracy's Future*. This report characterized the United States' citizens' civic health as "anemic" and the task force promulgated a call to action. This call to action addressed the necessity for higher education's administrators and faculty to invest in civic learning and democratic engagement; and to make these educational areas a top priority (NTFCLCE 6, 4). The report identified higher education as an "intellectual incubator and socially responsible partner" in enhancing the civic health of citizens. The committee members offered four key recommendations: "Foster civic ethos across all parts of campus and educational culture; 2. Make civic literacy a core expectation for all students; 3. Practice civic inquiry across all fields of study; and 4. Advance civic action through transformative partnerships, at home and abroad" (31). These recommendations aim to cultivate civic education and engagement as an integral part of the campus community and campus life.

This project responds to these recommendations by recognizing the academic field of communication studies as a site for implementing the lessons of rhetoric, democracy, and civic engagement. Situated communicative service-learning, a pedagogical approach, embraces the historical moment and the challenges facing service-learning on today's college campus. This project also contributes to the civic engagement scholarship from a communication studies perspective by foregrounding human communication as an essential component of the civic engagement process.

This perspective is valuable because a majority of the literature assumes an intrinsic relationship between rhetoric, interpersonal communication, and civic engagement. Mitchell S. McKinney, Lynda Lee Kaid, and Dianne G. Bystrom in their book chapter titled "The Role of Communication in Civic Engagement" work from a similar perspective. The authors call their philosophy "communicative engagement." Communicative engagement sees citizens' communicative action as the driving force of democracy. McKinney, Kaid, and Bystrom assert "the driving force of democracy can be found in individual citizens' many acts of joining, volunteering, serving, attending, meeting, participating, giving and perhaps most importantly, cooperating with others" (7, 6). Therefore, democracy is constructed through the communicative action of many individuals (7).

One way to foreground human communication is through the philosophical thought and communicative practices of Jane Addams, a twentieth-century rhetorician and social activist. As a female contemporary of John Dewey, scholars are only now recognizing her social thought as a serious philosophical endeavor and this project joins in that exploration and conversation. Jane Addams's rhetorical thought and communicative practices inform the integration of situated communicative service-learning into the communication studies field through the understanding of commonplace—stemming from the Greek understanding of *topoi*. Moreover, this praxis-centered approach to service-learning provides ground for students to understand the democratic and rhetorical practices necessary for a life of engaged civic action.

This dissertation will be completed in five chapters: 1. Civic Engagement on the Decline: Exploring the Relationship between Rhetoric, Democracy, and Education; 2. Service-Learning as Pedagogical Practice and its Relationship to the Communication Studies Field; 3. Jane Addams: Social Thought as Philosophy of Communication; 4. Embracing Commonplace and Engaging in

Communicative Praxis: Hull-House and Institutions of Higher Education; and 5. Service-Learning in Communication Studies: Fostering Civic Engagement through Embracing Commonplace and Creating Habits.

Research Question and Approach

How do communication educators encourage students to enact the communicative practices necessary for a life of rhetorically engaged civic action? Working from the tradition of philosophical hermeneutics, communication is recognized as the essential vehicle through which human experience and social interaction are made real and understood. As discussed by Jean Grondin, "To be sure, hermeneutics does maintain that the experiences we have with truth are embedded in our situation—and that means in the inner conversation that we are continually having with ourselves and others" (141). As an interpretive inquiry, the philosophical thought and the pragmatic action of rhetorician and social activist Jane Addams provides a hermeneutic entrance point for identifying and understanding the ways in which faculty members in higher education might conduct service-learning in a more responsive and engaged manner. Practicing situated communicative service-learning provides one possibility.

This chapter first presents interrelated ideas that compose the landscape of civic engagement scholarship. Second, the current state of Americans' civic engagement is discussed. Third, a discussion about the relationship between democracy, civic engagement, and rhetoric is presented. Finally, an educational call to action is given. Declining civic engagement calls us into action due to our civic duty as members of a democratic nation. This duty is one of communicative action and is one that communication educators can lead due to our distinct educational position. The scholarly landscape surrounding the act and communicative aspects of

civic engagement contains a multitude of terms and ideas. The next section provides definitional ground to assist in understanding.

Definitional Ground

The AACU's NTFCLCE challenged colleges and universities to invest in civic learning and democratic engagement. In responding to this challenge, I offer one vision to increase our students' understanding of civic engagement and the necessary communicative practices that contribute to living a life of rhetorically engaged civic action. Definitions of key terms provide assumptions to ground this project. The civic engagement literature contains interrelated concepts; one term is often discussed in relation with others. Concepts such as civic engagement, community, social capital, and civil society are frequently interwoven within the literature. Each term will be discussed and relationships among terms will be ascertained. Terms related to discussions of civic engagement address communicative practices because human action involves communication and rhetoric. However, most of the literature takes the communicative aspect of these practices for granted because the civic engagement scholarship generally works within a sociological, political, or governmental framework. Human communication is the means for integrating all of these ideas work. The following terms will be discussed: 1. civic engagement; 2. community; 3. social capital; and 4. civil society.

Scholars have used the feel-good, abstract term of *civic engagement* in a variety of ways. According to Richard P. Adler and Judy Goggin in their article titled "What Do We Mean by Civic Engagement," there is little agreement on what actions and beliefs constitute civic engagement. They state that scholars working from particular scholarly perspectives contribute to the range of definitional specificity because these scholars narrow their focus; and therefore, their definitions to work within their specific discipline (237). Furthermore, civic engagement is

an interdisciplinary topic that is discussed and researched in many different academic disciplines (Ostrander and Portney 1).

The interdisciplinary nature of civic engagement contributes to the wide range of definitional understandings and usages. For example, Susan A. Ostrander and Kent E. Portney define civic engagement simply as "individual and collective action to identify and address public issues and to participate in public life" (1). Thomas Ehrlich provides a more detailed definition in his text *Civic Responsibility and Higher Education*. He defines civic engagement as: "Working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values, and motivation to make that difference. It means promoting quality of life in a community, through both political and non-political processes" (vi). To further contribute to the array of ideas, civic engagement, as a concept or ideal, is situated in both the political and community arenas, and concerns both individual and collective actions (Adler and Goggin 240-41). Thus, the act of voting and the act of throwing away trash in a public trashcan embody an act of civic engagement. Both communicative acts constitute and shape our social world. Therefore, to be civically engaged means to be an active member of one's community. To use the metaphor of spectator and participant (Holba 96), someone who is civically engaged is a participant in her community—not a spectator.

Community is another term that lacks specificity. Community is a ubiquitous term that is also an ideal toward which many people strive. Recent studies show that human beings need to be members of communities where social connections occur to be healthy individuals (Olien para. 4-6). However, the term community is so often overused that it lacks meaning and precision. For example, in our current historical moment, we may be members of online communities, professional communities, and religious communities. Additionally, an entire city,

no matter how large or small, is often considered a community. Further, an entire demographic group may be referred to as a community (e.g., the Hispanic community or the homosexual community) (Portney and Berry 21). In a narrow sense of the term, Gerard Hauser says communities share common beliefs and social practices (*Vernacular Voices* 21-22).

Given the broad usage of the term community, the meaning and responsibilities of community membership, such as the communicative action of acknowledgement toward place and Other, are moved to the background in scholarly discussions. Kent E. Portney and Jeffrey M. Berry call a neighborhood "the most basic and enduring form of community" (21). They state, "Our neighborhoods—quite literally, the people we physically live near—are part of our own political and social identity whether we like it or not. Neighborhoods represent roots and family, our most enduring and deeply felt identities" (21). Provincial associations offer the most potential for communicative action and social change. Working from this perspective, the grassroots nature of these relationships will be examined. One concept that identifies the importance of human communication and interaction at the grassroots level is social capital.

Social capital discussions are often interwoven through discussions of civic engagement. James Coleman in his text *Foundations of Social Theory* provides an original conception of social capital. He understands social capital to be the relational engagement between people. This engagement provides resources for those who participate in the relationship and thus the relationship acts as a source of profit or provides some type of advantage to the participants (300). In discussing social capital, Coleman begins with an assumption. He believes the political philosophy of natural rights, such as Adam Smith's work of the "invisible hand" and Thomas Hobbes' social contract theory, are "fiction" (300-01). Coleman believes human beings are

interdependent creatures by nature, and therefore, social capital exists because of obligations and expectations we have toward one another (304).

For social capital to exist, one must be embedded in a social structure. The structure or social organization facilitates the social capital—for example the structure facilitates the relationship between persons (Coleman 315). Social capital is a by-product of a relational communicative action. Moreover, in using the language of economics, Coleman states, "social capital depreciates if it is not renewed. Social relationships die out if not maintained; expectations and obligations wither over time; and norms depend on regular communication" (321). Robert D. Putnam broadens Coleman's concept of social capital, and moves the concept beyond the language of economics.

Putnam defines social capital as the "features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit" ("America's Declining Social Capital" 67). He defines social capital in similar ways in a series of scholarly works such as "What Makes Democracy Work" (1993), "Bowling Alone: America's Declining Social Capital" (1995), and *Bowling Alone: The Collapse and Revival of American Community* (2000). For Putnam, social capital consists of our "connections among individuals" (*Bowling Alone* 19). These connections create networks of civic engagement. Social capital is closely related to civic virtue (19) and is based on the principle of generalized reciprocity (134). Hence, if a person does something for another person, even though that person does not necessarily know the other person or expect him or her to do something in return in the future, the act can be defined as "generalized reciprocity" (Putnam, *Bowling Alone* 20-21). Coleman discusses a similar idea using the economic language of "credit slips" (306). Prior to both Coleman and Putnam, Alexis de Tocqueville described this phenomenon as "self-interest

properly understood" (610). Tocqueville saw this as the guiding moral philosophy of Americans and he says this practice is the reason that American democracy works (525-28). Social capital is related to civic engagement because from the perspective of Putnam and others, social capital creates and contributes to civic engagement. This engagement underlies one perspective of the third concept to be discussed. This is the concept of civil society.

Civil society is another interrelated concept found in civic engagement scholarship. This concept is understood differently depending on the scholar and her perspective; however, different interpretations lie generally in one of two areas. As discussed by Michael Edwards, civil society is either a "specific product of the nation-state and capitalism" or "a universal expression of the collective life of individuals" (3). In the introduction of this text, *Civil Society*, Edwards provides a historical genealogy of the idea in Western thought. He begins with antiquity and concludes with the present day academic and non-academic argument surrounding implications of civil society.

Briefly, in antiquity civil society referred to the shared governance that the state and the citizens had in ruling and being ruled. These associations were seen as virtuous acts working toward the good of that society. In the medieval period, civil society was seen from the perspective of "politically organized commonwealths" (5) where the society was organized and governed by the state. During the Enlightenment, the market economy changed the understanding of a civil society and now the term referred to focus on the importance of an association, which was not one of the state. The associations formed in a civil society were necessary to protect one's freedoms from the state. In modernity, the discussion of civil society was re-energized and re-focused into public sphere theory—whereas the public sphere became

an essential component of democracy. Today, scholars on the conservative and liberal political spectrum advocate for the importance of civil society (Edwards 5-11).

In sorting out the literature, Edwards divides the beliefs of civil society into three categories: civil society as associational life, civil society as the good society, and civil society as the public sphere. He hopes that providing greater clarity regarding theories of civil society will be more helpful for policy makers, academics, and citizens (4-5). Although interpretations differ, the core argument of civil society theory is that all societal members and institutions benefit when structures exist that help to mediate and govern the relationship between citizens and government (Portney and Berry 22).

This section presented key terms and definitions used within the civic engagement literature. Working from a communication perspective, definitions of key terms provided assumptions to ground this project. Civic engagement, community, social capital, and civil society were defined and discussed providing the framework to understand scholarship that raises concerns regarding a decline in Americans' civic engagement practices.

Rhetorically and Civically Disengaged Citizens

Americans are not civically (and therefore not rhetorically) engaged in their local communities. In an historical era driven by information glut, virtual connectivity, and technologically mediated communication, the experience of face-to-face communication and physical interaction takes on renewed importance. Because of technological advancements, we have a vast amount of civic information at our fingertips, yet our attitudes and actions toward community participation seem to be concurrently diminishing. In the 1980s and 1990s, scholarly work began to raise concern about a decline in civic engagement. Scholarship by political philosopher Michael Sandel, political theorist Benjamin Barber, and sociologists Robert Bellah

and Robert Putnam discusses the decline of civic engagement in the United States. Some scholars argue that civic engagement is not declining. They state civic engagement is just shifting and changing (Portney and Ostrander 2-4). While I recognize and understand the argument regarding a shift in civic engagement due to technological and cultural advancements, I believe the nature of the human engagement has changed and the repercussions of this change yield results similar to the decline of citizens' civic engagement. The scholarship of Julia Spiker, Robert P. Putnam, Thomas Sander, Robert Bellah, and Gerard Hauser provide examples of the academic discussion surrounding a societal decline in civic engagement.

One of the most popular ways to measure civic engagement is through a discussion of voter participation. While this measurement does not accurately take into account all forms of civic engagement, measuring voter participation is one quantitative way to understand trends related to citizen engagement and apathy. Voter participation has been declining for the past several decades, including participation by 18-24 year olds (Spiker 299). Spiker found 18-24 year olds had a "why bother" attitude toward voting because they felt their participation had little impact and politics had little relevance in their lives. They expressed that older people "have nothing better to do" than to get involved in politics (307). According to recent data presented by Russell J. Dalton, "In 1996 only 37 percent of citizens under age 30 voted, a situation that stimulated the calls and programs to reengage younger voters in electoral politics. Youth turnout increased 4 percent by 2000, and an additional 7 percent in 2004." A recent exception to this trend occurred during the 2008 Presidential race between Barack Obama and John McCain. In 2008, a record number of young people voted showing an approximate four percent increase in voters (Dalton192). However, this energy was not sustained. According to the US Census Bureau's 2012 Current Population Survey, the youth turnout dropped 7.3 percentage points from

2008–2012 to the level of 41.2% (US Census Bureau; Taylor and Lopez n.p.). Since voting is the most basic communicative action associated with being a member of a democracy, these numbers are troubling because they reveal a fundamental lack of interest and involvement in our governmental and political system.

In a seminal work frequently discussed in the civic engagement literature, Robert Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton call for renewed public engagement in *The Good Society*, whereby believing that "active participation in the community and government is important for the health of the society" (6). They state that American society is paradoxical in that many people believe America is a great democracy, yet democratic participation is absent from our public life (138). *The Good Society* was published after the book by the same authors called *Habits of the Heart.* In *Habits of the Heart*, the authors discuss the state of the United States's current culture of individualism (*Habits* 27). In *Habits of the Heart*, Bellah, Madsen, Sullivan, Swidler and Tipton conclude that Americans yearn for a greater sense of connectedness; a greater sense of community, yet the contradictory nature of our socio-political environment and particular cultural narratives lead to confusion about human beings and their need for community, interconnectedness, and support for others.

Putnam's research reveals similar trends. He states in *Bowling Alone: The Collapse and Revival of American Communities*, a seminal study of empirical evidence, "We remain, in short, reasonably well-informed spectators of public affairs, but many fewer of us actually partake in the game." Putnam views American history as one full of stories of "collapse and renewal" ebbs and flows, and ups and down. Putnam states that he is not being nostalgic: empirical data demonstrates the decline of American community (46, 26). Although not without criticism, Putnam's work is well-known and often cited in the civic engagement literature. Putnam's work

in *Bowling Alone* documents American's current apathetic tendency towards issues, ideas, and communicative practices related to civic engagement. According to Putnam, Americans are *not* less likely to talk about politics than our parents and grandparents; however, we *are* less likely to participate in political face-to-face activities. He states:

> Since the mid-1960s, the weight of evidence suggests, despite the rapid rise in levels of education Americans have become perhaps 10-15 percent less likely to voice our view publicly by running for office or writing Congress or the local newspaper, 15–20 percent less interested in politics and public affairs, roughly 25 percent less likely to vote, roughly 35 percent less likely to attend public meetings, both partisan and nonpartisan, and roughly 40 percent less engaged in party politics and indeed in political and civic organizations of all sorts. (46)

Putnam's work summarizes the drastic decline of citizen participation over forty years, thus demonstrating the need for a resurgence in civic engagement.

Putnam's work in *Bowling Alone* was published in 2000. In 2010, Thomas H. Sander and Putnam wrote a subsequent article titled, "Still Bowling Alone: The Post 9/11 Split." In this research, Sander and Putnam investigate the post September 11, 2001 generation's attitudes and actions toward civic engagement. As a promising sign, students born in the 1980s are attuned to political affairs and active voters (11-12). Sander and Putnam state, "On college campuses nationwide, this civic-engagement 'youth movement' has evoked the spirit of the early John F. Kennedy years" (12). They believe there may be an overwhelming generational shift, if these attitudes and practices continue. They state, "Amid such generational change, even if no present-day *adults* deepen their community engagement, the United States may witness a gradual yet inexorable reversal of the civic decline that *Bowling Alone* chronicled" (12). Yet Sander and

Putnam provide two cautionary signs. First, they are not certain when and if this generational attitude may end. They ask: When does 9/11 stop being memorable and an impetus for people to engage in civic affairs (12)? Second, the authors see a large socio-economic gap between students who are civically engaged and those who are not. Sander and Putnam present a call to action. They state:

> If the United States is to avoid becoming two nations, it must find ways to expand the post-9/11 resurgence of civic and social engagement beyond the ranks of affluent young white people. The widening gaps that we are seeing in social capital, academic ambition, and self-esteem augur poorly for the life changes of working-class volunteers. If these gaps remain unaddressed, the United States could become less a land of opportunity than a caste society replete with the tightly limited social mobility and simmering resentments that such societies invariably feature. (14)

The 2012 United States Census Bureau's report, which was discussed earlier, may be a sign that the youth engagement has ended.

American's diminished civic and rhetorical community engagement is the crux of this project. Americans are not just disengaged; they are rhetorically reticent (Schudson 301). Many Americans lack explicit awareness of the rhetorical participation needed for the creation and maintenance of a thriving democracy. In addition, many Americans have not been trained in the art of rhetoric. Our public life lacks the rhetorical role models to show us how to enact civil discourse and deliberation. Aristotle laid this foundation in ancient Greece. He stated:

> But it is by speech that we are enabled to express what is useful for us, and what is hurtful, and of course what is just and is unjust: for in this particular man differs

> from other animals, that he alone as a perception of good and evil, of just and unjust, and it is a participation of these common sentiments which forms a family and a city. (*Politics* 1253a)

In the time of Aristotle, civic engagement was a significant facet of society, exemplifying a person's active participation in the polis. Public engagement may be lacking in this historical moment, but traces of such participation still exist and a potentiality exists in the communication and rhetorical studies students who fill our classrooms.

People are rhetorically and civically disengaged in their own communities because of the ongoing pressures of time and money, mobility and sprawl, changes in technology, an overall sense of distrust both towards other citizens and the government, and the diminishment of rhetorical citizenship education. While different scholars, such as Benjamin Barber in *Strong Democracy* (1984); Bellah, Madsen, Sullivan, Swidler, and Tipton in *Habits of the Heart* (1985); Amitai Etzioni in *The Spirit of Community* (1993); and Putnam in *Bowling Alone* (2000) have focused on the specific causes and correlations in regards to America's decline in civic engagement, I wish to present a number of contributing factors while not specifically attributing one cause to the decline.

The ongoing pressures of time and money provide one reason for a lack of someone's rhetorical and civic engagement. Often, if someone is asked why she does not attend community meetings or become involved in civic organizations, the first answer provided is "I'm too busy" or "I can't find the time." Putnam discusses the pressures of time and money in the form of busyness, economic stress, and two-career families (*Bowling Alone* 189-203). These pressures have led Americans to be focused on their own family enterprise and not necessarily the good of an entire community. In addition, Barber believes that capitalism plays a role in the lack of

participation in community affairs by citizens (*Strong Democracy* 251). Historically, women have carried a majority of a family's community involvement. Today, more women in the work force have lessened the amount of people able to engage in community affairs because women who were at one time not working outside of the home were heavily engaged in the civic affairs of the community (Putnam, *Bowling Alone* 203; Skopcol 474). As these women ceased being involved in civic activities, others have gradually disengaged, as well (Putnam, *Bowling Alone* 203). Pressures from work and careers have contributed to both the perception and actuality of a lack of time as a reason to disengage in the local community.

A second contributor to rhetorical and civic disengagement is mobility and sprawl. As Putnam says through the use of a plant metaphor, "frequent repotting disrupts root systems. It takes time for a mobile individual to put down new roots. As a result, residential stability is strongly associated with civic engagement." He discusses how newly re-located individuals are less likely to vote, have a supportive network of friends, belong to civic organizations, churches, and clubs (*Bowling Alone* 204). Due to increasing technology, more people have been able to move from the homes of their ancestors. More movement means less association. More time spent in personal cars means less time interacting with community members and more sprawl means fewer neighborhoods with a focused center (Putnam, *Bowling Alone* 214-15). Therefore, mobility brings autonomy (Akst 25).

Theda Skopcol brings a gendered perspective to the argument (475). She says that well-educated women are the "mainstays" of voluntary association and local life. According to Skopcol, in twentieth century America highly educated men tended to live in urban areas and educated women became teachers (475). These teachers often moved to rural or suburban areas to teach. Upon arriving and working in their new community, they often got married and stayed

in these local communities bringing with them civic engagement and connectedness. Today, Skopcol says, many highly educated women are choosing to live in urban areas instead of moving into rural or suburban areas (475). They are not filtering into other communities and planting strong roots that may provide the backbone of civic life (475). Therefore, mobility and sprawl have contributed to rhetorical and civic disengagement because a frequent moving of citizens dissolves civic connectedness and associations.

Technology and mass media are cited as a third reason for Americans' lack of civic and rhetorical engagement. As Neil Postman cautions in *Technopoly*, unrestrained growth in technology eliminates human reflection and connectedness (xii). Both technology and mass media are tools, which can be used for good and can be used for harm. Technology and mass media have led to the privatization of leisure time and our infatuation with being spectators, instead of participators (Putnam, *Bowling Alone* 216-46). Furthermore, better technology allows people to be reached through tools such as like mass email, thus the need for "association" diminishes (Skocpol 474). Technology and mass media also enable us to have a mass society. This mass society creates a problem of scale (Barber, *Strong Democracy* 245) in relation to particular forms of government, such as participatory democracy and direct democracy. In addition, the use of personal technologies such as home computers, video games, and personal music players, may lead to isolation (Akst 230). While the proliferation of technology and mass media tools provide new access and frontiers, they change the way we engage with our neighbors and our communities.

A fourth reason for rhetorical and civic disengagement is the reduction of interpersonal, societal, and governmental trust. A degree of trust is a necessary part of a democracy (Bellah et. al *Habits of the Heart* 3; Hauser, *Vernacular Voices* 5) and voluntary associations (Veenstra

553). Additionally, trust is a foundation for democratic marketplaces. In an often-cited article, Putnam provides a case study of democratic communities in Italy during the early 1990s. He discusses the importance of impersonal credit in the marketplace. Impersonal credit is the idea that I will loan you money even though I do not "know" you. Impersonal credit requires trust (Putnam, "Democracy" 104). Today, ordinary citizens feel manipulated by government (Skopcol 476), have a high degree of uncertainty (Barber, *Strong Democracy* 258), and trust between people is potentially being replaced by trust in abstract, expert systems (Veenstra 551-52).

Trust is an essential component of communication (Anderson 20) and a violation in the norms of ethical communication leads to disengagement of civic culture (Anderson 14). So, if we feel less trusting of others in our contemporary society, how can trust be created, established, or recovered? Trust is established through participation in civic community, the site where one learns how to engage difference, acquisition of social capital, and everyday social micro-practices (Hauser and Benoit-Barne, "Reflections" 271-72). However, the phenomenon of trust is akin to a chicken and egg syndrome. People who trust other people tend to participate in their communities, and through more frequent participation trust increases. Does the perception (feeling of trust) precede the action (participation in civil space) or does the action precede the perception (Veenstra 553)? Gary Veenstra shows that "trust in people from spatially-defined communities and personal trust were distinctly stronger than trust in experts and professionals, which in turn was stronger than trust in governments" (557). Meaningful, engaging, communicative participation in secondary associations is important for social trust—not superficial participation (567). Secondary associations refer to groups of people who have regular interaction and communication with one another, but on a social, not personal or intimate level. Therefore, if one does engage in her local community then one may create and establish

trust. In addition, if one disengages both rhetorically and civically from a local community, then trust may diminish.

Lastly, the fifth and final reason for rhetorical and civic disengagement lies within our educational system. By linking ideas across time, a conclusion can be reached that our educational purpose has shifted and the idea of educating for rhetorical citizenship has been diminished. Pat Arneson in the introduction to *Perspectives on Philosophy of Communication* states, "From the Greek *paideia*, through the Renaissance *studia humanitatis*, to the modern university, the study of rhetoric and communication has played a significant role in education" (3). In Antiquity, we can turn to the work of Aristotle and Isocrates. Both ancient Greeks discussed the importance of a rhetorical education for the necessity of civic participation. Kenneth E. Anderson, in discussing Aristotle's ideal education, discusses the educational trinity of politics, ethics, and rhetoric for developing the good in the polis (16). Furthermore, Isocrates discusses his educational philosophy and curriculum (*paideia*) in his speech *Antidosis.* The focus of his curriculum was to create ideal citizens who would participate within the polis through a life of praxis. Cicero presents his work *De Oratore* to prepare a Roman student to become the best rhetorician possible so that he may become a civic leader. The medieval *trivium* contained the study of grammar, logic, and rhetoric. During medieval time, the "good" for which rhetoric would be used was for the purpose of the church, not necessarily for the purpose of advancing a civic minded individual. Yet, during the medieval period the church and the state were intertwined entities, so the argument could be made that rhetorical education was civic minded, as well. In the nineteenth century, Cardinal John Henry Newman discussed the importance of a liberal arts education in educating citizens (126). Lastly, Gerard Hauser in the twenty-first

century discusses the need to *reclaim* rhetoric in civic education ("Rhetorical Democracy" 13) with the hopes of creating more engaged citizens; he believes civic education has been lost.

A liberal arts education that educates for rhetorical citizenship can be characterized by a "full range of efforts that pursue some version of the overarching goal of preparing students for lives that provide personal satisfaction and promote the common good" (Colby, Ehrlich, Beaumont, and Stephens 24). During our current historical moment, many students pursue career-specific or technical educational tracks, which eliminate a liberal arts education. Even in a liberal arts curriculum rhetorical study is often downplayed and not interwoven throughout the curriculum. Thus, the character of this education is depleted and a focus on learning to become a good citizen is lost. While civics and government classes are taught to elementary and high school students, the hopes of creating good citizens through these lessons is not always, if at all accomplished (Dillon n.p.). State certifications control whether rhetoric is taught in the K-12 classrooms potentially marginalizing rhetoric's relationship to civic education (Hauser "Teaching" 50). Therefore, the rhetorical education of civic-minded students has been diminished and is often absent from our contemporary educational programs.

This section reviewed scholarship that discusses the decline of civic engagement in the United States. In addition, this section presented a number of contributing factors to our declining civic engagement without specifically attributing one cause. Contributing factors include the ongoing pressures of time and money, mobility and sprawl, changes in technology, an overall sense of distrust both towards other citizens and the government, and the diminishment of rhetorical citizenship education. The next section explores the intersections between civic engagement, rhetoric, and a thriving democracy.

The Relationship between Democracy, Civic Engagement, and Rhetoric

Civic engagement is necessary to sustain a vibrant democracy (Aristotle *Ethics*, 1094b; Dewey, *Experience* 184; Putnam, *Bowling Alone* 336-49). Although civic engagement is important for many reasons, including the education of our youth (Putnam, *Bowling Alone* 296-306) and the safety of our communities (Putnam, *Bowling Alone* 307-18), this project focuses on the intersections between civic engagement and a thriving democracy because rhetoric creates, sustains, and strengthens the relationship between the action of engagement and our democratic governmental structure.

Simply stated, a democracy is a government that is ruled by the people. There are numerous kinds of democracy and the current democratic system in the United States differs from the ancient Greek polis, where the term originates. The term comes from the Greek word *demos,* which roughly translates into a common people who live in a particular district. The origins of a democratic governmental structure began in ancient Greece during the fifth century. The ancient Greek system is the only example of direct democracy in history, albeit on a very small scale and with very limited citizenship participation. Having majority rule is one attribute of a democracy, but there are additional attributes, as well. According to Larry Diamond, a democracy is a very demanding system. A democratic system respects elections, protects liberties and freedoms, respects legal entitlements, and guarantees free speech for the country's citizens and the country's media (20-22). Throughout history and in our contemporary society, many interpretations of a democratic system exist (20). In an electoral democracy, people elect leaders in regular, free, and fair elections (22). Voting is the essential communicative action for all eligible citizens.

Although there are different types of democracies, two basic forms endure—a direct democracy and a representative democracy. In a direct democracy, sometimes called a pure democracy, people vote directly on policies and initiatives. There is a one-to-one vote. Each vote is counted and the person or policy that garners a majority of the votes wins the election. In the United States today, examples of direct democracy can be seen in local government elections, and at times, on policies or referendums depending on the particular municipality in which one lives. However, implementing a pure democracy, at all governmental levels, is nearly impossible in a nation the size of the United States. As Barber states, "Pure democracy suggested a form of government in which all of the people governed themselves in all public matters all of the time; such a form could hardly be expected to function efficiently in a nation of continental proportions of millions of citizens." Currently, the United States has a representative democracy. This means the people or everyday citizens vote for representatives, and the representatives place a vote on behalf of their constituents. In discussing this type of system, Barber comments, "This approach purchased efficiency without sacrificing accountability, but it did so at an enormous cost to participation and to citizenship" (*Strong Democracy* xiv). Barber believes civic engagement and civic activity is lost through this type of democratic system. In that, every citizen is not *necessarily* governing herself because someone else is representing and governing for her.

Two political philosophies among others have influenced democracy in the United States. A recurring debate exists among scholars over whether the founding fathers were influenced by liberal political philosophy, the philosophy of philosophers like John Locke and Thomas Hobbes, or classical republicanism practiced by Aristotle and Cicero. The debate often presents an either/or dichotomy; however, it seems that both perspectives influence many United States

policies and ideologies. Liberal political philosophy assumes humans are isolated animals, government is necessary to keep people harmonious, and the aims of the political community are to protect and promote individual freedom and rights (Fallon 1697). Classical republicanism assumes humans are political animals, governmental participation helps humans to fulfill their purpose, and the aims of the political community are to promote virtue and advance the common good (Fallon 1697). As stated earlier, both political philosophies inform the democratic tradition in the United States and both present a dialectical tension in contemporary ideologies and policies. In order to maintain this political structure, the democratic system in the United States necessitates rhetorical engagement and participation; the communicative act of voting is one example of such engagement.

Although communicative participation is a necessary part of our governmental system, this spirit is, at times, lacking. One scholar who sees a deficiency and discusses a path to address this deficiency is Barber. In his seminal work, *Strong Democracy: Participatory Politics for a New Age*, Barber critiques liberal democracy. He argues that it begins on faulty assumptions, which see human beings as independent, not interdependent, beings. Drawing from the philosophy of Thomas Hobbes, John Locke, Adam Smith, and Edmund Burke, Barber argues for "strong democracy," which is a form of participatory democracy. Barber argues that this is the only "viable" form our contemporary democracy can take (xiv). He believes that men and women must participate in the public life because it is this participation that shapes their humanness (xv). His theory of strong democracy is presented as one which "rests on the idea of self-governing community of citizens who are united less by homogeneous interests than by civic education and who are made capable of common purpose and mutual action by virtue of heir civic attitudes and participatory institutions rather than their altruism or their good nature."

Barber calls it a "new theory drawn from a variety of established practices and nourished by classical theories of community, civic education, and participation" (117, 118).

Moreover, Barber argues that a reciprocal relationship exists between participatory civic activity and continuous community building. Through civic participation the community grows and at the same time, the community facilitates more participation. Additionally, this type of civic activity educates people in the ways of citizenship, and calls forth participation in civic activities (Barber, *Strong Democracy* 152). Barber explains such action illustrates that community and participation are both aspects of what it means to be a citizen (155). The interplay of these two ideas then creates strong democracy. I work within the spirit of this relationship in this project. Following an Aristotelian position, Barber argues that human beings are "political," where "some *action* of *public* consequence becomes *necessary* and when men must thus make a *public choice* that is *reasonable* in the face of *conflict* despite the absence of an *independent ground* of judgment" (*Strong Democracy* 122, his emphasis). If humans are political as argued by Barber and others, then following his argument, they must be rhetorical because it is through rhetoric that humans use symbols to influence human choice and coordinate social action (Hauser, *Rhetorical Theory* 2-3). Lastly, Barber believes in a praxis component of strong democracy—a position that involves public talk, public action, citizenship, and community (162). Thus, a participatory democratic system involves rhetoric.

The practical art of rhetoric requires a human dimension; symbols are chosen and communicated to an audience through a human decision-making process. Therefore, rhetoric always contains an ethical component because choices always have to be made. Thus, for a citizen's rhetoric to be a fitting response (Bitzer 9), to coordinate social action (Hauser, *Rhetorical Theory* 3), and/or find the available means of persuasion (Aristotle, *Rhetoric* 6) in an

ethical manner, the citizen needs to be civically engaged. Thus, civic engagement is a crucial aspect of democracy. Bellah, Madsen, Sullivan, Swidler and Tipton build on the work of Walter Lippmann's *The Good Society*, John Dewey's *The Public and Its Problems* and Graham Wallas's 1915 work *The Great Society*. They define a "good society" as one that facilitates democratic participation (7, 9). The authors believe democracy requires a person to actively pay attention "to attend to what is significant" (Bellah, Madsen, Sulivan, Swidler, and Tipton 273). A democracy works because of horizontal networks of people and a culture of participation in civic affairs (Putnam, "Democracy" 102-03). Civic engagement equals participation. Participation is an essential component of democracy as argued by Barber, Dewey, and others.

A focus on education has been a crucial scholarly thread relating to the importance and necessity of increasing civic engagement. Hauser's work, "Rhetorical Democracy," presents a call to action: we, as scholars and teachers, must educate and engage our students in the art of rhetoric and argument that engages them with other human beings in an effort to form their identities, shape their communities, and their families (13). Ann Colby, Thomas Ehrlich, Elizabeth Beaumont, and Jason Stephens similarly state in *Educating Citizens: Preparing America's Undergraduates for Lives of Moral and Civic Responsibility*. They write, "If today's college graduates are to be positive forces in the world, they need not only to possess knowledge and intellectual capacities but also to see themselves as members of a community, as individuals with a responsibility to contribute to their community" (7). Thomas Ehrlich's work falls along parallel lines. In his work *Civic Responsibility and Higher Education*, Ehrlich discusses the decline of civic values in education (9). This project responds to this literature whereby working within the academic setting to incorporate civic and rhetorical values into the communication classroom.

Conclusion

This project presents a vision for communication educators working within higher education by responding to the question, "How do communication educators encourage students to enact the communicative practices necessary for a life of rhetorically engaged civic action"? This chapter first presented interrelated ideas that compose the landscape of civic engagement scholarship. Second, the current state of Americans' civic engagement was discussed. Third, a discussion about the relationship between democracy, civic engagement, and rhetoric was presented. Finally, an educational call to action was given. Declining civic engagement calls us into action due to our civic duty as members of a democratic nation. This duty is one of communicative action and is one that communication educators can lead due to our distinct educational position one that is both interdisciplinary yet focused, cosmopolitan yet provincial, and theoretical yet practical.

Over two decades ago, educators offered service learning in the academy as a way to address declining civic engagement (Applegate and Morreale x; Jacoby 21). However, during our current historical moment many undergraduate students are rejecting this model (McCarthy and Tucker 561). Chapter two presents a discussion of service-learning in the academy with a specific focus on service-learning in the field of communication studies.

CHAPTER TWO

Service-Learning as Pedagogical Practice and its Relationship to the Communication Studies Field

From the perspective of Daniel Panici and Kathryn Lasky, a sense of civic responsibility contributes to the greater good of society. They write, "For the democratic process to work, society needs active citizens with a sense of responsibility and involvement in the communities in which they live, not passive consumers" (Panici and Lasky 114). The pedagogical practice of service-learning has been adopted as a primary means for teaching and ingraining civic responsibility in traditional aged college students. Service-learning extends students beyond the four walls of the classroom and envelops them in the four corners of the town square. The community becomes the classroom where students enact the theories and ideas they read about in their textbooks.

Service-learning as a pedagogical method in higher education has its roots in early twentieth century educational practices. Service-learning's renaissance occurred in the 1990s with many fields, including communication studies, adopting the practice. Despite some criticisms of this pedagogical method, communication studies classrooms provide a natural fit for this type of experiential learning because theories within the field of communication studies lend themselves to a praxis approach to learning.

This chapter begins by first presenting a history of service-learning in the academy. Second, service-learning as a form of experiential education is differentiated from other forms of experiential education such as internships and community-based learning. Third, praise and criticism for service-learning pedagogy will be discussed. Fourth, this chapter discusses the state

of service-learning in the communication studies field and provides some paradigmatic approaches to enacting service-learning in the classroom.

A History of Service-Learning in the Academy

In the United States, service-learning as a pedagogical approach can be traced to the 1960s and 1970s when social and political differences strained the relationship between the academy and the community. Community and campus-based movements emerged in response to the nation's social and political unrest and a small group of individuals began to question how they could respond to the community's ills from their positions in academia. Student activists and alternative educators challenged academics to step down from their ivory tower, ground their boots in the everyday mud, and conduct scholarship that could be actualized in the world (Stanton, Giles, and Cruz 1). Although the service-learning practice in higher education can be traced to the 1960s and 1970s, the theory and practices behind service-learning began in the early 1900s.

The National Service-Learning Clearinghouse cites the Cooperative Education Movement founded in 1903 at the University of Cincinnati in Ohio as the early roots of service-learning in the educational setting (ETR Associates n.p.). Herman Schneider developed the Cooperative Education Movement because he believed there needed to be a way to help students pay for their schooling while simultaneously encouraging engineering and technical students to gain experience working in the field. Schneider believed classroom instruction could only go so far and thought Cooperative Education to be an ideal educational model (Smollins n.p.). The co-op, as this pedagogical initiative came to be known, was developed while Schneider was a professor at Lehigh University in Pennsylvania; however, the University did not implement his

project. Consequently, Schneider left Lehigh and was hired by the University of Cincinnati in Ohio where his idea was adopted and developed into fruition (Smollins n.p.).

William James and John Dewey are concurrently credited with "developing the intellectual foundations to service-based learning" around 1905 (ETR Associates n.p.) According to the National Service-Learning Clearinghouse Historical Timeline, through the middle part of the twentieth century government programs such as the Civilian Conservation Corps, the Work Project Administration, the Peace Corps, and the Urban Corps made important contributions to the development of service-learning. However, the phrase "service-learning" was not used until 1966 when it was used to describe a project in East Tennessee with Oak Ridge Associated Universities where faculty and students were linked to local development organizations. In 1971, the National Student Volunteer Program was established and published a journal called *Synergist*, which focused on the relationship between service and learning. Other important impetuses to the rise of academic service-learning include federal government funded initiatives and programs, such as The National and Community Service Act of 1990 and the National and Community Service Trust Act of 1993. In addition, beginning with the 1990s, colleges and universities began special initiatives, which integrated service-learning activities into the institutional setting, such as the Stanford Service-Learning Institute (ETR Associates, n.p.) Today, many institutions of higher education have adopted a similar structure and framework to initiate and house all aspects of service-learning projects. Depending upon the mission of the institution and the context under which the institution works, service-learning is seen as one form of experiential learning and implemented across the university setting or on a class-by-class basis. Many forms of experiential learning exist, as well as service-learning definitions. The next section will explore different understandings of service-learning.

Definitions of Service-Learning across the Academy

The term "service-learning," as an experiential approach to learning, incorporates many different kinds of experiential learning practices. Faculty and students alike often conduct service-learning activities from different points of origin. As of 1990, there were 147 definitions of service-learning reported in the literature (Kendall 18). More than 20 years later, the terminology has exponentially multiplied. The definitions for this form of pedagogical practice vary and often emphasize particular aspects of the service-learning experience.

Janet Eyler and Dwight E. Giles cite a typology created by Robert Sigmon. Sigmon's typology can be found in a 1996 article titled "The Problem of Definition in Service-Learning." This typology demonstrates the different perspectives in which higher education administration and faculty understand the service and learning components of service-learning. Some administration and faculty view the learning as primary and the service as secondary, while others view the service as a primary goal and the learning as secondary. Some see the end objectives of the service-learning as something completely separate, while others see the goals as equal (Eyler and Giles 5).

A well-known definition provided by the National Service-Learning Clearing House highlights the aspects of experience, civic responsibility, and community service, in addition to a reflexive element. This organization defines service-learning as "a teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities" (servicelearning.org n.p.). James L. Applegate and Sherwyn P. Morreale provide another definition. They state, "service-learning is what happens when students are afforded the opportunity to practice what they are learning in their disciplines, in community settings where their work benefits others"

(x). A third definition says, "Service-learning projects typically unite volunteers (i.e., students) with community service organizations to provide learning experiences for the volunteers and to provide some tangible goods to the organization" (Judge 190). The three definitions provided serve as a representation of the many different existing definitions.

In addition to scholarly definitions, many colleges and universities enact working definitions to support their community's service-learning endeavors. One such definition comes from Duquesne University's Office of Service-Learning, which states:

> Service-learning is a teaching methodology that combines threes key concepts to enhance student learning and social responsibility: 1. Academic instruction; 2. Meaningful service; 3. Critical reflective thinking. Because of its particular emphasis on students' civic development; use of ongoing, structure reflection; and sustained, reciprocal partnerships between faculty and community partners, service-learning differs significantly from the others forms of Community Engagement such as volunteerism, internships, or practicums. (Service-Learning at Duquesne University n.p.)

Not only do many different service-learning definitions exist, different ways of writing the term exist, as well.

Some scholars and practitioners choose to write the term "service learning" without a hyphen. Others believe the hyphen is an important part of the definition, reflecting a symbiotic relationship between the act of service and the act of learning (Jacoby 5). I have chosen to hyphenate service-learning to distinguish this relationship. The symbiotic relationship between service and learning is just one key aspect of this pedagogical practice. This project will work from the following definition: "Service-learning is a form of experiential education in which

students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. Reflection and reciprocity are key concepts of service-learning" (Jacoby 5). This project utilizes this definition because Barbara Jacoby's scholarship has made a prominent contribution to the study of service-learning. Furthermore, this definition incorporates the importance of reflection and reciprocity as components of service-learning pedagogy, while not all definitions do.

Service-learning is one form of experiential learning. In an article advocating the use of experiential education in the classroom, Timothy L. Sellnow, Robert S. Littlefield, and Deanna D. Sellnow believe experiential learning "options provide students with a timeless model for identifying, altering, and evaluating their . . . communication" (69). Jeremy Cohen and Dennis F. Kinsey describe service-learning as a "heightened form of experiential education—that because of the community contact and service component, there is greater depth and breadth to the student's learning experience" (6). Therefore, service-learning as a pedagogical practice can be identified as a form of experiential learning.

While service-learning is one form of experiential learning, other pedagogical forms of experiential learning do exist. For example, an internship is a form of experiential learning. Internships can be defined as learning experiences where students "receiving credit for practical experience gained outside the classroom, with some degree of supervision by a faculty member" (Sellnow, T., Littlefield, and Sellnow, D. 69-70). Students often execute internships in the career field in which they hope to obtain employment. Both service-learning and internship experiences gained momentum in the 1980s and 1990s, therefore both forms of experiential education are recognized as having some form of overlap. For example, Timothy L. Sellnow and Laura K. Oster continue by saying, "All service learning experiences, as defined here, are internships,

however, internships which do not focus primarily on providing voluntary service to a community do not constitute service learning. Conversely, service activities with no opportunity for structured reflection coordinated by an educator are not considered service learning" (190). Without a doubt, the terminology can add to the confusion regarding the use of these pedagogical practices.

Another term presented in the literature also obscures understanding. "Community-based learning" is an additional type of experiential learning. Based upon the definitions offered by Canisius College's Office for Community-Based Learning, "Community-Based Learning (CBL) is an academic course-based pedagogy that combines formal academics with direct 'real-world' exposure to an issue in a community setting. CBL may involve experiential education, immersion experiences, researching community needs, and service-learning" (Office for Community-Based Learning n.p). Community-based learning or community-based research is a type of pedagogy that is often initiated by a community partner because of specific community need, in which the class's objective or project is a response to that need (McKendree 4). Community-based learning appears to be an umbrella term for many different kinds of experiential learning of real-world learning pedagogies. Community-based learning often contains similar pedagogical assumptions, and teacher/scholars implement this form of pedagogy in response to the Other and society's greater good (McKendree 3). In another effort to teach students about the importance of society's greater good, many secondary institutions require students to engage in volunteer activities as part of their graduation requirements. While volunteering can be a type of experiential learning process, it should not be confused with the other types of experiential learning discussed.

Volunteerism is "based on the idea that a more competent person comes to the aid of a less competent person. In the old paradigm, volunteers often attempt to solve other people's problems before fully understanding the situation or its causes" (Jacoby 8). Therefore, service-learning differs from volunteerism because in volunteerism one works to help others through providing care or service. While students are volunteering their time and abilities through participating in service-learning activities, their end goals of experiential action and learning can be distinguished as different from a pure volunteer.

This section defined terms related to service-learning in an attempt to differentiate service-learning from other forms of experiential education, such as internships and community-based learning. The definition of terms also aimed to eliminate ambiguity in relation to the many pedagogical practices that exits. The next section will outline the benefits associated with implementing service-learning in the academic classroom.

Benefits of Service-Learning across the Academy

Abundant scholarship exists surrounding the benefits of service-learning as a pedagogical practice. Rick Isaacson, Bruce Dorries, and Kevin Brown think service-learning offers practical experience, forces people out of comfort zones, encourages leadership, builds teamwork skills, nurtures responsibility, empathy, and altruism, and promotes democracy (21-22). Laura K. Oster-Aaland, Timothy L. Sellnow, Paul E. Nelson, and Judy C. Pearson see many potential benefits in the practice of service-learning, including "possible career connections, sense of purpose, sense of social responsibility, regard for cultural differences, enjoyable experience, career or vocational clarification, and integration of theory with practice" (352). Upon a review of the service-learning literature, I have grouped the benefits of service-learning into the following three categories: intra/interpersonal benefits, academic benefits, and community benefits.

Intra/Interpersonal Benefits

Service-learning experiences must enhance the learning experience and reinforce the course learning objectives. If implemented appropriately, service-learning has many cognitive benefits: service-learning helps students learn, understand, and apply their course material (Corbett and Kendall 72; Eyler and Giles 80-81; McEwen 87). Through the praxis approach that service-learning provides, students see their classrooms become places for knowledge growth and application while simultaneously engaging in a way that is *other* than or different from their typical classroom experience. This engagement can be understood as an intra/interpersonal benefit because the student receives exponential gains from the knowledge, growth, and maturity that the experience may incite.

Service-learning also contributes to increased leadership skills and interpersonal skills (Applegate and Morreale xii; Eyler and Giles 55; Oster-Aaland, Sellnow, Nelson, and Pearson 353). In service-learning experiences, students engage and interact with groups of people and students with whom they otherwise might not have the opportunity to engage. These experiences have been shown to contribute to a more positive perception of people and a less stereotypical view of people (Eyler and Giles 54). Without this type of guided learning experience, a student might not have the opportunity or the self-confidence to interact and communicate with someone radically different than herself.

Service-learning also provides affective interpersonal development. Judith Boss, in her article "The Effect of Community Service Work on the Moral Development of College Ethics Students," analyzes whether service-learning aids students in making moral decisions. She concludes that if students can put moral principles from the classroom into practice, then they can use them in other decision-making settings (183). Janet Eyler and Dwight E. Giles's research

supports Boss's findings. They believe service-learning "contributes to greater self-knowledge, spiritual growth, and finding reward in helping others" (Eyler and Giles 55). Therefore, service-learning experiences provide space for students to grow and develop into contributing community members and leaders.

Service-learning experiences allow students to learn and comprehend the course material. They provide personal growth and development for college-aged students. In addition to providing intra/interpersonal communication benefits, the pedagogical practice of service-learning also benefits the higher education institution where service-learning is implemented.

Academic Benefits

Implementing service-learning into the communication classroom provides the potential for a student's personal and academic growth. Research shows that service-learning also benefits the academy in the areas of matriculation and retention (Gallini and Moely 12; Eyler and Giles 55-56), engagement of at-risk students (McKay and Estrella 369), and alumni support (Astin, Sax, and Avalos 199). Both matriculation and retention are important benchmarks for colleges and universities. Matriculation refers to the number of students who are accepted into the college/university and choose to attend. But perhaps even more important than the matriculation number is the retention number. The retention number refers to the number of matriculated students who choose to stay at their institution each year after they matriculated (Gallini and Moely 12). Students who participate in service-learning projects report feeling an increased campus and college connectedness (Eyler and Giles 55–56). The work of Eyler and Giles is supported in the scholarship of Sarah M. Gallini and Barbara E. Moely, who conclude that "academic engagement and academic challenge were aspects of service-learning that most

influenced students' plans to continue study at the university" (12). Service-learning provided this type of engagement and challenge.

Service-learning has also been shown to further engage and integrate "at-risk" students into college campuses, mainly first generation college students. This group is considered at-risk for leaving college early in their academic careers (McKay and Estrella 369) because they often do not receive support from their families to attend college. Service-learning offers opportunities for student and faculty integration, which has proven to be important for the academic success of first generation college students (McKay and Estrella 367).

Finally, participation in service-learning projects may increase monetary support for colleges and universities. Alexander W. Astin, Linda J. Sax, and Juan Avalos found that students who participate in service projects show a higher likelihood of contributing monetary donations to their alma mater (199). Finding a concrete connection for students and the universities they attend turns engaged students into engaged alumni.

Service-learning initiatives benefit the academic institution. Research shows that higher education institutions where service-learning is practiced may benefit from an increased retention rate, greater integration of the at-risk student population and an increase in monetary support from alumni. Not only does the university benefit form this type of pedagogical practice, the larger community benefits, as well.

Community Benefits

In addition to the personal and academic benefits service-learning provides, participation in service-learning experiences also provides benefits for the entire macro-level community. Service-learning helps students to become better citizens because service-learning helps them become aware of what it means to be a citizen (Corbett and Kendall 72). Moreover, service-

learning provides students with the opportunity to practice and implement the skills needed to recognize and solve problems within communities (Melchior and Bailis 218), while increasing their community connectedness (Eyler and Giles 56). J. Blake Scott affirms this idea. He states, "Service-learning provides students opportunities to develop, reflect about, and enact civic responsibility" (289). Eyler and Giles concur: "Participation in service-learning leads to the values, knowledge, skills, efficacy, and commitment that underlie effective citizenship" (164). Many traditional-aged students do not have the opportunity to engage in their communities while being students. They often live in on-campus housing or, if they live outside the walls of the campus, they often do not concern themselves with the problems of the communities they inhabit. Service-learning activities provide them with a venue and space in which they can explore, observe, and learn the process of productive citizenship in practice.

David H. Kahl, Jr., in an article entitled "Making a Difference: Re(Connecting) Communication Scholarship with Pedagogy," argues that communication students, both undergraduate and graduate, need to learn how to conduct and apply research in the academy in order to make a difference outside the academy (298). Service-learning projects provide the opportunity for this kind of practice and engagement. Through service-learning, students can apply the theoretical and philosophical ideas and concepts they learn about in the classroom in very real and tangible ways. Although some may argue that there is a difference between classroom service-learning projects and the actuality of engaging in service after graduation, a study conducted by Astin, Sax, and Avalos shows students' commitment to service does continue post graduation (198).

Research shows that the implementation of service-learning activities into the post-secondary education classroom has many benefits. Those benefits can be categorized as

intra/interpersonal benefits, academic benefits, and community benefits. Although research touts the benefits of service-learning, (Boss; Jacoby; Eyler and Giles; McKay and Estrella; Kahl), this pedagogical practice is not without its critics.

Criticisms of Service-Learning across the Academy

Based upon a review of the service-learning literature, four areas of concern related to classroom service-learning activities can be characterized as the problem of empty praxis and lack of ground, the problem of difference, the problem of time and organizational structures, and the problem of science. Gary Daynes and Nicholas V. Longo highlight similar concerns in their scholarship related to service-learning origins (6), and I have categorized these concerns in some of the same ways. The four themes consistently emerged throughout the literature across academic fields.

Problem of Difference

One problem associated with service-learning pedagogy can be characterized as the problem of difference. Many students engaging in service-learning are encountering the Other for the first time and this can be a difficult experience for traditional-aged students to navigate. John W. Eby states, "students separate themselves from the problems they encounter. They fail to see that often the same social structures which work well for them create the needs in the communities in which they do service-learning" (4). Therefore, while students encounter difference, they fail to see how difference relates to their lived experiences and the Others' lived experiences.

Danielle Endres and Mary Gould discuss another example in their article, "'I Am Also in the Position to Use My Whiteness to Help Them Out': The Communication of Whiteness in Service Learning." They found that their best intentions in course design and implementation

sometimes do not work out as planned. Endres and Gould found that even though different intercultural theories of communication were discussed and "learned in class," student writing reflected ethnocentrism and racism in ways that were harmful (422). Often the problem of difference is so ingrained and embedded within students that it is a difficult challenge to change or alter these beliefs and ideological structures in one course for one semester of a person's life, as seen in the Endres and Gould's student projects.

While one hopes that service-learning experiences would aid in breaking down and eliminating stereotypes, some researchers have found that this is not always the case. At times, service-learning experiences further accentuate difference. The problem of difference is only one problem associated with service-learning practices. Scholars also identify the problem of time and organizational structures as an additional problem related to service-learning practices.

Problem of Time and Organizational Structures

The problem of time relates to the actual amount of time dedicated to the service piece of service-learning. This problem includes the "hit it and quit it" mentality. This criticism occurs because some educators and community members feel students who conduct service-learning projects rush in and pour their efforts into the community for a short amount of time (typically 10-15 weeks due to the nature of the college semester) and then leave as quickly and forcefully as they entered this community. Research has found this pedagogical method often weakens the community, not strengthens it, because the community does not receive sustained support. Eby notes that this type of service-learning can be harmful to community members because short-term relationships are formed and not sustained (5). He especially notes that this can be troublesome for children who see college students serving as mentors because the relationships formed often disintegrate when the college students complete their service-learning projects and

the child is left with a broken relationship (Eby 5). The college students enter and exit the community, but the community members with whom the students interact remain in the community. Therefore, community support is not sustained.

From an organizational standpoint, service-learning is not without its challenges. The first major challenge to implementing service-learning projects is logistical. Logistics include everything from transportation (e.g., How are 25 students getting from the University to the service-learning site?), to credit hours (e.g., How much time spent at a service-learning site equals a particular number of credit hours?), to allotted class times (e.g., How can 25 students get to the service-learning site, conduct their projects, and return for their next class in a 75 minute window?) (Daynes and Longo 10). These are just some examples of the many logistical questions that occur.

From the perspective of an organization that is receiving the service aspect of service-learning, the implementation and overseeing of the project can be cumbersome. Service-learning often redirects agency needs because agencies are focusing their attention to the service-learning projects instead of their other work. In addition, organizations often spend valuable resources on activities such as the developing short-term programs, and training/orienting untrained volunteers (Eby 5; Tryon et al. 22). This will be beneficial for the students aiding their organization, but the short-term training and orientation programs may not be used again once that particular group has finished an fulfilled their obligations.

The problem of time and organizational structures can take on many forms in the service-learning context. This problem often frustrates administrators, educators, students, and community partners alike. The next area of concern can be characterized as the problem of science.

Problem of Science

When students engage in service-learning, they are often presented with ethnographic, reflective, and social science assignments. These assignments are well-intentioned and a necessary part of the course. They facilitate learning and allow the service-learning practice to fit within the context of a college course where grades are earned and grade point averages are calculated. However, there can be a danger in seeing the service as a means to an end (Eby 2). Often students are not adequately trained to navigate the ethical and sensitive issues that emerge from using the community as a context for undergraduate research. A real danger exists in using individuals within communities as experiments. In this scenario the real, live people may become objects. They could be seen as passive recipients, not actors (Eby 3).

In a related sense, the practice of service-learning is vast and burgeoning, and at times faculty members might want service-learning outcomes to become an exact science. When discussing service-learning with colleagues and community partners, the pedagogical practice is not always clear because there are many different ways to practice and execute service-learning. As mentioned earlier, as of 1990 there were 147 different definitions of service-learning reported in the literature (Kendell 18) and that number has proliferated with additional research related to service-learning. We are often talking about a practice that is not clearly defined. Additionally, other pedagogical practices have emerged that have similar goals and objectives, but are given other categorical titles, (i.e., community-based research, public scholarship, community engagement, engaged scholarship). All of these definitions obscure the importance of the learning and service objectives, while simultaneously making a fruitful discussion surrounding the pedagogical practice difficult for educators and community partners to engage.

The problem of science recognizes the negative effects that may exist when undergraduate students and faculty see service-learning activities as a means to an end. Careful reflection regarding the impact of service-learning practices to individuals and communities may not occur. Additionally, allowing undergraduates to hastily perform service-learning projects in the experimental context of a community can be detrimental to many. The final area of concern relates to the implementation of service-learning as technique and can be characterized as the problem of empty praxis and lack of ground.

Problem of Empty Praxis and Lack of Ground

Some scholars critical of service-learning believe the service-learning movement has forgotten its philosophical roots. At times, students are not working from a praxis-approach; they are purely applying technique. This application of technique leaves students academically empty.

Stanton, Giles, and Cruz in their historical account of the United States's service-learning movement discuss that service-learning pedagogy has often been contested due to its lack of center (14-19). They assert the purpose and structure of the pedagogical practice contains inherent tensions due to the educational structure in which the practice is embedded. For example, educators in liberal arts colleges, research universities, professional schools, and community colleges often view the purpose and function of service-learning differently because these institutions view the purpose and function of education differently. Furthermore, when educators are not clear as to their ground and purpose of service-learning implementation, the learning objectives and the focus becomes unclear. Eby cites that the lack of a praxis-centered approach can often lead to ineffective and sometimes harmful service (3). He believes this is due to inappropriate training, orientation, and reflection by students engaged in service-learning.

Moreover, many educators who implement service-learning into their classrooms have forgotten the philosophical roots from which this pedagogy has grown. Service-learning has its roots in the philosophy and actions of John Dewey (Giles and Eyler 77; Morton and Saltmarsh 137), Paulo Freire (Kahl, "Connecting Autoethnography" 221-22), and Jane Addams (Daynes and Longo 5; Morton and Saltmarsh 137). This problem of empty-praxis and lack of ground limits students' motivation and engagement because this problem can lead to students seeing service-learning as one more piece of busy-work they must check off their to-do list.

Research has shown that the implementation of service-learning activities contains many benefits related to the student, the academic institution, and the greater community. In addition, there are criticisms related to this practice in the form of ethical engagement, logistics, and lack of philosophical ground. These benefits and criticisms can be seen across academic fields, including the communication studies field. The next section will specifically focus on the practice of service-learning in the field of communication studies.

History and Practice of Service-Learning in Communication Studies

This section discusses the history and origins of service-learning in communication studies. To narrow and refine the scope of research, only literature published specifically in the field was reviewed. The findings reveal that the majority of the literature related to service-learning and the communication studies field was published in the 1990s.

History of Service-Learning in Communication Studies

The earliest article cited which specifically focused on the relationship between service-learning and the communication studies field was a 1991 paper presented at annual Speech Communication Association convention by C. Della-Piana and C. Bullis titled "Exploring Service-Learning: A Journey into the Realm of Education and Experience" (Fisher, Wechsler,

and Kendell 201-12). In 1997, T. Sellnow and Oster analyzed the frequency of service-learning pedagogies in speech communication departments, recognizing a surge in service-learning activities in the 1990s (Sellnow and Oster 1997). *Voices of Strong Democracy: Concepts and Models for Service-Learning in Communication Studies* was published in 1999 in cooperation with the National Communication Association. This anthology contains a collection of articles detailing the link between service-learning and communication studies. In addition, this volume discusses the integration of service-learning in many traditional communication courses such as interpersonal communication, small group communication, argumentation, and intercultural communication.

The early twenty-first century saw an increase in service-learning research in the field of communication studies. In 2001, Issacson, Dorries, and Brown and published a textbook titled *Service-Learning in Communication Studies: A Handbook.* This textbook is to be utilized by students in communication courses where service-learning is a requirement. The textbook details the scope of service-learning for students and discusses different models of the pedagogical practice. In addition, the textbook aids students in finding their own service-learning projects, if they are not specifically assigned a project.

Also in 2001, the *Southern Speech Communication Journal* published a complete issue dedicated to service-learning. Oster-Aaland, T. Sellnow, Nelson, and Pearson conducted a follow-up study to the research T. Sellnow and Oster conducted in 1995. They found that in 1995 "17% of departments placed between 26% and 50% of their students in service learning projects" and that "number had grown to 26% in 2001" (351). While more departments were implementing service-learning pedagogy in their classrooms, communication studies departments reported that a decreasing number of survey participants deemed that students "were

engaged in meaningful service, and a decreasing number of programs report[ed] that structured reflection was present in the service learning program" (Oster-Aaland, Sellnow, Nelson, and Pearson 354). This was a troubling finding. The implementation of service-learning programs may be a trend in higher education; however, faculty members may be engaging students in this type of activity without requiring that students engage in the reflective component required to make this activity worthwhile or meaningful to students.

In recent years, service-learning research still appears to continue to be relevant in communication studies classrooms. Recent articles have been published in *Communication Education* (Britt; Kahl; McKay and Estrella; Oster-Aaland, Sellnow, Nelson, and Pearson), the *Western Journal of Communication* (Endres and Gould), the *Journal of Applied Communication Research* (Kahl), and *Technical Communication Quarterly* (Scott). These articles address specific service-learning projects conducted in communication classrooms, the benefits of service-learning in communication classrooms, and connections between the pedagogical practice and disciplinary objectives.

Practice of Service-Learning in Communication Studies

A natural link exists between service-learning pedagogy and the communication studies field: service-learning relies upon human communication (Applegate and Morreale xii). Service-learning provides a visible outlet for students to see their classroom learning come to fruition in a non-classroom setting. Oster-Aaland, T. Sellnow, Nelson, and Pearson state "communication studies is a disciplinary leader in service learning because of its concern for conceptual understanding, for skill development, for integrating theory and practice, and for improving relationships among groups and individuals" (349). Isaacson, Dorries, and Brown recognize service-learning as a natural fit for the communication studies field because "the need for

communication skills in community service is one aspect of the ideal fit between communication and service-learning" (11). Many communication educators see service-learning as a pedagogical vehicle that simultaneously strengthens students' communication skill-set and knowledge of theory (Applegate and Morreale xii). Service-learning puts theory into action.

Other language scholars cite an epistemological and ontological rationale for engaging in service-learning activities. For example, Ellen Cushman argues for rhetorical scholars to become public intellectuals engaged in community and service work with their students (172). Her concept of "Big Rhetoric," as a metatheory, "uncovers the rhetorical (theoretical) and literate (*techne*) activities in knowledge production, seeking to ethically account for the social implications of academic thinking." In order to make rhetoric more pertinent within the walls of higher education, Cushman believes "rhetoric educators who design service learning curriculums do so by reforming their scholarship, curricula, and pedagogy, and in the process they become one kind of public intellectual whose specialization is placed in the service of immediate local needs" (181,172). Cushman's work provides one example of the philosophical relationship that exists between service-learning pedagogy and communicative action and identity.

In our current historical moment, where university budgets are tight and the validity of liberal arts curricula are in question, the praxis orientation of the communication studies field needs to be clearly acted upon. In addition, this praxis orientation needs to be clearly publicized in an effort to demonstrate the field's usefulness and essentiality to our world. Whether communication educators are working from a social science or humanities perspective, service-learning can be successfully implemented into the communication classroom.

There are a number of guiding principles to follow when implementing service-learning into communication studies classrooms. While many of these principles are discussed in

different capacities throughout the service-learning literature, I will focus my discussion on communication studies literature in an effort to root this project firmly in the communication field. According to Applegate and Morreale in *Voices of Democracy: Concept and Models for Service Learning in Communication Studies,* communication studies educators should follow four guiding principles when integrating and implementing service-learning projects into their courses: "(1) Students have high-quality knowledge put into practice; (2) the learning context is structured to allow effective application; (3) there is opportunity to critically reflection on communication practices observed or enacted; and (4) the service provided the community is worthwhile" (xii–xiii). Together these four principles provide an understanding into the relationship between service-learning and communication studies.

Service-Learning in Communication Studies: Some Paradigms and Objectives

Although many academics believe service-learning is the exact same pedagogical practice used in different disciplines of inquiry, research has shown that educators approach service-learning differently. In turn, this often creates confusion about the practice. Lori Britt created a typology of three service-learning pedagogies in the field of communication studies based upon "a careful study of the historical roots of service-learning and some of the social and philosophical influences shaping its practice." Britt discusses how each approach "positions learners and service differently with regard to its primary emphasis: (a) skill-set practice and reflexivity, (b) civic values and critical citizenship, and (c) social justice activism." Service-learning, as a communication pedagogy, works to develop students' identities in unique ways but a different student identity is called forth and developed depending on the type of service, reflection, and learning engaged by a student. The three identities discussed by Britt are learner, citizen, and social activist (81, 82).

Seth S. Pollack created a similar typology (not specific to the communication studies field) in which he portrays the relationship between education, service, and democracy as one that exists between contested terms. Pollack presents a triangle and states, "The key, then is the interplay among the three concepts along the three axes of the triangle." For educators working along the *Education↔Service* axis, their main motivation concerns a way to connect education to aid social needs. For educators who engage in service-learning from the *Service↔Democracy* axis, their main motivation concerns relationship between service and social justice. For educators working from the *Democracy↔Education* axis, their main motivation includes ways education can help encourage students to become more engaged in democratic processes and citizenship enactment (Pollack 18, 20, 27, 30).

By drawing upon the work of Britt and Pollack, I propose that communication studies educators could approach the use of service-learning pedagogy from three different paradigmatic grounds that I term the experiential paradigm, the social change paradigm, and the citizenship paradigm. While all of the paradigms contain aspects of the other, the focus of the educational environment foregrounds particular aspects of Britt's and Pollack's typologies and backgrounds other aspects of their typologies.

The Experiential Paradigm

Communication educators who engage their students in service-learning projects from the perspective of the experiential paradigm primarily engage in service-learning activities to motivate students to learn through active, engaged, and real-life projects. Communication educators want create experiences in their classroom where students become active participants in the learning process, instead of passive observers. The experiential paradigm corresponds to Britt's *Student as Learner* category and Pollack's *Education↔Service* axis.

The work of John Dewey provides philosophical ground for this paradigm. Dewey's philosophy of education places importance on the relationship between lived experience and learning. The broad principles of "continuity" and "interaction" underlie Dewey's philosophy of education and experience. In his principle of continuity, he believes learning through experience is carried on into other experiences. His principle of continuity asserts that individuals are situated in environments and are constantly interacting with that environment as the environment continually changes. Both of these principles are intrinsically linked. For Dewey new problems are created and resolved through situated experiences (*Experience* 20, 44-45, 47, 42, 21-22). Habit is of key importance in the creation of attitudes (Dewey, *Experience* 35) and curiosity must be aroused in the learning process (Dewey, *Experience* 38).

If an instructor were working from the experiential paradigm, she might incorporate projects such as public relations projects for non-profit organizations. In this type of project students would be creating and perhaps implementing communication campaigns for the non-profit organization. The experiential paradigm is one paradigm from which communication educators engage service-learning activities. Another perspective is the social change paradigm.

The Social Change Paradigm

Communication educators who engage their students in service-learning activities from the social change paradigm often approach their scholarly endeavors from a critical perspective. They wish for their students to understand not only the social problems that exist in their communities but to also understand the societal structure and institutions that lead to these problems. This is an important learning objective from this paradigmatic approach. A social change paradigm draws upon Britt's *Student as a Change Agent* category and Pollack's *Service↔Democracy* axis. Communication educators working from this perspective integrate

service-learning activities into their classroom because they want to motivate their students to be change agents in the real world. For example, Kahl grounds his small group communication class project in the work of Paulo Freire ("Connecting Autoethnography," 221-22), thereby advocating for the use of more critical communication pedagogy in the communication classroom and more specifically through the integration of service-learning.

Freire's *Pedagogy of the Oppressed* serves as the philosophical ground for communication educators working from this paradigm. Freire advocates for "a pedagogy, which must be forged *with*, not *for*, the oppressed (whether individuals or peoples) in the incessant struggle to gain humanity." Freire's educational philosophy advocates self-realization; the oppressed recognize their own oppression through work and self-discovery, thus opening the door for liberation to occur. In addition to the directive of working *with* not working *for*, Freire's pedagogy is grounded in praxis. His reflection needs to be present in action. Freire states, "There is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world." Freire's pedagogy stands in opposition to the "banking concept" (48, 53, 87, 72) of education, whereby teachers fill students with information, for example the 'sage on the stage' type of pedagogical practice. Thus, Freire's educational philosophy naturally serves as philosophical ground for the social change paradigm to service-learning in the communication classroom.

One example of service-learning projects enacted within this paradigm include an oral history project (Endres and Gould 423). For this project, students recorded political refugees' oral histories and created an Intercultural Communication training program for nonprofit organizations—both with the intent to understand Whiteness Theory as it relates to racism (Endres and Gould 423). A second example of a service-learning project which could be enacted from the social change paradigm is a hypothetical Neighborhood Night Out project. In this

hypothetical Neighborhood Night Out project, students could work with community leaders as community partners to create a neighborhood "Night Out" event. Students could enact message construction, event planning, and strive to understand violence problems and solutions for change. For this project, communication students could also learn about the societal structures that perpetuate violence. In addition, students would not complete this project for the community and 'hand it over' to community leaders. Instead, students could work side by side with the community members and participate in the "Night Out" community event.

Communication educators working from the social change paradigm incorporate service-learning projects with a focus on achieving social justice. Moreover, communication students are taught to identify injustices, problems and solutions. The last paradigm to be discussed is the citizenship paradigm.

The Citizenship Paradigm

Communication educators who engage their students in service-learning projects from the citizenship paradigm perspective design instructional activities for students that stress the relationship between communication, community, and democracy. Through the integration of service-learning projects from this paradigm, students engage and participate within their communities. This paradigm is theoretically aligned with Britt's *Student as Citizen* category and Pollack's *Democracy↔Education* axis.

Some scholars consider the ethical foundations of service-learning as both philanthropic and civic (Battisoni 150; Quintanilla and Wahl 68). Richard Battisoni states:

> The civic view emphasizes mutual responsibility and the interdependence of rights and responsibilities, and it focuses not on altruism but on enlightened self-interest. This idea is not that the well-off 'owe' something to the less fortunate,

> but that free democratic communities depend on mutual responsibility and that rights without obligations are ultimately not sustainable. (151)

Therefore, the communication educator implementing service-learning from this pedagogical perspective focuses on good citizenship practices while engaging students with their course objectives.

The work and thought of Jane Addams, a Progressive Era social activist, provides a philosophical lens for this paradigm. In 1889, Addams opened Hull House in Chicago with her colleague, Ellen Starr Gates. Hull House was a settlement house whose goal was "to make social intercourse express the growing sense of the economic unity of society and to add the social function of democracy." Hull House's charter states its purpose was: "To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago" (Addams, *Hull House* 59, 73). Social democracy and a social ethic are two of the main tenets of her social thought. For Addams, the social is a prerequisite for effective and successful democratic decision-making (Addams, *DSE* xii). She believed a structure or organization was needed through which many people could participate in politics, an idea that she termed social democracy (Danisch 73). In discussing her social ethic, Robert Danisch explains that for Addams, "Ethics, then, is embodied in the solidarity of the group and not in the individual citizens" (85). Thus, by working in harmony with others, a social ethic can emerge.

One of Addams's greatest concerns was that by working together in community, people began to understand and accept their roles as citizens of that community (Addams, *Hull House* 64-66). Her work and philosophical thought serves as an inspiration for the citizenship paradigm because she stresses the cohesiveness and praxis that is necessary for the community members'

civic endeavors. Some sample service-learning activities from communication educators engaging this paradigmatic approach would be the creation of grassroots political campaign communication materials or local history research for community centers or local museums.

Through understanding the three paradigms: the experiential paradigm, the social change paradigm, and the citizenship paradigm, service-learning practice and objectives can be better understood and thoughtfully integrated into student coursework and curricula. Careful course planning and preparation, in addition to course and project objective reflexivity, is a crucial aspect for service-learning practice implementation. In advocating for service-learning experiences that promote a life of engaged civic action through understanding the importance of democratic and rhetorical practices, this project utilizes the citizenship paradigm as its pedagogical entrance to engage in thoughtful service-learning approaches.

Conclusion

This chapter presented a history of service-learning in the academy with a specific focus on service-learning in the communication studies field. Definitions of service-learning as a form of experiential education were offered. This project works from the following definition "Service-learning is a form of experiential education in which students engage in activities that address human and community needs together with structured opportunities intentionally designed to promote student learning and development. Reflection and reciprocity are key concepts of service-learning" (Jacoby 5). Service-learning was differentiated from other forms of experiential education such as internships and community-based learning. In addition, the chapter discussed praise and criticism for this form of pedagogy. Service-learning, as a pedagogical method in higher education, has its roots in early twentieth century educational

practices. A renaissance occurred in the 1990s within many academic fields, including communication studies, and educators regularly adopted the practice of service-learning.

Despite some criticisms of this pedagogical method, communication studies provides a natural fit for this type of experiential learning because communication studies lends itself to a praxis approach embraced by service-learning. In responding to the criticism surrounding the implementation of service-learning from unstable ground and with little philosophical thought, this project grounds service-learning pedagogy in Jane Addams's life, thought, and communicative praxis and emphasizes the enactment of service-learning activities from the citizenship paradigm. By engaging students in service-learning projects from the perspective of the citizenship paradigm, communication students are able to understand the relationship between rhetoric, civic engagement, and democracy. Addams's life, thought, and communicative praxis also illuminates this relationship. These ideas will be explored in chapter three.

CHAPTER 3

Jane Addams: Social Thought as Philosophy of Communication

This chapter presents philosophical ground for service-learning by examining Jane Addams's social thought as philosophy of communication. Scholars are increasingly recognizing Addams's social perspective as a serious philosophical endeavor, making her thought relevant to this work. As Gary Daynes and Nicholas V. Longo assert in their article, "Jane Addams and the Origins of Service-Learning Practice in the United States," Addams's "emphasis on narrative and relationship over statistics and programs, and her ability to make good on the promise of collaboration among diverse people should impel others to greater agility and wisdom in service-learning work, and provide hope that service-learning can be more than a program and contribute greatly to building a vibrant democracy" (11). This project supports Daynes and Longo's rationale and this chapter illuminates Addams's philosophy and communicative contributions.

First, Addams's biographical background and the historical moment in which she lived will be explored. Second, understanding that Addams's philosophical thought can be placed within the American pragmatist tradition, this movement will be discussed. Third, Addams's philosophical thought will be illustrated through the examination of four components present in her work: social democracy, social ethic, lateral progress, and sympathetic knowledge. The final section advocates for understanding Addams's contribution to philosophy of communication as a philosophical ground for service-learning in the field of communication studies.

Jane Addams: 1860-1935

During her lifetime, Jane Addams was admired and despised. To some, she was known as Saint Jane and to others she was an unpatriotic traitor. She argued for progress, yet was grounded

by tradition. To better understand Addams's philosophical thought and communicative action, a brief biography will be discussed and the historical moment in which she lived will be explored.

Biographical Background

Jane Addams was born in 1860, one year before the start of the Civil War. Born into a privileged world in Cedarville, Illinois, she was the daughter of Illinois Senator John Addams. John Addams was a member of the Republican Party and a friend of Abraham Lincoln. As an upper-middle class child, Addams had the opportunity to attend Rockford Female Seminary. At Rockford, she served as class president, president of her debate society, editor of the campus magazine, and valedictorian of her class in 1881.

Addams had ambitions to work in public life and planned to attend medical school; however, she did not pursue these plans due to the sudden death of her father. After her father's death, she spent the following eight years traveling around Europe with her stepmother, and she briefly attended medical school in Philadelphia. Her life changed when she visited Toynbee Hall, a settlement house for the poor and destitute in London. While Addams was in London, she met with scholars who began the Settlement movement and she discussed the philosophical foundations of the movement with them (Addams, *Hull-House* 24). This influential visit prompted Addams to create her own settlement house. Upon leaving London, Addams and her friend, Ellen G. Starr, opened a similar settlement in Chicago, Illinois. They named the settlement Hull-House after Charles Hull, the man who once owned the dilapidated property.

Hull-House, located on Halstead Street in the heart of a poor and immigrant neighborhood, opened: "To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises; and to investigate and improve the conditions

in the industrial districts of Chicago" (Addams, *Hull-House* 89). In her autobiographical work, *Twenty Years at Hull-House*, Addams further described a settlement house's purpose:

> The Settlement, then, is an experimental effort to aid in the solution of the social and industrial problems, which are engendered by the modern conditions of life in a great city. It insists that these problems are not confined to any one portion of a city. It is an attempt to relieve, at the same time, the overaccumulation at one end of society and the destitution at the other; but it assumes that this overaccumulation and destitution is most sorely felt in the things that pertain to social and educational advantages. From its very nature it can stand for no political or social propaganda. It must, in a sense, give the warm welcome of an inn to all such propaganda, if perchance one of them be found an angel. (95)

Hull-House was founded with this spirit.

Through the embodiment and enactment of this mission, Hull-House proved to be a successful experiment. Hull-House impacted Chicago and other parts of the United States and is credited with an accomplished list of firsts. Jean Bethke Elshtain, in her text *Jane Addams and the Dream of American Democracy*, presents this list of accomplishments from the Centennial Annual Report of the Hull-House Association in Chicago.

> First social settlement in Chicago, first social settlement in the United States with men and women residents, first public playground in Chicago, first public baths in Chicago, first public gymnasium in Chicago, first little theater in the United States, first citizenship preparation classes in the United States, first college extension course in Chicago, first free art exhibit in Chicago, first public swimming pool in Chicago, first Boy Scout troop in Chicago, first sociological

> investigations and programs in Chicago regarding sanitation, truancy, cocaine use, tuberculosis, infant mortality and social/recreational saloons, and played a significant role in the creation and enactment of the first factory laws in Illinois. (xix)

Through the creation of Hull-House, Addams made many advances for the social good of Chicago's residents.

Addams's work in Hull-House and beyond its doors characterized her as a feminist, pacifist, rhetorician, activist, and philosopher. She wrote ten single authored books, three co-authored books, and over 500 articles. By 1915, her popularity faded due to her pacifistic philosophy toward World War I (Joslin 33); however, she continued to work for peace during the later years of her life. In 1931 she won the Nobel Peace Prize. She died in 1935 during the Great Depression. Her life "spanned the country's transformation from a rural, agricultural society to an urban industrial one" (Brown, "Introduction" 4). This transformation impacted Addams's life and the decisions she made regarding the founding and on-going mission of Hull-House.

Historical Moment

Addams's American heritage influenced her life (Knight, *Citizen* 10). The ideological values of capitalism and individualism surrounded her upbringing and youth, and the lessons of femininity, which encompassed Addams as an upper-middle class citizen, also influenced her life (*Citizen* 10). In her text *Citizen: Jane Addams and the Struggle for Democracy*, Louise Knight states that in the 1840s, "the resulting tensions between the ideology of female limitations and the ideology of individualism gave rise to the women's movement." This movement surrounded Addams and influenced her philosophical thought and communicative practices, as she navigated her own role within the world. Knight believes Addams evolved as "citizen," and she argues for

a nuanced understanding of Addams's life. Therefore, as Addams lived her life, her perspectives and ideas shifted. Knight explains, Addams was "born into one life and chose another" (*Citizen* 10; 404; 410; 411). The time period, in which she was born and lived, provides the context for the development of her philosophical thought and communicative practices.

Jane Addams lived during the Progressive era. The Progressive era was a period of social activism that began in 1890 and ended in 1929. During this time, optimism regarding the human impact of societal improvement existed (Hamington, "Introduction" 2). This historical era saw activists campaigning for more government responsibility to promote social programs, and this era occurred within the historical period of modernity. Modernity, as a philosophical and historical period, began in the seventeenth century and lasted until the mid-twenty-first century. The actual ending dates are contested; however, scholars generally understand the conclusion of World War II as the end of the modern era (Cahoone 3-7).

One way to understand the modern era would be to recognize the shift from an agriculture-based society to an industrial-based society as an impetus for the changing nature of human interaction and engagement. With this shifting nature of work, came the assumptions that efficiency, progress, individual autonomy, self-determination, and a mastery of nature (Arnett, personal communication 2007; Wagner 4) led to an increased quality of life in the public and private sphere. These assumptions characterize the modern age, and further created a shift from a focus on the community to a focus on the individual. Charles Taylor in *Sources of the Self* says, "This is a culture which is individualistic . . . it prizes autonomy; it gives an important place to self-exploration; and its visions of the good life involve personal commitment" (305). Due to the shifting focus from community to individual, modernity also brings with it new forms of social interaction, patterns of association, habits, and mores (Arnett, personal communication 2007).

These patterns of change brought new patterns of virtue and vice to the society, which citizens of the Progressive era were constantly trying to regulate. Citizens living during the Progressive era campaigned for the regulation of industry, and an increase in public health and safety regulations. They also enacted and enforced tenement housing policies and urban concerns such as sanitation policies (Mintz n.p.). The Constitution was amended twice during this era. First the eighteenth amendment called for the prohibition of alcoholic beverages in the United States and then the nineteenth amendment prohibited any United States citizen from being denied to vote on the basis of sex.

As the United States shifted from an agrarian culture to an industrial culture and immigration occurred at rapid rates, more and more people inhabited the cities, including Jane Addams. Chicago, at the onset of the Progressive era, was a "booming, brawling windbag of a city" (Brown, "Introduction" 15). In the years after the Civil War, Chicago's growth from 100,000 to more than a million people was unmatched in the United States. Chicago became the second-largest city in the nation (Brown, "Introduction" 15). In describing Chicago in her Introduction to *Twenty-Years at Hull-House*, Brown says:

> On the one hand, the Chicago Addams experienced between 1890 and 1910 was a city of tremendous wealth, industrial and civic energy, economic and political opportunity, and even cultural and artistic pride. On the other hand, her Chicago, like all major U.S. cities of the time, was a place where industrial and commercial growth had far outpaced any sort of city planning, where the prosperity of a few rested on the poverty of many, and where access to the city's opportunities were denied to hundreds of thousands. (15)

Many of Chicago's residents lacked sanitation services, the workplace was unsafe, and workers were often taken advantage of and mistreated (Brown, "Introduction" 16-17).

Addams's rhetoric focused on all of these issues. For example, Addams wrote an article called "The Sheltered Woman and the Magdalen" in 1913. This article was published in the *Ladies' Home Journal* and illustrated the social evil of prostitution, the lackadaisical attitude surrounding enforcement, and the secrecy aligned with the practice of prostitution. Addams appealed to societal members to stop ignoring the damaging practice of prostitution ("Sheltered Woman" 269). In *Twenty Years at Hull-House,* Addams discussed a coffeehouse she created at Hull-House. She created the coffeehouse at Hull-House because "saloon halls were the only places in the neighborhood where the immigrant could hold social gatherings, and where he could celebrate such innocent and legitimate occasions as weddings and christenings." Addams continued by writing that this option was not ideal because most parties ended in a "certain amount of disorder" (Addams, *Twenty Years* 87). By 1910, Addams was an activist advocating on behalf of workers, immigrants, women, children, and for world peace (Knight, *Citizen* 10), but the streets of Chicago were not her only influence. Her life experiences and her communicative engagement with prominent thinkers and scholars influenced and shaped her beliefs, as well.

Jane Addams was a Progressive era activist who lived from 1860-1935. She has long been respected for being an early sociologist, because she opened Hull-House as a tenement community with a mission to serve the immigrants and the impoverished of Chicago. By opening Hull-House, she responded to the historical moment in which she lived. This historical moment of modernity can be characterized as a shift from an agriculture-based society to an industrial-based society and changed the nature of human interaction and engagement. Addams's

philosophy and rhetoric responded to this change and scholars are currently recognizing its importance. Addams's philosophical thought can be characterized as situated within the American Pragmatism movement.

American Pragmatism

Jane Addams interacted with many well-known pragmatists. Although not chiefly considered a philosopher during her life, Addams is considered a member of the Chicago School of Thought, along with John Dewey and George Herbert Mead. Addams's professional and personal relationship with John Dewey is well documented. John Dewey was a Hull-House trustee and a frequent visitor (Scott lvi). Dewey named his daughter, Jane, after Jane Addams. Other seminal pragmatists, including William James and George Herbert Mead, are known to have visited Hull-House and engaged in conversation with Addams regarding her work and ideas. The work of these pragmatists informed Addams's philosophy. Therefore, their philosophical perspective is a crucial facet to understanding Addams's social perspective and philosophical contribution to the pragmatic movement.

Although Addams never called herself a pragmatist, her social philosophy begins with experience and Addams drew theoretical inference from her experiences (Hamington, "Jane Addams" n.p.). This experience-driven approach of living and obtaining knowledge, her relationship with influential pragmatic thinkers, and her historical context situate her philosophical thought within the American pragmatic tradition. To further establish Addams's philosophy within the pragmatic tradition, the history, seminal thinkers, and core concepts of pragmatism will be discussed.

History of and Influential Thinkers in the Pragmatic Movement

Pragmatism provides a home for an approach to engaging and understanding the tumultuous time and the ever-existing industrial and cultural changes that characterize turn of the century America. Classical pragmatic thinkers include William James, Charles S. Peirce, John Dewey, George Herbert Mead, and Oliver Wendell Holmes, Jr. Although categorical lines are often blurred, current thinkers working from the pragmatic tradition include Hilary Putnam, Richard Rorty, and Cornel West.

The intellectual and philosophical tradition of pragmatism is known to be the only true American philosophy and is full of varied thinkers and ideas. One specific set of axioms cannot describe this multifaceted philosophy. With pragmatism's intellectual roots grounded in the experience and the subsequent thinking surrounding the Civil War (Menand 348), the American pragmatist movement began when Charles S. Peirce, a trained chemist, formed the Metaphysical Club in Cambridge, Massachusetts with Oliver Wendell Holmes, Jr., and William James. The movement gained more public awareness in academic circles when William James announced pragmatism as a philosophical position in his 1898 address to the Philosophical Union at the University of California at Berkley ("Pragmatism" 730). His address ushered in the golden era of pragmatism, which existed in the United States between 1898 and 1917 (Menand 371). Pragmatism continued to be practiced after 1917, but its popularity waned as the world focused its attention on World War I and World War II.

After World War II, the United States entered the Cold War period. The Cold War era saw a significant shift in the philosophical and intellectual life of the United States (Menand 438). During this period, philosophers in American universities focused their attention on other philosophical traditions, such as analytic philosophy and positivism (Menand 438). Louis

Menand, in his 2002 text *The Metaphysical Club*, argues that one of the foundations of pragmatic thought—tolerance—led to a scholarly shift away from pragmatism (439-42). Pragmatists believe that a human being may have a certain set of truths that guide her, but a pragmatist understands that there is always a *possibility* that another set of truths exist. As Menand explains:

> In the end, we have to act on what we believe; we cannot wait for confirmation from the rest of the universe. But the moral justification for our actions comes from the tolerance we have shown to other ways of being in the world, other ways of considering the case. The alternative is force. Pragmatism was designed to make it harder for people to be driven to violence by their beliefs. (440)

Menand concludes that this understanding of tolerance, as a way to avoid violence, was a lesson of the Civil War, and since the Cold War was a war of principles (not a physical, on-the-ground war), the pragmatist way of thinking fell out of fashion (441). However, after the Cold War ended at the end of the twentieth century, pragmatism experienced a resurrection (Menand 441).

Philosophy has made a "pragmatic turn" as discussed by Richard J. Bernstein in his 2010 work, *The Pragmatic Turn*. Bernstein argues that the threads of pragmatism can be seen throughout many of the *en vogue* philosophers of the twentieth century (25-31). To illustrate his point, he uses the metaphor of an "open-ended conversation with many loose ends and tangents" to describe the nature of pragmatic philosophy (Bernstein 31). Bernstein writes that pragmatism is not an:

> Idealized conversation . . . it is a conversation more like the type that occurs at New York dinner parties where there are misunderstandings, speaking at cross-purposes, conflicts, and contradictions, with personalized voices stressing different points of view (and sometimes talking at the same time). (31)

Bernstein concludes by writing that philosophers have "caught up" with pragmatism, and the multifaceted philosophy is currently being discussed, debated, and studied throughout the world (31).

Pragmatism, an American philosophy, began in 1898 with William James naming this new era of philosophical thought. Pragmatism continued to grow in popularity until the beginning of World War I. Classical pragmatic thinkers include John Dewey, Charles Pierce, and George Herbert Mead. Pragmatism is currently experiencing resurgence and its core objectives are being discussed and debated among scholars around the world. These core objectives, though varied, will be examined in the next section.

Pragmatism's Key Concepts

For the purposes of this project, the philosophical tenets of pragmatism will not be explicated at length, as they are varied and distinct to particular philosophers. However, a number of key tenets will be discussed in order to help coordinate Addams's philosophy in relation to her communicative action. In addition, an understanding of pragmatism contextualizes an understanding of Addams's philosophical ideas.

Pragmatism is understood as "a philosophy that stresses the relation of theory to praxis and takes the continuity of experience and nature as revealed through the outcome of directed action as the starting point for reflection" ("Pragmatism" 730). Therefore, in pragmatism, the experience serves as the impetus for thinking and reflection, and the theory does not come before the experience as in a traditional epistemological approach. The experience informs the theory, which is created from the reflection of the experience. Furthermore, for the pragmatist "knowledge is instrumental . . . concepts are habits of belief or rules of action . . . truth cannot be solely determined by epistemological criteria, and . . . values arise historically in specific cultural

situations" ("Pragmatism" 730). As Ronald C. Arnett and Annette Holba discuss, "Pragmatism privileges consequences and outcomes" (134). They continue, "Pragmatism is more interested in what gets accomplished than in the exact elements that guide the 'why' of actions" (Arnett and Holba 134). Although the relationship between theory and action exists, the action is privileged more than the theory. Therefore, the ontological nature of humanity and our movement as agents in the world is at its core the focus of pragmatic philosophy.

In Menand's opening description of pragmatism, he illuminates how The Metaphysical Club reflected upon the social nature of ideas (xi). For pragmatists, ideas do not form in isolation; they form through engaging and interacting with other human beings. Pragmatic philosophy is one that is agent-driven and "rejects the spectator theory of knowledge" (Rosenthal and Bourgeois 21). For a pragmatist, human beings learn through experience. They need to be active participants in their own lives and through their life experiences knowledge-making occurs. As Menand asserts, "Everything James and Dewey wrote as pragmatists boils down to a single claim: people are the agents of their own destinies" (371). Therefore, pragmatists do not believe that knowledge, truth, or the good is *a priori*. Pragmatists "believe . . . [truths] emerge through intelligent transactions between organisms and their natural and social environments" (Seigfried, "Courage" 41). For the pragmatist, morality evolves over time, is situated, and is subject to verification through experience (Seigfried, "Courage" 53). Therefore, the pragmatist does not work from a universal ethical perspective. Because of this belief, pragmatism is often criticized for being relativistic; however, pragmatism at its core is not relativistic because pragmatic thought is always grounded and situated epistemologically through careful, reflective action. Pragmatism began as a reaction against experimental psychology (Menand 370) and

rejects Cartesian dualism (Rosenthal and Bourgeois 19). Thus, pragmatism is not binary in nature; pragmatism is pluralistic in its foundation.

Scott L. Pratt in his text *Native Pragmatism: Rethinking the Roots of American Philosophy* identifies four key commitments or principles at the center of classical pragmatism. Pratt's illumination of pragmatism is important to this project because his reading of pragmatism interprets *Otherwise* the story of American pragmatism and asks philosophers to rethink the intellectual roots of pragmatism as rooted in Native American and feminist thought, instead of European thought. Pratt's rethinking of classical pragmatic principles provides a hermeneutic entrance into understanding Addams's social thought. According to Pratt, the principles of interaction, pluralism, community, and growth form the core of classical pragmatism (20). These principles "amount to the acceptance of certain ideas and their implications, but more importantly reflect a collection of attitudes or dispositions to engage the world in certain ways" (19). He foregrounds tenets of pragmatic thought; moreover, these tenets emerge in the philosophy and communicative action of Addams.

As Pratt explains, the first principle is *interaction* (Dewey, *Experience* 51; Mead 168) and views "organisms such as trees and people as not independent things that occasionally act on others, they are rather constituted by their interactions and so are at once continuous with their environment" (24). The individual is therefore understood as not being separate from his or her environment; instead the individual is a constant within the environment he or she resides. This principle represents a deviation from a dualistic perspective, and creates a distinct difference in pragmatic thinking from other philosophical traditions. This principle relates to Addams's belief in a social ethic. Addams believed human beings, as a group, need to participate in an overall ethic; not just as independent individuals, but as an interdependent social organism. While a

social ethic is not exactly the same principle as Pratt's principle of interaction, the spirit of this idea is present in Addams's belief, because the interdependency of the entire human system is stressed and foregrounded.

The second principle, *pluralism* (James 3), stems from the first principle of interaction. If we believe the principle of interaction, this principle "leads to parallel epistemological and ontological pluralisms" (Pratt 27). The concept of pluralism acknowledges a multiplicity of knowledge and being. From this perspective, universal truths cannot exist because interaction with different environments may lead to different sets of knowledge; thus, the principle of pluralism is an essential commitment in the pragmatic tradition. This principle relates to the fundamental belief present in Addams's creation of Hull-House. Hull-House represents a commitment to pluralism. Hull-House was a place where learning was not only epistemological, but also ontological. As many groups of people engaged and interacted with one another at Hull-House, the pragmatic spirit of pluralism was ever-present.

The third principle is *community* (Dewey, *Public* 47; Mead 167) an "expectation that human communities will serve as ground and limit for human experience. From this perspective, human communities play a key role in framing knowledge and reality" (Pratt 28). Pratt argues that the principle of community goes beyond the practice of toleration as discussed previously by Menand (441). Pratt believes the combined principles of interaction, pluralism, and community create a practice of hospitality, which is different than a practice of toleration (30). The practice of hospitality is considered in the work of Dewey and James. Pratt states, both Dewey and James "adopt a view that mandates a context of openness that both respects the differences of individuals and their communities and at the same time recognizes value in interaction with those differences" (30). He continues, "Hospitality is a comparable social principle that requires

participants to promote each other's well-being by seeing to their distinctive needs" (30). Thus, community is a crucial component to creating and channeling our communication with one another. The principle of community relates to Addams's principle of sympathetic knowledge. Addams believed that knowledge and understanding of the Other and his or her plight calls one into sympathetic action. Therefore, change takes place through sympathetic knowledge of the Other. Moreover, because human beings are ontologically interdependent, sympathetic knowledge can occur.

The fourth principle, *growth* (Pierce 155), is one, which is commonly overlooked in many critiques of pragmatism where pragmatism is seen as too relativistic in nature (Pratt 31-32). Peirce, James, and Dewey all discuss this principle in different ways in their philosophical thought; however, this principle is present in their philosophy (Pratt 31-32). Pratt says:

> Growth of an organism means that the continuity of life is a point of connection between the history of an organism and the history of the environment to which it is bound . . . this is an explanatory framework that begins by assuming that there is change and that change takes place in context. Flourishing life, in this case, depends upon maintaining connections and in particular those connections that promote the process of growth. (35)

This principle relates to Addams's belief in lateral progress. Once a social ethic is established we can have progress for all, not just a single individual. This progress is not an individual progress where one person moves up the ladder of success, but a moving together toward growth and progress.

According to Pratt, the principles of interaction, pluralism, community, and growth form the core of classical pragmatism. Pratt's work interprets *Otherwise* the story of American

pragmatism and relates the core of pragmatic thinking to feminist thought. All four principles can be connected to Addams's philosophical thought related to social ethic, sympathetic knowledge and lateral progress, and her communicative actions in the creation of Hull-House.

Jane Addams's Social Thought as Philosophy of Communication

In scholarly and non-scholarly circles, Jane Addams is widely known for her work as one of the first practicing sociologists; however, in recent years, scholars have started to recognize Addams's philosophical contributions. She has been called the first woman "public philosopher" in the United States and Maurice Hamington states "her philosophical work . . . [was] largely . . . ignored until the 1990s" ("Jane Addams" n.p.). To engage the philosophy of Jane Addams, reflection upon the action and engagement of her work is needed. As Hamington explains, "Recovering Jane Addams as a philosopher requires appreciating the dynamic between theory and action that is reflected in her writing" ("Jane Addams" n.p.) Addams is described as a gifted communicator. She was "a thinker who was also a doer; a skilled critic who was also capable of constructive thought" (Scott lxxiii). This section will explore the intellectual influences in Addams's life shaping her belief structure, the major tenets of her social thought, and her philosophy of communication.

Jane Addams had many intellectual influences including her father, Senator John Addams, Abraham Lincoln (Hamington, *Social Philosophy* 18-20), Thomas Carlyle (Brown, "Spiritual Evolution" 25; Hamington, *Social Philosophy* 20-23), John Ruskin (Hamington, *Social Philosophy* 20-23; Scott xii), Ralph Waldo Emerson (Hamington, *Social Philosophy* 30; Knight, *Citizen* 93) Auguste Comte (Hamington, *Social Philosophy* 30; Scott xxi), and Leo Tolstoy (Brown, "Spiritual Evolution" 32; Hamington, *Social Philosophy* 20-23). Her thinking was complex; she was not an ideological purist, therefore, during her own time her work and

beliefs were often criticized (Seigfried, "Courage" 42) and misunderstood. Some ideological coordinates that help situate Addams's social thought are: Darwinism, pragmatism (Scott xlv), mysticism, and realism (Scott xlviii). Addams believed in the innate goodness of human beings. In addition, she believed that education trains for social action and through this social action evolutionary change can occur (Scott lv). Addams stated, "Yet in moments of industrial stress and strain the community is confronted by a moral perplexity which may arise from the mere fact that the good of yesterday is opposed to the good of today, and that which may appear as a choice between virtue and vice is really a choice between virtue and virtue" (*DSE* 172). Addams was a proficient rhetor and writer whose philosophy changed and evolved as her life changed and evolved. She explicated the major tenets of her philosophical thought in her first book, *Democracy and Social Ethics*, published in 1902. That work provides hermeneutic entrance points to engage Addams's philosophy and communicative practices.

Democracy and Social Ethics "is a milestone in her [Addams's] intellectual biography; it lays down the general lines of thought which she would continue to develop for another forty years," says Scott in the introduction of the 1964 printing of that work (xliii). In creating the book, Addams compiled seven articles that had already appeared in journals (Scot xliii). Each chapter in the book is one stand-alone article. At the time of publication, Addams told her publisher she was not happy with the text and she wished she had the opportunity to rewrite it. However, the text was well-received within the general public. After its first month in stores 1676 copies were sold. By the end of six weeks a second printing was needed (Scott lx).

As previously stated, Addams believed in the interdependence of all human beings and the essential worth of each human being. However, for Addams, a human being's essential worth

could not fully develop without a society whose framework recognized this worth. Addams asserted:

> As democracy modifies our conception of life, it constantly raises the value and function of each member of the community, however humble he may be. We have come to believe that the most 'brutish man' has a value in our common life, a function to perform which can be fulfilled by no one else. (*DSE* 178)

She believed that the ethic of the individual was important, but a social ethic was imperative because she felt man had evolved past the individual (Scott xliv). This evolution occurred due to changing societal forces such as industrial labor, urban growth, and immigration. This belief in a social ethic was the main thesis in *Democracy and Social Ethics* according to Scott. Addams maintained "that time had come to add a social ethic to democracy" (Scott vii). This belief was explicated in *Democracy and Social Ethics* and in the continuation of her life's pursuit.

Scholars often refer to Addams's philosophy as her "social thought." The four main tenets of her social thought are: social democracy, social ethic, lateral progress, and sympathetic knowledge. In this section I will define each component from the work of Jane Addams in *Democracy and Social Ethics* and from additional secondary scholarly sources. This interpretive approach shows how Addams's pragmatic social thought leads to a praxis approach to life and experience; thus, her philosophy of communication.

Social Democracy

Social democracy is the first component of Addams's social thought. According to Hamington, Addams's concept of democracy is not "rule by majority through free election, her concept of democracy entails caring interpersonal relations and morality: sympathetic understanding" (*Social Philosophy* 78). Democracy is expressed through the action and

engagement of the social. This engagement is one of the self in society revealing a sense of community. For Addams, a social ethic is a prerequisite for effective and successful democratic decision-making (Scott xliii). As Addams stated "the cure for the ills of Democracy is more Democracy" (*DSE* 11-12). For this participation to occur, a structure or organization was needed through which many people could participate in politics (Danisch 73). As Robert Danisch further explains, "Citizens could then work within those social organizations to begin to exercise their voice in political deliberation—voting and constitutional protections were supplemented with more proactive methods" (75). This structure would provide a framework through which social unity among citizens could develop.

The social organism is the guiding metaphor for Addams's notion of democracy, and this notion of democracy is both social and ethical (Hamington, *Social Philosophy* 82; Whipps 277). As Addams explained, "This is the penalty of a democracy,—that we are bound to move forward or retrograde together. None of us can stand aside; our feet are mired in the same soil, and our lungs breathe the same air" (*DSE* 256). Therefore, as human beings, we are all part of this social organism—this community. Addams's holistic sense of humanity and community harkens more of a classical republicanism approach to democracy than a liberal approach, as seen in the philosophical foundation of many American forefathers. As Judy Whipps elaborates, Addams "did not reject outright the liberal concepts of rights and autonomy, but rather believed that society had moved beyond political liberal democracy to a social democracy built on dialogue, joint experiences, and social equality" (277). The forefathers' ideal democracy of liberal rights was insufficient to support Addams's notion of social democracy (Whipps 281). As stated before, Addams understood democracy as one that is not only social but also ethical. Addams states, "We know, at last, that we can only discover truth by a rational and democratic interest in

life, and to give truth complete social expression is the endeavor upon which we are entering" (*DSE* 11). Addams also advanced the idea that ethics is social, not just individual.

Social Ethic

In discussing her social ethic, Addams believed "ethical maladjustment in social affairs arises from the fact that we are acting upon a code of ethics adapted to individual relationships, but not to the larger social relationships to which it is bunglingly applied" (*DSE* 221). For Addams, humans need to progress past the idea that ethical individuals act ethical in relationships towards others. A social ethic is such a driving force in Addams's social thought and communicative action. She does not offer a theory of individual ethics only a social ethic (Hamington, *Social Philosophy* 78). Addams thought human beings, as a group, needed to participate in an overall ethic; not just as independent individuals, but as an interdependent social organism. As Addams articulated in *Democracy and Social Ethics*, "In this effort toward a higher morality in our social relations, we must demand that the individual shall be willing to lose the sense of personal achievement, and shall be content to realize his activity only in connection with the activity of the many" (275). This connection with the many was a foundational principle in her social thought which permeated through much of her rhetoric.

In this sense, Addams worked from a democratic communication ethic (Arnett, Arneson, and Bell 73). She emphasized the importance of participation, action, and rhetoric within the public sphere. This is the good she promoted. At another point in *Democracy and Social Ethics*, Addams exclaimed, "To attempt to attain a social morality without a basis of democratic experience results in the loss of the only possible corrective and guide, and ends in an exaggerated individual morality but not in social morality at all" (*DSE* 176). In discussing her social ethic, Danisch explains that for Addams, "ethics, then, is embodied in the solidarity of the

group and not in the individual citizens . . . Self-interest was to be replaced with solidarity" (85). This sense of solidarity can be seen in her writings.

One important example of Addams's ideas surrounding a social ethic is established in chapter three, "Filial Relations," within her work *Democracy and Social Ethics*. In that chapter, Addams described how upper-class women in the early twentieth century had family *and* social claims. This was a relatively new phenomenon. In the past, women's primary responsibilities were to fulfill the family claim. However, in Addams's historical moment, the duties of tending to the family had been moved outside the home, lessening a woman's household responsibilities. For example, food could be purchased more easily, instead of needing to be grown. Women found themselves educated, but without focus. Addams stated, "The social claim is a demand upon emotions as well as upon the intellect, and in ignoring it she represses not only her convictions but lowers her springs of vitality. Her life is full of contradictions" (*DSE* 87). Addams urged women to attend to this social claim, thus have a social ethic instead of an individual ethic. A social ethic is larger than one person or one person's family unit. Sarvasy claims that Addams's social ethic is not an extension of a family ethics (299). A social ethics extends outside of the self and calls attention to the Other—in that the Other is all of society and its inhabitants.

In Addams's historical moment, women had a larger sense of duty beyond their families. Addams alluded to King Lear and his daughter Cordelia to exemplify her point (*DSE* 94-100). Addams argued, "Wounded affection there is sure to be, but this could be reduced to a modicum if we could preserve a sense of the relation of the individual to the family, and of the latter to society, and if we had been given a code of ethics dealing with these larger relationships, instead of a code designed to apply so exclusively to relationships obtaining only between individuals"

(*DSE* 100-01). For Addams, learning how to respond to a social ethic must be done through education (*DSE* 93), and therefore education was the key component in social democracy. Addams believed in education for all and she believed we must educate for social action. For Addams, experience taught more than one could learn from books (*DSE* 179-80).

Addams discussed "social virtues" which were expressed in actions associated with others. These virtues differed from family and individual virtues (*DSE* 149). In chapter two titled "Charitable Effort" of *Democracy and Social Ethics*, Addams utilized the charity visitor example as a metaphor and a hermeneutic entrance point to understand the complexity of ethical thought and action in relation to providing care for those in need. She concluded that one cannot separate one's moral convictions and actions, and that it is through action that one learns humility (*DSE* 68-69). Addams said, "she [the charity visitor] gets dust upon her head because she has stumbled and fallen in the road through her efforts to push forward the mass, to march with her fellows. She has socialized her virtues not only through a social aim but a social process" (*DSE* 69). This process of socialization exists only when an individual steps outside herself and acknowledges her smallness within the greatness of all others.

In discussing "Charitable Effort," Addams removed the individual from ethical consideration and discussed virtuous thought and action, which could only be learned through engagement with others, not just giving charitably to others. When only charity is given to others, according to Addams, we have ethical maladjustment. She stated, "Ethical maladjustment in social affairs arises from the fact we are acting upon a code of ethics adapted to individual relationships, but not to the larger social relationships to which it is bunglingly applied" (*DSE* 221). For an individual to do this she must not think of herself as an individual. She proposed, "In this effort toward a higher morality in our social relations, we must demand that the

individual shall be willing to lose the sense of personal achievement, and shall be content to realize his activity only in connection with the activity of the many" (*DSE* 275). Therefore, the core ideas of Addams's ethical theory focus on the interdependency of all persons in society, necessity for cooperation and mutual responsibility in an effort for all human beings to reach their maximum potential (Seigfried, "Courage" 45). The next tenet of Addams's philosophy, lateral progress, exists only when a social ethic is adopted.

Lateral Progress

Once a social ethic is established progress for all can occur, not just progress for a single individual. Addams's emphasis on progress echoes the perspective that characterized and defined her historical moment—modernity. Addams attested, "unless all men and all classes contribute to a good, we cannot even be sure that it is worth having" (*DSE* 220). This sense of progress is one of lateral progress, which is different than individual progress. Lateral progress can be defined as, "Widespread progress [, which] is preferred over individual progress. Lateral progress assumes circumstances to be the major difference between the haves and the have-nots." In addition, lateral progress "assumes the possibility that social reform can create widespread improvement" (Hamington, *Social Philosophy* 44, 45).

Addams claimed, "Progress has been slower perpendicularly, but incomparably greater because lateral. He has not taught his contemporaries to climb mountains, but has persuaded the villagers to move up a few feet higher; added to this he has made secure his progress" (*DSE* 152) In this discussion Addams referred to a foreman who moves forward with the people and gains their consent when creating housing and policies. This foreman is a foil to an industry owner who builds a town for the workers and did not have their consent or involvement. Addams said he built the town out of good intent, but ended up making choices for them and increasing his

power and not theirs. Addams stated a man needed to associate his ambition with others in a sense of cooperation. He could not move up on his own, thus he risked failure (*DSE* 152).

In cooperation, everyone progresses together. This idea is antithetical to the idea of people advancing as individuals. Furthermore, for Addams, humans have similar experiences and connecting those human beings with one another allows for associations that can lead to policy changes (Hamington, *Social Philosophy* 45). These associations can only occur if one acknowledges and responds to the Other through sympathetic knowledge, the last tenet of Addams's philosophical thought discussed in this project.

Sympathetic Knowledge

The fourth component of Addams's social thought is that of sympathetic knowledge. Addams said "sympathetic knowledge is the only way of approach to any human problem, and the line of least resistance into the jungle of human wretchedness must always be through that region which is most thoroughly explored, not only by the information of the statistician, but by sympathetic understanding" ("Charity and Social Justice" 70). According to Hamington in his text on Addams's social philosophy, sympathetic knowledge is "an inclusive approach to morality that reassesses the relationship between knowledge and ethics" (*Social Philosophy* 71).

Addams believed that knowledge and understanding of the Other and his or her plight calls one into sympathetic action. Therefore, change takes places due to this regard of the Other. Moreover, because human beings are ontologically interdependent, this response takes place. Hamington states that Addams asserted four interrelated claims in her idea of sympathetic knowledge. First, "[h]uman existence is ontologically defined by social interconnection funded by an ability to find common cause (but not at the price of eliding diversity." Second, "[i]f individuals take the time and effort to obtain a deep understanding of others, that knowledge has

the potential to disrupt their lives with the possibility of empathetic caring." Third, "[e]mpathy leads to action: people who care enough act in behalf of others so that they may flourish and grow." Fourth, "[a]n effective democratic society depends on caring responses" (Hamington, *Social Philosophy* 71-72). Addams advocates sympathetic knowledge as the "knowledge gained from living or working among those being studied" (Ferrante-Wallace 11). Based upon my reading and Hamington's work, I believe the concept of sympathetic knowledge is more philosophical in nature. Learning can only occur through communication and engagement with an Other, and in this experience, one can offer care and help.

Addams shared some narratives in *Democracy and Social Ethics* that exemplify this thinking. She discussed the story of the "Charity Worker" in chapter two, where she compared and contrasted the knowledge gained and the actions taken by the charity worker who visits those in need with the tenement-house resident and the Catholic nuns who live and work among the impoverished (Addams, *DSE* 64). Addams ended this chapter by discussing the difficulties in loving mercifully and doing justly and she concludes that:

> To walk humbly with God, may mean to walk for many dreary miles beside the lowliest of His creatures, not even in the that peace of mind which the company of the humble is popularly supposed to afford, but rather with the pangs and throes to which the poor human understanding is subjected whenever it attempts to comprehend the meaning of life. (*DSE* 70)

This description of one's life work clearly exemplifies the fortitude necessary to put the idea of sympathetic knowledge into practice. Additionally, in chapter four, "Household Adjustment," Addams argued for a social ethic from the servants' perspective (*DSE* 102-06). This line of

argument was unique in that Addams assumed the role of the Other. She worked from a standpoint of sympathetic knowledge to invite her audience into the dilemma.

An important distinction for Addams was that "sympathetic knowledge is not emotivism" (Hamington, *Social Philosophy* 74). For Addams, context is extremely important. As a pragmatist context situates all of the experiences of a human being. Therefore, the experience situates the human being and serves to propel and guide her into reflection and action. Emotivism works from a human being's belief in an individualistic narrative in which feelings guide action. These feelings lack attention to context. Addams's belief in sympathetic knowledge grew from an interdependent perspective where the pull from the collective is great.

Addams's social thought and four of its tenets: social democracy, social ethic, lateral progress, and sympathetic knowledge situate Addams's social thought as a philosophy of communication. Her social philosophy is directed toward communication. Furthermore, her philosophy of communication makes her an important figure to draw upon for the communication studies field in the enactment of service-learning pedagogy.

Jane Addams's Social Thought as Philosophy of Communication

Pat Arneson begins her discussion on philosophy of communication in the "Introduction" of *Perspectives of Philosophy of Communication* by saying, "Philosophy of communication both reveals cracks in the smooth surface of scholarship and cracks the smooth surface by tearing open meanings to release new possibilities" (7). By understanding Addams's work as *doing* philosophy of communication, a hermeneutic entrance is opened for further interpretation and heuristic application in the areas of rhetoric, civic engagement, and service-learning pedagogy. Addams's philosophical thought exemplifies the way in which human beings are "communicatively situated in the lived world," providing a way in which to understand her as a

philosopher of communication (Arneson 7). Her pragmatic approach brings forth the significance behind discerning meaning, which can be found within a person's everyday lived experiences by way of the public domain (Arnett and Holba 133). Addams articulated the importance of the lived experience in our everyday interactions with others.

Addams engaged philosophy of communication in her social thought and everyday interaction with others. According to Arneson, "philosophy of communication investigates philosophical thought about how humans are communicatively situated in the lived world" (7). Addams's belief in social democracy, social ethic, lateral progress, and sympathetic knowledge demonstrated her philosophical inquiry into the ontological nature of our humanness in relation to the Other and our world. All four tenets of her social thought moved humans past the individual self into the realm of the communicative interactions we have with one another. Her social thought acknowledged our lived experience as *social*; thus necessitating communicative engagement with one another. In addition, all four tenets of her social thought uniquely respond to the situatedness of our human experience in that Addams's philosophy calls for present acknowledgement of the here and now, prior to making change for the future moment.

Arnett and Holba see pragmatism as uniquely contributing to philosophy of communication. They believe "pragmatism informs philosophy of communication and assists in discerning meaning in everyday experience" (133). Therefore, as a philosopher working within the pragmatic philosophical tradition, Addams engaged in philosophy of communication. Addams began with action, which led to theory and subordinate action. She answered the call of the pragmatist as exemplified in her everyday life.

Addams's social thought contributed to lived experience chiefly enacted in the public domain. Through the creation of Hull-House, her communicative engagement contributed to the

public domain. Arnett and Holba understand philosophy of communication as "a form of public engagement" (7). Addams's engagement allowed for meaning creation related to the human beings in which Hull-House served, and the justices, which Addams's sought acknowledgement for and action towards. Her attentiveness to the historical moment and the alterity of Others called forth meaning that enhanced "communication with self, other, and society" (Arneson 8).

Conclusion

Jane Addams's life, thought, and work provide philosophical ground that informs contemporary educational practices. In explicating her contributions, this chapter contained three sections. Section one explored Addams's biographical background and the historical moment in which she lived. This discussion provided a contextual understanding and framing for the impetus of her social thought. Second, understanding that Addams's philosophical thought can be placed within the American Pragmatist tradition, this movement was discussed. Although not chiefly recognized as a pragmatist during her lifetime, this philosophical movement influenced her social thought and can be seen throughout her work. Third, Addams's philosophical thought was illustrated through the examination of four components present in her work: social democracy, social ethic, lateral progress, and sympathetic knowledge providing an entrance into understanding social thought as a philosophy of communication.

By situating Addams's philosophical thought within philosophy of communication, a hermeneutic entrance is opened for the exploration of community, commonplace, and communicative praxis. These foci are consistent with the advancement of democratic service-learning as mentioned in the previous chapter. Addams's work informs a pedagogical vision for teaching communication as praxis centered and community situated through the understanding of

commonplace. The next chapter explores the relationship between Addams's work at Hull-House and her communicative praxis.

CHAPTER FOUR

Embracing Commonplace and Engaging in Communicative Praxis: Hull-House and Higher Education Institutions

As a philosopher of communication, Jane Addams engaged in communicative praxis through her work at Hull-House. As discussed in chapter three, in 1889 Addams and Ellen Starr Gates created Hull-House, a settlement house in Chicago. Their charter was "To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises; and to investigate and improve the conditions in the industrial districts of Chicago" (Addams, *Hull-House* 89). Addams's philosophical engagement and communicative praxis makes her an exemplar for communication educators wishing to engage postmodern students in the rhetorical practices necessary to create and sustain vibrant communities. While reproducing Hull-House as an extension of today's college campus may not be a realistic possibility, engaging in communicative praxis through an experiential learning setting can be navigated in our current classroom environment. However, practicing service-learning in its current pedagogical form may not be the path to follow. In order to engage alternative possibilities, first Calvin O. Schrag's theory of communicative praxis is discussed. Second, Addams's work at Hull-House is presented as a standard for engaging in pedagogical communicative praxis. Third, parallels are drawn between Hull-House and contemporary institutions of higher education. Fourth, the metaphor of "rootlessness" (Arnett and Arneson 15) serves as a hermeneutic entrance to engage ideas in response to postmodernity and higher education's current student population. Fifth, the concept of *commonplace* is discussed as a way of engaging ideas that link Addams's communicative praxis and service-learning.

Communicative Praxis

Calvin O. Schrag describes his theory of communicative praxis as an "amalgam of discourse and action" and "a form of life" (12, 7). His theory foregrounds the communicative necessity in engaging a praxis approach in the world. As first introduced by Aristotle, *praxis*, or theory-informed action, is the cornerstone of living a life well-lived. As Ronald C. Arnett states, "Praxis, defined as theory-informed action, is pragmatic communication necessary in times of shifting ethical guidelines and unforeseen change" (*Dialogic Confession* 88). Schrag's theory emphasizes "the attentiveness to the holistic space in which our ongoing thought and action, language and speech, interplay" (6). For Schrag, communication is always intertwined with *praxis*. *Praxis* cannot exist outside of a communicative realm. Communicative praxis is communication about someone, by someone, and for someone (Schrag 179), and allows for attentive flexibility in the communicative moment (Arnett, *Dialogic Confession* 89).

As understood by Aristotle, *praxis* is situated in the *polis* or community. In the ancient Greek tradition *praxis* concerned a life of action within the *polis*; therefore, through right action one could live a good life (Aristotle, *Ethics* 1098a13). Pat Arneson states, "The subject matter of *praxis* is the actions in which humans engage as they go about their everyday lives as members of communities" (6). The community provides the larger context in which human beings can engage in communicative praxis. Schrag asserts, "The *polis*, as the interwoven fabric of man's ethical and political existence, is displayed by Aristotle as the distinctive *topos* or locality for the exercise of practical wisdom. It is the institutionalized context provided by the polis that regulates and vitalizes the interaction of human beings in the ongoing life and society" (20–21). Therefore, the institutionalized context of the *polis* is of importance when engaging in ethical communicative praxis.

Schrag differentiates the ideas of texture and *topos*. He believes that texture is a necessary third in communicative praxis because it allows for "the bonding of communication and praxis as an intertexture within their common space." Schrag further explains that the *topos*, or place, is the field of communicative praxis and texture mediates communication and praxis (23). Therefore, without the broader field of *topos*, communicative praxis cannot occur. Arnett states, "Schrag . . . introduced 'communicative praxis' as a ways to describe the 'texture' of complexity, uncertainty, and the multiplicity of communicative options" (*Dialogic Confession* 89). An attentive communicative response must be situated within a community in order for an ethical communicative response to occur.

This ethical communicative response displays *phronesis* or practical wisdom. According to Aristotle in *Nicomachean Ethics*, *phronesis*, practical wisdom or prudence, is a virtue concerned with human action (1140b). *Phronesis* concerns the particular (1142a), and involves making choices in response to particular, local contexts, and situations. When a person responds to the particular, the context in which he or she is situated must be of the utmost importance. Moreover, through the practice of *phronesis* one can live a virtuous life. Furthermore, human beings cannot be fully good without *phronesis*, or prudent without virtue of character. Aristotle believed that one has all the virtues (justice, fortitude, and temperance) only if one has prudence. Even if prudence were useless in action, we would need it because it is the virtue of the soul. In addition, correct decision-making cannot occur without prudence (1145a). As explained by Arnett and Arneson, "A person situated in a community makes decisions guided by knowledge of the 'good life' gained from the polis and still shaped by the particular" (44). *Phronesis* cannot be practiced without context. The context allows a person to use practical wisdom. If the context

is not fully recognized or appreciated, human beings lose part of the decision-making process; and therefore, a way to engage in ethical communication goes unnoticed.

Communicative praxis does not work from an *a priori* position. Rather, communicative praxis works in response to the historical moment and the unique communication situation in which one finds herself (Arnett, *Dialogic Confession* 89). Communicative praxis gives human beings the ability to adjust to circumstances and the willingness to recognize our limits and our constraints. Through engaging in communicative praxis, an ontological sense of knowing and decision-making can occur in response to the ever-changing and often tumultuous nature of life. Addams's life-work at Hull-House demonstrates an engagement in communicative praxis. Her work aligns with Aristotle's understanding of *phronesis,* displaying an ethical communicative response to the moment in which she lived. Her work was *about* putting into action what she valued, *by* helping those in need, *for* the betterment of the community.

Hull-House: Addams's Communicative Praxis

Opened in 1889, Hull-House's charter stated that its purpose was "To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises; and to investigate and improve the conditions in the industrial districts of Chicago" (Addams, *Twenty Years* 89). Hull-House's purpose was to "maintain philanthropic enterprises," but Hull-House was not philanthropy in the mind of Addams. She asserted, "I am always sorry to have Hull-House regarded as philanthropy" ("Objective Value" 45). For Addams, Hull-House was about more than performing acts of charity. Hull-House was a place where she could combine her social thought and communicative practices in relation to democracy and education. This static place, Hull-House, was a site for shared experiences and a construction of reality (Berger and Luckmann 67) about living and helping others to live a good life. Addams's work at Hull-

House synthesized these ideas and provided a physical place for people, mostly a poor and immigrant population, to live, learn, and embody the meaning of citizenship in the United States during the late 1800s and early 1900s. Hull-House created a lasting impact on the neighborhood's people until its doors closed and Hull-House filed for bankruptcy in January 2012 after 120 years operation. At the time of closing, Hull-House "provided foster care, domestic violence counseling and job training to 60,000 adults, children, and families each year" (Thayer n.p.). Today, Hull-House operates only as a museum.

Hull-House not only provided social services in the sense that they are understood today, but it also provided a space and a place for communication to occur. Addams engaged in communicative praxis while being ever-attentive to her situatedness in the local community. As Maurice Hamington describes, Hull-House "establish[ed] connective opportunities for people to know one another better. This connected knowledge informs people's collective decision making" (45). Therefore, Hull-House was a situated structure that emerged as a result of Addams's communicative praxis. Charlene Seigfried asserts, "Addams explores in great depth and detail the ways that genuine communication, communication that opens itself to the differing attitudes, values, and worldviews of others, profoundly changes the self-understanding, values, and experiences of those whose sense of moral superiority has habituated them to talking down to others" (51). Hull-House represented both Addams's social thought and her rhetorical action, which served and empowered Hull-House's residents and the local community.

Phronesis

Through her communicative praxis, Addams was able to demonstrate *phronesis* in action. She practiced *phronesis* while engaging in decision-making and enacting a communicative response. In 1916, Addams published an article called "The Devil Baby at Hull-House." In "The

Devil Baby at Hull-House," Addams discussed how people from the surrounding neighborhood, especially older women, began to visit Hull-House demanding to see a Devil Baby. They told Addams that they had heard about a devil child living at Hull-House and they wanted to come and see the baby for themselves. Addams assured them that there was not a Devil Baby at Hull-House, but they continued to pursue until Addams gave them an entire tour of the house. In the essay, Addams shared with the readers that there were different versions of the Devil Baby story. She said an Italian version, a Jewish version, and an Irish version existed. In all of the versions, the scene was set differently but the outcome was always the same. A woman bore a baby with "cloven hoofs, pointed ears, and a diminutive tail." Addams said, as soon as the baby was born:

> He ran about the table shaking his finger in deep reproach at his father, who finally caught him and in fear and trembling brought him to Hull-House. When the residents there, in spite of the baby's shocking appearance, wishing to save his soul, took him to church for baptism, they found that the shawl was empty, and the Devil Baby, fleeing from the holy water, ran lightly over the backs of the pews. ("The Devil Baby" 53)

In each version of the story, the man or the husband of the story had done something unconsciouable and the family was punished by the birth of the Devil Baby.

Addams viewed the story as a lesson that women in the neighborhood used to keep their husbands in good standing. She stated:

> At least during the weeks when the Devil Baby seemed to occupy every room in Hull-House, one was conscious that all human vicissitudes are in the end melted down into reminiscence, and that a metaphorical statement of those profound experiences which are implicit in human nature itself, however crude in the form

> the story may be, has a singular power of healing the distracted spirit. ("The Devil Baby" 77)

Therefore, instead of ignoring the story that pervaded Hull-House and the surrounding neighborhood, Addams practiced *phronesis* and made the choice to publicly communicate and write about the subject.

While in particular moments, one might question Addams's choice to discuss the devil baby. The writing and publication of the essay demonstrated a phronetic response to the social situation surrounding the Devil Baby story. The visitors of Hull-House and the surrounding neighborhood perpetuated this story through the story's telling and re-telling. Instead of ignoring the story that pervaded Hull-House and its residents, Addams practiced *phronesis* and made the choice to publicly communicate and write about the subject. Through the practice of *phronesis*, Addams was able to make a choice related to the situated community in which she was a member. Thus, Addams's rhetorical decision aligns with Aristotle's understanding of *phronesis* as is connected to the polis and living life well.

She lived life well while serving the community through her actions. One might question Addams's choice to discuss the "devil baby." The essay could be characterized as bad press or lead to further speculation about the Otherness of the Hull-Houses's visitors and residents, Addams made a choice related to the situated community in which she was a member. This rhetorical choice demonstrates an ethical response to a potentially uncomfortable and unflattering situation for Hull-House, its founders, its residents, and its visitors. In this way, Addams worked as an embodied agent, always responding to the *kairotic* moment, instead of applying a pre-chosen technique.

Embedded Agents

In creating Hull-House, Addams did not work from a position of technique. She worked from a situated position, where she met the community at the place from which the community was working and living. In this way, she enacted her pragmatist philosophy through reflecting and learning upon the situated experiences that she had. Addams did not work as the charity worker she discussed in *Democracy and Social Ethics* (13). She and the residents of Hull-House did not function as outsiders. They chose to work as what Arnett refers to as "embedded agents" (*Dialogic Confessions* 37), living as a part of the community in which they served. Therefore, they practiced sympathetic knowledge when interacting with each other.

Through the practice of sympathetic knowledge, Addams understood this place and responded to her community through the formation and actualization of Hull-House. To understand the value of local, proximal knowledge, was a philosophical tenet of the settlement movement (Hamington, *Social Philosophy123*; Whipps 278). As Hamington describes, "Addams was the leader of a reflective and engaged community that produced thoughtful social analysis alongside concrete actions in behalf of its neighbors. She was not merely occupied with abstract reflection or singularity mired in social activism" (*Social Philosophy* 34). Hull-House was not solely a structure; it was a living and breathing place. Addams wrote, "[The Settlement] aims . . . to develop whatever of social life its neighborhood may afford, to focus and five form to that life, to bring to bear upon it the results of cultivation and training; but it receives in exchange for the music of isolated voices the volume and strength of the course" (*Twenty Years* 83). The isolated voices were able to join in an institution, which provided communicative opportunities for democracy to flourish.

Addams's work at Hull-House demonstrated her communicative praxis as an embodied approach to understanding and responding to the community. Because context is crucial to the pragmatist and one working from a communicative praxis position, context is the philosophical starting point for the experiences that shape and guide thinking. As Seigfried notes, "Addams's settlement work literally took philosophic reflection into the streets, and her writings demonstrate the value of interrelating theory and practice" (48). Hull-House was the place where Addams's belief in social democracy was fully realized and her philosophical ideas were lived out. Addams's creation of Hull-House demonstrates her communicative praxis and ethical communicative engagement with others. Her communicative praxis and ethical communicative engagement have the potential to be emulated in today's higher education institutions.

Communities: Hull-House and Institutions of Higher Education

While many different philanthropic residential organizations exist in contemporary society such as missions for the homeless and residential shelters, Hull-House, in its original form, no longer operates. Yet, Jane Addams's social thought and communicative praxis can inform today's communication educators and students. Arguably, today's institutions of higher education resemble the work and, at times, the original purpose of Hull-House. While Addams did not want Hull-House to become a university or an extension of a university (Daynes and Longo 7), Hull-House, as a place and the philosophical thought it embodied, could serve as a visionary model for contemporary communication educators looking to engage students in rhetorical and civic practices. Specifically, three institutional parallels exist between Hull-House and higher education institutions: both institutions are situated within a larger community, both institutions form their own local community, and both institutions are places of learning. These parallels will be discussed by illustrating similarities between both institutional settings.

First, Hull-House and higher education institutions are institutions situated within larger communities. In this way, they are smaller institutions that form their own geographical communities, yet they are located within a larger geographical space. They form concentric circles, whereas they exist one inside of another. Additionally, they create various narrative communities that exist in the same geographical space. Arnett discusses an understanding of community as "an attitude sensitive to the dialogical tension between self, other, and the principles of the group or organization" (*Communication* 17). In this way, community consists of more than a mere association between human beings, but an acknowledgement of the relationship that exists between the members and themselves and the organization. In discussing the relationship between institutions and geographical space and narrative space, examples of Hull-House will be illustrated and then examples of higher education institutions will be illustrated.

Hull-House, located within the South Side of Chicago, was an institutional member of the city. The physical structure of Hull-House was important to Addams, as this institution exemplified Addams's belief in social democracy and the importance of the social sphere as a prerequisite for effective and successful democratic decision-making (*DSE* xii). Addams believed a social structure or organization was needed in order for many people to participate in politics (Danisch 73). As Danisch explains, "Citizens could then work within those social organizations to begin to exercise their voice in political deliberation—voting and constitutional protections were supplemented with more proactive methods" (75). Moreover, Addams believed that "democracy can exist only as a living principle, in particular localities and times" (Whipps 278). Additionally, Hamington states, "Hull House was simultaneously separatist, as a strong community for the female residents, and intensely engaged, as a public neighborhood agency"

(*Social Philosophy* 51). In Addams's view of democracy, both a political system and a relational component existed because she felt if people knew and understood one another, they would act in accordance with the good for all people. In this sense, they would understand the collective good; not just an individual good (Hamington, *Social Philosophy* 77). In this way, Hull-House operated as an institution situated within a larger community. Institutions of higher education operate in a similar fashion.

Higher education institutions are located in cities, towns, and rural areas across the United States. Furthermore, institutional members engage with larger community members in many ways, out of necessity and desire. Students frequent businesses in the larger community, they work in organizations in the larger community, and they may be residents of the larger community, while continuing to be members of the higher education institution community. Additionally, institutional members enact educational and developmental philosophies, which may be unique to their institution. One example of this can be seen in the Franklin and Marshall College (Lancaster, Pennsylvania) College House System. According to Franklin and Marshall College's website the College Houses are more than residence halls. They are an "extension of academic life, places that instill in students a sense of ownership and pride." In addition, each College House has a faculty don and prefect. According to the website, this living and learning structure enables trust and expectations to form. Each house as an annual budget, which is created and overseen by students, and each house creates its own constitution, governing body, and house policies (n.p.). This is only one example of many in which higher education institutions establish their own educational and developmental philosophies while simultaneously being members of a larger community.

Second, both Hull-House members and higher education institutional members form their own local communities within the organizational structure. According to Gerard Hauser, communities share common beliefs and social practices (*Vernacular Voices* 21-22). Community members create local communities through communication, shared symbols, and stories. Narratives create "the form and substance of a community" (10), according to Stanley Hauerwas. The essence of community goes beyond physical association and encompasses communicative association with one another. Although in a number of circumstances, difficulties exist in eliminating the importance of the physical association. For example, geographic neighborhoods can be characterized as a community; however, the geography precluded the communicative association. In virtual communities, the communicative association exists without the geographic association. In the sense of Hull-House and higher education institutions, both a geographic and communicative association exists which encompasses common beliefs and social practices. Examples of Hull-House will be presented first, followed by a discussion of higher education institutions.

As an organization, Hull-House members created their own unique organizational culture and community through communicating and engaging with individual members. Belief structures and social practices were held in common between Hull-House residents. For example, in *Twenty Years at Hull-House*, Addams described annual events and rituals that occur among the residents. She said, "One supreme gaiety has come to be an annual event of such importance that it is talked of from year to year. For six weeks before St. Patrick's day, a small group of residents put their best powers of invention and construction into preparation for a cotillion which is like a pageant in its gaiety and vigor." Addams continued and described the "clean

recreation" that Hull-House advocated for and became known for (228, 299). These examples illustrate how one common belief and social practice made the community a community.

Similar ideas could be said in relation to higher education institutions. The members of these institutions hold similar beliefs and practices in common as illustrated by engagement in sporting events, believing in the mission of the institution, wearing school colors, and living in dormitories. In addition, rituals and stories are told and enacted by institutional members. For example, at the University of Delaware (Newark, Delaware) a bust of Judge Hugh Martin Morris, the campus library's namesake, sits in the library lobby. As the story goes, when students finish studying for an exam in the library, they are to rub Morris's nose as they exit and he will bring them luck on their exams. Morris's nose is always shiny because of the many students who rub it daily. Understanding this story and believing in Morris's luck identifies members of the University of Delaware community. This is one example of a shared belief and practice that contributes to an institutional community.

Third, both Hull-House and higher education institutions function as places of learning. Education initiatives were always a crucial and sustained effort at Hull-House. Many philosophies of learning understand learning as communicatively shared knowledge between the learners and the teachers. Situated learning theory, the educational theory discussed in chapter five, foregrounds the importance of learning in a community of practice. In this setting, learning is not an isolated activity. Learning occurs through communicative engagement with others. Addams understood this and that is why educative endeavors were part of Hull-House's core purpose.

Throughout *Twenty Years at Hull-House* and in many of Addams's books and articles, she emphasized the many educational opportunities that existed at Hull-House. For example,

Hull-House held College Extension classes, Thursday evening public lectures, Sunday evening courses from the University of Chicago, a Shakespeare Club, a Plato Club, English language classes, cooking classes, dressmaking classes, millinery classes, and trade instruction (279-87).

In accordance with the mission of the higher education institutions, these organizations hold learning at the core of their existence. In this setting learning occurs in the classroom, on the soccer field, in the residence halls, and in common areas. Learning does not only occur in isolated settings, but also in settings where communicative engagement is rich and facilitated.

Hull-House, as a place, embodied philosophical thought and communicative action. Institutional parallels exist between Hull House and higher education institutions; both institutions are situated within a larger community, both institutions form their own local community, and both institutions are places of learning. Moreover, Hull-House could serve as a visionary model for contemporary communication educators looking to engage students in rhetorical and civic practices.

Higher Education in a Postmodern Age

Like the immigrant residents of Hull-House, many students enter higher education institutions without commonplace and common meaning. Arriving to the institution from other communities and bringing with them their own distinct culture and experiences, students enter the institution as new members needing to be socialized into the community. To illustrate this idea from a philosophical perspective, the metaphor of *rootlessness* (Arnett and Arneson 15) serves as a hermeneutic entrance to engage ideas in relation to the postmodern student population.

The Rootlessness of Postmodernity

The metaphor of *rootlessness* provides a hermeneutic entrance point to engage the postmodern condition and understand the lack of shared place and lack of shared narratives. Postmodernity has created societal changes, which have emerged in our temporal shift from modernity to postmodernity (Arneson 1; *Cambridge Dictionary of Philosophy* 523). The decline of modernity and the rise of postmodernity occurred sometime after World War II. As Arneson states, advances in communication and transportation technologies saw rise to the postmodern period, and thus "compressed time and space" (2). Jean-Francois Lyotard in *The Postmodern Condition* defined the postmodern period as "incredulity toward metanarratives," serving to guide behavior and practices because of their totalization and comprehensive nature (xxiv). Therefore, in the postmodern period, grand narratives or metanarratives are fleeting. Metanarratives are understood by many and serve to guide communicative action. In postmodernity, petit (little) narratives prevail as a guide for our behavior and action. These little narratives are specific, rest in singular events, and are not all encompassing and ever present (*Cambridge Dictionary of Philosophy* 523). Due to the rootlessness of postmodernity, a lack of shared narratives may fail to guide our behavior and action.

Postmodernity honors difference. Situated difference that is understood as one approaches the Other is foregrounded. Yet without ethically and thoughtfully attuning to difference, it is often difficult to find something that is common. The lack of shared place and lack of shared narratives in our rootless condition may make it easy to focus on difference. While possible, one must be present and thoughtful, and not prematurely dote on difference but honor difference and find commonality while communicatively engaging with others.

In postmodernity, one may be physically rootless due to the shifting nature of work, home, and technology. Being rootless provides us with diverse experiences and opportunities for individual growth and learning. We live in a highly mobile society and "20% of the population changes residence every year" (Oldenburg xviii). Moreover, scholars estimate that the average Millennial will have 15-20 jobs in their lifetime (Meister n.p.), and older Americans are seeing their careers change on average every four years (Kamenetz n.p.). While this rootlessness is often celebrated and seen as a positive change, rootlessness can also create a lack of community due to frequent moves and transitions from place to place. Roots take time to establish. Plants must be in an environment where they are nurtured, understood, and supported for them to flourish. The same could be said of human beings. Ask anyone who has moved into a new environment. The feeling of belonging to the community does not happen immediately. This sense of belonging takes time to develop.

In our current historical moment consisting of many mobile technologies, an argument against the importance of physical space is feasible. For example, smart phones can be used almost anywhere through a 3G connection, and smart phones allow the user to virtually go anywhere through the smart phone's applications and technology, thus making physical space benign or unimportant. Scholars have argued that technology isolates us (Meyerowitz; Spiegel; Putnam, *Bowling Alone*; Turkle), and for some people, this is true. Yet, our current mobile technology creates a new phenomenon where we can take almost all of our technological tools with us, thus our mobile technologies are non-isolating.

Eric Gordon and Adriana de Souza e Silva argue that mobile technologies make physical space even more important than sometimes thought. Their text *Net Locality:Why Location Matters in a Networked World* turns many previously understood critiques or warnings about

technology use inside-out. The authors argue that the virtual/physical dichotomy is false because "we do not leave our bodies, even momentarily, for digital interactions. And increasingly, we do not leave the context of our locality in order to interact within digital networks." They continue, "We exist in communities, neighborhoods, networks, and spaces. The global networks that enable these interactions shape the conditions, but they do not produce meaning. Meaning is produced locally" (179-80). Therefore, while the importance of place might be easy to dismiss, Gordon and de Souza e Silva present an interesting argument as to why place is even more important for us in our current technological environment than in the past. According to Gordon and de Souza e Silva, in postmodernity we still exist in space and meaning is still constructed through local interactions. Consequently, being physically rootless may continue to affect the meaning making that occurs between people even though new technologies create a veil of connection.

In addition to being physically rootless, one may be philosophically rootless due to the lack of a shared metanarrative (Lyotard 35). As Arnett and Arneson explain, narrative structure is important because narrative structure "serves as a background for communicative action" (52). A shared narrative structure supports sensemaking and understanding between persons, guiding our decision-making, and allowing for creation and connection. Place roots us (Oldenberg 39), providing us with stability and the ground to communicatively create our identities and engage with one another. One place where identity creation and engagement with others occurs is in institutions of higher education.

Service-Learning in an Age of Rootlessness

Currently, the practice of service-learning in higher education further accentuates the rootless nature associated with postmodernity. In many classrooms, students are tasked with

going out into a community to engage in some type of service-oriented task. Students enter this community as a visitor perhaps similar to Addams's understanding of "the charity visitor" (*DSE* 10). As a starting point to ground the discussion in philosophical praxis and serve as a heuristic to further thinking, two of Addams's essays will be discussed.

In two essays, "The Subtle Problems of Charity" published in the *Atlantic Monthly* in 1899 and "Charitable Effort" written as part of her text *Democracy and Social Ethics* in 1902, Addams discussed difficulties providing charity to people in need. In addition, she discussed the efforts of charity visitors and the ethical implications of their philanthropic work. She called these difficulties "perplexities which harass the mind of the charity worker" ("SPC" 63). Addams described the charity visitor as "a young, college woman, well-bred and open-minded . . . [who] visits families assigned to her" (*DSE* 10). Addams cited four areas of concern regarding the work of the charity visitor.

First, Addams said the charity visitor's job was to insist that the visited family must work and be self-supporting, but the "sensitive visitor" understood that she has no right to talk about these things because "she herself has never been self-supporting; that, whatever her virtues may be, they are not industrial virtues; that her untrained hands are no more fitted to cope with actual conditions than are those of her broken-down family." Addams continued and said the charity visitor's grandmother could do the industrial preaching because she has industrial virtues, but the charity visitor did not. For, as Addams stated, "we divide people up into people who work with their hands and those who do not; and the charity visitor, belonging to the latter class, is perplexed by the recognitions and suggestions which the situation forces upon her" ("SPC" 64). Therefore, Addams recognized the inherent tension in providing advice and recommendations for a situation in which the charity visitor had no actual lived experience.

Second, Addams believed the charity recipients often misunderstood the charity visitor's motives because of "an absolute clashing of two ethical standards." Although the charity visitor may have received some kindness from the families she was visiting, there was little genuine respect given to her. Addams continued and said the poor could not judge the motives of the charity visitor because she was not a businessperson nor was she one of them ("SPC" 65). By discussing the charity visitor and her reception in this way, Addams highlighted the Otherness of the situation in which the charity visitor and the charity recipients were interlocutors.

Third, although charity recipients were in need of charity at all times of the day and year, the charity visitor was performing a job when she visited; a job with hours and limits. She could come and go as she pleased. She was not fully a part of the charity recipients' lives, yet she often could not escape the burden of her work. This concerned Addams as she said:

> Both the tenement-house resident and the sister [charity visitor] assume to have put themselves at the industrial level of their neighbors, although they have left out the most awful element of poverty, that of imminent fear of starvation and a neglected old age. The young charity visitor who goes from a family living upon a most precarious industrial level to her own home in a prosperous part of the city, if she is sensitive at all, is never free from perplexities which our growing democracy forces upon her. (*DSE* 22)

In this way, Addams presented the dichotomy in the charity visitor's work. For the charity worker entered into the hardship of the charity recipients' lives although she could leave and not really be in their lives; however, their lives and problems still lingered in the charity visitor's mind and thoughts.

The fourth concern Addams mentioned was the practice of viewing charity as scientific. When discussing science, Addams referred to the practice of studying, theorizing, and analyzing humans as data. She stated, "We dislike the entire arrangement of cards alphabetically classified according to the streets and names of families, with the unrelated and meaningless details attached to them" ("SPC" 72). The ethics of utilizing human beings as subjects that could be studied made Addams uneasy; moreover, she disliked the objectiveness in which the charity visitors must often approached study and approached their work.

Like Addams's charity visitor, students engaging in service-learning projects often find themselves in similar situations. They are working in communities where they are not members themselves. Even if a college or university is located within the confines of a town or city, the college campus is often insular. Students are likely rootless. Students who have relocated from another geographic area are becoming members of the campus community. They are not yet part of the campus community because they are in the early stages of socialization. In addition, they are not part of the larger town or city community. However, this is not the case in all situations. A number of urban universities are spread throughout cities, such as New York University (New York, New York) and students in this setting may be living as members of a particular neighborhood or community, but this is not often the status quo. Universities such as Duquesne University (Pittsburgh, Pennsylvania), are located in urban environments, but are contained in an insular campus community.

For students who attend insular campus communities, engaging in service-learning activities often means leaving the campus community and entering the larger community and neighborhoods in which they are not members. Therefore, the students engaging in service-learning activities in particular communities are artificial members of that community. They lack

common meaning and commonplace. As artificial members of the community, their communicative praxis is not meaningful; it's empty. Moreover, empty communicative praxis makes engaging in *phronesis* difficult to do. The pedagogical context in which the students are placed does not afford them the possibility to engage in ethical communicative acts.

Consequently, if rootlessness defines our current historical moment, we live in a time where *commonplace* is at risk (Arnett and Arneson 6; 49). The current historical moment, defined by rootlessness, calls us to be rooted; to identify with narratives, which aid in identification and understanding, while simultaneously recognizing the importance of physical place for the literal structure of community. Although one can be rootless and still have commonplace, those ties may not be knotted as tightly as when roots are firmly planted.

Understanding Commonplace

Reproducing Hull-House would be a logistical challenge in higher education institutions, but Hull-House can be looked to as a place of philosophical grounding and communicative praxis. Through utilizing the concept of commonplace, similar learning experiences can be created with the same philosophical spirit that existed in Hull-House. Commonplace provides ground for students to engage in communicative praxis in a pedagogical setting, and enact a pedagogical practice of situated communicative service-learning.

Commonplace provides a hermeneutic entrance point to understand the importance of "place" for creating ethical, shared, communicative meaning in a pedagogical setting. The Greek word, *topos*, means place or topic. The plural of this word is *topoi*. In the *Rhetoric*, Aristotle presents the idea of *topoi* when he discusses syllogisms, enthymemes, and the lines of argument one can use in his/her rhetoric (1358a). According to Aristotle, *topos* is the place where one finds the "available means for persuasion" (1355b26). In the *Essential Guide to Rhetoric*, William M.

Keith and Christian O. Lundberg provide an explanation of *topoi*. The authors state, "The Greeks thought that arguments were, in a sense, spread out in space, and if a speaker knew his way around that space, he would be able to find the ones he needed. The better the speaker knew the landscape of argument, the more easily he could create persuasive appeals" (40). This definition provides a visual example of *topos*, which incorporates the importance of place and space into understanding the idea.

In the *Rhetoric*, Aristotle differentiated between common topics or commonplaces (*koinoi topoi*) and special topoi (*idoi topoi*). In discussing *koinoi topoi* and *idoi topoi* Aristotle wrote:

> The general Lines of Argument have no special subject-matter, and therefore will not increase our understanding of any particular class of things. On the other hand, the better the selection one makes of propositions suitable for special Lines of Argument, the nearer one comes, unconsciously, to setting up a science that is distinct from dialectic and rhetoric. One may succeed in stating the required principles, but one's science will no longer be dialectic or rhetoric, but the science to which the principles thus discovered belong. (1358a22-25)

Aristotle does not strictly define these ideas; however, *koinoi topoi* can be understood as general topics and can be used in many contexts, whereas *idoi topoi* can only be used in specific contexts and used with caution. Keith and Lundberg assert that it "takes great skill to use them [*koinoi topoi*], since you have to connect these very general ideas to your specific situations" (41). Therefore, understanding the context is important.

In rhetoric, *topoi* are a heuristic device used during the process of invention. Through using *topoi*, a rhetor can point to the connection between word and meaning for the audience. As

Keith and Lundberg say, "A skillfull rhetorician knows how to quickly generate arguments on a given topic by looking in familiar places—that is, by considering the *topoi*" (43). In postmodernity, these *familiar* places may be fleeting. In a metaphoric sense, Aristotle's understanding and application of *koinoi topoi* allows us to embrace and engage in both philosophical and physical commonplaces. These commonplaces would be places that are shared by many.

Philosophical commonplace provides us with narrative ground and is important because we live in a time without common narrative ground to help guide and understand our actions we live in a time of narrative and virtue contention (Arnett, Fritz, and Bell 9). Therefore, philosophical commonplaces are simply the narrative or stories we hold in common that provide us with a common base for interaction and argument (Arnett and Arneson 49; Bellah, Madsen, Sullivan, Swidler, and Tipton, *Habits* 20; Fisher 67; Hauerwas 9-10). Our shared narrative structure provides us with shared meaning and *topoi* on which to communicatively engage with others. In addition, shared narrative structure helps guide our ethical decision-making and our communicative acts.

Postmodernity is a time of narrative contention. The difference is postmodernity often makes it difficult for us to reach agreement on a specific communicative action, or understand one another's communicative stance. Thus, when we have a common narrative structure, it can make communicating and understanding more apparent and easier. This idea can be connected to Schrag's work on "narratival neighborhoods" (55). In discussing narratival neighborhoods, Arnett and Holba state that narratival neighborhoods "clarify how meaning is co-created, revealing the emergence of a lived historical memory." To continue, "we live in a socially framed world" (Arnett and Holba 41). In this sense, we are able to make sense of our

communicative identity and our communicative actions. Through association and interaction with a guiding narrative structure we find our own place within this world. If we have this *place* in *common* with an Other, we are better able to communicate and connect with the Other.

A physical commonplace is literally a physically grounded place. A Self and an Other can have an actual *place* in common. We can physically be at the same location, or have a relationship with a particular place because we have been there or lived there before—a place that we both understand and recognize because we have this in common with one another. The place ties us together. People who grow up in communities participate in "practices—ritual, aesthetic, ethical—that define the community as a way of life" (Bellah, Madsen, Sullivan, Swidler, and Tipton, *Habits* 154). In this way, a place aids in forming our communicative identity. As Maryl Roberts McGinley stated in her dissertation, "Ground and place come together to inform communicative identity; one must first know where she is from, to know who she is" (59). Our communication is situated in place (Arnett and Arneson 296).

Place shapes communicative identity by facilitating experiences, which contribute to the fabric of identity creation. As a place may yield particular experiences for a human being, the human being can also perpetuate these ideas through communicating them to others. In discussing Addams's life and work, biographer Louise W. Knight illustrates this idea. She asserts, "Because the neighborhood around Hull-House was full of workers, including women and children, Addams learned about them and their jobs. It was a new world to her, eye-opening, shocking, interesting. They worked mostly in the garment industry, but also in the book-binding, metalworking, cigar, printing, glass, and candy industries" ("Theory" 74). This place shaped Addams. Due to her experience on Halstead Street, Addams became involved in labor disputes and labor unions (Knight, "Theory" 74). This place was a physical location in an area that

brought together in shared experiences that allowed Addams to form philosophical, ethical, and social opinions involving labor, capital, and human rights. Although an inherent recognition exists that the *people* in Addams's Chicago neighborhood shaped her belief structure, the question arises as to whether her same communicative identity would be the same if she had lived somewhere else. Would she have become *exactly* the same person?

I would assert that other members of Hull-House had similar values to Addams because they were tied to this place as well. They understood and recognized communicative acts because they had a place in common with one another. The place tied the residents together. Thus, they had a physical commonplace, and this physical commonplace created a shared narrative structure. There is an inherent connection between physical commonplace and philosophical commonplace. A physical commonplace can provide a philosophical commonplace, but the inverse relationship is not necessarily true. Certain narratives are foregrounded in a given place.

This responding action, or the doing, can be characterized as communicative praxis. By embracing both the physical and philosophical commonplace, one can respond to the community as it presents itself rather than applying a pre-conceived technical solution. To respond in such a way, one must understand her embeddedness or situatedness. Hull-House provided roots for people who were at one time rootless. In becoming members of the institution, the people were no longer rootless. Therefore, Hull-House became a commonplace that provided roots for people in community. Addams's engaged in communicative praxis, and the visitors and residents of Hull-House engaged in communicative praxis. The institution provided a commonplace for immigrants to learn. As the visitors and residents engaged in communicative praxis, they became civically engaged.

Conclusion

This chapter offered an alternative framework for service-learning pedagogy by first introducing Calvin O. Schrag's theory of communicative praxis. Second, Addams's work at Hull-House was presented as an example of how such communicative praxis would appear. Third, parallels were drawn between Hull-House and contemporary institutions of higher education. Fourth, the metaphor of rootlessness (Arnett and Arneson 15) served as a hermeneutic entrance to engage ideas in response to postmodernity and higher education's current student population. Fifth, *commonplace* was discussed as a way of engaging ideas that link Addams's communicative praxis and service-learning. While reproducing Hull-House as an extension of today's college campus may not be a realistic possibility in many campus settings, engaging in communicative praxis through an experiential learning setting can be navigated in our current classroom environment. A hermeneutic understanding of commonplace provides ground for students to engage in a pedagogical communicative praxis approach to learning.

Chapter five turns to situated communicative service-learning, a pedagogical approach. This pedagogical approach encompasses the concept of commonplace while engaging students in communicative praxis from the perspective of the citizenship paradigm. Through this engagement communication educators can encourage students to enact the communicative practices necessary for a life of rhetorically engaged civic action.

CHAPTER FIVE

Service-Learning in Communication Studies: Fostering Civic Engagement through Embracing Commonplace and Creating Habits

In preparing students to understand the communicative and rhetorical practices necessary for a life of engaged civic action, chapter five advances the idea of *situated communicative service-learning* by offering a pedagogical alternative to other educational approaches to service-learning. Situated communicative service-learning is intended to augment traditional service-learning strategies; it is not intended to replace traditional service-learning. This pedagogical approach encompasses the idea of commonplace while engaging students in communicative praxis and supposes the perspective of the citizenship paradigm. Communication educators can encourage students to enact the communicative and rhetorical practices necessary for a life of civically engaged social action through guided student experience and inquiry. Working from a humanities perspective this project does not present a model, but a communication theory that relies on the use of metaphor and philosophic engagement. Situated communicative service-learning introduces communication students to an ontological understanding of civic engagement. Moreover, this praxis-centered approach to service-learning provides an opportunity for communication studies students to understand the theory undergirding communicative and rhetorical practices necessary for a life of engaged civic action.

Chapter five begins by discussing the pedagogical practice of situated communicative service-learning which is built upon an augmentation of situated learning theory. Second, the practice and implementation of situated communicative service-learning is presented through the citizenship perspective and the idea of commonplace. Third, this chapter describes how situated communicative service-learning fosters individual practices within the communication studies

classroom. Finally, this chapter explores how individual practices in the communication classroom can transform into civically engaged habits within a community.

Situated communicative service-learning is a unique pedagogical approach to service-learning because communication educators engage this approach from a citizenship perspective grounded in Jane Addams's philosophy of communication. Additionally, students work within their campus communities, where they are situated, and experience situated communicative service-learning projects in multiple communication studies courses across the communication curriculum. This chapter responds to the research question initially presented in this project: How do communication educators encourage students to enact the communicative practices necessary for a life of rhetorically engaged civic action?

Situated Communicative Service-Learning: A Theoretical Frame

Situated communicative service-learning comprises the following elements to create a pedagogical alternative to traditional service-learning practices. First, this approach incorporates a learning theory from the educational literature called situated learning theory. Second, this approach highlights the communicative aspects of situated learning and shows how meaning is created through shared communicative interaction with others. Third, situated communicative service-learning embraces the philosophical notion of commonplace. Finally, Jane Addams's social thought as it informs situated communicative service-learning is discussed. All four components will be explored as an entrance into understanding the theoretical frame for situated communicative service-learning.

Situated Communicative Service-Learning: A Derivation of Situated Learning Theory

The pedagogical approach proposed in this project derives from situated learning theory, an educational learning theory presented by Jean Lave and Entienne Wenger in their book

Situated Learning: Legitimate Peripheral Participation published in 1991. As a model of learning, situated learning enacts the learning process in a community of practice. Situated learning theory understands learning from an anthropological perspective; therefore learning is a social practice not merely a psychological one. This learning viewpoint contrasts a traditional mode of instruction.

A traditional mode of instruction understands learning from the transmission perspective (Jonassen and Land iii). According to educational design theorists, David H. Jonassen and Susan M. Land, the 1990s "witnessed the most substantive and revolution changes in learning theory history" (iv). The shift challenged traditional epistemological and ontological assumptions about the acquisition of knowledge (Jonassen and Land iii). Some assumptions that shifted were: 1. understanding learning as a process of meaning making, not of knowledge transmission; 2. recognizing that the process of meaning making is social in nature; and 3. seeing knowledge as a cultural process, not one that only resides in our heads (Jonassen and Land iv-v). This educational shift represented a seismic change in the practice and implementation of educational learning and assessment activities.

From a situated learning perspective, learning is a social process where knowledge is co-constructed, is situated in a specific context, and is embedded within a particular social and physical environment. A situated approach to learning does not only mean that one's learning is localized. Being situated also emphasizes the web of social and activity systems within which authentic practice takes shape (Wilson and Myers 58). From Lave and Wenger's theoretical perspective, learning takes place in communities of practice through legitimate peripheral participation. In this sense, someone learns by simply being a part of a particular group. The person participates peripherally. She watches, observes, and at some point within their time

together as a group—she acts. According to Lave and Wenger, "legitimate peripheral participation is not itself an educational form, much less a pedagogical strategy or a teaching technique. It is an analytical viewpoint on learning, a way of understanding learning." Furthermore, "[a community of practice] does imply participation in an activity system about which participants share understandings concerning what they are doing and what that means in their lives and for their communities" (Lave and Wenger 40, 98). A community of practice does not necessarily imply co-presence, a well-defined identifiable group, or socially invisible boundaries (Lave and Wenger 98).

Although, according to Lave and Wenger, a well-defined community is not necessary for a community of practice, this learning perspective does require educators to think about the creation and composition of a community. Furthermore, this learning perspective turns an educator's focus to the nature of a community of practice and the place where a community of practice resides. In addition, this perspective calls communication educators to think about both the importance and the space of schooling in communities and the intended curriculum and practices (Lave and Wenger 41). Situated learning theory finds value in everyday action and doing in the world. Learning as a social practice implies that the learner becomes an active participant in a community of people (Lave and Wenger 53).

Situated learning theory works from the perspective of the learners; therefore, a learning curriculum is employed. This learning curriculum is essentially situated and characteristic of the community. The learning occurs via participation in the community (Lave and Wenger 100). This is in contrast to a teaching curriculum (Lave and Wenger 97) where learning occurs through performance replication or knowledge acquisition. If learning is understood from this viewpoint, knowledge acquisition is not the only process occurring during the learning process. Identity

development occurs as well. Both identity development and content knowledge development occur symbiotically within a community of practice (Barab and Duffy 48) through interaction with other community members. Lave and Wenger's learning theory discusses communication, but communication is not foregrounded or emphasized (Lave and Wenger 109) as an element in the learning process. Therefore, the importance of communication and meaning-making will be underscored and understood in situated communicative service-learning.

Situated Communicative Service-Learning: Foregrounding Human Communication

Many theories discuss the relationship between human communication and meaning creation. These theories include: semantic triangle theory (Ogden and Richards), semiotics (Barthes; de Saussure), coordinated management of meaning (Pearce and Cronen), and symbolic interactionism (Mead). Since this project works within the pragmatic tradition, George Herbert Mead's theory of symbolic interactionism will be discussed as a way to understand the importance of human communication and meaning creation within a community of practice.

George Herbert Mead (1863-1931) was an American philosopher and social theorist. He was a friend of John Dewey and Jane Addams. He served on the board of Hull-House and was a faculty member at the University of Chicago. His philosophical ideas align with Dewey's and Addams's, and his most well-known work is the *Mind, Self, and Society from the Standpoint of a Social Behaviorist*. In that text, he developed his theory of language and meaning.

Mead believed "communication is essential to the social order" (1). Therefore, his theory begins with the assumption that humans are social creatures (Santas 112). For Mead, a human's ability to use language separates her from other animals. Moreover, this ability is an essential component of a human being. For Mead, the ability to use language resides in all human beings, yet this ability is not available for use unless humans live in a community with other human

beings. According to Mead, language is called forth through interaction with other humans. Language is not called forth because of an individual's need to express emotion, but because of an individual's need to engage with another person. Therefore, humans are "called into language" through communicating with other human beings. Thus language creation, development, and usage begin "outside of us, not inside" of us (Mead 13-17). As Aristotleis Santas explains in an article on Mead's pragmatism, "For Mead, self-consciousness emerges as we come to respond to our own gestures at the same times as those around us" (113). Humans do not begin with a self-concept at birth.

In Mead's theory, the self develops because of interaction with other human beings. In other words, the self develops through social experiences (Mead 135, 140). Mead stated, "The body is not a self, as such; it becomes a self only when it has developed a mind within the context of social experience." Furthermore, our "mind arises through communication by conversation of gestures in a social process or context of experience—not communication through mind" (Mead 50). For Mead, the mind emerges out of language and allows for social awareness (133). Therefore, a self is only created in relation to Others. To establish a self, humans need to live within a community of Others.

For Mead, there are two components of the self: the I and the me (178). The I and me form a dialectical relationship with one another. Santas explains, "The 'me' corresponds to an internalized other which makes demands on us (by virtue of our anticipation), and the 'I' is what responds to those demands. The 'I' is spontaneous and the 'me' is conventional. Since we interact with more than one other, this dialectical character is multiply complex" (113-14). Mead explained, "The 'I' is the response of the organism to the attitudes of the others; the 'me' is the organized set of attitudes of others which on himself assumes." The me is the "conventional,

habitual individual" and the I is the "novel reply" of the individual to the generalized other. Therefore, the me is learned through interaction others. Mead believed the me "represents that group of attitudes which stands for others in the community." This group of attitudes reflected in us from interactions with members of the community is known as the generalized other. Humans assume these attitudes through interaction. Mead asserted, "The organized community or social group which gives the individual his unity of self may be called the 'generalized other.' The attitude of the generalized other is the attitude of the whole community" (175, 197, 194, 154). Thus, a self only exists in relation with other people (Mead 164).

From Mead's perspective, meaning is created through the interaction and engagement with other people. If this interaction were not present, the capacity for the creation of self, and meaning would be eliminated. Thus engagement in *new* communities would accentuate the creation of *new* meaning because new meaning was created through interaction and communication with a new generalized other. In this sense, all of the communities in which we interact constantly create our self and continuously add to our personhood. Mead's theory of symbolic interactionism enables us to recognize and understand the importance of communication and interaction with other people. By understanding this perspective of meaning and identity creation, one can understand the importance of learning and communicating within a community of practice. Understanding this principle is an essential part to understanding situated communicative service-learning. Additionally, embracing philosophical commonplace unites the importance of communicative meaning-making and identification, while participating in the learning process.

Situated Communicative Service-Learning:

Embracing Philosophical Commonplaces in the Communication Classroom

As discussed in chapter four, commonplace provides a pedagogical setting for students to engage communicative praxis within a pedagogical setting. Philosophical commonplace provides students with narrative ground while they engage and complete their situated communicative service-learning projects. Human communication educators need to embrace the philosophical understanding of commonplace because we live in a time without common narrative ground. Common narrative ground is important because it helps guide and understand our actions (Arnett, Fritz, and Bell 9). Therefore, philosophical commonplaces are simply the narrative or stories we hold in common—or that are held in common by members of a community—that provide us with a common base for interaction and argument (Arnett and Arneson 49; Bellah, Madsen, Sullivan, Swidler, and Tipton *Habits* 20; Fisher 67; Hauerwas 9-10). Our shared narrative structure provides us with shared meaning and *topoi* on which to communicatively engage with others. In addition, shared narrative structure helps guide our ethical decision-making and our communicative acts.

When situated communicative service-learning projects are used in communication classroom settings, students communicate and interact with one another in relation to the projects in which they are working. This pedagogical practice is not individual in nature. To be successful, students must engage with one another. Every created interaction is new and fresh as the interaction relates to the service-learning project. Communication cannot be rehearsed or planned because students necessarily respond to the project as the learning opportunity presently occurs. Since the entire class is working on one project or aspects of the project, unique

communication and meaning occurs within this classroom setting. This unique communication and meaning creation in-turn composes a petit-narrative structure within the academic setting.

This petit-narrative structure serves as commonplace in relation to the classroom setting, the students, and the campus community. Students are better able to communicate with one another and have shared meaning because of the shared petit-narrative structures to which they are exposed in a community and which they have created. By embracing the idea of philosophical commonplace, a communication educator's attention can be given to the petit-narrative structure and the commonplaces in which the students can engage. Therefore, communicative meaning can serve as a thread for students to connect and interact with one another and with members of a community. The final component to understanding situated communicative service-learning's theoretical frame is to understand how Addams's social thought informs this pedagogical approach.

Situated Communicative Service-Learning: Propelled by Jane Addams's Social Thought

Jane Addams's communicative thought and praxis informs situated communicative service-learning activities in the communication studies classroom. Addams's understanding of social democracy, in relation to the situated individual, can ground the instructor's and the students' perspectives of the democratic process while the students participate in institutional structures. Addams's philosophy drives and inspires the practice of situated communicative service-learning. Moreover, Addams's ethical and moral practices are situated within a group setting; thus, her guiding principles can steer students' understanding of their situated relationship within the group. Lastly, her social and community engagement is exemplary. Addams's social and community engagement shows what could be and what could happen, when one situates and engages oneself with the community. Addams's social thought will guide and

ground the communicative praxis that can occur within the classroom setting. Addams's social thought, as discussed in this project, has four main principles: 1. social democracy; 2. social ethic; 3. lateral progress, and 4. sympathetic knowledge. Each principle will be discussed in relation to its application in a communication classroom setting.

First, social democracy refers to democracy that is expressed through the action and engagement of the social—an engagement of the self in society revealing a sense of community. This type of action and engagement can occur in the communication studies classroom. For Addams, the social is a prerequisite for effective and successful democratic decision-making (Scott xii). As Addams stated "the cure for the ills of Democracy is more Democracy" (Addams, *DSE* 11-12). For democratic participation to occur, Addams believed a structure or organization was needed to aid political and civic participation (Danisch 73). This organizational structure would provide a framework through which social unity among citizens could develop. As Robert Danisch explains, "Citizens could then work within those social organizations to begin to exercise their voice in political deliberation—voting and constitutional protections were supplemented with more proactive methods" (75). The principle of social democracy guides situated communicative service-learning in that it undergirds the theoretical frame represented in situated communicative service-learning. Addams's believed in the necessity of structure. Structure allows for people to participate in community and democracy. By understanding situated communicative service-learning as a learning practice, the classroom becomes the framework for participation to occur. In addition, this participation is participation within the entire group, not enacted individually. Therefore, social democracy can be enacted and understood in the communication studies classroom due to the organizational and structural nature of the classroom and institution.

Second, situated communicative service-learning works within a social ethic. Addams believed human beings, as a group, needed to participate in an overall ethic; not just as independent individuals, but as an interdependent social organism. Addams did not offer a theory of individual ethics because the idea of a social ethic was such a driving force in Addams's social thought and communicative action (Hamington, *Social Philosophy* 78). In this sense, Addams worked from a democratic communication ethic (Arnett, Arneson, and Bell 73). She emphasized the importance of participation, action, and rhetoric within the public sphere, and this was the good she promoted. The pedagogical practice of situated communicative service-learning in the communication classroom promotes the same good. In the practice of situated communicative service-learning, the good is not one of grades, competitiveness, or job acquisition. The good is one of participation, action, and rhetoric in the movement and interdependence of the group, not the individual. Addams's social ethic drives the practice of human communication in the communication classroom.

For Addams once a social ethic was established lateral progress could occur. The notion of lateral progress refers to progress for all human beings, not just progress for a single individual. This is the third tenet of Addams's social thought that drives the theoretical undergirding of situated communicative service-learning in the communication classroom. Lateral progress is an example of the melioristic political philosophy endorsed by many pragmatists, including Addams. Maurice Hamington defines lateral progress as, "Widespread progress [which] is preferred over individual progress. Lateral progress assumes circumstances to be the major difference between the haves and the have-notes" (*Social Philosophy* 44). Lateral progress also assumes that people can make changes that will affect and aid Others. Addams said, "unless all men and all classes contribute to a good, we cannot even be sure that it is worth

having" (*DSE* 220). The participation and contribution by all for all is the essence of lateral progress.

The notion of lateral progress pervades the purpose and the necessity of the situated communicative service-learning progress in two ways. First, in the constraints of a course project the class works together toward one common good. This act of working on the project advances the entire group's objectives. Therefore, the entire group reaps the benefits of this type of action. In addition, the notion of lateral progress would be emphasized when classroom discussions occur surrounding necessity of civic engagement. If situated communicative service-learning projects are enacted from the citizenship paradigm students will understand of the necessity of community in response to the prevalence of individualism. The philosophical idea of lateral progress works in conjunction with this ideal.

Sympathetic knowledge is the fourth component of Addams's social thought. Addams said "sympathetic knowledge is the only way of approach to any human problem, and the line of least resistance into the jungle of human wretchedness must always be through that region which is most thoroughly explored, not only by the information of the statistician, but by sympathetic understanding" ("Charity and Social Justice" 70). According to Hamington's work on Addams's social philosophy, sympathetic knowledge is "an inclusive approach to morality that reassesses the relationship between knowledge and ethics" (*Social Philosophy* 71). The philosophical idea of sympathetic knowledge propels the situated communicative service-learning experience by advocating the importance of experiential learning and service-learning in general. Understanding Addams's approach to sympathetic knowledge can support this type of pedagogical engaged action. Students in communication classrooms can only learn about rhetorical democracy and civic participation by actively doing and engaging in these types of

activities. This lesson on rhetorical democracy and civic participation can be sustained as students graduate and become members of communities. Students will only understand the plight of their neighbors by communicating and interacting with their neighbors. Sympathetic knowledge mobilizes students to communicative engagement with Others.

This section introduced the pedagogical practice of situated communicative service-learning. This service-learning initiative can be understood as an alternative path to the practice of traditional service-learning in communication studies instruction. This approach entails four main components: situated learning theory, symbolic interaction, commonplace, and four principles from Addams's social thought. The next section will outline implementation coordinates for communication educators in the integration and practice of communicative service-learning within the communication classroom setting.

Situated Communicative Service-Learning in Communication Education

The pedagogical approach presented in this project contains three coordinates. For a communication educator to execute situated communicative service-learning within her communication classroom, she must engage in service-learning activities from the citizenship paradigm presented in chapter two. She must embrace the importance of physical commonplace and engage service-learning projects from a situated perspective. To fully enact situated communicative service-learning, a civic engagement perspective should be integrated programmatically into the communication studies curriculum. Utilizing the pedagogical approach of situated communicative service-learning creates a worthwhile community engagement experience for communication studies students.

Situated Communicative Service-Learning: Engage the Citizenship Paradigm

Service-learning activities can be approached from a variety of different perspectives. Three perspectives, the experiential paradigm, the social change paradigm, and the citizenship paradigm, were discussed in chapter two. Communication educators need to understand and embrace a particular paradigm when implementing service-learning activities in their work because the perspective they work from grounds their ideas, projects, and course learning outcomes. All three paradigms are important and worthwhile enterprises; however, situated communicative service-learning works from the citizenship paradigm. Situated communicative service-learning works from the citizenship paradigm because the learning objectives of situated communicative service-learning relate to increasing a student's long-term rhetorical and communicative civic engagement. Therefore, employing the citizenship paradigm becomes an imperative.

When working from the citizenship paradigm, communication educators engage their students in service-learning projects where students learn the relationship between communication, community, and democracy as they engage with others and participate within their communities. The communication educator implementing service-learning from this pedagogical perspective focuses on good citizenship practices while engaging students with their course objectives. Texts are read and projects are implemented where questions regarding the relationship between citizenship, democracy, and rhetoric are constantly foregrounded. Moreover, learning objectives are clearly met.

By foregrounding communication, community, and democracy in the course learning, communication educators encourage students to reflect upon the importance of communication and participation within their lived communities. Lessons which discuss deliberative democracy,

public memory, and civic rhetoric all work to draw attention to the relationship between rhetoric, democracy, and civic engagement. From my experience as an educator, many students take this relationship for granted. The citizenship perspective emphasizes the importance of this relationship for students while they complete important, real-life situated communicative service-learning projects. For students to understand this importance, physical commonplace must be embraced.

Situated Communicative Service-Learning: Embrace Physical Commonplace

Commonplace provides a hermeneutic entrance point to understand the importance of *place* for creating ethical, shared, communicative meaning in a pedagogical setting. Through understanding commonplace, communication educators can create service-learning experiences that exist where their students are embedded and situated. When practicing situated communicative service-learning, students do not leave the campus community. In discussing the theory behind situated communicative service-learning, philosophical commonplace was discussed. In discussing the implementation and practice of situated communicative service-learning, physical commonplace will be discussed.

A physical commonplace is literally a physically grounded place. A Self and an Other can have an actual *place* in common. People can physically be at the same location, or have a relationship with a particular place because they have been there or lived there before. This is a place that two people understand and recognize because they have this in place in common with one another. Place can tie people together.

Human communication occurs in context. Context can easily be understood as the environment in which the communication takes place. The context is the setting; the context is the place. Understood rightly, a communication context is more than a physical location.

Nonetheless, that physical location plays a role in the creation of the communication context. In our contemporary world, humans can communicate across space and time; we are not bound to the physicality of place. Yet because of the amazing ability to traverse through fluid boundaries, we may forget the importance of the ones that are more fixed. Human beings are embedded within a context. The context calls the communication into being. People who grow up in the same community may participate in "practices—ritual, aesthetic, ethical—that define the community as a way of life" (Bellah, Madsen, Sullivan, Swidler, and Tipton, *Habits* 154). In this way, the place forms communicative identity. As Maryl Roberts McGinley stated in her dissertation, "Ground and place come together to inform communicative identity; one must first know where she is from, to know who she is" (59). Our communication is grounded in place (Arnett and Arneson 296).

Situated communicative service-learning acknowledges the importance of physical commonplace. When practicing situated communicative service-learning, students do not leave campus to conduct service-learning activities, as is normally the case in traditional service-learning methods. In situated communicative service-learning, fruitful and worthwhile educational experiences are created within the campus community. In this sense the communication classroom and campus community serve as commonplace. They guide learning. The classroom is the place where students make shared meaning and learning takes place. Through understanding the place and the community in which the students are learning, the students and community understand their *topoi*. They are not entering a community that is foreign to them; they are staying where they are situated. They are working within this place and space, and they are responding to the needs of that place.

Through using the campus community as the context for situated communicative service-learning, some of the criticisms of the service-learning pedagogy can be addressed such as logistics, student motivation, and environmental fears. In addition, by embracing physical commonplace students are working in a similar fashion to Addams's undertaking through the creation and maintenance of Hull-House. Addams worked within the place she lived. She was a member of the community she served.

Situated Communicative Service-Learning: Integrate a Civic Engagement Perspective

To encourage change within the undergraduate student footprint, I am advocating for the integration of a civic engagement perspective into the communication studies program or major. Administrators and faculty within communication studies' programs could choose how to implement this pedagogical practice across the department's curriculum. For this to occur, the communication studies program could have a classical and a community focus, while implementing continuous situated communicative service-learning through the actualization of projects, events, and activities. Additionally, I believe this civic engagement perspective should focus on the importance of rhetoric for the creation and maintenance of a thriving and democratic civic life.

This civic engagement perspective could be implemented in thoughtful and provocative ways. For example, a rhetorical theory course could be taught topically, instead of chronologically, while focusing on the necessity of rhetoric within the public sphere. Courses such as free speech, intercultural communication, public speaking, political communication, and organizational communication could all be adapted and taught from a civic engagement perspective. Interpersonal communication could focus on the importance of civility and ethics related to interpersonal interaction and communication. Lastly, introductory level classes could

serve as an orientation to the higher education institution, and familiarize students to the place and narratives embodied within the institution. Not all traditional communication courses would be able to be taught with a situated communicative service-learning component. Courses such as communication theory might need to maintain the traditional communication theory canon, yet a focus on specific theories related to the importance of communication in the public sphere could be addressed. Many possibilities exist.

Situated communicative service-learning would not have to be implemented in every course across a communication studies curriculum. Departmental choices would need to be made so that this pedagogical approach could be enacted programmatically. In enacting situated communicative service-learning programmatically, cohesion and synergy between the courses occurs. While this focus may not work for all programs at all institutions, this focus could be a fruitful endeavor for programs that wish to work from such a perspective. This perspective reaches multiple student touchpoints, when implemented programmatically. By reaching multiple student touchpoints, learning could occur at an increased probability.

Many objections may occur related to this vision and the form of situated communicative service-learning. One considerable objection could be in response to the type of service being provided within a campus community. These objections are understandable. However, if the communication educator pursues situated communicative service-learning activities from the citizenship paradigm, the service activity does not have to be one of social justice or helping others less fortunate than ourselves. The service can be purely an act of service. The students can help someone else, or provide an act of service for the entire campus community—such as a planned event or program. Interpreting service in other ways broadens the opportunities available

to educational activities instead of limiting them to one specific type of activity. Thus, a civic engagement perspective can be fully embraced and integrated into the communication classroom.

Another objection to this pedagogical approach could be from the course instructor. Course instructors may not want to enact situated communicative service-learning in their classrooms, and may want to work from another pedagogical perspective. One way to limit this type of objection would be to clearly communicate the department's curricular focus and make prudent choices regarding integration of this approach. The approach does not have to be implemented in every course during every semester. The important aspect of situated communicative service-learning is that it is enacted multiple times during a student's college career so that this type of learning is ingrained. In addition, through the clear communication of this programmatic perspective, instructors who support the program mission could be hired and chosen to teach communication courses where situated communicative service-learning is used.

Situated communicative service-learning creates a worthwhile community engagement experience for students. Students are often reluctant to participate in service-learning activities, because they do not see the value in a traditional service-learning project. They see the members of the communities in which they are entering as Other, and they do not feel driven or motivated to act. By moving the project on campus, the students may have a vested interest in it because they are a part of the campus community. The community in which they are working is not Other; it is Self. By situating the undergraduate communication studies program in this way, a number of unique learning possibilities and opportunities are created.

Situated Communicative Service-Learning: An Application

One example of a learning activity where situated communicative service-learning could have been enacted occurred on the Berks campus of the Pennsylvania State University in

December 2011. As a faculty member at Penn State University, Berks (PSU, Berks), I experienced and participated in the student event that will be discussed. While the event discussed here was not enacted in conjunction with situated communicative service-learning, the "We Care" project provides a good example of what a situated communicative service-learning project could look like. First, the context of the project will be discussed; second, the project will be discussed; and third, a discussion will follow that details how situated communicative service-learning may have strengthened the learning objectives of this activity.

During the first week of November 2011, the Pennsylvania State University campus community learned that former Coach Jerry Sandusky had been arrested on 40 criminal counts, athletic director Tim Curley and senior vice president for business and finance Gary Shultz resigned from their positions, and university president Graham Spanier and football coach Joe Paterno had been fired from their jobs. These events catapulted the University into a time of uncertainty and distrust. Members at all levels of the campus community expressed a range of emotions and the students were no exception. This was a time of crisis and the geographic diversity of the University was not advantageous to communicating to all stakeholders at various levels.

Many of the students at PSU, Berks wanted to act in response to the events that continued to unfold on an almost daily basis. In conjunction with a final project in a Communication, Arts and Sciences (CAS) class, a group of students created the "We Care" campus fundraiser. The event was held in conjunction with PSU, Berks' Civility Day and represented the student body's concerns for victims of abuse and surrounding issues of childhood abuse. As stated on PSU, Berks's website:

> The ‘We Care’ fundraiser is led by students from the college’s Communication Arts and Sciences degree program in collaboration with the Student Government Association. The objective is to raise money for the Children’s Alliance Center through the sale of t-shits and bracelets, as well as obtaining donations from the local community and businesses. The campus event will also feature a keynote speaker April Reed Schmehl from the Children’s Alliance Center, will discuss issues related to child abuse in the Reading area. (n.p.)

The “We Care” event proved to be a successful campus event with a standing-room only crowd. Many students, faculty, and staff participated in the fundraising efforts and a localized civil discussion surrounding the crisis that the University was facing occurred.

While this event was not enacted through the perspective of situated communicative service-learning, I would argue that the learning objectives could have been enhanced if situated communicative service-learning had been the pedagogical framework under which this event was created. The event did embrace the importance of physical commonplace. The students responded to the needs and issues of the community as they occurred. However, the philosophical and theoretical perspective of situated communicative service-learning was not embraced.

To execute this event within the vision of situated communicative-service learning, the citizenship paradigm should have guided the event choice. Discussions surrounding the importance of rhetoric, language, and deliberation could have buttressed the enactment of the event and the reflection after the event. To fully enact situated communicative service-learning, a civic engagement perspective needed to be integrated programmatically into the communication studies curriculum. This was a singular event, in a singular point of time. The students felt an

immediate sense of learning; however, a difficulty in assessing the long-term effects of this type of learning experience persists. That is why situated communicative service-learning looks to foster individual practices in the classroom in the hope of creating communicatively civic habits in the future.

Situated Communicative Service-Learning: Fostering Individual Practices in the Classroom

In materializing situated communicative service-learning in communication classrooms, classroom activities become routine practices. These routine practices are fostered by repeated engagement. Communicative engagement and interaction with others shapes identity and individual practices. In *Sources of the Self: The Making of Modern Identity*, Charles Taylor discusses the importance of knowing one's self, which can only be formed and maintained through a language community (35). He states, "The various uses of language set up, institute, focus, or activate such common spaces, just as it would appear the very first acquisition of language depends on a proto-variant of it [language] . . . " (35). We are embedded in communities or webs of interlocution (36), where our self is able to emerge in response to the other selves within our web. Therefore, the classroom as commonplace is a crucial aspect to language acquisition, utilization, and understanding. Furthermore, the shaping of our identity rests upon these webs of interlocution, which can only be formed through embeddedness in place, both a physical and a philosophical place.

Place provides the context and understanding for the life which we live. Place provides communicative meaning through language use, tradition, and ritual. The shaping of personal identity through communicative engagement is important because civic membership is not just a creation of a social identity. Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton assert, "civic membership points to that critical intersection of

personal identity with social identity. If we face a crisis of civic identity, it is not just a social crisis, it is a personal crisis as well" (*Habits* xvii). Situated communicative service-learning facilitates individual practices that shape civic identity.

By rightly undertaking the vision of situated communicative service-learning, communication students will engage in communicative praxis. As discussed in chapter four, communicative praxis is situated in the community, displays *phronesis*, and does not work from an *a priori* position. These ideas are fully encapsulated in situated communicative service-learning. Being situated in the community in which they reside and learn, helps students to work in response to community members and community opportunities and constraints. In addition, students are able to flex and bend (Arnett, *Dialogical Confession* 89) and not work form an already established *a priori* position. They work from an ethical communicative space where they must acknowledge and listen to the Other. They do not work from a handbook of technique. Being situated and responding after reflection and deliberation, allows students to display *phronesis*. When students engage in projects from this visionary perspective, they employ ethical communicative praxis that is grounded in a place and community in which they understand and can embrace.

Communicative praxis is communication about someone, by someone, and for someone (Schrag 179) and allows for attentive flexibility in the communicative moment (Arnett, *Dialogic Confession* 89). In practicing situated communicative service-learning, communication students can clearly understand what their communication is about, who it is by, and who it is for. They understand this because they are truly members of the community in which they are serving. They experience their community membership as individuals in lived experience. Therefore, they are not engaging in empty praxis.

By creating learning experiences that allow for the practice of ethical communicative praxis, situated communicative service-learning fosters individual practices within a communication classroom setting. As Ronald C. Arnett and Annette Holba state, "Practices offer a pattern that invites us to recognize just how meaningful something is in a give life engaged in the human condition. Practices that shape a life pattern can transform existence" (11). Guided learning experiences create the opportunity for practices to occur and flourish. Communicative practices do not just happen. They are emulated and taught. The communication classroom provides a place for this to occur, and the communication educator becomes an exemplar for students to emulate. Just as Addams was an exemplar for the people of Hull-House, the communication educator becomes an exemplar for the students of today. As students situated within a community of practice engage in activities and learning opportunities they can begin to see and understand how to enact communicative and rhetorical practices within a community context. The classroom setting provides an opportunity for students to become committed to practice even if this commitment is a reluctant commitment. Because of the nature of a college course, students recognize the commitment that is necessary to be successful in a course. This first commitment provides the potential for routine practices to turn into habits.

Situated Communicative Service-Learning: Creating Habits in the Community

In thinking about how communication educators can encourage students to enact the communicative and rhetorical practices necessary for a life of civically engaged social action, the philosophical notion and the action of habit will be explored. As argued by Tom Sparrow and Adam Hutchinson in the introduction to a collection of essays called *A History of Habit: From Aristotle to Bourdieu*, a habit is more than a "result of an individual's placement with an information system." They believe "habit is never simply an aspect of what people do or what

occurs in their bodies, and it is much more than a name for what happens when humans mimic machines" (14, 15). In thinking philosophically about habit, communicative actions and behaviors cannot be quantified and measured. They can only be understood as a way to hopefully engage in a progression of change.

The importance of habit can be traced to Aristotle. In *Nicomachean Ethics*, Aristotle talks about habits in relation to education (1098b4), happiness (1099b9), and a virtuous character (1103b20). It is through repeated patterns of action that right habits are acquired. For Aristotle, this is part of the process in receiving a moral education. In the beginning of Book Two he said, "Virtue, then is of two sorts, virtue of thought and virtue of character. Virtue of thought arises and grows mostly from teaching; that is why it needs experience and time. Virtue of character results from habit; hence its name 'ethical', slightly varied from 'ethos'" (1103a15). He continues, "And so the virtues arise in us neither by nature nor against nature. Rather, we are by nature able to acquire them, and we are completed through habit" (Aristotle 1103a25). Acquiring virtue requires repetitive communicative action.

Arthur Miller explains this process in his article called "Aristotle on Habits and Character." He asserts:

> Therefore, prudence is the virtue of deliberation, and the prudent man, after deliberating (calculating), selects courses of action, then consciously desires them. Such courses of action repeated become habits, and habits repeated until well ingrained become states or dispositions. It is thus that habitual behavior or ethos is indicative of a man's character or ethos. (313)

This understanding of habit grounds the learning objectives of situated communicative service-learning. Through classroom practices, habits may emerge. Practices may become ingrained into

the student's disposition, and the student is encouraged to deliberately engage in civic engagement activities as she matures into a member of a specific community. Routine practices become routine habits.

Situated communicative service-learning works from an Aristotelian position, which understands that a person's character is formed within the polis (Miller 311). Therefore, situated communicative service-learning stresses the situated, embedded nature of the living and learning activity. The student's polis is the place in which she lives and learns. The polis is the place where she spends time and engages with the people and the surroundings around her. As Miller states, "Habits and character relate to conduct within society, that is, within the political community. If there is a key premise in Aristotle's thinking about ethics it is that man functions in society—the political community—as a political animal" (Miller 310). Therefore, from an Aristotelian perspective, habits cannot form without being embedded within a community. In the framework of situated communicative service-learning, this community is the campus community.

For situated communicative service-learning to have residual learning effects, the philosophical idea of habit must be adopted. Hopefully, students will experience residual learning effects as they engage in new communities once they have left their institution of higher education. The potentiality of lifelong civic engagement exists through an understanding of habit. As Miller states, "Thus, since a habit designates continuing action with a history, a concept of character based on habit must specificity history of continuing actions related to deliberate desire and thus to moral virtue" (315). If practices turn into habits, then habits will continue to flourish once a student leaves the campus community. When she finds herself living in a new community, she will understand how to engage in the community in which she is a member. She

will understand how to recognize the needs of the community in which she lives and adapt and respond to them. She will acknowledge the need to engage in communicative and rhetorical practices to sustain the community and democracy in which she belongs. Repeated practice leads to virtuous habits.

I again turn to the work of Addams as an exemplar. As a pragmatist, Addams's views on habits can be traced to Aristotle. Scholarship states that John Dewey "looks to the *Nicomachean Ethics* of Aristotle for the general outlines of his ethical thought" (Fahey n.p.). Dewey, a friend and intellectual colleague of Addams, discussed the principle of habit as something more than the "ordinary conception of a habit" (35), even though his principle of habit does encompass this idea as well. He said the idea of habit "covers the formation of attitudes, attitudes that are emotional and intellectual; it covers our basic sensitivities and ways of meeting and responding to all the conditions with which we meet in living" (35). Dewey "sees habit as the proper seat of not just moral philosophy (in much the same way as Aristotle) but also as the conduit linking past memories to present experiences to anticipated events, and also as the necessary point of contact between the individual and her society and culture" (MacMullen 230). Through this understanding of habit, students can form their attitudes surrounding the practice of civic engagement from situated communicative service-learning classroom experiences.

Terrence MacMullan in describing an overview of the pragmatist's view of habit says, "Habit helps us understand this relational holism by showing, among other things, that the self is less the regal and detached knower who only intentionally acts in the world, but is instead a dynamic porous self—as much imprinted *by* the world as it is an actor *within* the world—whose habits are in turn liberating wings and constraining bonds." MacMullan further asserts that Addams was "the first American philosopher to use the doctrine of habit in order to address lived

social and political problems." He continues, "The doctrine of habit is a consistently visible thread that runs throughout her explicitly melioristic political philosophy" (230, 245, 246). The doctrine of habit creates a space for change to occur.

In understanding the philosophical notion of habit and seeing it as an important lifelong learning objective for situated communicative service-learning, communication educators can hope that the practice and action of civic engagement takes a communicative turn and becomes a habit of the heart. The term habit of the heart can be traced to de Tocqueville's journey to American in the 1800s and written in *Democracy in America* where he discussed the mores and values of American society and culture that shape the people's actions and communicative practices. Bellah, Madsen, Sullivan, Swidler, and Tipton further illuminate the metaphor in their work *Habits of the Heart: Individualism and Commitment in American Life*. Arnett and Holba write, "Heart is a metaphor for centering and focusing discourse. The phrase 'habits of the heart' announces practices that focus, center and shape lives in an effort to find direction. We find our habits of the heart through what we practice" (Arnett and Holba 10), and these "'habits of the heart' are social practices that shape community life" (Arnett, *Dialogic Confession* 156). Drawing upon the scholarship of Bellah, Madsen, Sullivan, Swider, and Tipton, and Arnett, I see habits of the heart as a communicative turn to further focus on the communicative aspect of the practice of habits.

By engaging in situated communicative service-learning, communicative praxis occurs in the classroom. As Arnett states, "Understood 'habits of the heart' require knowledge of the why and the how of given communicative social practices. The call to move to a world come of age requires one to shift from unreflective social practices to reflective awareness of social practices.

Such action is praxis, theory-informed action" (Arnett, *Dialogic Confession* 156). These individual practices turn into habits, take a communicative turn, and turn into habits of the heart.

Conclusion

This project answered the question: How do communication educators encourage students to enact the communicative practices necessary for a life of rhetorically engaged civic action? In responding to this question, the academic field of communication studies was recognized as a site for implementing the lessons of rhetoric, democracy, and civic engagement. Situated communicative service-learning, a pedagogical approach, embraces the historical moment and the challenges facing service-learning on today's college campus.

This project contributed to the civic engagement scholarship from a communication studies perspective by foregrounding human communication as an essential component of the civic engagement process. Jane Addams's rhetorical thought and communicative practices informed the integration of situated communicative service-learning into the communication studies discipline and college campus through the understanding of commonplace. This praxis-centered approach to service-learning provided ground for students to understand the rhetorical and communicative practices necessary for a life of engaged civic action. As Addams said, "For action is indeed the sole medium of expression for ethics" (*DSE* 119). By grounding individual communicative practices in a communication classroom setting, communicative habits can grow and flourish in communities.

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