

HOW STUDENTS DISPLAY DIALOGUE, DELIBERATION AND CIVIC-MINDEDNESS:  
AN ANALYSIS OF DEMOCRACY PLAZA

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Submitted to the faculty of the University Graduate School  
in partial fulfillment of the requirements  
for the degree  
Master of Arts  
in the Department of Communication  
Indiana University

July 2013

Accepted by the Faculty of Indiana University, in partial  
fulfillment of the requirements for the degree of Master of Arts.

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## Acknowledgements

The author would like to acknowledge the role each of the following individuals and work areas played throughout the process of completing this thesis (in no particular order): the Center for Service and Learning at IUPUI, the Sam H. Jones Community Scholars Program, Dr. Kristy Sheeler, Dr. Beth Goering, Dr. Jonathon Rossing, Christina Riley, Tony Greco, Mary Ankenbruck, Roziya Tursunova, Nancy and Daniel Weiss, and my husband James Imler.

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## INTRODUCTION

Coffee shops (Habermas, 1989; Ellis, 2008), media channels (Schudson, 1997; Downey, & Koenig, 2006; Herbst, 1995), institutions of higher education (Goldfinger, 2009; Harriger, & McMillan, 2007; Harriger, & McMillan, 2008), dinner tables (Conover, Searing & Crewe, 2002), public squares (Goidel, Freeman, Procopio & Zewe, 2008) or online places and spaces (arguably [Dahlberg, 2001; Brundidge, 2010]) can be filled with such chatter as diverse as story-telling (Black, 2008), decision-making (Aristotle, 1991), or dialogue (Pearce, 2002; Barge, 2002). These places and spaces allow for interactions in everyday talk which may permit individuals to partake in the construction of an identity regarding both oneself and someone beyond oneself (Kim & Kim, 2008; Black, 2008). This identity tension (oneself/ beyond oneself) emerges from these various communicative interactions, which is how various places may or may not permit the construction of a public sphere (Habermas, 1989), a discourse of citizenship (Asen, 2004), or “civic mindedness” (Steinberg, Hatcher, & Bringle, in press).

As noted above, one place to look for the construction of citizenship is within the institution of higher education which, since the beginning of our country, has experienced many ebbs and flows, punches and jabs, or support and zeal regarding its popularity, roles, or goals in our democracy. Over these centuries higher education has grown from a small, ill-funded source of continued education to a mainstream, nearly compulsory path in life which attracts more than 21 million students each year (USNCES, 2011). The continued focus on researching, assessing, and debating our public, higher education institutions has generated a strong focus

on quantifying the outcomes of such a pillar to our democracy -- with many framing the debates as discussions of graduation rates, retention rates, or job-creation and placement rates (e.g. Cary, 2005; Cary, 2005b; Kirsh, Braun, Yamamoto, Sum, 2007). Yet, no previous study has undertaken an analysis of how particular spaces for public, written expression, hosted by higher education institutions, may or may not relate to the longest and most hotly contested outcome and goal of public, higher education: creating active citizens. As an entity that has the sponsorship and financial backing of the United States' entire federalist system (from federal, to state, to city, to county, to municipal), public, higher education is a rich place to study in order to understand if and how it creates opportunities for the discursive acts of citizenship to construct a sense of "we".

Studies regarding how public universities may help to construct a sense of "we" have begun to find answers through the rich areas of assessing curriculum and classrooms (Diamond, 2010), service-learning (Hatcher, Bringle, Muthiah, 2010), or the very broad frame of civic engagement initiatives (Ehrlich & Jacoby, 2009). Yet one area that has not been aptly researched, but which is burgeoning within institutions of higher education, is co-curricular space. Specifically, places of public written expression include online platforms or archaic yet, straightforward landmarks such as Democracy Plaza (Goldfinger, 2009; Humphries, Taylor & Weiss, in press) -- a public landmark on the campus of Indiana University Purdue University Indianapolis (IUPUI). These places within our higher education institutions allow for a rare opportunity to focus on the discursive acts of constructing "we". In order to best understand the elements that construct a sense



of “we”, this study will examine the public, written communicative actions -- appearing on the chalkboards of Democracy Plaza at IUPUI -- in order to form a foundation for understanding the process and performance of “we”.

## LITERATURE REVIEW

Since the 5<sup>th</sup> century when Aristotle (1991) addressed the role rhetoric plays in a democracy, many theorists have been looking at the discursive role citizens can play within the various levels of our decision-making processes (Barber, 2003; Escobar, 2009; Habermas, 1964). For the better part of the past 35 years, theorists within the field of communication scholarship have been studying the various ways communication acts as a constitutive force in the creation of the public sphere and identity formation or negotiation (Craig, 1999; Pearce & Littlejohn, 1997). This focus has led to communication scholars, private citizens, nonprofit agencies, community organizations, research centers housed inside and outside of higher education institutions, and non-governmental initiatives forming a movement toward creating a more deliberative democracy. The events, programs, and research of the deliberative democracy movement is a natural focus for communication scholars because of: (a) its central focus on human deliberation; (b) its recognition of communication as constructing the public sphere (Kim & Kim, 2008) and (c) its emphasis on communication as the legitimizing force for making decisions in a democracy (Gutmann & Thompson, 1996). This focus on the potential for deliberative democracy has led to a steady stream of new civic initiatives, nonprofits, and digital media which embrace the legitimizing and powerful potential for public deliberation. However, despite its recent rise in popularity, deliberative democracy has been called into question by applied researchers in the fields of communication and political science because of (a) its emphasis on the normative or procedural aspects of deliberation (Kim & Kim, 2008), (b) its ignorance of the role

other forms of communication (i.e. dialogue, story-telling) play in deliberation (Black, 2008), and because (c) current deliberative democracy theory does little to deal with our more complex, contemporary or pluralistic, public concerns (Ivie, 1998). The history of deliberative democracy is detailed elsewhere (see, Carcasson, Black & Sink, 2010; Gastil & Levine, 2005) and is called many different things (rhetoric, public deliberation, or deliberative democracy); it is briefly recapped it here.

Theoretical foundations for deliberative democracy revolve around the view that “people should no[t] be the subjects of monarchs, emperors, and other unelected rulers, entitled to their protection but subjected to their arbitrary power... [Rather] they should be... citizens, with the right to participate in determining which laws and policies would govern them” (Gripsrud et al, 2011, p. xiii). According to this idea, people should become citizens, with the “right” to participate in determining which laws and policies would govern them. This right presupposes two concrete entitlements: the right to vote in elections for ruling, legislative bodies and the right to freedom of expression. These twin rights, to vote and to voice, should allow for people, as citizens, to authorize rules and rulers. Therefore, those charged with governing could no longer appeal to divine right to bolster their legitimacy; rather, leaders are expected to fulfill the will of the people. However, questions concerning the uses to which citizen deliberation may legitimately be put, continue to be addressed and contested by numerous writers and thinkers -- from the fifth and sixth century BCE with philosophers such as Aristotle, Cicero, Plato, or Socrates on into 21<sup>st</sup> century theories of deliberative democracy by way of Barber,

Gutman, Gastil and Levine, or Habermas. Hence, the problem of power and its legitimacy is intimately connected to the emergence of people as citizens who become *the* active agents to influence ideas and issues concerning the public good. Therefore, political and communication scholarship has been compelled to address the role of the people in the power equation and thus, to formulate ways to organize, channel and deploy this new political force: *the public* and its constitutive resource, talk.

Research by scholars in these fields have produced theories which identify the public as a purely discursive sphere, between the state and the market, where individuals may take part in decision-making or creating understanding and meaning regarding ideas and issues of the common good. Much of the research on this discursive public sphere has been heavily entrenched in the ideals of the Enlightenment period and still come to us today out of the works of the democratic theorist Jürgen Habermas. For Habermas (1989), the public sphere designates a sphere of open (public) spaces and communication where discourse on matters regarding issues and ideas of the public good can take place and lead to the formation of a public opinion, that in turn may influence political actions. This work of Habermas has come to be labeled a normative theory of public opinion formation because of its *a priori* assumptions.

Many scholars have challenged Habermas's normative theory of the formation of the public, the public sphere and the deliberative process (Mouffe, 1999; Bohman, 2004; Benhabib, 2002). Some of these scholars argue that normative theories surrounding the public sphere are based in *a priori* assumptions

regarding individuals already having engaged in reasoned deliberation in order to form reasoned opinions that can *then be* further deliberated or batted around in the public sphere (Kim & Kim, 2008). Consequently, these challenges to the normative ideals of the public sphere allow for a process and performance of identity formation to emerge because these challengers acknowledge that participating with others in co-creating meaning, understanding, and opinion formation constructs a sense of the public, or “we”. Therefore, these challenges to the normative ideal of the public sphere allow for meaning, understanding, opinion, and a sense of “we” to emerge as part of the process and performance of reasoned, public deliberation and opinion formation -- rather than reason, meaning, and understanding having been formed before ever participating in a deliberative process.

Habermas (1991) is not the only scholar to form a singular focus on reasoned deliberation as part of the process of public speaking and public opinion formation. Rather, this can be traced back to the work of Aristotle in his famous text, *On Rhetoric*, which formed the basis for the historical, Western perspective on how a public speaker can be successful in persuasion, when speaking to a given audience. However, we must not forget that the study of deliberation, as rhetoric, is also about how speaker and audience relate to one another, as better emphasized in reading Plato’s *Gorgias*. From Plato’s text we can understand his attack on rhetoric to be one that stems from his emphasis on the need to be philosophers, or seekers of reason and truth by constantly asking questions, versus the study of Aristotle’s rhetoric which Plato believed emphasized the need for acquiring power over another (Irwin, 1979). “On this view, rhetoric, while able to cleverly defend itself, is not interested

in engaging in debate or dialogue, which is to say, rhetoric is not interested in giving an account of itself. Rhetoric is interested in winning the day” (Chambers, 2009, p. 327). Plato implies that reason (or Truth) is developed by the back-and-forth of asking questions, rather than the stark, power-seeking rhetoric offered by a singular, monologic, public speaker. However, a view that is not fearful of rhetoric realizes that it is the relational aspect, the back and forth or the “give and take” (Hauser, 1998), not the monological, which accounts for how the public emerges as a legitimate, decision-making force. Therefore, this emphasis on deliberation as the main, singular form of talk available to a public speaker, has become a hindrance to understanding how other forms of talk can play a role in the construction of the public sphere, with the tangential formation of an identity beyond the “me” and into “we”.

This aspect of acknowledging the role other, various forms of talk play during a deliberative process assist scholars and practitioners of deliberative democracy to address the tensions surrounding identity when participating in-group decision-making processes. Scholars in this area have proposed that communication is the constitutive force of identity formation and negotiation (Baxter, 2007; Craig, 1999; Buber, 1958; Hammond et al, 2003; Pearce & Littlejohn, 1997). Therefore, a large part of groups engaging in the public decision-making process relates to how “group members negotiate their individual identities and relationships to others... it is through interacting with others that we create and understand ourselves” (Black, 2008, p. 98). The connections between the types of talk and identity formation, is a key element to appreciating how various forms of talk construct the identity of the

public; a public that can come together to make decisions or co-create meaning and understanding about the public good. Therefore, communication scholars are beginning to ask questions about how other forms of talk contribute to an individual's identity construction of "we" during a public decision-making process (Barge, 2002; Bohman, 1995; Burkhalter, Gastil & Kelshaw, 2002; Gutmann & Thompson, 1996; Pearce & Littlejohn, 1997).

For one example of scholarship which challenges the normative aspects of traditional public sphere research, we turn to Laura Black (2008) in her article on *Deliberation, Storytelling and Dialogic Moments*. This article analyzes the talk during a public deliberation process and finds that story-telling plays a large role in bridging the gap between reasoned deliberation and identity formation because "...storytelling enables a kind of perspective taking that is fruitful for... participants to understand the reasonableness of another's perspective, even during a disagreement" (Black, 2008, p. 96). Therefore, storytelling allows individuals to invite dialogic moments where the back-and-forth of seeking reason and understanding both self and *other* is revealed and utilized as an opportunity to engage in the construction of the public sphere and citizenship.

Another example of the role that various forms of talk play in the formation of the public sphere and the construction of an identity of citizenship is by Kim and Kim (2008), where this process is labeled *dialogic deliberation* and acknowledges the inclusion of various forms of talk -- which they generally call "everyday political talk" -- that can act together to create the formation of public opinions, reasoning, the self and *the other*. Here Kim and Kim (2008) argue that the public uses everyday

political talk to “freely interact with one another, to understand mutually the self and *the other*, resulting in the production and reproduction of rules, shared values, and public reasons...” (p. 53). In other words, the discursive formation of the public sphere and citizenship is a process for citizens to relate to one another and therefore it is the activity, or the performance, by which we come to co-create connections between self and *other* and construct our social reality, meanings, and relationships *before* participating in the rule driven, rational paradigm of normative theories of deliberative democracy. Looking at deliberation as a process and performance will help researchers and practitioners understand the ways that individuals use everyday political talk to create connections between the self and *the other*, co-create and co-construct our social reality, meanings and relationships in order construct a sense of “we” (Kim & Kim, 2008).

Both of these studies help scholars and practitioners of deliberative democracy address the dialogical tension of individual/group identity (the “me” and the “we” of citizenship). Therefore, a large part of groups engaging in these performances and processes relates to how “group members negotiate their individual identities and relationships to others... it is through interacting with others that we create and understand ourselves” (Black, 2008, p. 98). Also, viewing the public as a discursive process through deliberation, storytelling, dialogue, and/or everyday political talk, allows for scholarship and research to view a variety of places and spaces as possible sites for “we” to be enacted or performed. Suddenly coffee shops, the World Wide Web, dinner tables, bus stops, and various other places of talk can help us appreciate how we, as individuals and *the public*, “think



through their 'idea elements' and reduce cognitive inconsistency, thus enhancing the quality of an individual's opinions and arguments" (Kim & Kim, 2008, p. 61). These places and spaces will help us to understand how individuals look beyond the sovereign self, with our conflicting self-interests, and into an area where we must acknowledge how communicating with each other creates and constructs "we" (Baxter, 2007).

By theorizing the public as creating itself through the process of creating public opinions or public judgments, we can look beyond the self and into an area where we must acknowledge how talking with each other creates and constructs "we"; composed of our shared goals, shared values, shared meanings, and shared identity (Escobar, 2009). Through this contemporary framework of seeking to understand the parallel relationship between various forms of talk and identity formation, this research essay will apply this understanding to a specific place within the institution of higher education in order to understand what skills, attitudes, or attributes are present to construct an identity associated with a sense for "we".

Recent research by Steinberg, Hatcher and Bringle (in press) in their article *A North Star: Civic Minded Graduate* have synthesized years of scholarship and assessment in order to produce tools which allow for other researchers to gauge which attitudes, behaviors, and skills display a sense of "civic mindedness". Through this theory we are able to view the construction of "we" as something that individuals may enact through the mode of curricular and co-curricular experiences of a scholarship program in the setting of a higher education institution. Students

may take part in the process of developing a sense of civic-mindedness by redrawing the lines between public and private selves, by taking risks of being exposed to different perspectives, and committing themselves to the risky process of interaction itself in a creative and playful way. Partnering the assessment tools offered by Steinberg, Hatcher & Bringle (in press) with our previous theoretical outlines of contemporary deliberative democracy theories, this thesis will be able to further understand how the process and performance of “we” is displayed through various forms of talk, which may or may not exhibit certain skills, attitudes, and behaviors related to a civic-minded identity.

Steinberg et al’s article (in press) shares that preparation for effective citizenship through higher education institutions requires students to acquire and apply knowledge, to exercise critical analysis, and to pursue lifelong learning. In developing these skills and abilities, an effective citizen’s personal, social and intellectual goals are intertwined. Yet programs designed to develop these civic capacities are often separate from their core academic experiences (Eyler, 2009), which tend to focus primarily on intellectual development. Thus higher education must strive to foster civic learning and help students transfer that learning across multiple educational contexts both inside and outside of the classroom. Civic learning has been described as “preparing students for responsible citizenship... requiring the integration of knowledge and skills acquired in both the broad curriculum and in the student’s specialized field. In developing civic competence, students engage in a wide variety of perspectives and evidence to form their own reasoned views on public issues...” (Aldeman et al, 2011, p. 11). It stands to reason

then, that civic learning can occur in co-curricular activities where intentional educational practices lead to intended learning outcomes. And to this end, many universities have already taken up the cause of facilitating students' civic learning through civic engagement initiatives involving dialogue, deliberation, or debate (Thomas & Carcasson, 2010).

Steinberg, Hatcher and Bringle (in press) go on to explain that while assessing civic learning may be able to share how students are acquiring the knowledge and critical-thinking skills of citizenship we must also try to understand how this knowledge and skill-building allows for the development of "civic mindedness, or a person's inclination or disposition to be knowledgeable of and involved in the community, and to have a commitment to act upon a sense of responsibility as a member of that community" (Bringle & Steinberg, 2010, p. 429). Thus, they are interested in measuring students' orientations toward the community and toward others in the community, as distinct from their orientations toward self, family or other private concerns. The attributes of civic-mindedness arise at the intersection of these three dimensions: student identity, educational experience, and civic experiences.

Within this framework civic mindedness is composed of outcomes related to four domains: knowledge (cognitive outcomes), dispositions (affective outcomes), skills and behavior, and intentions. These four domains are then expounded into ten student learning outcomes (see Appendix A). These ten student learning outcomes are then further expanded into a thirty-item survey called the "CMG Scale" which measures students' capacity and desire to work democratically with others to

improve their communities or to achieve public good (see Appendix B). These assessment tools offered by Steinberg, et al (2012) will allow for us to look at the types of talk going on within the institution of public higher education, through the previously offered, contemporary framework of deliberative democracy and public sphere theorists, in order to ask how various forms of talk contribute to the construction of a civic-minded identity, or sense of “we”.

There has already been much research and theory on the inclusion of deliberative democracy initiatives in the educational setting (Darling & Leckie, 2009; Freire, 1993; Carcasson, Black & Sink, 2010). Some of these studies are very specific as to what educational subjects would benefit from deliberative pedagogical outcomes (Carcasson, Black & Sink, 2010) while others review generalities of “how the application of deliberation skills might enhance students’ tendencies toward civic engagement and democratic participation” (Darling & Leckie, p. 493, 2009). However, the largest untapped area of study and application for engaging students in deliberation is through co-curricular methods -- inside and outside of the classroom. Therefore, this thesis hopes to draw some conclusions about the unique places for public, written expression on a campus of higher education, which may engage students in the process of deliberative democracy and the performance of “we”, or a sense of civic mindedness. Specifically, the place of public, written expression -- Democracy Plaza at IUPUI -- will be viewed as a medium which may allow for the discursive process and performance of “we” to emerge for individuals who gather on the chalkboards of Democracy Plaza. A brief cultural and

organizational history of Democracy Plaza and IUPUI is offered before describing the artifacts up for analysis to support the above thesis.

## CULTURAL and ORGANIZATIONAL OVERVIEW

Democracy Plaza is both a place and a student organization on the urban campus of Indiana University Purdue University Indianapolis (IUPUI) in Indianapolis, Indiana. Democracy Plaza (DP) was originally constructed in 2004



Image 1. Democracy Plaza at IUPUI

and currently consists of 22 chalkboards (see Image 1). Every week, each of the 22 chalkboards has one question written on it regarding political ideas or issues which solicit passers-by to write a response, to either the question or other responses; these questions are generated by IUPUI students who receive a scholarship for their work and are part of the Democracy Plaza student organization (DPSO). The guiding mission of the organization and the Plaza chalkboards is “to support the development of well-informed and engaged students through critical-thinking and civil, civic discourse on political ideas and issues” ([DPSO website](#)).

The origin of DP is due to a group of IUPUI students who, after the 2000 and 2004 Presidential elections felt that there should be a designated space on campus where students can talk about social, economic, political, environmental, or other difficult, controversial issues going on in their community and the world. Today, the place of DP is considered a co-curricular activity on the IUPUI campus that supports students in developing skills and practices of public deliberation, because it not only involves the asking and answering of questions on the chalkboards (generated by students) but because it can also host public events created by students as part of

their course curriculum (Goldfinger, 2009). Because public communication skills are often linked with the reemerging civic engagement missions of higher education institutions, Democracy Plaza's uniqueness centers on its touted ability to engage our diverse, mainly commuter student population, in deliberation on current, political, and controversial topics through the medium of the chalkboards in order to develop their civic skills and awareness (Goldfinger, 2009). Due to this uniqueness, DP has received national awards. In 2007 it was awarded the "Most Innovative Project" Award by the American Democracy Project, a project by the American Association of State Colleges and Universities, and it was awarded the "Gold Award in Excellence" by NASPA: Student Affairs Administrators in Higher Education. In addition, DP is imitated on at least three other campuses within the United States (see: [Bridgewater State University](#); [Towson University](#); [Pennsylvania State University](#)) and internationally on the campus of American University in Cairo, Egypt.

The institution of IUPUI prides itself in its mission "...to advance the State of Indiana and the intellectual growth of its citizens to the highest levels nationally and internationally through research and creative activity, teaching and learning, and civic engagement..." ([IUPUI Website](#)) therefore creating a culture of supporting initiatives which allow for students to participate in service and political engagement with the community. IUPUI holds in high esteem its mission as an urban, civically engaged institution. The IUPUI campus has been nationally recognized for its promotion and support of student civic engagement through avenues such as curricular service learning, co-curricular community service, and

community-based political engagement. Although it is hard to pinpoint, the emphasis on civic engagement as part of its campus-wide mission is attributed to the leadership of IUPUI's former Executive Vice Chancellor and Dean of the Faculties from 1988 to 2006, Dr. William Plater, a strong advocate of civic engagement during his career. Beginning in 1993 Dean Plater and various IUPUI leaders formed the Office of Service Learning which merged with the Office of Community Service and the Office of Neighborhood Partnerships in 2001 to form the highly esteemed and awarded Center for Service and Learning. With the establishment of this Center on the IUPUI campus, a culture of civic engagement “permeates every facet of life at IUPUI” (“The Impact On...”). As defined by the IUPUI Center for Service and Learning, civic engagement is “an active collaboration that builds on the resources, skills, expertise, and knowledge of the campus and community to improve the quality of life in communities in a manner consistent with the campus mission”. It is because of this supportive environment for unique, civic engagement initiatives that such a place as Democracy Plaza (DP) still exists and is championed on the campus of IUPUI today. One way the place and student organization is maintained is through scholarship dollars from the Center for Service and Learning, which provide financial aid to eight undergraduate students who are expected to preserve the 22 chalkboards of the Plaza and plan over 40 events a semester focused on their mission statement. Furthermore, this student organization is advised by one part-time Graduate Assistant who is supported by one full-time staff member housed in a shared position between the Center for Service and Learning and the Office of Student Involvement at IUPUI. Both of these mechanisms -- scholarship dollars and



subsidized staff serving as advisors to the student organization -- allow for DP to have consistent, professional and ongoing guidance in order for it to be a strong, sustained presence of political engagement on the IUPUI campus.

As part of receiving scholarship dollars, DP student leaders have duties specifically geared toward the maintenance of the Plaza. This consists of many items but, one of the most important is cleaning and posting new questions on the chalkboards. Every week, each DP student leader submits three questions that pertain to a current event or political idea or issue. These questions are compiled and edited for length and language (no slang, the spelling out of acronyms, and general grammar) by a designated DP student leader who then hands the compiled list of questions off to two or three fellow DP leaders who are assigned to clean the chalkboards. Each and every single chalkboard is cleaned every week with one new question posted onto each of the 22 chalkboards. The questions then appear on the chalkboards for one week before they are cleaned and a new question is posted. Certainly, the questions could stay on the chalkboards for longer than one week, but the DP student leaders and advisor have found that one week is long enough for people to respond to the question, possibly come back and view others' comments, and the chalkboards inevitably become quite full and "messy" by the end of that week. Therefore, one week is a decent amount of time for the IUPUI community to engage with some aspect of the question (responding to the question, responding to another's response, or reading/ "listening" to the responses on the board). However, due to the climate of Indianapolis, Indiana and the fact that it is located outdoors and on a college campus, the time frame of when questions appear on the

chalkboards is limited by weather and the academic calendar. Therefore, new questions appear each week between mid-August until mid-November during the fall semesters and from mid-March until the last week of classes (typically the first week of May) during the spring semesters; questions are not placed on the boards during the summer months.

Another important task of maintaining the Plaza is being prepared to deal with hateful or threatening speech when or if it should occur on the chalkboards. A campus that celebrates diversity must also be prepared for the possibility that certain members within and outside of the campus context (IUPUI is located in the heart of Indiana's capital city, Indianapolis, and is therefore available for any visitor to interact with) may not share in the community value of diversity. From the beginning of the Plaza in 2004 through today, the issue of hateful or threatening speech occurring on the chalkboards of the Plaza is brought up annually -- either by a concerned IUPUI community member who contacts the student organization or by a DP student leader who keeps an eye on the chalkboards. Consequently in 2004, as the Plaza was being formulated, a group of students, faculty and staff at IUPUI convened in order to decide how to handle hateful or threatening speech. The members who met regarding this issue overwhelmingly sided towards letting hate speech stand. It seemed the overall consensus was that the university should be a place where ideas, speech, and written expression should be able to take place in a setting that values the democratic principles of free speech and expression (Goldfinger, 2009). From this group a set of guidelines for how individuals are expected to utilize the place of Democracy Plaza was created (see Appendix C).

These guidelines and the actions taken by the DP student leaders, advisor and support staff, when hateful or threatening speech appears, align with upholding the “civil discourse” aspect of the DP mission statement. Although, the organization will let hate speech “stand,” it does choose to address hateful or threatening speech through events where the IUPUI community can come together to find the time and space to discuss the speech, the topic, or individual opinions in an open, free and civil manner.

Providing this summary of Democracy Plaza and IUPUI’s historical path toward a mission statement steeped in civic engagement with the community, allows for us to understand how and why the place of 22 chalkboards, in the middle of this urban campus, has come to be and continues to attract questions related to understanding how places such as these may or may not allow civic engagement or deliberative democracy to thrive through higher education institutions (Guess, 2007). However, DP’s very existence has not been thoroughly studied or, when DP has been the subject of attention by others, too many assumptions have been made without deep analysis regarding what is actually going on at the Plaza related to deliberative democracy, identity construction, and civic engagement (Guess, 2007; Goldfinger, 2008, 2009, 2010). Therefore, utilizing the theoretical frameworks of deliberative democracy and public sphere theories, laid out above, within the context of higher education -- specifically the setting of IUPUI and the place of Democracy Plaza -- this author will seek to form a deep, contemporary understanding of how these 22 chalkboards further the goals of creating places for

the process and performance of “we” to emerge. A brief discussion of the collection and analysis of artifacts to achieve this understanding is offered below.

## ARTIFACTS and METHODS

As mentioned above, Democracy Plaza consists of 22 chalkboards which have one new question appearing on them every week, weather permitting, during the IUPUI academic calendar. Therefore, the artifacts chosen for analysis to achieve the purpose and goals of this study are photographs of the DP chalkboards, taken once a week beginning in March of 2012 until the first week of May 2012 and again, from August 2012 until mid-November of 2012. Given that there are 22 chalkboards, this led to over 280 photos available for qualitative analysis. In order to generate a realistic number of photos to be analyzed for the purposes of this study, boards chosen for analysis were based on the topics addressed in the original questions posed on the boards between March 2012 and November 2012. The categories, number of boards which addressed each category, and examples are offered below:

- campus/IUPUI
  - 13 boards
  - Examples
    - Board 088: What do you think of all the religious activism on campus?
    - Board 538: What do you love/hate about IUPUI?
    - Board 078: Are you taking advantage of the 25% tuition discount this summer? Why or Why not?
    - Board 048: How many student organizations are you involved in? (poll)

- Board 042: What should be the most important issue in the Undergraduate Student Government (USG) election?
- current events/topics
  - 10 boards
  - Examples
    - Board 011: Is it justifiable for potential employers to ask for an applicant's social media site password?
    - What do you think of the city-wide smoking ban?
    - Board 516: What do you think of the Olympians having to pay income tax on their Gold Medals?
    - Board 591: Has your opinion of Chick-fil-A changed? How? Why? not?
    - Board 512: Where do you get your news?
- National election
  - 27 boards
  - Examples
    - Board 071: What is your opinion on Romney's campaign coverage in the digital media age?
    - Board 485: What do you think of Romney's energy plan?
    - Board 496: How effective is a two party system?
    - Board 509: What do you think about how Ron Paul delegates were treated at the Republican National Convention?

- Board 543: Are you going to vote in this year's General Election? Why or why not?
- International events/topics
  - 8 boards
  - Examples
    - Board 007: How do you feel about the Obama Administration's actions toward Iran?
    - Board 037: What role should the United Nations play to ensure peace in the Middle East?
    - Board 505: Should the US military intervene in Syria?
- National events/topics
  - 38 boards
  - Examples
    - Board 501: How do you feel about the US Government supplying the Mexican Drug cartel with weapons?
    - Board 516b: Should the US reduce its stash of nuclear devices? Why or Why not?
    - Board 547: Should the Constitution be viewed as a living document?
    - Board 561: Should citizens be allowed to own automatic weapons?

These topics were chosen because they offer specific, civic topics which may or may not allow for students to demonstrate the elements of civic mindedness which may or may not emerge through thematic coding of the responses to these specific questions/topics. Through reviewing the photographs of the boards based on these particular topics a cache of 96 photographs emerged.

These artifacts offer a unique insight into how the interactions on the chalkboards of Democracy Plaza may allow for a construction of civic mindedness to form. This method of data collection is based on the qualitative method of observation of material culture which acknowledges that the artifacts offered by the DP chalkboards establish contexts for communication, orient communicative action, create emblems or expressions of ideas, distinguish symbolic sites of value and power, and forge linkages to the past and to the future. Therefore, we can look to the material culture of these chalkboards not as the entity that communicates but as an element -- a resource, a referent, a nonverbal sign -- in the process of communication related to the performance of civic mindedness. This way of reading material culture does not reduce its stature in the grand scheme of things; in fact, it inspires great appreciation for the profound and often mysterious ways in which material things become meaningful in our lives. Some examples of topics in communication that have been focused on the material culture studies include the construction and reading of public art and texts -- including street art (Schacter, 2008) and graffiti (Rodriguez & Clair, 1999) -- or the expressive qualities and identity work of artifacts and built environments in cultures -- including public squares (Fleming, 1998; Jenlink, 2007) and urban youth culture (Simpson, 2000).



The 96 photographic artifacts of the chalkboards will be analyzed to find the emerging themes related to the elements that make up the process and performance of civic mindedness, which were drawn from “Civic Minded Graduate (CMG) Rubric” offered by Steinberg, Hatcher and Bringle’s (in press) article (see Table 1). Utilizing this rubric will allow for not only an assessment of what elements of civic-mindedness are displayed, but will allow for an understanding of the degree to which those elements are performed through the various types of discourse happening on the chalkboards of Democracy Plaza. Therefore, each photo of a chalkboard will be coded not only for what element of civic-mindedness is present but to what degree that performance displays that element as a “novice”, “apprentice”, “proficient” or “distinguished” level. After all initial CMG codes have been collected from the context of the photographs of DP chalkboards, the second phase of analysis begins where new, emerging themes will be coded in order to see if additional themes need to be considered when trying to assess how students perform civic mindedness. The goal of pulling the CMG and new, emerging themes together is to construct a larger context in order to interpret how all of these themes relate to understanding how or if civic mindedness is performed within the chalkboards of Democracy Plaza. Of course, the data must speak for itself so the researcher did not impose any particular views on the data but rather, allowed for the data to speak for itself which may or may not align with the categories offered by Steinberg, Hatcher and Bringle (in press; see Table 1).

Besides looking for the particular elements offered in the CMG Rubric, this study will also be able to offer: an average length of the responses posed on the DP

chalkboards, an overall analysis of the types of interactions happening on the DP chalkboards (quantifying the average of responses given directly to the question posed on the boards, responses given to another's response, or random drawings and interactions on the chalkboards), and further developing an understanding of what types of talk (i.e. deliberation, story-telling, dialogue, debate, etc.) are occurring on this space and how they may or may not relate to the development of a process and performance of citizenship.

As previously mentioned the types of talk which have been recognized to occur during public events centered on deliberative democracy principles and practices are: dialogue, deliberation, storytelling, and debate. In order to find if these types of talk are occurring through the chalkboards of Democracy Plaza we must define each of them. To begin let us frame deliberation as "a social practice in which citizens communicate with each other about how they should direct the actions of their political communities" (Yack, p. 419, 2006). Many of us deliberate on a day-to-day basis as part of our jobs, as part of a family, or as individuals trying to decide between two or more choices offered to us through various avenues. However, many of these deliberations do not necessarily effect the political areas of our lives and so we must remember that we are talking about individuals partaking in speech acts that allows them to make decisions on what "connects us to each other by our shared concern over *the future* consequences of collective actions" in our political communities (Timmerman, p. 90, 2002; emphasis added). Overall, contemporary theorists conceptualize deliberation as a communication process in which groups engage in a rigorous analysis of the issues at hand and also engage in

the social process that emphasizes equality and mutual respect. Hence, the key elements to deliberation include: “building an information base, prioritizing key values, identifying solutions, weighing solutions, and making the best decision possible (if the situation calls for a decision)” (Gastil & Black, 2008, p. 6).

Another type of communication which may occur during opportunities of public discussion includes debate. Debate is usually a highly structured, polarizing experience through which individuals are split into usually just two sides of an issue and asked to portray the hard facts pertaining to an issue in order to declare a winner or loser when making a decision regarding an issue of public concern. The key elements of debate are: “competition, arguing, promotion of opinion, seeking a majority of agreement or consensus, within a tight structure” (Heierbacher, 2007, p. 108).

Yet another type of communication found to play a role in the process of public discussions is storytelling. The work on the role and function of storytelling during public deliberations relies heavily on the published studies of Laura Black (2008, 2008b). Through these various works, we can begin to understand how storytelling interactions are useful for deliberations because it allows group members to understand and respect another’s experiences and view in a more complete and nuanced way than they might through other types of communication. One important dynamic of storytelling then during these processes is perspective taking. Stories have the ability to invite listeners into the lifeworld of *the other* because of what Fisher (1984) calls resonance. That is, stories can help people understand aspects of other’s lives that are quite different from their own. In this

way key elements to defining storytelling include that they are: “doubly anchored in human events” by being “keyed both to the events in which they are told and to the events that they recount” therefore allowing for converging and diverging between storytellers (Bauman, 1986, p. 2; see also Bauman & Briggs, 1990; Briggs, 1996).

The fourth term “dialogue” is especially important to define as there are many different approaches to describe its process. In communication studies, the works of Buber (e.g., 1965), Gadamer (e.g., 1982), Bakhtin (e.g. 1986) and Habermas (e.g. 1984) have been particularly influential, although they have been applied in different ways in different corners of the discipline. For the purposes of this study, the framework for understanding dialogue as occurring in moments during opportunities for public discussion will provide us with the clearest description of dialogue’s elements and process. Cissna and Anderson (1998, 2002) present what they call the “Buber Rogers position” on dialogue, which is based on the historical public conversation between dialogue theorist Martin Buber and psychologist Carl Rogers. This position, as described by Cissna and Anderson (2002), is that “dialogue is an awakening of other-awareness that occurs in, and through a moment of meeting” (p. 174). This means that dialogue is encountered in brief moments of contact when two (or more) people experience a high degree of what Buber and Rogers call mutuality. Mutuality “emphasizes an awareness of the uniqueness of others... It presumes a respect for others that includes confirmation and the willingness not to impose one’s beliefs or standards...” (Hammond et al, 2003, p. 141). Through this framework the key elements of dialogue include: two or more communicators engaging in a back and forth, or “give and take” through the asking

of questions and listening to diverse perspectives (Hauser, 1998) in order to create and understand not only themselves but *the other* and ultimately “ourselves or we” through relational communication characteristics (i.e. “mutuality, mutivocality, open-endedness, human connection, and the co-creation of meaning” [Cissna & Anderson, 2002; see also Gergen et al, 2002; Pearce & Littlejohn, 1997; Pearce & Pearce, 2000]).

Finally, it should be noted that the author of this study sought IRB approval to complete this study but was informed by the IRB of IUPUI that because human subjects were not directly involved in the collection of data that this study meets the parameters of an exempt study. Therefore, federal regulations do not require signed informed consent forms for the purposes of completing this study. Overall, the very nature of the Plaza with its chalkboards may allow for multiple levels of human interaction or various types of interaction. However, interacting on the boards is completely anonymous; the only way someone would know if “you” wrote on the chalkboards, or what “you” said on them, would be if they saw you physically writing up on the chalkboards. Therefore, the very nature of a chalkboard allows for commentators to write, erase, draw or cross out one another’s comments allowing for many types of human interaction while remaining relatively anonymous. Also, the boards are extremely asynchronous and limited by the fact that “you” have to be on campus and walking outside in order to engage with them; therefore, tracking anyone’s interaction with the boards is not offered or utilized for this purpose of completing this study. Finally, as stated before, the chalkboards fill up with comments by or before the end of each week, and many people may not find “the

room” to write on the chalkboards if the topic addressed in the question on that board is a particularly “hot button” issue. Consequently, the interaction of listening or just observing the boards was not attempted for the purposes of this study. These varieties of interactions give Democracy Plaza its unique nature, and continue to be one of the main reasons the Plaza continues to draw attention nationally and internationally as a way to possibly engage a campus in civil, civic discourse on political ideas and issues.

**Table 1: Civic-Minded Graduate Rubric**

	1—Novice	2	3—Apprentice	4	5—Proficient	6	7—Distinguished
Self-Identity; Civic Identity (SICI)	<ul style="list-style-type: none"> <li>* Simply restates the prompt/question/others responses</li> <li>* Limited evidence of personal examination</li> </ul>		<ul style="list-style-type: none"> <li>* Expectation for involvement comes from external source or authority (e.g., faith, parents, teacher, clubs)</li> <li>* Commitment to engagement is based on compliance to external norms</li> <li>* States socially desirable position with little or no personal examination</li> <li>* Responds to prompt/question /others responses without elaboration on complexities</li> </ul>		<ul style="list-style-type: none"> <li>* Commitment to engagement is derived from personal experience</li> <li>* Examines personal values and motivations to make a difference in society</li> <li>* Wrestles with difference between responsibility and personal commitment to engagement</li> <li>* Identifies personal frustrations, limits, barriers in addressing social issues and working with others</li> </ul>		<ul style="list-style-type: none"> <li>* Personal values clearly align with civic actions</li> <li>* Commitment to engagement is well-integrated into his/her self-identity</li> <li>* Demonstrates strong commitment to continued involvement in their future</li> <li>* Endorses the responsibilities and active role of citizens in society</li> <li>* Describes optimistic yet realistic assessment of the personal impact they can have on social issues</li> <li>* Integration of personal abilities and limitations to address social issues and to serve others</li> </ul>
Understanding How Social Issues Are Addressed in Society (UHSIAIS)	<ul style="list-style-type: none"> <li>* Simply restates the prompt</li> <li>* Little or no mention of social issues</li> </ul>		<ul style="list-style-type: none"> <li>* Demonstrates awareness of social issues (e.g., lists or describes social problem)</li> </ul>		<ul style="list-style-type: none"> <li>* Recognizes alternative roles and perspectives of stakeholders in addressing social issues</li> </ul>		<ul style="list-style-type: none"> <li>* In-depth or complex understanding of stakeholders in society and how they work together across</li> </ul>

	<p>* Society is described as an external entity, totally separate from self</p>		<p>*Mentions stakeholders that address social issues</p> <p>* States own opinion on a social issue(s)</p>	<p>*Recognizes legitimacy of alternative opinions on social issues</p> <p>*Recognizes public policy as a means to address social issues</p> <p>*Articulates system causes and solutions for social issues</p>	<p>differences to address social issues</p> <p>*In-depth or complex understanding of social issues, interrelationships among problems and solutions</p> <p>*Analyzes interrelationship between local, national and global issues</p> <p>*Works within the realistic context that social change occurs over time.</p> <p>*Values community voice in addressing social issues</p>
<p>Active Participant in Society to Address Social Issues (APSASI)</p>	<p>*Little or no mention of involvement in the community or in serving others.</p>		<p>* Describes some involvement in the community through occasional or periodic activity/engagement/service</p> <p>* Describes previous experience with political/service entities</p> <p>*Identifies ways to take individual action (e.g., tutoring,</p>	<p>*Demonstrates frequent involvement through their direct service, projects, or advocacy efforts</p> <p>*Personal involvement in a variety of service activities and interactions in the community are evident.</p>	<p>*Demonstrates sustained involvement over time through service, projects, or advocacy efforts</p> <p>*Personal involvement in a variety of activities has led to more depth of engagement.</p> <p>*Generates new ideas and is a catalyst for change</p>



			cleaning environment)		
Collaboration with Others Across Difference (COAD)	<ul style="list-style-type: none"> <li>* Simply restates the prompt</li> <li>* Includes only "I" statements</li> <li>* "Me-ness" (orientation toward self, little or no mention of others)</li> <li>* Little or no mention of difference or diversity</li> </ul>	<ul style="list-style-type: none"> <li>* Awareness of being a "piece of a puzzle," part of a whole</li> <li>* Describes the importance of collaboration, or gives examples of experiences with teamwork or group work</li> <li>* Confidence to state own opinions in groups</li> <li>* Mentions difference as "me" helping "them"</li> </ul>	<ul style="list-style-type: none"> <li>* Values diverse opinions or ideas in decision-making with others</li> <li>* Describes give-and-take in collaboration</li> <li>* Recognizes importance of listening skills to gain perspective of others</li> <li>* Expresses comfort in working with people of different backgrounds</li> <li>* Describes personal growth through interaction with others</li> </ul>	<ul style="list-style-type: none"> <li>* Demonstrates an understanding of mutuality or reciprocity with others</li> <li>* Describes the need for consensus-building to address a social issue</li> <li>* "We-ness" (sees and describes self in relationship with society/community)</li> <li>* Ability to express own perspective while valuing others' opinions</li> <li>* Values cultural diversity and how it enhances society</li> </ul>	
Benefit of Education to Address Social Issues (BEASI)	<ul style="list-style-type: none"> <li>* Simply restates the prompt</li> <li>* Little or no mention of knowledge and skills gained through education or experiences as a college student</li> </ul>	<ul style="list-style-type: none"> <li>* Lists relevant educational or other experiences as a college student without connecting them to social issues or serving others (e.g., class content, service-learning class)</li> <li>* Identifies</li> </ul>	<ul style="list-style-type: none"> <li>* Links the purpose of education to social issues or to serving others</li> <li>* Identifies personal knowledge and skills to make a difference in society</li> <li>* Describes education as a</li> </ul>	<ul style="list-style-type: none"> <li>* Understands how their personal knowledge and skills connect to addressing social issues and serving others</li> <li>* Describes education as a privilege/opportunity that places an added responsibility to</li> </ul>	

		knowledge or skills they have without connecting to social issues or serving others  *Describes the personal benefit of their education	privilege or opportunity	act on behalf of others (societal benefit)
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## RESULTS

Through the collection, categorization, and coding of photos of the chalkboards of Democracy Plaza this study is able to present specific examples of how this unique place may allow for the process and performance of “we” to emerge in order to deeply understand what is going on at the Plaza. Looking through the theoretical lenses of deliberative democracy and public sphere theories while utilizing the data collection and analysis tools offered by the CMG Rubric (Steinberg, Hatcher & Bringle, in press; see Table 1) revealed that the chalkboards allowed for individuals to perform uniquely (i.e. drawings and arrows) various degrees of each of the five categories of civic-mindedness through various forms of talk (i.e. dialogue, deliberation, and satire). Also, well over 3/4 of the chalkboards included visual cues and clues other than written statements. These include arrows drawn to the original question or to another’s response, drawings related to the question posed or random drawings, “voting” for responses with check marks, the crossing out of other’s responses or partial erasure of another’s response, and bracketing, circling, or correcting grammar and spelling errors of responses. In this section, examples are offered of these unique, visual elements plus the five categories of civic-mindedness and the types of talk occurring at this place. These themes and examples are examined more thoroughly, and in light of recent literature, in the discussion and future research section below.

### *Examples of Civic-Mindedness*

The five categories of civic-mindedness offered by Steinberg, Hatcher and Bringle’s (in press) article are: “Active participant in society to address social

issue(s)” (abbreviated as: APISASI), “Benefit of education to address social issue(s)” (abbreviated as: BEASI), “Collaboration with others across difference” (abbreviated as COAD), “Self-identity and civic identity” (abbreviated as SICI), and “Understanding how social issues are addressed in society” (abbreviated as UHSIAS). As stated above all five categories of civic-mindedness were displayed through the chalkboards of Democracy Plaza. However, each element displayed varies within and between the degrees of “Novice, Apprentice, Proficient, or Distinguished” offered in the CMG Rubric (Steinberg, Hatcher & Bringle, in press; see Table 1). Examples of each category and exemplars within each category of the degree to which that category is displayed are offered below.

ACTIVE PARTICIPANT IN SOCIETY TO ADDRESS SOCIAL ISSUE(S) (APISASI)

The category of APISASI was



Board 064

apparent through 39 of the 96 boards coded for this study. As we can see from Table 2, the level of performance within this category is safely at or above the Apprentice level of civic mindedness. Responses within the “Apprentice” level were able to perform the aspect of displaying “...some involvement in the community...” by showcasing events going on in the community. For example, see the image of Board 064 included here to notice the many, many flyers posted all over the chalkboard to advertise an event happening to engage students in the “Stop Konye 2012” campaign. Overall, there were over 40 occurrences on the chalkboards to

display some involvement in the community through the writing of messages regarding events on and off campus, recruitment messages to join a club or fraternal organization, and the posting of flyers and handouts for events and “call outs” for events in the community. Also, participants were able to “identify ways to take individual action...” regarding the topic addressed in the original question posed on the boards. One such example takes place when an individual responds to a question about employers gaining access to employees (or potential employees) through social media sites by responding, “...better just make ur (sic) profile super private so they can’t see it at all” (Board 011).

Within the APISASI category individuals were also able to display a “distinguished” level of performance when considering how they “generate new ideas” through the chalkboards. From Table 2 we can see the exemplar responses which illustrate this

performance. These examples showcase the ability to pose entirely new ideas,

<b>Table 2: Active Participant in Society to Address Social Issue(s) (APISASI)</b>
Coded 39 boards with 61 instances <ul style="list-style-type: none"> <li>Breakdown: Novice (2/2), Apprentice (28/37), Proficient (11/11), Distinguished (11/11)</li> </ul>
<b>Examples at “Apprentice” level</b>
“...some level of involvement in the community” <ul style="list-style-type: none"> <li>See Image of Board 064.</li> </ul>
“Identifies ways to take individual action...” <ul style="list-style-type: none"> <li>Board 007, Question: How do you feel about the Obama Administration's actions toward Iran?, in response to another’s response, “Perhaps you should familiarize yourself a little more with foreign policy...”</li> <li>Board 011, Question: Is it justifiable for potential employers to ask for an applicant's social media site passwords?, “Not password no. better just make ur (sic) profile super private so they can’t see it at all.”</li> <li>Board 032, Question: Should posting offensive comments on social media be a criminal offense? Why or Why not?, “If the person be (sic) harassed on the media site wants it to stop, just block them. It seems stupid to make it a crime.”</li> </ul>
<b>Examples at “Distinguished” level</b>
“Generates new ideas...” <ul style="list-style-type: none"> <li>Board 012, Original Question: “At what price will you stop buying gas?”, New Question posed: “The question should be ‘How dynamic of an impact will higher gas prices be for the average consumer?’”</li> <li>Board 080: Original Question: “Is Andrew Zimmerman guilty?”, new question posed: “Do you support the NDAA, US Patriot Act, or the TSA? Why?”</li> </ul>

through the ability to ask entirely new questions on entirely different topics (Board 080) or, in another example, an individual was able to offer a new way of thinking about the original topic (Board 012).

Overall, there is a sense that individuals are able to perform the aspect of being an “active participant” through the posting of events going on in the community and that they can act on, or “address social issue(s)” by, on one level, writing up on the boards suggestions for how they or others may be able to take an “individual action (Board 011). On another level they can generate new thoughts and ideas regarding social issues by posting entirely new questions or altered questions on the social issues raised through the original board questions.

**BENEFIT OF EDUCATION TO ADDRESS SOCIAL ISSUE(S) (BEASI)**

The category of BEASI occurred the least often and at the weakest level throughout the performances on the chalkboards of DP. Overall, there were only nine occurrences coded within this category. As we can see from Table 3 (see insert), the few who were able to connect their responses back to the BEASI element were solidly in the

“novice” level, with only a couple of examples falling into the “proficient” level of performance. In general, many boards did not display “or mention...knowledge and

<b>Table 3: Benefit of Education to Address Social Issue(s) (BEASI)</b>
Coded 8 boards with 9 instances <ul style="list-style-type: none"> <li>Breakdown: Novice (5/5), Apprentice (2/2), Proficient (2/2), Distinguished (0)</li> </ul>
<b>Examples of “Novice” level</b>
“Little or no mention of knowledge and skills gained through education.” <ul style="list-style-type: none"> <li>Question: Are you worried about finding a job after college? “No because I can start my own business” (Board 013).</li> </ul>
<b>Examples of “Proficient” level</b>
“Links purpose of education to social issues...” <ul style="list-style-type: none"> <li>Question: What do you think of Obama's acceptance speech at the DNC? “People who talk about socialism and communism don't even understand them. Take a Poli Sci class or STFU” (Board 528).</li> </ul>
“...personal knowledge and skills to make a difference in society.” <ul style="list-style-type: none"> <li>Question: Should we tax the rich more? Why or Why not? “Take an Econ Class” (Board 061).</li> </ul>

skills gained through education” and when it did occur, it was at a very basic level. As an example, we can look to the response given to a question about finding a job after college which stated, “No, because I can start my own business” (Board 013).

The particular instances of displaying the BEASI category of civic-mindedness at the “proficient” level were evident through the participant’s ability to connect a comment or question with a particular course option. For example, regarding the topic of taxes, one participant replied “...take an Econ class...” (Board 061) in response to another’s response on the board. Overall, these examples are able to help us understand that the performance of civic mindedness, specifically connecting the “benefits of education to address social issues” with one’s response on the chalkboards is not strongly demonstrated. Those examples that were coded in this category leave us to understand that with minimal boards displaying any characteristic of this category at all, and those which did, displaying a “novice” level, the performance of this category is weak throughout the boards of Democracy Plaza.

COLLABORATION WITH OTHERS ACROSS DIFFERENCE (COAD) AND SELF-IDENTITY, CIVIC IDENTITY (SICI)

In assessing how individuals perform a sense of civic-mindedness, a sense of “collaboration with others across difference” and the identity construction of “self” and “civic” are communicated through every board and every interaction displayed on the board. Every single board of the 96 coded for this study displayed either one or both of these elements. Through all of these examples, a large portion of the boards and responses displayed a “novice” or “apprentice” level of engagement with these characteristics of civic-mindedness. However, there were also a handful of

responses which displayed a “distinguished” level of engagement within the COAD and SICI elements. Taking examples from each of these levels of COAD and SICI will showcase how these elements give us a sense of the shallow and deep possibilities of the unique place of Democracy Plaza.

<b>Table 4: Collaboration with Others Across Difference (COAD).</b>
Coded 76 boards with 139 instances <ul style="list-style-type: none"> <li>Breakdown: Novice (19/21), Apprentice (57/65), Proficient (35/42), Distinguished (10/11).</li> </ul>
<b>Examples of “Novice” level</b>
“..I statements” or “Me-ness” <ul style="list-style-type: none"> <li>Question: Who is more prepared for the election? Obama or Romney? Why?, “Obama has made valid points. Romney only talks of Obama. I hate both...” (Board 537).</li> <li>Question: What message, if any, does eating a Chick Fil A sandwich send?, “I support Chick-fil-A” (Board 498).</li> </ul>
<b>Examples of “Apprentice” level</b>
“Confidence to state own opinion in groups” <ul style="list-style-type: none"> <li>ALL boards and ALL participants who wrote a response related to the original question posed or wrote a response to another’s response up on the boards displayed this characteristic.</li> </ul>
Framework of “them” <ul style="list-style-type: none"> <li>Question: In what ways are we still battling racism?, “It is mostly the Aristocrats who are still racist” (Board 026).</li> </ul>
<b>Examples of “Distinguished” level</b>
“...demonstrate understanding of mutuality or reciprocity with others” <ul style="list-style-type: none"> <li>Question: Should all citizens be entitled to health care and be able to receive the treatments they want regardless of financial background?, “I believe there should be people willing to help in different forms such as discount, cost, or even, limited services. if someone can’t afford it meet halfway type system.” (Board 022)</li> <li>Question: Is the government entitled to your income?, “Not doing so would hurt the infrastructure of the US”, “Yes, there can be no income without society. One should support the society from which they spring!”, “Yes, but only what is necessary to secure the county. No redistribution.” (Board 067).</li> </ul>
“We-ness” <ul style="list-style-type: none"> <li>Question: Should tax dollars be involved in extending healthcare to underprivileged persons here and abroad?, in response to another’s response, “In a global economy you must consider the health and welfare of the people everywhere. A drought, famine, and economic collapse in one country that loses significant portions of its population, due to preventable diseases and maladies will have a direct impact on you.” (Board 016)</li> </ul>
“...express own perspective while valuing others” <ul style="list-style-type: none"> <li>Question: Do you think immigrant entrepreneurs should be allowed to enter the US? Why/Why not?, “Yes! Become citizen if want to stay forever.” Yes! Everyone should! Freer boarders= freer trade= MORE JOBS!”, “Yes! Free immigration/ Let the best &amp; brightest come here!” (Board 506)</li> </ul>

The category of COAD was coded throughout 76 of the 96 boards for this study. As we can see from Table 4, the level of performance within this category safely hovers around the Apprentice level, or just below and above this level of civic

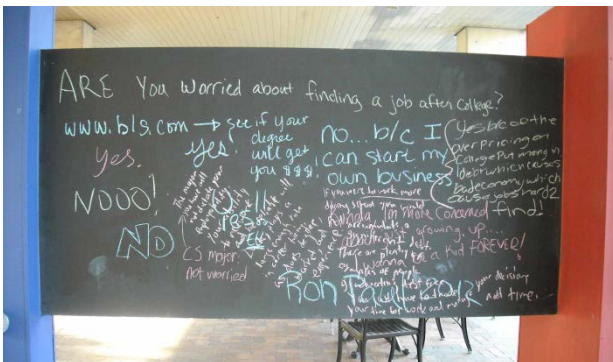


mindedness. The subcategory of “Confidence to state own opinion in groups” within the COAD “Apprentice” level is an element that is apparent throughout every interaction on the DP boards. The very nature of how individuals interact and perform through the chalkboards (literally, writing with chalk on the public chalkboards) precipitates the ability to have enough confidence to state an opinion in a public space. While the discursive public performances on the boards are necessarily anonymous, it is also done among other voices on the boards, in response to and goading participation by others. Further, this interaction with others is asynchronous because individuals stating their own opinions or response take place at various times throughout the week that a question and subsequent discussion appears on the chalkboard. These features of how individuals perform through the chalkboards (asynchronous and anonymous) still allow for individuals to beg and stimulate the discursive performance and construction of another. Therefore, the very nature of how individuals interact in this place allows for the emergence of having confidence to state one’s opinion in a group setting as part of the COAD element. Another way the “Apprentice” level is performed is through individuals showcasing an understanding of “them” rather than displaying a sense of mutuality between self and other. For example, in a question posed on a chalkboard asking about “battling racism”, one’s response is, “It is mostly the Aristocrats who are still racists” (Board 026). This individual’s response helps to showcase a limited ability to display a role for themselves *and* others in the social issue of racism. The large number of those choosing to participate in the chalkboards by displaying a clearly “novice” or “apprentice” level of collaboration

with others, helps us to see a stronger sense of “me” than of “we” or the acknowledgement of *the other*. This has large implications for helping us interpret the depth at which this unique place helps participants demonstrate the identity tensions of “we” and civic mindedness.

However, there were some outlier responses written on the chalkboards, which displayed a “distinguished” level of performance when considering how actors “demonstrate mutuality or reciprocity with others”, perform a sense of “we-ness”, or “express own perspective while valuing others” through the chalkboards. For example, in Table 4 we can see an example of “mutuality or reciprocity” being demonstrated when addressing the topic of healthcare; a participant promotes a “...meet half way type system” (Board 022) for covering the cost of healthcare. Further, a sense of “we-ness” is displayed when a participant chooses to display their understanding of how the health and well-being of individuals here and abroad interact by stating:

“In a global economy you must consider the health and welfare of the people everywhere. A drought, famine, and economic collapse in one country that loses significant portions of its population, due to preventable diseases and maladies will have a direct impact on you” (Board 016).



Board 013

Finally, when the question “Do you think immigrant entrepreneurs should be allowed to enter the US? Why/Why not?” was posed, the chalkboard became full of examples

of “valuing others” when every respondent to this question stated something to the extent of, “Yes! Everyone should! Freer boarder= freer trade= MORE JOBS!” and “Yes! Let the best and brightest come here and create a better USA!” (Board 506). These examples do not overwhelm the majority of boards and written responses which performed within the “novice” and “apprentice” level of COAD, but they do help us paint a bigger picture of how individuals may still be able to display a sense of “we”, or the tension between “me” and “them” and *the other*.

Within understanding how the unique place of Democracy Plaza may allow for individuals to display a sense of civic mindedness through identity construction, the category of Self Identity Civic Identity (SICI) is also important to consider.

The SICI element was apparent through 61 of the 96 boards coded for this study. As we can see from Table 5, the level of performance within this category is also safely in the “novice” level. Responses within the “novice” level were within the parameters of a “limited evidence of personal examination” when participating through the chalkboards. This was showcased by the large number of responses which were nothing beyond the simple “Yes”, “No”, “Absolutely not,”

<b>Table 5: Self-Identity, Civic Identity (SICI)</b>
Coded 61 boards with 105 instances
<ul style="list-style-type: none"> <li>▪ Breakdown: Novice (53/72), Apprentice (16/21), Proficient (10/11), Distinguished (1/1)</li> </ul>
<b>Examples of “Novice” level</b>
<p>“Limited evidenced of personal examination”</p> <ul style="list-style-type: none"> <li>▪ Anything between the simplistic, “Yes, No, Absolutely Not, Sure” (Boards 012, 013, 023, 538) to</li> <li>▪ Question: Did you know that only 31% of Kony 2012’s profit went to charity? What do you think about this? “If you look that is typical for charities” (Board 038).</li> </ul>
<b>Example of “Distingue” level</b>
<p>“Optimistic yet realistic assessment of their personal impact on social issue.”</p> <ul style="list-style-type: none"> <li>▪ Question: How do you feel about the Obama Administration's actions toward Iran?            “&lt;&lt;drawing arrow to another’s response to this question&gt;&gt; Perhaps you should familiarize yourself a little more with foreign policy. Also, there was no mention of invasion in the question posed, nor in any press release. To answer the question I think the administration is doing a terrible job. However, I, nor any other person outside of his administration is privy to the facts they have. So it is hard to base an opinion with limited info.” (Board 007)</li> </ul>

or “Sure” responses (Board 013, see insert). Through these minimal interactions passers-by may be able to witness that there have been people reading and choosing to respond to topics raised by the board questions but, there is “limited evidence” that those individuals were able to display a deeper sense of their self-identity or civic identity associated with that particular idea or issue.

On the other end of this element of civic-mindedness there was one example of a distinguished level of performance when, in response to a question about “President Obama’s actions toward Iran”, one showcased a sense of their personal impact on a social issue by stating, “...I, nor anyone else, outside of his administration is privy to the facts they have. So it is hard to base an opinion on limited info” (Board 007). By having both ends of this element (“novice” *and* “distinguished”) evident throughout the chalkboards studied, points of comparison for understanding how individuals display the tension between self and civic can be discussed. Also, partnered with the degrees to which a sense of COAD is displayed will truly yield an interesting discussion below regarding to what depth Democracy Plaza is a venue for civic-mindedness.

#### UNDERSTANDING HOW SOCIAL ISSUES ARE ADDRESSED IN SOCIETY (UHSIAS)

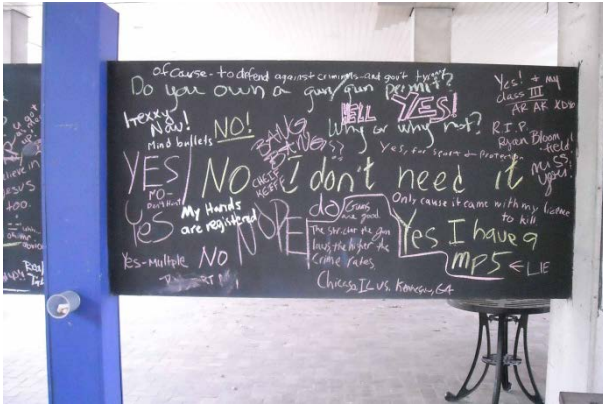
The category of UHSIAS was apparent through 84 of the 96 boards coded for this study. Of all the elements of civic-mindedness displayed through the chalkboards of Democracy Plaza this element was the most evident, with the most instances being coded throughout the boards studied. As we can see from Table 6, the level of performance within this category is within the Apprentice level.

Responses within the “Apprentice” level were able to perform the aspects of “States

own opinion on a social issue,” or “demonstrates awareness of social issue”. One stellar example of an individual clearly displaying an awareness about the issue raised in a question about gun ownership and gun permits is the written response

<b>Table 6: Understanding how Social Issues are Addressed in Society (UHSIAS)</b>
<p>Coded 84 boards with 203 instances</p> <ul style="list-style-type: none"> <li>▪ Breakdown: Novice (15/17), Apprentice (17/146), Proficient (17/21), Distinguished (15/19).</li> </ul>
<p><b>Examples of “Apprentice” level</b></p>
<p>“States own opinion on a social issue(s)”</p> <ul style="list-style-type: none"> <li>▪ Question: Are you taking advantage of the 25% tuition discount this summer? Why or why not? “Would, but the only class I wish to take meets M-F, and I’m not up for commuting every day.” (Board 078).</li> <li>▪ Question: Do you own a gun/gun permit? “Of course, to defend against criminals and government tyranny” (Board 513).</li> </ul>
<p>“Demonstrates awareness of social issue”</p> <ul style="list-style-type: none"> <li>▪ Question: Do you own a gun/gun permit? “Guns are good. The stricter the gun laws, the higher the crime rates. Chicago, IL vs. Kennesaw, GA” (Board 513, see image).</li> </ul>
<p><b>Examples of “Distinguished” level</b></p>
<p>“...work together across difference to address social issue(s)”</p> <ul style="list-style-type: none"> <li>▪ Question: Did Obama fail in his mission? Is it time to give up on Obama? Why/Why not?, “Mr. Obama achieved as much as anyone could when facing an opposition whose only agenda was to deliberately oppose his every action without consideration. Where is the WILLINGNESS to compromise.” in response to this statement, “even when he promoted issues they previously supported!” (Board 508)</li> </ul>
<p>“...interrelationships among problems and solutions”</p> <ul style="list-style-type: none"> <li>▪ Question: Do you think Travon Martin’s hoodie killed him?, “What I would like to know is why the police didn’t do more. seems to me that they real issue is with the police not taking preventative (sic) action. If they only would have checked out the scene &amp; ensure the neighborhood watch guy that this boy was harmless. MAYBE TRAYVON WOULD STILL BE ALIVE” (Board 025).</li> <li>▪ Question: Should there be limits on non-violent protests? If so, what limits? If not, why?, “Freedom of Speech is a right until you use it to take away other people’s FREEDOM!”, “No. Its when they become violent that we should re-think why we are protesting to begin with. What about Christian protestors against gays in the military? And their protests @ funerals!!!” (Board 549)</li> </ul>
<p>“interrelationships between local, national, and global social issues”</p> <ul style="list-style-type: none"> <li>▪ Question: Should tax dollars be involved in extending healthcare to underpriveledged persons here and abroad?, in response to another’s response, “In a global economy you must consider the health and welfare of the people everywhere. A drought, famine, and economic collapse in one country that loses significant portions of its population, due to preventable diseases and maladies will have a direct impact on you.” (Board 016)</li> <li>▪ Question: What obligations does the US have to 3rd world countries?, “If you can help someone then it is your responsibility to do so!” in response to this “agreed!” (Board 594)</li> </ul>
<p>“values community voice”</p> <ul style="list-style-type: none"> <li>▪ Question: How accountable is President Obama for raising gas prices?, “He needs to find a new plan!”, in response to this, “What would be some suggestions you might have?” (Board 010)</li> <li>▪ Question: Should women have to pay more for health insurance than men? Why or Why not?, “ No. A person shouldn’t have to pay more because of gender. It should be based on lifestyle.” in response to this, “How do you calculate lifestyle?” (Board 610).</li> </ul>

of, “Guns are good. The stricter the gun laws, the higher the crime rates. Chicago, IL vs. Kennesaw, GA” (Board 513). While starting with sharing their personal opinion



Board 513

related to the question posed, it becomes evident that this particular individual has chosen to educate themselves further on a certain aspect of the debate surrounding gun ownership. A simple internet

database search with the keywords from this person’s response (i.e. “gun ownership AND Chicago vs. Kennesaw, GA”) yields blog entries, news stories, and other sources of information regarding how these two city’s different approaches to gun ownership have been cited within debates centering on restricting gun ownership and its impact on crime rates in urban areas. Therefore, this example helps us get beyond the premise that one must be aware of a social issue to be able to comment on the issue raised on the chalkboards, and into a specific example of how an individual can showcase their knowledge and access to sources of knowledge regarding a social issue.

Also, a broader picture is painted for how individuals perform the element of UHSIAS when we are able to see a good number of examples of the “distinguished” level displayed through the chalkboards. At this level evidence of acknowledging how we “work together across difference to address social issue(s)” and the “interrelationship among problems and solutions” and “...local, national, and global social issues” by also displaying a “value for community voice” helps us to

understand the range of the UHSIAS civic minded element. An interesting interaction on the chalkboards helps us understand how the performance of working with others across difference is displayed, when a question was posed regarding President Obama's performance on "his mission". One responder states, "Mr. Obama achieved as much as anyone could when facing an opposition whose only agenda was to deliberately oppose his every action without consideration. Where is the WILLINGNESS to compromise". In response to this comment another individual responded, "...even when he promoted issues they previously supported!" (Board 508). This call for compromise by the original poster and the follow up response acknowledging how individuals have a challenge to work across difference as people inevitably change their mind on controversial social issues, acts out a distinguished level of understanding how social issues are addressed in society (UHSIAS). Another way the interactions on the chalkboards display a "distinguished" level of UHSIAS is through performing the value of community voice, by posing follow up questions to an individual's response. For example, in response to the question, "Should women have to pay more for health insurance than men? Why or Why not?" an individual responded, "No. A person shouldn't have to pay more because of gender. It should be based on lifestyle". In response to this, another individual begged for a further thought process on this response by asking, "How do you calculate lifestyle?" (Board 610). The follow up respondent is able to demonstrate a value for community voice because they seek to further understand what the original answer/commentator meant. By asking this follow-up question, the responder is seeking further understanding and looking to construct a meaning

for that term, “lifestyle”, in a way that acknowledges the original poster’s comment but also seeks further community voice by asking a follow up question. The element of asking follow up questions is recognized as an important aspect in valuing community voice because it allows for individuals to practice the back and forth necessary between diverse individuals who must work together to affect our democratic society (Freire, 2005; Dewey, 1916; Batista Schlesinger, 2009).

These examples showcased above are the best illustrations for how to better understand the depth through which individuals perform and display civic-mindedness at Democracy Plaza. Each of the five elements of civic mindedness offered by the “CMG Rubric” (Steinberg, Hatcher & Bringle, in press) have been found throughout the chalkboards of Democracy Plaza. Each at various levels (“novice”, “apprentice”, “proficient” or “distinguished”) with plenty of examples to showcase how these levels are performed through the chalkboards. Taken individually, these elements begin to help us form an understanding of the performance of civic-mindedness. However, each element must be brought together to fully appreciate how a sense of civic-mindedness is performed at Democracy Plaza. The overall picture of how these elements interact is discussed further below.

These elements of the civic minded rubric were not the only characteristics that emerged through the chalkboards. Other emerging themes such as dialogue, deliberation and satire, along with other unique performances such as arrows being drawn to connect comments and questions, original drawings and other emerging themes must be taken into consideration. Examples of these emerging areas are offered next before a broader discussion regarding how elements of civic



mindedness, types of talk (i.e. deliberation, story-telling, dialogue, debate, etc.) and other emerging themes present an understanding of how the process and performance of “we” is constructed through the chalkboards of Democracy Plaza.

*Examples of Types of Talk and Unique Performances at Democracy Plaza*

As this study seeks to understand how the particular place of Democracy Plaza at IUPUI allows for the performances of an identity as citizen to emerge -- by looking for the elements of “civic mindedness” (Steinberg, Hatcher and Bringle, in press) to be displayed -- we must also consider the role that various types of talk play in the process and performance of “we”. As stated in the literature review above, previous theories regarding the public sphere began with the *a priori* assumptions of normative theories which treated public opinion and reason as being formed before participating in discussions regarding issues of the public good. However, contemporary research and theories have begun to acknowledge how a sense of “we” emerges as part of a process and performance between self and other. Therefore, much of the contemporary scholarship related to identity formation and the deliberative process acknowledges how the formation of “we” is constructed because of various forms of talk being present. As shared through the literature review, the forms of talk which have been found through previous research to play a role in the process and performance of a sense of “we” are deliberation (Irwin, 1979; Aristotle, 1991), dialogue (Pearce, 2002; Pearce & Littlejohn, 1997), dialogic deliberation (Kim & Kim, 2008) and storytelling (Black, 2008).

Through many reviews of the photos of the chalkboards collected for this study, examples of various types of talk were allowed to emerge along with other

elements which help to construct a sense of the type of talk going on through the chalkboards of Democracy Plaza. Largely, the types of talk evident on the chalkboard revolved around dialogue and satire with visual cues and clues revealing the unique nature for how individuals construct various types of talk and interactions through this place. Examples of these unique, communicative acts include: arrows drawn to the original question or to another's response, drawings related to the question posed or random drawings, "voting" for responses with check marks, the crossing out of other's responses or partial erasure of another's response, and bracketing, circling, or correcting grammar and spelling errors of responses. In this section, examples are offered of the types of talk and other communicative acts performed through the 96 chalkboards studied. These examples are examined more thoroughly in light of the civic-minded elements above and recent literature in the discussion and future research section below.

#### TYPES OF TALK

As mentioned above, the various types of talk which have been found through previous research to play a role in the performance and process of constructing an identity between me and we, or a sense of the public and the public sphere are, deliberation (Irwin, 1979; Aristotle, 1991), dialogue (Pearce, 2002; Pearce & Littlejohn, 1997), dialogic deliberation (Kim & Kim, 2008) and storytelling (Black, 2008). Through multiple reviews of the photographs collected as data for this study, the interactions on the chalkboards showcased dialogical moments; 90 of the 96 boards were coded for some communicative act which constructs a dialogic process and performance. The elements which helped to construct the process and

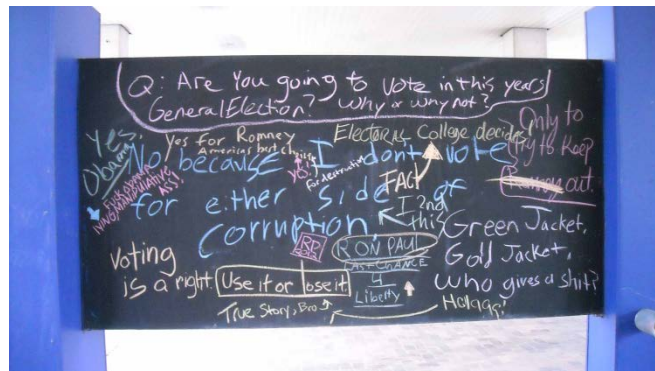
performance of a dialogic communicative act revolve around the “back and forth” between speakers (Irwin, 1979; Kim & Kim, 2008; Pearce, 2002). Communicative acts which demonstrated the “back and forth” of dialogue are: posing a follow-up question to an individual’s response, proposing a new question to “generate new ideas and understandings” (Steinberg, Hatcher & Bringle, in press), recognizing the role of “listening and gaining the perspective of others” (Steinberg, Hatcher & Bringle, in press), connecting one’s response to another’s through various, unique visual and communicative cues and clues, plus an individual stating their own opinion *and* asking a further question or follow-up prompt of other (imagined) responders. Across the 90 boards displaying dialogic characteristics, there were 197 instances which showcased one or more of these dialogic elements.

For example, the dialogic element of asking a follow-up question to an individual’s response is showcased when individuals were asked to respond to the question “Do you think that some of the general education requirements to graduate need to be modified?” and many responded stating simple “Yes”, “Sure”, “Absolutely”, or “Maybe” responses yet, one individual, choose to draw a bracket around these responses and wrote, “Elaborate” to indicate that they were seeking to understand more from these simple responses (Board 015). Another example of asking a follow-up question is evident when a question on the board asked, “What do you think of Romney's energy plan?” and one responder shared, “Fracking for gas destroys jobs, coal requires more employers,” with another responder stating, “Do you even know what Fracking is?” (Board 485) in order to challenge and seek further explanation of one’s understanding of the particular issue they brought up

through their response. Finally, asking a follow up question to seek out a more dialogic encounter is apparent when, in response to the question, “Should women have to pay more for health insurance than men? Why or Why not?” an individual responded, “No. A person shouldn’t have to pay more because of gender. It should be based on lifestyle” and in response to this, another individual begged for a further thought process by asking, “How do you calculate lifestyle?” (Board 610).

Another dialogic element which was evident through the chalkboards of Democracy Plaza is proposing a new question to “generate new ideas and understandings” (Steinberg,

Hatcher & Bringle, in press). An example of this dialogic element is apparent when the question was asked, “Should the US military intervene in Syria?” and one



Board 543

individual chose to respond, “Is it our responsibility?” or another individual chose to respond, “Can we in good conscience continue to claim to be a bastion of human rights if we don’t?”, and yet another, different responder wrote, “Do they have anything we want?” (Board 505).

Also, the role of “listening and gaining the perspective of others” (Steinberg, Hatcher & Bringle, in press) plays an important role in showcasing how dialogue is enacted through the chalkboards. It is evident that individuals are “listening” to each other on the boards when they use the unique communicative acts of drawing an arrow to connect their response to another’s response. For example, on Board

543 there are a total of seven arrows drawn. Each arrow connects a new, individual's response to a previous written response therefore showcasing the element of listening. Further, the element of "gaining perspective of others" (Steinberg, Hatcher & Bringle, in press) is evident through the previous examples of individuals asking follow up questions and proposing new questions (see specific examples outlined from Board 015, Board 485, Board 610, Board 602, and Board 505).

Finally, an individual stating their own opinion *and* asking a further question or follow-up prompt of other (imagined) responders is an element of dialogue evident through the chalkboards. A prime example of this is when the question was posed, "At what price will you stop buying gas?" an individual chose to respond by stating their opinion on this topic, "Currently, I like a lot of people, are simply not in a position to not buy gas" but then followed it up by posing another question, "The question should be 'How dynamic of a impact will higher gas prices be to the average consumer?'" (Board 012). This example, along with the other dialogic elements showcased above, help to demonstrate the dialogic possibilities of Democracy Plaza.

Another type of talk that became evident through multiple reviews of the data collected was satire. Out of the 96 boards studied, 45 demonstrated some element of satire, with a total of 59 instances across these boards demonstrating some aspect of satire. This type of communication emerged through sarcasm, lewd comments, and stating the obvious to make a point through satire. For example, sarcasm was apparent when the original question on the board posed, "What do you

think about the city-wide smoking ban?” and an individual chose to respond “Why not also have an all city hairspray ban?” (Board 033). Another example of sarcasm laced with knowledge of the social issue being addressed is when the original question asked, “Did you know that only 31% of Kony 2012's profit went to charity? What do you think about this?” and a responder stated, “Maybe Russell spent it on booze & drugs. that would explain that hilarious video of him. Stop Kony=Joke” (Board 038). Or when the question was asked, “What should be the most important issue in the Undergraduate Student Government [USG] elections?” and an individual wrote, “WAIT! What!? the USG has power?” (Board 042).

Another element of satire displayed was the use of lewd comments to make a point related to the issue raised in the original question on the chalkboards. For example, when the question was asked “Did Obama fail in his mission? Is it time to give up on Obama? Why/Why not?” one individual chose to write “Giving up is for sluts!” (Board 508). Another question asked, “Do you agree with Rick Santorum, that pornography and obscenity harm the American family?” and some responses included, “HA There’s a reason that grandma didn’t buy me a subscription to Playboy for my 12<sup>th</sup> birthday!”. Finally, another response to the question regarding Rick Santorum stated, “Gee, how do you think babies are made?” with a follow up to that response stating, “you didn’t know till you watched porn?” (Board 045).

Finally, satire is demonstrated through the chalkboards through the following types of interactions:

Question: Romney v. Obama, who wins and why? “I, for one, welcome our new robot overlord” (Board 001).

Question: Do you think Travon Martin's hoodie killed him? "I heard it was Zimmerman" (Board 025).

Question: Do you own a gun/gun permit? "My hands are registered" (Board 513).

Question: What do you think of Romney's energy plan? "Fracking is good, I love earthquakes." and "America Frack yeah!" (Board 485).

Question: How effective is a two-party system? "Very effective, it keeps the American public asleep" (Board 496).

Question: What message, if any, does eating a Chick Fil A sandwich send? "There is no MacD's nearby!" or another's response, "Toasted" (slang for being high on marijuana) (Board 498).

The element of satire is a type of talk that has been minimally acknowledged as having a role in the theoretical work and understandings surrounding the formation of the public, or a sense of "we".

Further discussion of how this new theme contributes to an understanding of what is being performed through the chalkboards



Board 602

in Democracy Plaza is addressed

below in the discussion section. Finally, it must be noted that there were very few instances of deliberation going on through the chalkboards of Democracy Plaza. There were, in fact, only 5 boards which displayed the deliberative aspect of proposing a solution or voting on a proposed solution. For example, when the question was posed, "Should we tax the rich more? Why or Why not?", there were suggestions for solutions such as:

“Flat tax= better community!”  
“Tax them [the rich] until they are average and distribute the  
money to those in real need”,  
“Get rid of income tax and do sales tax instead,”  
-- (Board 061).

Or, another example of proposing a solution was evident when the question posed asked, “Do you support legalizing pot? Why/Why not?” and an individual responded, “Need method of field sobriety testing THEN tax the HELL OUTTA IT” (Board 069). Finally, the aspect of polling was evident through one board when the question was asked, “Question: Do you think universities should employ Affirmative Action?” and an individual wrote, “Affirmative action promotes racism and sexism. We will never move past racism if we keep changing the rules to promote minorities just because they are minority” and many individuals responded with “I second this”, “Third”, “Forth”, and “FIFTH” (sic; Board 602, see insert).

The types of communication evident through the chalkboards were dialogic, satiric and slimly deliberative in nature. Overall, examples of dialogue were apparent through many different elements of displaying the “back and forth” element between individual and “other” where the chalkboards of Democracy Plaza act as a medium through which we question the individual’s written response dialogically (which are themselves answer to other questions) and allow these texts (original written responses or follow-up questions) to question us through dialogic moments (Gadamer, 1982). Satire is a type of discourse that is evident through the chalkboards but not accounted for in previous research and theoretical frameworks for understanding how various types of talk play a role in the construction of a sense of “we”. Finally, deliberation was evident through very minimal interactions on the



chalkboards. A discussion of these types of talk and their relationship to the process and performance of identity construction to form a sense of “we” is offered below. Furthermore, because of the very nature of taking chalk to chalkboards, other unique types of communicative acts emerged through Democracy Plaza, examples of which are offered below.

#### ARROWS, DRAWINGS, and UNIQUE PERFORMANCES

Upon analyzing the chalkboards of Democracy Plaza various types of written, public expression emerged through the medium of taking chalk to large chalkboards. Therefore, individuals were able to create other, unique types of communicative acts through Democracy Plaza. Examples of these unique interactions became evident as numerous boards displayed visual cues and clues toward how individuals perform through this place. These visual cues and clues are: arrows drawn to the original question or to another’s response, drawings related to the question posed or random drawings, “voting” for responses with check marks, the crossing out of other’s responses or partial erasure of another’s response, and bracketing, circling, or correcting grammar and spelling errors of responses.

The strongest emerging visual cue was the use of arrows, lines, circles, or brackets to connect an individual’s response to another’s response or back to the original question. Out of the 96 boards studied, 70 showcased how these visual cues were used. A collection of this element can be found in Appendix D. Another visual element that emerged was the use of drawings by respondents. These drawings were either related to the question/issue being addressed on the board or were

totally random. A collection of this element can be found in Appendix E. Finally, another visual element that became evident through multiple rounds of coding was how individuals “voted” for other’s responses by drawing checkmarks, crossing out another’s response, circling part of a response, drawing smiley faces, or erasing another’s response. A collection of this element can be found in Appendix F.

Specific examples of how the unique place of Democracy Plaza may allow for the process and performance of “we” to emerge are given above. These examples were thoroughly collected, categorized and coded to uncover new emerging themes, types of talk, and the elements of civic mindedness. These steps will ensure that a deep understanding of what is going on at the Plaza becomes available. Looking through the theoretical lenses of deliberative democracy and public sphere theories while utilizing the data collection and analysis tools offered by the CMG Rubric (Steinberg, Hatcher & Bringle, in press) revealed that the chalkboards allowed for individuals to uniquely perform (i.e. drawings and arrows) various degrees of each of the five categories of civic-mindedness, through various forms of talk (i.e. dialogue, deliberation, and satire). Further discussion of how all of these areas converge to create an understanding of Democracy Plaza and the process and performance of “we” is offered below.

## **DISCUSSION, FUTURE RESEARCH, and LIMITATIONS**

This study explored the process and performance of “we” offered by the unique place of Democracy Plaza on the campus of a higher education institution, IUPUI, in Indianapolis, Indiana. By studying this place through the intersecting frameworks of identity construction of “we”, various types of public talk, civic mindedness, and theories of deliberative democracy, a deeper understanding of the strengths, weaknesses, and possibilities of places for co-curricular civic engagement programming has emerged. The specific examples of the frameworks offered by the chalkboards of Democracy Plaza also support previous research regarding discursive public identity construction. Further, this study also adds to these conversations by acknowledging how satire, the phrasing and posing of questions, and other unique interactions each have a role in helping individuals to engage in the process and performance of “we”. This unique place of Democracy Plaza, therefore, embodies the possibilities for performances of “we” to emerge by inviting participants to interact with the place and each other, in a way that invites discursive displays of civic mindedness, moments of dialogue, and unique communicative acts.

With theorizing and assessing civic mindedness, as shared at length above in the literature review, practitioners and lay people who engage individuals in service-learning, community service, or civic engagement initiatives can begin to assess the depths at which their programs allow students to display an orientation toward self, the community *and* toward others in the community, as distinct from their orientations toward family, or other, private concerns (Steinberg, Hatcher &

Bringle, in press). This overarching framework of civic mindedness allowed for the creation of assessment tools through which practitioners, scholars, lay people and others are able to ask and answer questions related to: how do and at what depths can our curricular and co-curricular opportunities allow for students to construct a connection with their community, self, *and* with *the other*? Also, as outlined above in the literature review, within this tension among community, self and *the other*, lies the possibility for the discursive construction of “we” or the public through various places and spaces (Habermas, 1984). Consequently, we are able to assess how the place of Democracy Plaza allows for the discursive process and performance of “we” to emerge and to what depths.

Specifically as it related to the elements of civic mindedness, as our examples above illustrate, the chalkboards of Democracy Plaza allow for individuals to demonstrate awareness of social issues by stating their own opinion on a social issue. Yet they accomplish this with little elaboration on the complexity surrounding the social issue and without connecting the social issue with educational or other experiences as a college student. Therefore, throughout the boards of Democracy Plaza the discursive displays of “we” (a connection between community, self and *the other*) largely fall within an apprentice level of civic mindedness. This apprentice level of performance at Democracy Plaza indicates that a somewhat shallow sense of “we” is being constructed and displayed through the chalkboards. This shallow construction of “we” implies that individuals who gather on the chalkboards of Democracy Plaza are discursively performing thin connections between themselves, the community, and *the other*. Yet, it must be

noted that there were also exemplars of individuals performing aspects of civic-mindedness on the higher, distinguished level of performance as well. Examples of both the apprentice and distinguished level of civic-mindedness help us to paint a larger picture of the potential for a place for public written expression such as Democracy Plaza. Part of understanding how the boards may allow for multiple levels of civic mindedness to be performed and how the boards may be able to better elicit a distinguished level of performance has to do with the phrasing or wording of the questions originally posed on the boards.

Through multiple reviews and levels of coding for the purposes of this study, it became clear that the level of civic mindedness performed (i.e. apprentice v. distinguished) is largely influenced by the wording or phrasing of the original questions posed on the boards. Through this review process it became apparent that boards which posed original questions regarding national issues or the election of 2012 (local, state, or federal) were able to generate the distinguished level of performance the most often. However, it is not just the topic raised through these questions which may have generated the distinguished level of civic mindedness but, it may be the phrasing of the questions which generated the distinguished level of performance. For example one question which generated multiple elements of civic mindedness at a distinguished level stated, "Should there be limits on non-violent protests? If so, what limits? If not, why?" (Board 549) while another stated the question this way, "Should women have to pay more for health insurance than men? Why or Why not?" (Board 610). These questions allowed for a level of open-endedness which may have solicited deeper reflection by the individual before and

during their interaction with the chalkboards. The questions that elicited an apprentice level of civic mindedness were often phrased in a leading way, such as, “What obligations does the US have to 3rd world countries?” (Board 594) or the board which stated, “Which solution is better: the poor gaining wealth at the expense of no one or because the rich are taxed?” (Board 054). These questions are leading because the former example already implies that we have an obligation to 3<sup>rd</sup> world countries while the latter question is leading because it implies that there are only two solutions, or that either one of those options is a solution to something (even that ambiguity may have influenced a lower performance on the civic minded rubric).

Current research on the role of questions in the process of engaging individuals in public talk acknowledges that crafting powerful questions opens the door to creative insights and breakthrough thinking toward creating dialogue and action on issues of the public good (Stanfield, 2000). The truly transformative impact of asking questions which help individuals think about and display a sense of “we” comes from asking open-ended, vibrant questions which allow for a balance of inquiry and advocacy (Atlee, n.d.). In the inquiry dimension there is a seeking to understand what is true for others or real for the group and in the advocacy dimension, participants may be able to offer their own perspective as a contribution to the group’s understanding -- in this case the public’s understanding (Atlee, n.d.). These types of questions (open-ended and vibrant allowing for inquiry and advocacy) would require the full participation of all parties and get participants at Democracy Plaza to truly listen and truly speak to *and with* each other. Through the

phrasing and wording of a question, therefore, individuals may be able to perform the elements of civic mindedness at a deeper level; future research regarding the impact of phrasing and wording of questions on the performances enacted on the chalkboards of Democracy Plaza would allow for conclusions to be drawn regarding the level of civic mindedness.

The tools created by Steinberg, Hatcher and Bringle (in press) to assess civic mindedness allow for us to qualitatively seek answers to questions surrounding how students discursively construct the connections between self, community and *the other*. However, as outlined in the literature review above, another important element to understanding how individuals come to construct a sense of “we” or the public, is the role that various forms of talk play during this process. Over the past three decades scholars looking to understand the construction of the public, or “we” have come to acknowledge the role that other forms of talk, besides reasoned deliberation, play in this process and performance. The types of talk which have been discovered to play a key role in the discursive construction of “we” or the public, are dialogue, deliberation, storytelling and debate. From previously published articles regarding Democracy Plaza this space is heavily touted as a “signature practice” of civic engagement programming in higher education because of its ability to engage students in deliberation on social issues or problems (Goldfinger, 2008 & 2009). While these articles are helpful in forming a foundation for understanding why such a place exists, they are not based in the deep, qualitative analysis needed to best understand what is actually going on through the chalkboards of Democracy Plaza. Therefore, through this particular study of

Democracy Plaza we have been able to find examples of individuals performing various types of talk such as: dialogic moments, satire and deliberation. Partnered with our understanding of the elements of civic mindedness being performed through Democracy Plaza, we are able to see how dialogic encounters on the chalkboards of Democracy Plaza were strongly tied to the performance of “we” or civic mindedness at the apprentice level. Also the use of satire throughout the chalkboards leads to a new form of talk emerging alongside the construction of “we” or civic mindedness. And finally, very little actual deliberation occurred which also has interesting implications for further understanding its role in constructing a sense of “we” or civic mindedness.

Dialogic encounters on the chalkboards of Democracy Plaza showcased performances surrounding the back and forth of posing a follow-up question to an individual’s response, proposing a new question to “generate new ideas and understandings” (Steinberg, Hatcher & Bringle, in press), recognizing the role of “listening and gaining the perspective of others” (Steinberg, Hatcher & Bringle, in press), connecting one’s response to another’s through various, unique visual and communicative cues and clues, plus an individual stating their own opinion *and* asking a further question or follow-up prompt of other (imagined) responders. Understanding these elements through the examples laid out above, participants on the chalkboards of Democracy Plaza are able to freely interact with each other in order to form connections between self and *the other* (Buber, 1958). For example, by drawing arrows to connect back to the original question posed on the boards or to connect to another’s response, participants are able to visually construct



connections between the self and *the other* through the back and forth, or “give and take” (Hauser, 1998). This type of interaction allows individuals to display a sense of mutuality. Mutuality is performed through these visual cues because the drawing of arrows between respondents and responses allows for the elements of confirmation, connection, and multivocality to be displayed visually (Cissna & Anderson, 2002). The ability for a place to allow for individuals to construct their mutuality visually emerges as a unique construct of Democracy Plaza. Yet, due to the anonymous, asynchronous nature of Democracy Plaza, it is not surprising that individuals created some way to interact directly with each other (through the drawing of arrows). During face-to-face interactions regarding discussion of the public good individuals are able to use names, point, or utilize other verbal and visual cues that are not possible to duplicate through the chalkboards of Democracy Plaza. Therefore, the drawing of arrows, brackets, circles and other “connecting”, visual forms of discourse (see Appendix D) are necessary to create the dialogic encounters between self and *the other* to demonstrate dialogic mutuality. Further these unique visual cues, acknowledge the multivocality occurring on the chalkboards by visually confirms *the other*. Multivocality allows for interactions through which one becomes part of another, though not totally consumed by the other (Bakhtin, 1986). This multi-vocal, nonmonological stance of dialogue is showcased on the chalkboards when individuals utilize the visual cues of arrows, brackets, and other visual connectors. The individuals interacting on the chalkboards, therefore, find a way to move beyond the sharing of individual opinions and into a place where they must acknowledge the role of *the other* and

how they are connected to *the other*. These elements of arrows, brackets, circles, etc. that emerge as clues to how dialogue is performed through the chalkboards, in order to generate a sense of “we”. Future research is needed however, to develop a deeper understanding of why individuals create and utilize these unique, visual and discursive elements. Since there is no research published, to date, regarding the unique visual cues of arrows, brackets, or circles, it is highly recommended that further observation of the material culture of Democracy Plaza occur. This could include witnessing actual interactions with the chalkboards (either through video surveillance or other means) and conducting interviews with individuals who interact with the chalkboards in this particular way to be undertaken to develop a deeper and wider understanding of these visual cues.

Another communicative action happening through the chalkboards of Democracy Plaza are elements of satire. Elements of satire on the chalkboards emerged as evidenced through sarcasm, lewd comments, and stating the obvious to make a point regarding political ideas and issues brought up through the original question posed on the chalkboard or through another’s comments written on the chalkboards. Previous research looking at the use of satire to understand its role in public sphere theories and citizenship surround the role of media (Postman, 1984), theatre and actors (Sczkolczai, 2012), comedians or satirists (Boler, 2007; Collins, 2007), and rhetoric or persuasion (Aristotle, 1991; Smith, 1993; Burke, 1969). In terms of the public sphere, satire is a device that is commonly used to ridicule individuals, institutions, and often society itself in an attempt to improve upon societal issues concerning the public good. Through their use of satire, these

individuals take on a role in shaping public dialogue (Collins, 2007). This role is often in contrast to the “unspoken rules” of public discourse being a solemn, rational act to enlighten the public. When these rules are breached, public discourse is often seen to fail to fulfill this mission of enlightening the public (Postman, 1986).

However, there are contemporary challenges to viewing satire as a detrimental aspect of public sphere discourse and the formation of “we” or the public (Hart & Hartleius, 2007). Therefore, as we look to the chalkboards of Democracy Plaza, where satire is evident, we can acknowledge that it is part of the larger process of constructing “we” or the public. Taken together with the dialogic and civic minded elements discussed above, satire becomes part of a process of constructing “we” through the chalkboards. Yet it is still only part of the process, and since a majority of the satirical responses on the chalkboards were not linked to the dialogical element of generating a “back and forth” between participants (asking follow up questions, linking to another’s response, etc.) and the satirical comments cannot be assessed through the framework of civic mindedness as it currently stands, we are unable to fully understand how satire contributes to the process and performance of “we” at Democracy Plaza. This is a clear limitation of this study as it relates to contributing to a deeper understanding of the role of humor in public sphere and identity theories. Consequently, future research could strive to more richly and deeply understand this aspect of what is going on at Democracy Plaza by conducting qualitative interviews or quantitative surveys before or after individuals interact with the chalkboards.

Finally, it must be noted that publications regarding Democracy Plaza have largely assumed that deliberation is a communicative act occurring through this unique place (Goldfinger, 2008 & 2009). However, through this study very little evidence of deliberative elements such as proposing a solution or voting on a proposed solution was enacted through the chalkboards; yet, it was not completely absent either. Overall, the weak nature of deliberation on the chalkboards helps to further our understanding of the role of dialogue as it occurs on the chalkboards during the process and performance of a sense of “we”. As discussed in the literature review above, deliberation is often approached as a communicative act through which individuals communicate previously formed opinions and solutions surrounding ideas and issues of the public good (Habermas, 1964 and 1989). However, the nature of what is going on through Democracy Plaza is minimally deliberative. Therefore, because of the minimal role of deliberation partnered with our understanding of the dialogic, satirical and civic minded elements which are displayed through the chalkboards, we are able to better understand Democracy Plaza as a place where individuals can “think through their ‘idea elements’ and reduce cognitive inconsistency, thus enhancing the quality of an individual’s opinions and arguments” (Kim & Kim, 2008, p. 61). These emerging themes allow us to acknowledge that while the interactions on chalkboards demonstrate a shallow, apprentice level of civic mindedness, partnering this assessment with the role dialogue and satire play in helping to construct connections and mutuality between self and *the other*, Democracy Plaza is a place rich with possibilities for various constructions of “we”.

## CONCLUSION

There is an increasing trend for looking at how the institutions of higher education create citizens who are able to strengthen our democracy (Ehrlich & Jacoby, 2009). By focusing on the particular, unique space of Democracy Plaza this study was able to look at a particular place on the campus of a higher education institution in order to draw conclusions related to how it engages individuals in the process and performance of “we”. With the missions of higher education institutions increasingly becoming (re)connected with the goals of creating active citizens, this particular place -- Democracy Plaza -- has been studied and analyzed in order further justify how creating and supporting similar spaces and places on campuses of higher education can further the goals of higher education.

This study has also added to the ongoing conversations and critiques of theories surrounding the formation of the public sphere. This study acknowledges the role that various types of talk play in helping discursively construct the public -- a sense of the self and *the other*. Through the collection of photographs of chalkboards, this study is able to offer a direct interpretation of what is being constructed through Democracy Plaza related to the various types of talk going on, elements of civic mindedness and how they relate to an identity construction of “we” or the public. This data collection method is important to helping us begin to understand what is going on at Democracy Plaza; however, it should be partnered with ongoing research which utilizes other data collection methods such as qualitative interviews or quantitative surveys of participants before and/or after they participate on the chalkboards. Doing so would allow richer conclusions to be

drawn regarding how the use of drawing arrows, asking follow-up questions, “listening” or reading responses on the board, or other communicative interactions relate to understanding the self and other.

Overall, this study was able to conclude that through the process of dialogue, satire and some deliberation Democracy Plaza is a place for individuals to partake in the process and performance of “we” or civic mindedness. This process and performance, however, is not a particularly “distinguished” level (Steinberg, Hatcher and Bringle, in press) of civic mindedness and therefore further research regarding the role and wording of questions posed on the chalkboards is needed to understand how or if this place may be able to help individuals display a deeper, richer performance of “we” or civic mindedness. Also, various communicative acts were undertaken throughout the process of performing civic mindedness to the extent that Democracy Plaza is able to be best understood as a place for dialogic encounters where individuals can better construct themselves and others through the co-creation of shared rules, meanings, understandings, and identity.

## Appendix A. Ten Core Elements of Civic-Mindedness

<b>1. Academic Knowledge and Technical Skills</b>
<b>2. Volunteer Opportunities</b>
<b>3. Contemporary Social Issues</b>
<b>4. Listening</b>
<b>5. Diversity</b>
<b>6. Valuing Community Engagement</b>
<b>7. Efficacy</b>
<b>8. Social Trustee of Knowledge</b>
<b>9. Behavior Intentions</b>
<b>10. Consensus Building</b>

## Appendix B. Civic-Minded Graduate Scale (Items Sorted by Subscale)

### **Knowledge: Volunteer Opportunities**

1. My experiences at XXX have helped me know a lot about opportunities to become involved in the community.
2. Based on my experiences at XXX, I would say that most other students know less about community organizations and volunteer opportunities than I do.
3. Through my experiences at XXX, I am very familiar with clubs and organizations that encourage and support community involvement for college students.

### **Knowledge: Academic Knowledge and Technical Skills**

4. My educational experience at XXX has given me the professional knowledge and skills that I need to help address community issues.
5. After being a student at XXX, I feel confident that I will be able to apply what I have learned in my classes to solve real problems in society.
6. My experiences at XXX have enabled me to plan or help implement an initiative that improves the community.

### **Knowledge: Contemporary Social Issues**

7. My experiences at XXX have prepared me to write a letter to the newspaper or community leaders about a community issue.
8. My education at XXX has made me aware of a number of community issues that need to be addressed.
9. My education at XXX has motivated me to stay up to date on the current political issues in the community.

### **Skills: Listening**

10. My experiences at XXX have helped make me a good listener, even when peoples' opinions are different from mine.
11. My XXX education has prepared me to listen to others and understand their perspective on controversial issues.

### **Skills: Diversity**

12. My experiences at XXX have helped me realize that I prefer to work in settings in which I interact with people who are different from me.
13. My XXX education has helped me appreciate how my community is enriched by having some cultural or ethnic diversity.
14. My experiences at XXX have helped me develop my ability to respond to others with empathy, regardless of their backgrounds.

### **Skills: Consensus-Building**

15. As a result of my experiences at XXX, other students who know me well would describe me as a person who can discuss controversial social issues with civility and respect.
16. My experiences at XXX have helped me realize that when members of my group disagree on how to solve a problem, I like to try to build consensus.
17. When discussing controversial social issues at XXX, I have often been able to persuade others to agree with my point of view.



**Dispositions: Valuing Community Engagement**

18. My XXX experiences helped me to realize that I like to be involved in addressing community issues.
19. My XXX experiences have helped me develop my sense of who I am, which now includes a sincere desire to be of service to others.
20. Based on my experiences at XXX, I would say that the main purposes of work are to improve society through my career.
21. My experiences at XXX have helped me realize that it is important for me to vote and be politically involved.

**Dispositions: Efficacy**

22. My education at XXX has increased my confidence that I can contribute to improving life in my community.
23. My XXX education has convinced me that social problems are not too complex for me to help solve.
24. Because of my experiences at XXX, I believe that having an impact on community problems is within my reach.

**Dispositions: Social Trustee of Knowledge**

25. As a result of my experiences at XXX, I want to dedicate my career to improving society.
26. Because of the experiences I had at XXX, I feel a deep conviction in my career goals to achieve purposes that are beyond my own self-interest.
27. I believe that I have a responsibility to use the knowledge that I have gained at XXX to serve others.

**Behavioral Intentions**

28. Because of my XXX experiences, I plan to stay current with the local and national news after I graduate.
29. My experiences at XXX have increased my motivation to participate in advocacy or political action groups after I graduate.
30. Because of my experiences at XXX, I intend to be involved in volunteer service after I graduate.

## Appendix C. **Democracy Plaza Guidelines on Speech and Displays**

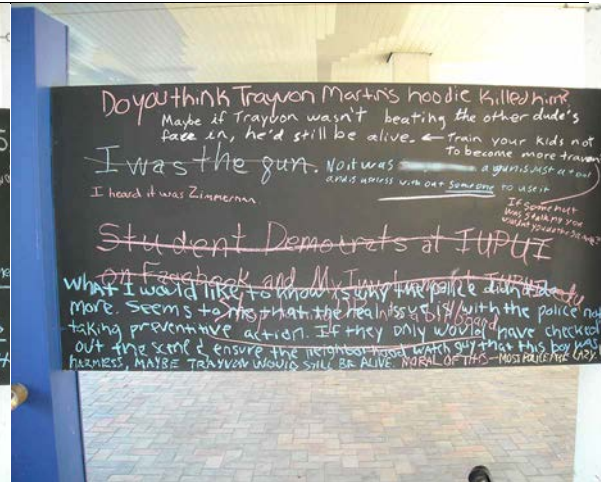
The rules and regulations for the Democracy Plaza are designed to provide an opportunity for the community to express their opinions on subjects affecting them as democratic citizens and members of the campus community in an atmosphere of fair play and exchange of ideas.

- 1) The most important rule is that the “spirit of fair play” prevails.
- 2) Please check the weekly calendar on the Democracy Board for previously scheduled events, forums, discussions, panels, et cetera.
- 3) If you would like to reserve the Democracy Plaza for a class, discussion, meeting, et cetera please contact the Campus & Community Life Office and they will make every attempt to accommodate your request.
- 4) We need to be mindful of the diversity that exists at IUPUI and prepare for the possibility of hate speech. In order to address this we have held several discussions with key administrators, the IUPUI Police, and extended invitations to students, faculty, and staff that may be affected by such messages in the future. It seems we have come-up with a basic question that would need to be asked and answered. Is the speech and or message a threat or is it hateful?
  - a. If the speech and or message is a threat, the IUPUI Police will be notified and take the lead role in investigating, dealing with, and forwarding these occurrences to the proper authorities and the threat will be removed.
  - b. If the speech or message is hateful then we plan to use it as an opportunity to educate. Should such message or speech arise we plan to hold a discussion panel to talk about the case in point in a non-hostile, but academic environment. We will plan for the worse, and hope for the best.

Appendix D. Visual cues: arrows, lines, circles, or brackets



Board 015. Use of bracket and line connections.



Board 025. Use of underlining, line connections.



Board 035. Arrows drawn to original question and other's responses.



Board 045. Use of circling and arrows drawn to and from original question or another's response.

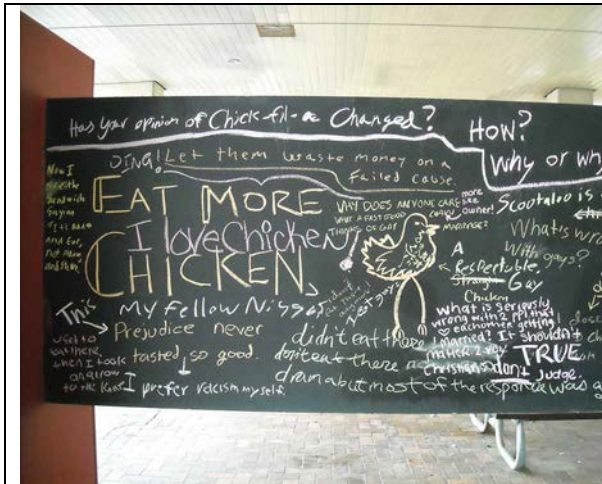


Board 067. Arrows, underlining, circles to connect responses.



Board 024. Crossing out, circling, drawing arrows, lines, etc.

Appendix E. Visual cues: drawings related to original question posed on boards, or random drawings



Board 591: drawing related to board question.



Board 512: drawing related to board question.



Board 485: random drawing



Board 558: random drawings



Board 536: random drawings and games



Board 517b: random drawings

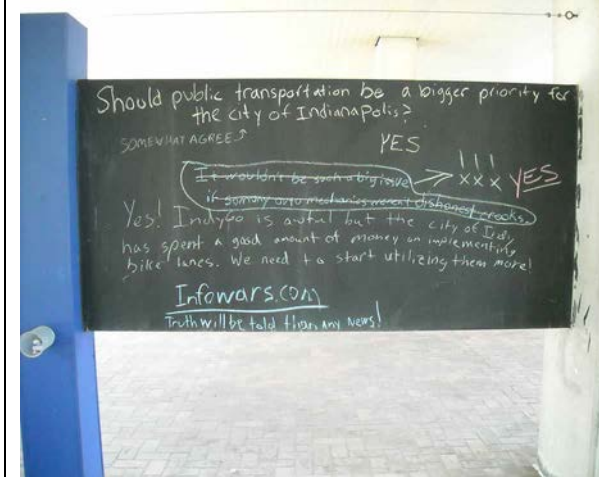
Appendix F. Visual cues: “voting” for other’s responses



Board 602



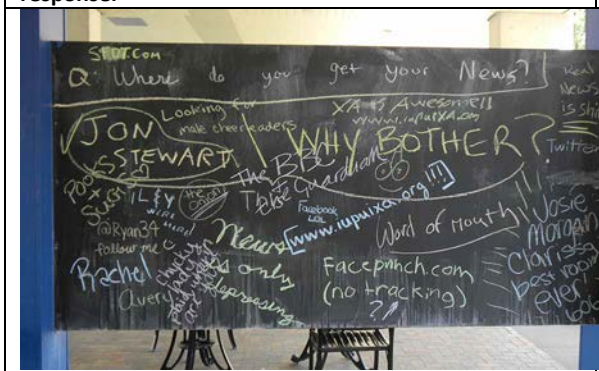
Board 022



Board 087. Crossing out/ “voting” for another’s response.



Board 608. Crossing out/ “voting” for another’s response.



Board 512. Check mark and circle to vote for another’s response.

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## Curriculum Vitae

### H. Anne Weiss

<b>Education</b>	<b>Master of Arts in Applied Communication</b> <i>Indiana University, Indianapolis, IN</i> Concentration in Public Communication and Deliberative Democracy	<i>July 2013</i>
	<b>Bachelor of Arts in Civic Engagement and Philanthropic Studies</b> <i>Indiana University, Indianapolis, IN</i> Certificate in Nonprofit Management Minor in Civic Leadership	<i>May 2011</i>

### Awards

- Outstanding Graduate Research Paper, Department of Communication, School of Liberal Arts, 2013
- Undergraduate Student Government Administrator of the Year, 2013
- Nominated, Student Organization Advisor of the Year, 2012
- Amazing Jaguar, 2012
- Top 100 Student @ IUPUI, 2010-2011
- Top 100 Student @ IUPUI, 2009-2010
- Masarachia Scholar in Social Justice and Action, awarded over \$20,000 to support research and education in the theories and practices of organizing, 2008- 2011.

### Memberships and Affiliations

- Current Member, National Coalition for Dialogue and Deliberation
- Current Member, National Communication Association, Student Caucus, Women's Caucus
- Current Member, Central States Association
- Current Member, IndyTalks: Civic Dialogue Association of Central Indiana
- Current Member, Intergroup Dialogue Planning Committee, Indiana University Purdue University Indianapolis (IUPUI).
- Vice President, Graduate Student Communication Club @ IUPUI

## Experience

**Graduate Assistantship**, Center for Service and Learning, *Indiana University Purdue University Indianapolis (IUPUI), Indianapolis, Indiana* August 2011-May 2013

- Creating the curriculum and assessment tools for monthly seminars centered on dialogue and deliberation, facilitation skills, and program development.
- Consulted with 12 universities, nationally and internationally, to build places for public, written expression.
- Worked and collaborated directly with the Associate Director of this nationally awarded, research driven institute for connecting community and campus through civic engagement.

**Graduate Student**, Indiana University Purdue University Indianapolis (IUPUI), *Indianapolis, Indiana* August 2011-August 2013

- Collecting and analyzing data for graduate thesis titled: “How Students Display Dialogue, Deliberation and Civic-Mindedness: An analysis of Democracy Plaza”.
- Research methods used: qualitative interviews and observation of material culture. Analysis methods used: grounded theory, open coding, rhetorical analysis and content analysis.
- Literature review foundation: comparing and contrasting normative theories of deliberative democracy (Habermas) with contemporary theories (Barber, 2004; Black, 2008; Kim & Kim 2008; Hauser, 1998).

**Graduate Research Assistant, Dr. Jen Bute**, *Indiana University Purdue University Indianapolis (IUPUI), Indianapolis, Indiana* June- July 2012

- Working with Dr. Bute on collecting and analyzing qualitative data for research questions related to how couples communicate about fertility and/or miscarriage.

## Publications

Humphries, E. K., Taylor, S., & Weiss, H. A. (2013). Civil dialogue for the twenty-first century: two models for promoting thoughtful dialogue around current issues on a college campus. *E-Journal of Public Affairs* 2(1).

## Teaching Experience

<b>Adjunct Faculty</b> , Indiana University Purdue University Indianapolis, Introduction to Public Speaking, COMM R-110, Indianapolis, Indiana	<i>Current</i>
<b>Instructor</b> , Center for Talent Development, Northwestern University, <i>Baltimore, MD</i>	<i>Summer 2011</i>
<b>Teaching Assistant</b> , Center for Talent Development, Northwestern University, <i>Baltimore, MD</i>	<i>Summer 2010</i>

## Presentations

- Presented and Attended, 2013 AAEEBL Annual ePortfolio Conference, “ePortfolio and Civic Engagement Reflection Opportunities”, July 29- August 1<sup>st</sup>, 2012, Boston, Massachusetts. *Ongoing*
- Presented, Personal Democracy Forum, “Exploring 21<sup>st</sup> Century Approaches to Civil, Civic Dialogue: new Tools for a Digital Democracy” July 18- 19, 2012, Berlin, Germany
- Presented and Attended, American Democracy Project National Conference, “Democracy Plaza: Creating Time and Place for Difficult Conversations on your Campus”, June 6-8, 2012, San Antonio, Texas.
- Presented and Attended, American Democracy Project National Conference, “Exploring 21<sup>st</sup> Century Approaches to Civil, Civic Dialogue: new Tools for a Digital Democracy”, June 6-8, 2012, San Antonio, Texas.
- Presented and Attended, Citizens Toolbox Conference, “Creating Places for Dialogue and Deliberation on Your Campus: How to facilitate controversial issues on your campus”, May 17-19, 2011 in Miami, Ohio.
- Presented, IUPUI Communication Week 2011, “Making A Difference, Politically Speaking”, March 3, 2011, Indianapolis, Indiana.
- Presented, Special Topic Seminar at the Civic Leadership Institute, “Historical Developments of Citizen Deliberation and its Role in the Future of Democracy”, July 6<sup>th</sup>, 2011, Baltimore, Maryland.
- Presented and Attended, American Democracy Project (ADP) National Conference, “Update on Democracy Plaza: Best practices and lessons”, June 2-4, 2010, Providence, Rhode Island.
- Presented and Attended, IMPACT Conference, “How to Facilitate Difficult Discussion on Your Campus: Skills in dialogue and deliberation”, March 17-9, 2010, Little Rock, Arkansas.

## **Career History and Engagement**

***Occupational Experience, Indiana University, Indianapolis, Indiana*** 2008-2011

- Program Coordinator for the Executive Education Program in the School of Public and Environmental Affairs: Responsible for coordinating and assisting in over 100 academic classrooms in order to deliver executive education for local, state and federal employees
- Assistant to the Interim Director of the Office of Student Involvement: Managed the annual “IUPUI Green Fair” and “No Impact Week” activities and programming with over 1500 students in attendance.

***Student Leadership, Indiana University Purdue University Indianapolis (IUPUI), Indianapolis, Indiana*** 2008-2011

- President of the space, and student organization, Democracy Plaza: Planned and facilitated over 75 events (attendance ranging from 15- 100) where students engaged in critical, civil, civic dialogue on political ideas and issues.
- President Pro Tempore for the Senate of the Undergraduate Student Government: Trained over 125 student senators in deliberation skills to participate in deliberative student councils.
- Director of Civic and Student Engagement: Recruited and trained over 400 students from all Indiana University campuses to attend and participate in the statewide advocacy day, “Hoosiers for Higher Education Day at the Statehouse”.

## **Public Service**

***AmeriCorps, Corporation for National and Community Service, throughout the United States of America*** 2005-2008

Served over 5,000 hours of volunteer time to: mobilize over \$750,000 in grants and in-kind donations for local classrooms; recruit and train over 400 volunteers to build ten Habitat for Humanity homes in one week; and re-roof numerous houses damaged by hurricanes.