

Opening windows

Community service learning and the cultivation of humanity





THE UNIVERSITY
of EDINBURGH

Presenters

- Anthea Coleman-Chan

Course Organiser, Centre for Open Learning

EdD (Doctorate of Education) Candidate, Moray House School of Education and Sport

- Dr Andrew Cross

Impact Coordinator, School of Geosciences

- Dr Marion Smith

Lecturer, School of Health in Social Science



@AColemanChan



THE UNIVERSITY
of EDINBURGH

Outline (Part One)



INTRODUCTIONS



GETTING TO KNOW
YOU



INTRODUCTION TO
NUSSBAUM'S CONCEPT
OF CULTIVATING
HUMANITY



PHILOSOPHICAL
UNDERPINNINGS OF
SERVICE LEARNING



THE HUMANITIES AND
HIGHER EDUCATION
(UK CONTEXT)



@AColemanChan



THE UNIVERSITY
of EDINBURGH

Outline (Part Two)

Motivations and Preparation for placement

- Case Study 1: Learning from the Lives of Others

Dr Marion Smith, School of Health in Social Science

- Case Study 2: Geoscience Outreach

Dr Andrew Cross, School of Geosciences



@AColemanChan

Getting to
know you

Top Hat

- Participants should open a browser on their phone/tablet/laptop/etc. and go to this shortened URL:

[bit.do/753545](https://bit.ly/753545)

In case of issues the full URL is:

app-ca.tophat.com/e/753545

If they are using an iOS or Android mobile device they may see the attached splash screen inviting them to download the app. They should ignore this and click on the link underneath to continue to the mobile site as the app does not allow for anonymous login.

Once they have been taken through to the actual Top Hat login page they will see a blue guest login button - highlighted in the second attached image. They should click on this to be taken straight into your course. Note on small phone screens they may have to scroll to see this button.



Democratic
professions (Dzur,
2008)

Public
intellectuals
(Arendt,
1958)

**Communities of
Inquiry
(McCall, 2007)**

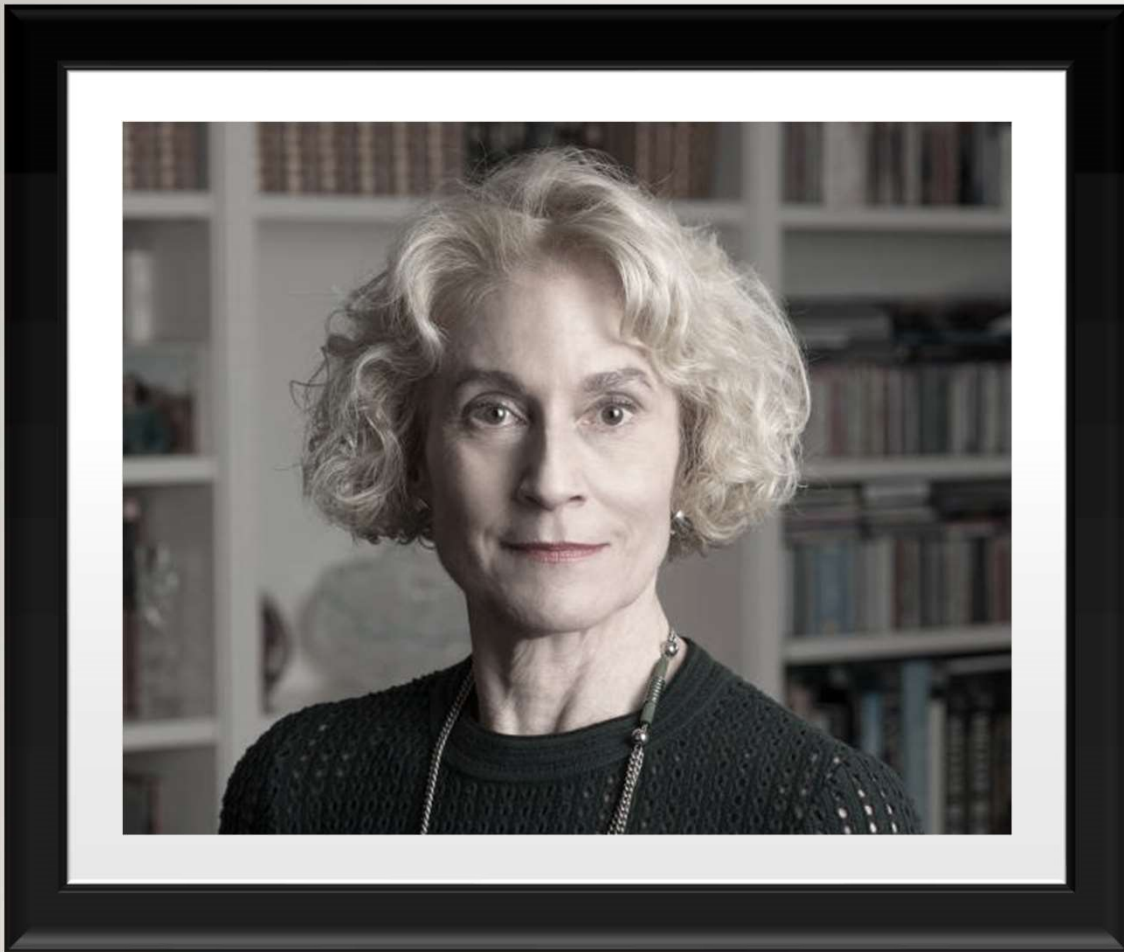
What are
universities for?

Civic-
mindedness
(Kreber, 2016)

*Education for
Pleasure
(Warnock,
1992)*

*Cultivating
Humanity
(Nussbaum,
1997)*





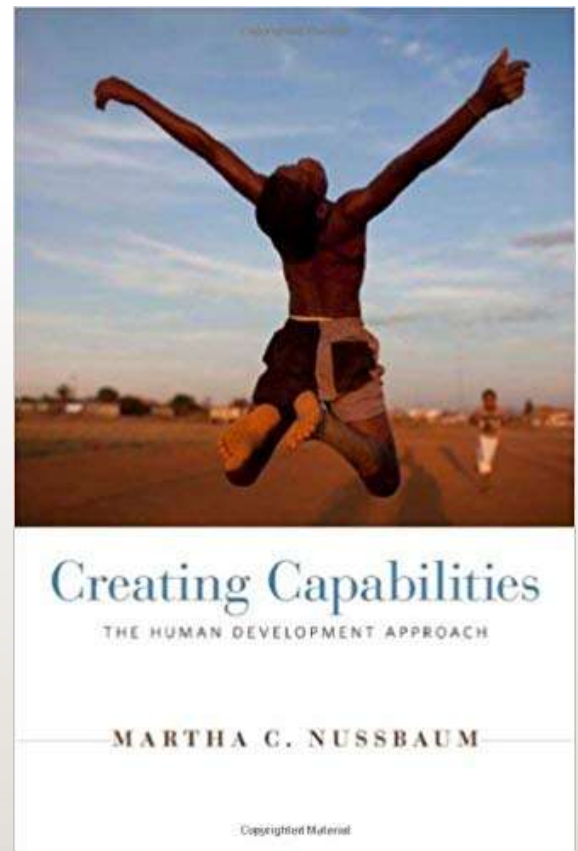
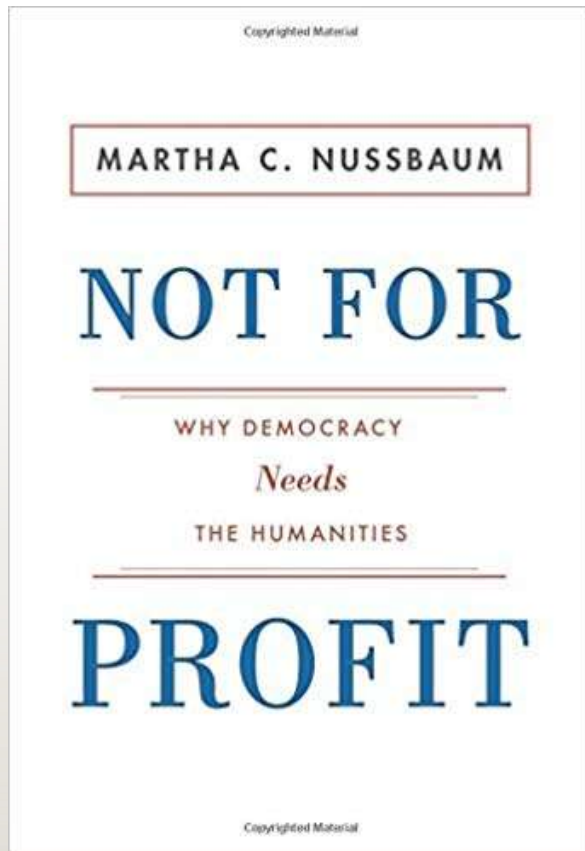
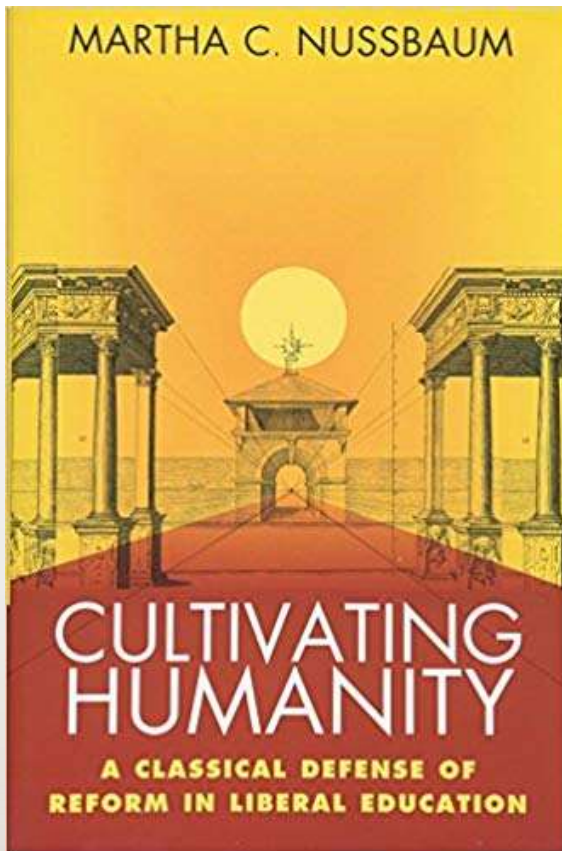
MARTHA NUSSBAUM (1947-)

Moral Philosopher

Professor of Law and Ethics at the
University of Chicago



THE UNIVERSITY
of EDINBURGH



@AColemanChan



THE UNIVERSITY of EDINBURGH

HUMAN FUNCTIONING AND SOCIAL JUSTICE
In Defense of Aristotelian Essentialism¹

MARTHA C. NUSSBAUM
Brown University

It will be seen how in place of the wealth and poverty of political economy come the rich human being and rich human need. The rich human being is simultaneously the human being in need of totality of human life-activities – the man in whom his own realization exists as an inner necessity, as need.

—Marx, *Economic and Philosophical Manuscripts of 1844*

Svetaketu obtained from food for fifteen days. Then he came to his father and said, "What shall I say?" The father said: "Repeat the Rik, Yajus, and Saman verses." He replied, "They do not occur to me, Sir." The father said to him . . . "Go and eat! Then wilt thou understand me." Then Svetaketu ate, and afterwards approached his father. And whatever his father asked him, he knew it all by heart. . . . After that, he understood what his father meant when he said: "Mind, my son, comes from food, breath from water, speech from fire." He understood what he said, yea, he understood it.

—Chandogya-Upanishad, VI Prapathaka, 7 Kanda

When you love a man you want him to live and when you hate him you want him to die. If, having wanted him to live, you then want him to die, this is a misguided judgment. "If you did not do so for the sake of riches, you must have done so for the sake of novelty."

—Confucius, *Analects*, Book 12, 10

AUTHOR'S NOTE: A version of this essay was presented at the Institute for the Humanities at the University of Chicago in May 1991; I am grateful to Norma Field for arranging the invitation, and to the participants, especially David Gitterman and Chris Bobonich, for their helpful comments. I also owe thanks to Amartya Sen for many discussions, to Frédérique and Steve Marglin for challenging and provoking me, to David Crocker and Henry Richardson for valuable comments on earlier related work, and to Tracy Strong and Cass Sunstein for comments on an earlier draft.

POLITICAL THEORY, Vol. 20 No. 2, May 1992 202-246
© 1992 Sage Publications, Inc.
202

COMPASSION: THE BASIC SOCIAL EMOTION*

By MARTHA NUSSBAUM

I. MISFORTUNE AND RESPONSE

Philoctetes was a good man and a good soldier. When he was on his way to Troy to fight alongside the Greeks, he had a terrible misfortune. By sheer accident he trespassed in a sacred precinct on the island of Lemnos. As punishment he was bitten on the foot by the serpent who guarded the shrine. His foot began to ooze with foul-smelling pus, and the pain made him cry out curses that spoiled the other soldiers' religious observances. They therefore left him alone on the island, a lame man with no resources but his bow and arrows, no friends but the animals who were also his food.

Ten years later, according to Sophocles' version of the story, they come to bring him back: for they have learned that they cannot win the war without him. The leaders of the expedition think of Philoctetes as a tool of their purposes; they plan to trick him into returning, with no empathy for his plight. The Chorus of soldiers, however, has a different response. Even before they see the man, they imagine vividly what it is like to be him – and they enter a protest against the callousness of the commanders:

For my part, I pity him – thinking of how, with no living soul to care for him, seeing no friendly face, wretched, always alone, he suffers with a fierce affliction, and has no resources to meet his daily needs. How in the world does the poor man survive?¹

As the members of the Chorus imagine a man they do not know, they stand in for the imaginative activity of the audience, for whom the entire tragic drama is a similar exercise of sympathy.

Philoctetes' story displays the structure of the emotion that I shall call "pity" or "compassion," the emotion that lay at the heart of ancient Athe-

* This essay contains material from the fifth and sixth of my Gifford Lectures given at the University of Edinburgh in 1993, and forthcoming from Cambridge University Press in 1997, under the title *Upheavals of Thought: A Theory of the Emotions*. For comments on these lectures I am indebted to Richard Posner, Jerome Schneewind, and Cass Sunstein. I am also indebted to George Fletcher, John Haldane, Fred Miller, and John Tomasi for comments on an earlier draft of this essay.

¹ Sophocles, *Philoctetes*, lines 169-76.

Downloaded from https://www.cambridge.org/core. University of Edinburgh, on 10 Mar 2021 at 11:11:11, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/S0022278X00000000

Nussbaum, M. C. 1992. Human Functioning and Social Justice: In Defense of Aristotelian Essentialism. *Political Theory*, 20(2): pp.202-246.
Nussbaum, M. C. (1997a) Compassion : the basic social emotion.



@AColemanChan



Cultivating humanity (1997)

- “an education is truly liberal”(Nussbaum, 1997) – associated with freedom when it frees the student’s mind, supports them to think independently, engage critically with traditional practices. Living the Socratic “examined life”.
- Liberal education develops each person’s capacity to be fully human:
 - Self aware
 - Self governing
 - Able to acknowledge the humanity of fellow human beings regardless of background or origin.





THE UNIVERSITY
of EDINBURGH

Cultivating humanity (1997)

Three capacities essential to the cultivation of humanity:

- Critical self examination
- World citizenship
- Narrative imagination



@AColemanChan



THE UNIVERSITY
of EDINBURGH

Critical self examination

- Critical examination of oneself and challenge traditions.
- Accepts only beliefs that are consistent and justifiable.
- Train to reason logically. Test for consistency of reasoning, accuracy of fact and judgement.
- Democracy needs citizens who can reason together not just debate.

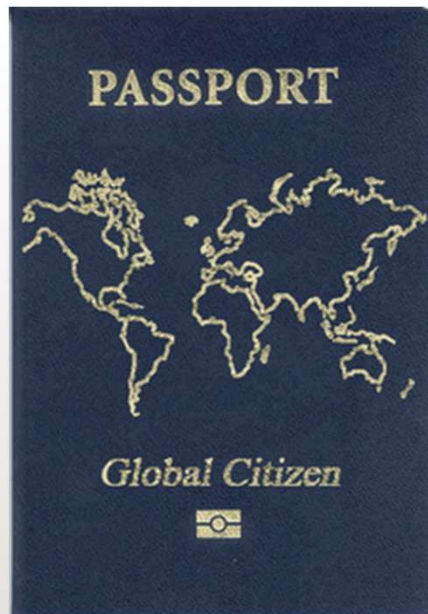


@AColemanChan



THE UNIVERSITY
of EDINBURGH

World citizenship



- Ability to transcend loyalty only on local, regional level.
- See self as a human being bound to other human beings by ties of recognition and concern.
- Stop neglecting needs and capacities which link self to people who are different.
- Recognise potential for communication and fellowship with other citizens and responsibility. How common needs are realised differently in different circumstances.
- Exposure to unfamiliar cultural perspectives, diversity in curriculum and stimulation of curiosity.
- Depth vs. “smorgasbord” approach. Question naïve relativism.



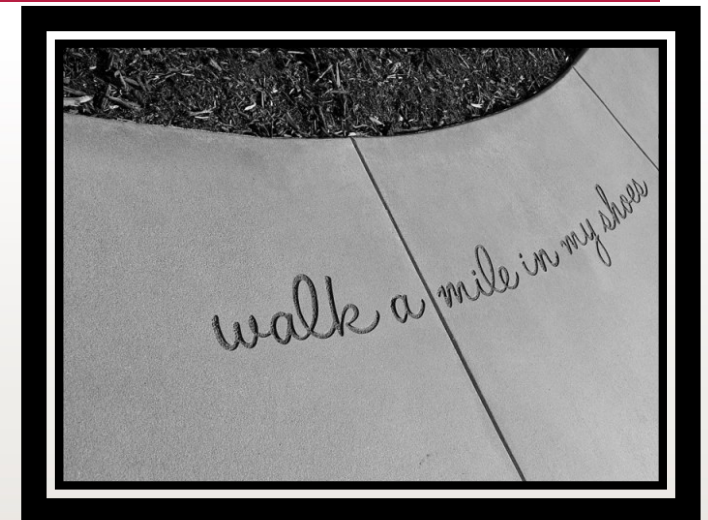
@AColemanChan



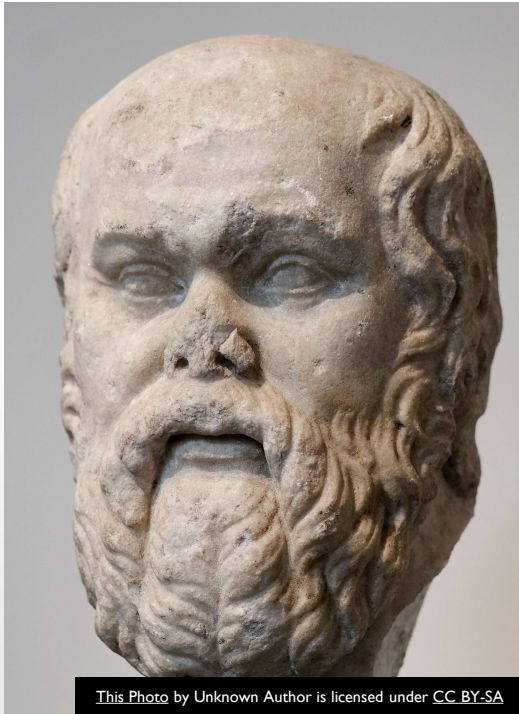
THE UNIVERSITY
of EDINBURGH

Narrative imagination

- Factual knowledge is not enough.
- How social circumstances shape emotions and desires.
- Trying to understand how it is to be someone else.
- Not uncritical – bring our judgements to encounter others.
- See meaning of an action as a person intends it.
- See meaning of a speech in the context of that person's history and social role.
- Decipher meanings through use of imagination.



@AColemanChan



This Photo by Unknown Author is licensed under [CC BY-SA](#)

Is studying the humanities enough?

- In June 20 out of 23 cabinet ministers had studied humanities degrees at university (UK Government, 2019)
- Boris Johnson - Classics (Ancient Rome, Ancient Greece, Latin, ancient Greek, and philosophy) at the University of Oxford.



THE UNIVERSITY
of EDINBURGH

Is studying the humanities enough?

“In the contemporary world, with its brutal geography of increasing inequality it has become too easy to know others by watching a film, reading a book, sitting next to them on the subway, wearing another’s style of clothes, vacationing in foreign country, or taking on an alternative identity in an online chat room. Community service is an embodied encounter, noisy and “morally ambiguous” (cf. Duneier)-a noisy encounter that often does and should agitate us, teachers and students”

(Himley 2004, p.433)



@AColemanChan



Humanities in HE (UK Context)

- UK following the USA and Japan in the shrinking of their Humanities departments (Churchwell, 2018, Preston, 2015).
- UK government's drive to increase the uptake of STEM (Science, Technology, Engineering and Mathematics) subjects = decline in the uptake of humanities and social science subjects at school and at university (The British Academy, 2018).
- “Education based mainly on profitability [produces] a greedy obtuseness and a technically trained docility that threaten the very life of democracy itself, and that certainly impede the creation of a decent world culture.” (Nussbaum, 2010 p. 142)





THE UNIVERSITY
of EDINBURGH

"The best way to argue for the relevance of the humanities is not to keep asserting its value but to demonstrate what it is capable of doing, within, across, and beyond the university's walls.

Who outside the academy would miss a humanities institute whose main role is to unite academics and to sponsor occasional lectures?"

(Gale and Carton, 2005 p. 44)



@AColemanChan



How does the concept of “cultivating humanity” align with theories of community service learning?

- Promotes meaningful engagement with the “other” in a different context.
- Promotes critical imagination and empathy.
- Understand commonalities and differences.
- Encourages students to challenge own beliefs and traditions and examine assumptions.
- Dialogue (Plato’s dialogues)

BUT...

- Requires healthy community partnership.
- Requires opportunities for critical reflection, challenge and deliberation.
- Clear goals and learning outcomes – what learning is taking place?



Humanities:

Less likely to incorporate SL into their classes

Less like to view SL as appropriate for classes.

More likely to advocate for civic engagement (than STEM or applied professions)

STEM:

Advocate for active learning pedagogies.

(Buzinski et. al., 2013)

Table 8

Concerns about Incorporating Service-Learning, by Academic Discipline

Item	% (Soc)	%(STEM)	%(Hum)	%(App)	χ^2
Do not contribute to my students' understanding of course material	22.2	36.1	36.1	20.0	3.51
Make it difficult to cover all course material	40.7	38.9	38.9	33.3	.39
Require too much of my time	48.1	52.8	52.8	50.0	.19
Do not help me establish tenure	11.1	16.7	2.8	3.0	5.85
Require prerequisite student training to carry out the project	33.3	25.0	36.1	16.7	3.64
Require additional funding	25.9	33.3	33.3	16.7	2.99
Exposes me to issues of liability	25.9	27.8	25.0	26.7	.08
Not be appropriate for my specific discipline or class	25.9	38.9	50.0	16.7	9.28*
None: I do not plan to incorporate it	7.4	25.0	2.8	0	15.52***
None: I have no concerns about incorporating it	14.8	2.8	2.8	13.3	5.68



THE UNIVERSITY
of EDINBURGH

“When professionals become public intellectuals, they do not just write books for members of the academic elite, or teach professional knowledge as a ‘subject matter’ to university students, but also they become engaged in public deliberation. Only through speech and deed, which can be observed by others, not through thinking alone, does the opportunity for freedom arise.’

(Arendt, 2003, p. 188).”



@AColemanChan



THE UNIVERSITY OF EDINBURGH

- Established 1582
- (2017/18) **41,312** undergraduate and postgraduate students
- (2011) **482,005** population of Edinburgh City.
- THE (2020) World 30th/ UK 6th/ Scot 1st
- The Guardian (2020) UK 25th / Scot 3rd



KEY STATISTICS

12.8

No. of students per
staff

(1)

41%

Percentage of
International
Students

(1)

60 : 40

Student Ratio of
Females to Males

(1)

29,433

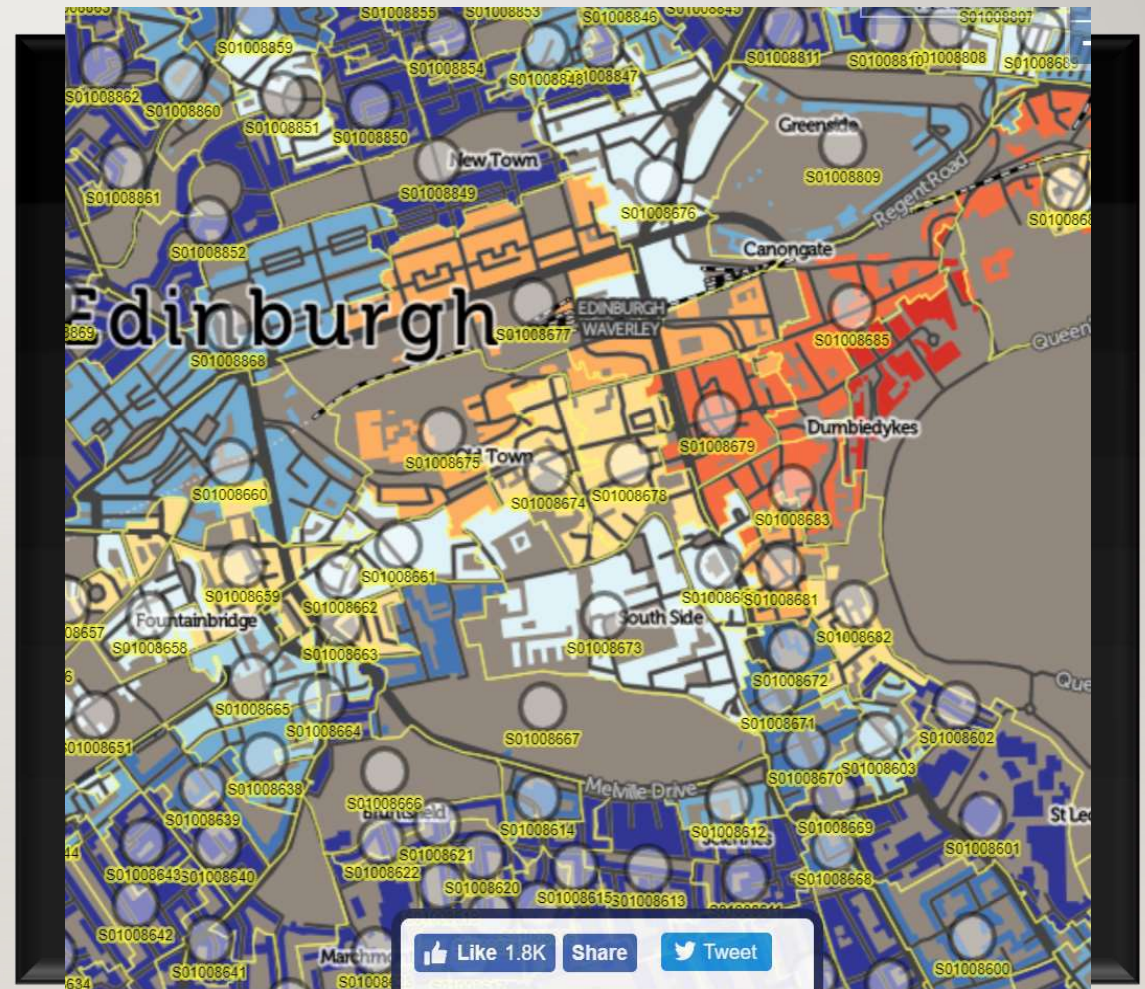
Number of FTE
Students

(1)

Based on data collected for the ⁽¹⁾ 2020 World University Rankings

Scottish Index of Multiple Deprivation (2016)

- <https://simd.scot/2016/#/simd/2016/BTTTTTTT/14/-3.1923/55.9707/>
- Community Engagement Strategy
- PR?
- Estates





THE UNIVERSITY
of EDINBURGH

Student body by domicile region on entry (2017/18)

Domicile region on entry	Number of students
Scotland	11,991
International	13,353
Other UK	10,710
Other EU	5,258

Please note: Channel Islands and Isle of Man students have been categorised as international students.



@AColemanChan



THE UNIVERSITY
of EDINBURGH

Geoscience Outreach

- Fourth Year students
- Geoscience Outreach is a project-based course where students design and deliver an outreach project that communicates some element of the field of GeoSciences for a community partner outside of the university.
- https://media.ed.ac.uk/media/l_hcj9lfi4



@AColemanChan



THE UNIVERSITY
of EDINBURGH

Learning from the Lives of Others

- First Year students
- Learning from the Lives of Others is a pre-Honours course, which puts students directly into contact with vulnerable members of society and the organisations that work with them.
- https://media.ed.ac.uk/edit/I_8lesm97b



@AColemanChan



THE UNIVERSITY
of EDINBURGH

Questions for discussion

1. Which discipline area does your course fall under?
2. What does it mean to cultivate humanity through service learning in your disciplinary context?
3. How do students relate to the organisations and activities they engage with?
4. Why were you interested in service learning? What motivated you to get involved?
5. Which, if any, educational theories or writers have influenced your practice?
6. What kind of literature do your students engage with pre-placement?
7. How are students assessed on your course?



@AColemanChan

"Soon we shall breathe our last [...]
Meanwhile, while we live, while we
are among human beings, let us
cultivate our humanity."

SENECA "ON ANGER"

(Seneca, 2010)



Bibliography

- Arendt, H. (2018) *The human condition*, Chicago ; London, Chicago ; London :The University of Chicago Press.
- British Academy for the Humanities and Social Sciences. (2018) *The landscape for humanities and social sciences in higher education: the current picture*.
- Buzinski, S. G., Paul, D., Theresa, A. D., Abram, F., Amanda, T. B., Lynne, P. H., Ali Fuad, S. & Lenea, H. S. 2013. *Faculty and Administrative Partnerships: Disciplinary Differences in Perceptions of Civic Engagement and Service-Learning at a Large, Research-Extensive University*. *Partnerships : A Journal of Service-Learning and Civic Engagement*, 4(1): pp.45-75.
- Churchwell, S. (2018) *If you want to run the world, study a 'useless' subject*. London (UK).
- Dzur, A. W. (2008) *Democratic professionalism: citizen participation and the reconstruction of professional ethics, identity and practice*, Pennsylvania, The Pennsylvania State University Press.





Bibliography (continued)

- Gale, S. & Carton, E. 2005. Toward the Practice of the Humanities. *The Good Society*, 14(2): pp.38-44.
- Kreber, C. (2016) *Educating for civic mindedness: Nurturing authentic professional identities through transformative higher education.*, Oxon, Routledge.
- Macallister, J. 2016. MacIntyre's Revolutionary Aristotelian Philosophy and his Idea of an Educated Public Revisited. *Journal of Philosophy of Education*, 50(4): pp.524-537.
- MacIntyre, A. C. (2016) *Ethics in the conflicts of modernity : an essay on desire, practical reasoning, and narrative*, Cambridge, Cambridge : Cambridge University Press.
- McCall, C. C. (2007) *Communities of inquiry*, Great Britain, EPIC Publishing.
- McCall, C. C. (2009) **Transforming thinking : philosophical inquiry in the primary and secondary classroom**, London ; New York, Routledge.
- Nussbaum, M. C. 1992. Human Functioning and Social Justice: In Defense of Aristotelian Essentialism. **Political Theory**, 20(2): pp.202-246.





Bibliography (continued)

- Nussbaum, M. C. (1997a) *Compassion : the basic social emotion*.
- Nussbaum, M. C. (1997b) *Cultivating humanity : a classical defense of reform in liberal education*, Cambridge, Mass. ; London, Harvard University Press.
- Nussbaum, M. C. 1998. *Cultivating humanity*. *Liberal Education*, 84(2): pp.
- Preston, A. (2015) *The war against humanities at Britain's universities*. *The Observer*.
- Seneca, L.A. (2010) *Anger, mercy, revenge*, Chicago ; London, Chicago ; London : The University of Chicago Press.
- Warnock, M. (1992) *The uses of philosophy*, Oxford, Blackwell.





THE UNIVERSITY
of EDINBURGH



@AColemanChan



Anthea.ColemanChan@yahoo.co.uk



@AColemanChan