THESIS

A LISTENING THEORY STORY:

AN ANALYSIS OF KEY THEMES, TRADITIONS, AND ACTORS IN A COMMUNITY OF

PRACTICE OF INTERNATIONAL LISTENING THEORY SCHOLARS, 1987-2021

Submitted by

Brandon Shanks

Department of Communication Studies

Master's Committee:

      Advisor: Elizabeth S. Parks

      Elizabeth Williams
      Michael Humphrey

ABSTRACT

A LISTENING THEORY STORY:

AN ANALYSIS OF KEY THEMES, TRADITIONS, AND ACTORS IN A COMMUNITY OF

PRACTICE OF INTERNATIONAL LISTENING THEORY SCHOLARS, 1987-2021

In any field of research, specific theory drives discovery, inquiry, and production of knowledge. Looking at the field of listening research, listening theory can be seen to impact how scholars view results of their studies. Additionally, listening theory is summarized to be an unorganized and undefined field of listening research. To begin to remedy this disorganization, I aim to create both a broad outline of listening theory as well as a spark to ignite dialogue and discourse surrounding listening theory.

To accomplish the goal of creating broad understanding of listening theory, I use a tried and true method of conveying information that has been used for centuries, I tell a story. Predominantly, I tell a story of listening theory located in the *International Journal of Listening* (IJL). This story is made up of genres (metatheoretical traditions), tropes (themes and topics), and main characters (authors). To understand these three aspects, I utilize a mixed method approach of both a qualitative thematic analysis and a descriptive quantitative semantic analysis to analyze a corpus of 42 IJL articles published from 1987-2021 related to listening theory. Finally, I use the story that is woven from the results as a jumping off point for future research and scholars to join the production and discussion of listening theory.

In my thesis I conceptualize IJL as a community of practice, or a group of people that all pursue a similar goal. This goal is to create knowledge, discussion, and practical application of listening research. Each aspect of the story will indicate how the community of practice advances research. It will also reveal potentially where specific traditions might be more prominent than others.

These traditions that I analyze come from the widely cited work of Craig (1999) who provides a metamodel for both understanding how different approaches to theory support and contradict each other. The primary goal of his metamodel is to create discourse surrounding the practices and methods of research surrounding communication theory. I adopt this metamodel to serve both those functions in my analysis of listening theory in the community of practice of IJL. I use the metamodel to describe which traditions are present within listening theory work, but also to serve as an encouragement for future research and continuation of discourse.

To uncover themes in the story of listening theory, I utilize a semantic analysis as utilized by Arasaratnam and Doerfel (2005). Using the textual analysis software Wordstat conducts a frequency, cooccurrence, and topical analysis of all text in the 42 articles. This reveals themes surrounding the development of listening theory and research within the community of practice.

Lastly, in combination of the two methods I draw out key moments and actors to indicate where scholars have perpetuated listening theory and the discourse surrounding its development. Understanding all these story elements (traditions, themes, actors) I construct a review of how listening theory has been established in IJL. Then, to fulfill the goals of creating a story of listening theory and continuation of the conversation, I tell a story of listening theory from 1987-2021 in the community of practice of IJL: in my own words.

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

LIST OF FIGURES

CHAPTER ONE: INTRODUCTION TO LISTENING THEORY

There is a long and ongoing conversation in academia about knowledge, its production, and the countless topics of study that ground and guide the exploration and emergent scholarly understandings that shape our everyday lives. Learning how to be a member of this academic conversation involves immersing oneself in the co-constructed storied conversation through reading, writing, pondering, critiquing, and building on both established and innovative ideas. Thus, in the journey of a person's academic career, new concepts and diverse texts will be integrated into academic communities of practice and contribute to new ways of thinking that constitute an emergent scholar's academic story. These new and interconnected ways of thinking about academic concepts might be labeled *theory*.

Theory, as defined by Bodie (2009) is, "a systematic accounting of interrelated phenomena and why their relationships exist" (p.83). The study human interactions involves understanding phenomena such as speaking and listening. Listening theory, one instantiation of theory, is needed to ground listening and broader communication scholarship. At its core, theory is utilized as a tool for adding to academic discourse, emergent knowledge production, and a shared scholarly conversation. Yet, Worthington and Bodie (2010) assert that no one single theory or definition of listening should be sought after by listening scholars and practitioners because holding space for multiple theories and definitions can be generative to the growth of the field of listening as a whole. Thus, in this project's exploration of a story of listening theory, I adhere to two perspectives, as provided by Worthington and Bodie. First, theories are a crucial part of developing conversations, definitions, and understandings of listening. Because of this, understanding the state of listening theory in the context of a broader intellectual discussion

about listening is paramount. Second, one should not argue for a singular direction or category that all theory should adhere to but rather encourage further conversation and theorization in all areas, attuning to the ways that previously established theories relate to novel and innovative theoretical ideas. Theory spurs the production of knowledge in diverse topical areas, but it is itself a topic of study as well. The development of theory has a story of its own. One of these theoretical stories that has yet to be told is a story of listening theory. It is an iteration of this story that I work to construct through this thesis project.

I explore this largely unexplored scholarly space related to the interconnectedness of burgeoning listening theories in order to articulate a storied history of listening theory within an international community of listening. Like Bodie (2009), I adopt the perspective that there should not be an ideological push for a single theory, single concept, or single tradition's ideas to dominate the scholarly discussion or produce a single definition of listening that everyone must follow. Rather, I adopt an interpretivist lens to describe a multifaceted story of listening as developing over the last several decades of scholarship in an international listening scholarly community of practice, respecting each theoretical iteration as offering something unique and important to the conversation. I pursue this scholarly end by engaging previously published listening theory scholarship that has been vetted through anonymous peer review, scholarly editorship, and accepted and presented by representatives of the International Listening Association (ILA) community of practice through several decades of publications in its flagship journal, the *International Journal of Listening* (IJL) (International Listening Association, 2021).

In sum, my thesis aims to understand and assess the historical dialogue — a story — of listening theory in order to create narrative order amidst the present state of a sporadic, disorganized, and understudied scholarly conversation about listening theory. Through this work,

I offer three considerations to future communication researchers. First, listening scholars will better understand the listening theory conversation that they are engaging. Second, communication scholars will better be able to engage listening theory in their scholarship. Finally, the encouragement of future discourse and dialogue surrounding the creation of listening theory will be produced.

Key Concepts

In the following section I identify five separate concepts that are central to this project: listening, theory, listening theory, metatheory, and story. Each definition is fundamental to this thesis in multiple ways. They give context to the area of focus I am studying, offer a consensus based on previous scholarly works about these concepts, and provide a base on which to build my own findings and suggest future research. While a myriad of definitions of each concept exist, I argue for specific classifications that practically lend themselves to this thesis. Thus, I hope that the clarification I provide in the following section related to these five key concepts will be pivotal to the ensuing discussion throughout the sections and chapters of this thesis.

Key terms and concepts can mean drastically different things to writers and readers depending on the context in which those terms and concepts occur and the ends for which they are used. In this section, I first define five key concepts that I use throughout this thesis including theory, listening, listening theory, and metatheory. I then articulate how different approaches to the concepts of listening and theory are particularly important for my thesis project. Finally, I introduce the initial notion of a storied listening theory to set the stage for the approach to inquiry that I adopt in this thesis.

Listening. Throughout the course of listening research, multiple theories have been offered to understand listening as a concept. A study conducted by Janusik (2007) gives this

complex description: listening "requires one simultaneously to be a sender and receiver. Further, conversational listening cannot be measured by the linear instruments that test such things as memory, as the goal of conversational listening may not be memory" (p. 140). Wolvin (2013) situates the definition of listening in the international listening community of practice represented by the ILA as follows: "Listening is the process of receiving, constructing meaning from, and responding to spoken and/or nonverbal messages" (p. 104). In order to encourage a broader scope of listening research in the IJL, Bodie et al. (2008) heuristically define listening as a composite of multiple perspectives of the function of listening including information processing, listening as competent behavior, and individual differences in communicative interactions. In summary, examining the definitions of listening can lead to many distinct notions of what listening actually entails. For the purposes of this study, a singular definition of listening is not crucial. Rather, by adopting a viewpoint of listening and the theory of listening as being able to be represented as a story, I argue that a new interpretation of the variety of approaches to creating multiple definitions of listening can be a part of this larger project of developing a story of listening theory.

Theory. Theory as put forth by Bodie (2009) is "a systematic accounting of interrelated phenomena and why their relationships exist" which "provide a systematic understanding of some set of observable facts" (p. 83-84). This will serve as the working definition of *theory* throughout my project. Furthermore, Craig (1999) argues that all (communication) theory does not necessarily share a common set of goals, issues, subjects, or place of origin. In a sense, theory is a pursuit of understanding that does not originate in a particular place or work to accomplish a specific goal. Theory consequently is related to how we perceive the world while also being finite. There are theories to explain many subjects and phenomena, but there will

4

always be a need to keep theorizing (Bodie, 2009). Theory not only describes observable facts, but is also a "fixing constellation of ideas" that will someday be replaced by a competing theory (Christian, 1988). Despite theory potentially being replaced, displaced, or disappearing, I adopt the same position that Craig (1999) declares: the sign of a thriving theory is when it is discussed, disagreed with, and deconstructed in relation to another theoretical perspective. For theory to be healthy, or for that matter the story of theory to be healthy, it needs to be in constant flux. It needs to be debated, cited, praised, and disposed of, so that no one theory takes permanent precedent over the rest. Thus, in the scope of a theory's existence, the traceable themes and events represent a story.

Listening Theory. There are numerous cases of listening theory being generated by individuals within and outside communication studies. Bodie's (2009) article "Evaluating Listening Theory" and Purdy's (2011) article "Ground Listening: The Limitations of Theory" both provide impactful ideas for the field of listening scholarship in the ways that they deal with qualifications and criteria for listening theory. Bodie (2009) states that trying to provide a final specific definition of listening research is perhaps never going to happen, but he does provide five criteria for future listening theory to be aware of in theorists' development of new theories: organization, explanation, elegance, testability, and accuracy. Purdy (2011) identifies the primary limitations that theorists face: "the researcher as person is found to be intricately involved as creative, interpretive author of concepts, hypotheses, arguments and conclusions" (p. 132). Additionally, the role the researcher plays in determining the social context and culture of study is crucial to understand. Bodie (2009) concludes that good listening theory "helps to accurately organize what may first appear to be incoherent research findings in a way that helps to better explain the complex process of listening in an easy-to-digest fashion and that can be

submitted to strong empirical tests" (p. 100). Applying concepts of what theory is or could be specifically to listening as a communication act, Wolvin et al. (1999) offer the following definition for listening theory: "Listening theory pertained to that scholarship which sought to address, discuss, or clarify conceptual/theoretical issues concerning listening process" (p. 117). Simply put, *listening theory* can be defined as theory that is developed specifically as related to the concept of listening. For this project, I adopt one particular framing for listening theory: listening theory contains traceable elements that constitute many versions of a story.

Metatheory. Metatheory is a single theory that aims to understand and discuss theory itself. Craig (1999) performs a deep analysis of communication theory and provides a dialogical-dialectical metatheory that serves as a metatheoretical umbrella within which all communication theories could be categorized. He describes how, throughout the vast history of communication research, communication theory has yet to become an identifiable field, and intervenes in this scholarly gap by creating a theoretical metamodel that places broad areas of communication theory into discursive dialectical metadiscourse. The purpose of his proposed metamodel is to encourage interdisciplinary collaboration as well as critique theoretical traditions that have been developed and proposed throughout scholarly conversation. This collaboration and critique stems from each of the separate traditions holding different epistemological and ontological commitments and yet remaining in dialogue with each other, however directly or tangentially.

The seven theoretical traditions that Craig (1999) initially describes in his metatheoretical model are rhetoric, semiotics, phenomenology, cybernetics, sociopsychology, sociocultural, and critical; pragmatism is later added to his model as an eighth theoretical tradition (Craig, 2007). The seven initial traditions that Craig provides encompass a different approach to the theorization of communication such as in the rhetorical tradition which situates communication

6

to be theorized as "the practical art of discourse" (p. 133). While simultaneously containing positions that are "against" other traditions. For example, the semiotic position against rhetoric is that "we do not use signs, rather they use us" (p. 134). Craig offers these differences as a starting point for understanding traditional values and approaches to communication theory so that research and theorization work can join into a conversation. I outline each of the eight traditions in Chapter Three.

Story. The initial definition of a story is summed up as an account of events and characters that are told for the numerous purposes including entertainment, information, and persuasion. This definition works on certain levels, but I bring in the work of multiple scholars to trace the elements of story that pertain to more discursive definitions of a story. Initially, the concept of storytelling by Arendt (2013) is an action of creating conceptions of meaning and identity by the telling of the story. This concept is discussed as intertwining with theory by authors Angeli (2021) and Wilkinson (2004). Angeli (2021) points out the concept of storytelling in a public sphere according to Arendt (2013) can be a framework for action and speech that preserves the actions and stories for all of time. In this sense, I also engage the story of listening theory as something that constitutes action and discourse. Similarly, Wilkinson concludes that Arendt (2013) views storytelling as being inseparable from theorizing (2004, p. 97). The field of theorization in the community of practice of IJL is also indivisible with storytelling.

Hoffman (2005) offers another perspective on story and storytelling by claiming that theories are better off with storytelling, and that "all theories tell a story" (p. 310). He explores Einstein's theory of photoelectric effect as a case study for how theory and stories contain common characteristics. These characteristics include being explanatory and inventive, providing a single account of reality, and as being finalized or "ended" with results from

experiments (p. 308). Therefore, in this study I build upon the aforementioned work to introduce a listening theory that lends itself to a story telling.

A story of listening theory involves many complex components. At times, listening scholars across disciplines agree on terms used for the definition of listening theory. Conversely, instances arise that listening scholars in fields such as physiology, physics, and psychology, may offer different approaches to understanding listening theory as compared to communication scholars. While I am not claiming that there should be a strong distinction between the aforementioned fields of study and my own scholarly discipline of communication when articulating listening theory's story, for the scope of this project I will limit this storytelling project to one discourse of listening theory as co-constituted by one community of practice that gives primacy to listening as a field of study in and of itself: the IJL, the flagship journal of the International Listening Association.

Statement of Purpose: Why Develop a Story of Listening Theory?

The need to understand an academic field and study its progress is an essential endeavor (Witkin, 1990; Wolvin, 1990). It provides a much-needed assessment of the work produced, as well as a potential roadmap for future research endeavors within that field. Therefore, the purpose of telling a story of listening theory will give an updated assessment on the state of listening theory in the community of practice of IJL, as well as perpetuating the conversation surrounding listening theory and future research. Providing an assessment of listening theory thus both affirms existing research and encourages future endeavors.

In one of the multiple assessments of listening research, Witkin (1990) posits listening theory as being one of the significant subjects of listening research being assessed at the 1989 Atlanta ILA convention. At this convention, members of ILA brought multiple assessments of

various areas of listening to present for the purpose of critiquing and bolstering the field of

listening scholarship. These listening subject areas included theory, research, behavior,

assessment, and instruction. I see this convention as a starting chord, but not an ending note.

Therefore, I aim to continue the conversation of listening scholarship with the telling of a story

of listening theory.

In the assessment of listening theory, Witkin (1990) asserts that listening theory is

underdeveloped, with no apparent listening theory identified, proposed, or utilized. In addition,

because of how listening theory "appears confused, incomplete, messy," trying to study the

"state of the art" of listening theory is difficult (p. 1). To address this difficult task of studying

listening theory, Witkin proposed that there should be a shift in how listening theory itself is

defined. Whereas one definition of listening theory operates by focusing on what the listener

does, a second approach to listening theory could be a systematic definition. Witkin argues this

systematic definition should have broad qualities such as being composed of interrelated parts

with each part contributing to the production of a greater holistic system and the boundaries of

listening theory being chosen for specific pragmatic researcher goals. This view of diverse

definitional approaches toward listening theory would be agreed upon throughout other works of

subsequent listening scholarship (Fitch-Hauser & Hughes, 1992; Hauser & Hughes, 1988).

A story of listening theory that might reflect these multiple approaches to listening theory

has been largely overlooked in academic scholarship. In 1999, Wolvin et al. published a

discourse analysis of listening scholarship within the *International Journal of Listening* (IJL), a

flagship international journal for the International Listening Association. Wolvin et al. signify

the importance of analyzing the intellectual discussion of listening because of its ongoing

capacity to lead future research down a fruitful path of understanding and insight. They conclude

with a call for future research to "engage in the dialogic process of further legitimizing the role of listening theory and research for many years to come" (p.125). In other words, future work should move to demonstrate the benefits and scholarly strength that listening theory includes as well as going about it through a process of cross-tradition dialogue

It is this call that I respond to in this thesis project. I work to add legitimacy to the field of listening theory by articulating a multi-decade story of listening theory. To do so, I follow the lead of Wolvin et al.'s (1999) study but extend that work with additional information beyond what was available over 20 years ago. Listening has increased in use in everyday discourse. This is shown through a Google Ngram key term search that reveals the exponential increase of the term "listening" being used within written texts across digitized Google Books that have been written, published, and digitized for public access. The trend began a steep increase starting in 1982 (0.001232%), peaking in 2014 (0.003589%), and declined to (0.003432%) as of 2020 (Google Ngram Viewer, 2022). These percentages refer to the occurrence of the word "listening" to all the other words in the corpus of books for the selected time frame. Finally, as guided by Wolvin et al.'s (1999) study, this thesis will provide insight into listening research and theory that can "permit enhanced opportunities for interested scholars to engage in the dialogic process of further legitimizing the role of listening theory and research" (p. 125). In sum, rather than creating a definite assessment of the current scholarly discussion, my thesis works to provide a updated understanding of listening theory for future research to develop upon.

There can be many different approaches to conceptualizing the scope, nature, and story of listening theory. Bodie et al.'s (2008) work discussing ways to understand and unify the field of listening poses a challenge to listening scholars related to listening theory:

"…the challenge for listening scholars, then, is to integrate these (an organizing

framework for future listening theory) different approaches, to recognize the contribution

and limitations of these various viewpoints of listening research and begin building useful

theories of listening processes using the strengths of varying perspectives." (p. 117)

Both Wolvin et al. (1999) and Bodie et al. (2008) present scholarly examples of approaches to conceptualizing and organizing portions of existing listening research. In the first, a discourse analysis methodological approach is adopted to recognize the state of listening theory within the IJL (Wolvin, et al., 1999). In the second, a heuristic model is used as the approach to inquiry to "organize and integrate past and present research findings and help to identify areas that have been under-researched or ignored" related to listening theory research (Bodie et al., 2008, p. 111). Although different methodological approaches are adopted, both pieces of scholarship contribute to better understanding specific portions of the field of listening theory.

The primary reason for my establishing that listening theory is something that has storied aspects stems from the nature of listening theory as ever-changing over time, nebulous, undefined, and discursively intertwined with many interdisciplinary areas of study in countless ways (Bodie, 2009; Hoffman, 2005; Wilkinson, 2004). In other words, listening theory can be viewed as something that has multiple stories and I aim to tell one version of those many possible stories. While one might gather all the available research in all the available fields to create a list of all the listening theory in existence, this feat would be a monumental task and lies beyond the scope of this thesis. Instead, by conceptualizing listening theory as something that is constituted in discourse and can be studied through close analysis of its storied existence in that discourse, I focus on three aspects of one listening theory story that is giving life to interdisciplinary listening scholarship: a) different traditions to theoretical approaches, b)

theoretical themes in the research conversation, and c) main actors in the theory discourse. These three story aspects will be explored through a mixed method research methodology including thematic analysis, corpus analysis, and thematic categorization within a dialogical dialectical metatheoretical matrix. Each of these moves act together to bring about one of my primary research aims: using the creation and telling of a story to encourage an ongoing conversation about listening.

Chapter Overview

Listening theories (like any set of theories) will be intertwined within multiple interdisciplinary scholarly traditions or epistemological approaches. The complex nature of these interdisciplinary relationships leaves parts of a story of listening theory untold as they may be easily overlooked when considering singular disciplinary domains. I work to fill part of this narrative gap by updating the intellectual discussion since the last listening theory evaluation done by Wolvin et al. (1999) with a story of listening theory in the past 20 years and integrating this new storytelling with Wolvin et al.'s previous work. Making use of Craig's (1999) dialogical-dialectical metatheoretical communication theory categorization, a primary aim of this project is to do a deep thematic analysis of each listening theory in my corpus of texts to place it within the different metatheoretical traditions theorized in Craig's metatheoretical framework of eight theory traditions, including rhetoric, semiotic, sociocultural, sociopsychological, cybernetic, critical, phenomenological, and pragmatic (1999; 2007). Ultimately this will advance the details of a story of listening theory and the connections that story has developed within multiple theoretical traditions of communication as a field of study. Using this metamodel will give insight into how listening theories have been located within the communication studies field and the traditions described by Craig (1999; 2007). This metamodel will be key to the

development of my story and integrate the ways that interdisciplinary theories can be located and related to communication theory in general and listening theory specifically.

The thesis will be structured as follows: In chapter two, "Community of Practice, Approach to Inquiry, and Personal Reflection" I describe IJL as a community of practice and offer a personal reflection of positionality as to my own role as a communication and listening scholar and the way that I approach this study. In chapter three "Listening Theory Metatheoretical Traditions, Themes and Actors" I move to the implementation of a top-down thematic analysis using Craig's (1999) communicative metamodel to understand events and circumstances that have worked to shape a story of listening theory. In chapter four "Story Themes of Listening Theory," I offer results of the semantic analysis performed through Wordstat, as guided by the work of Arasaratnam and Doerfel (2005) and discuss and apply the results to the creation of a listening theory story. In chapter five "Listening Story Established," I review the results of each tradition and make a strong call to future researchers to join the discussion and production of listening theory. Finally, in the epilogue, "My Story of Listening Theory in the IJL Community of Practice" I tell my story of listening theory in the community of practice of IJL.

CHAPTER TWO: COMMUNITY OF PRACTICE, RESEARCH GOALS AND QUESTIONS,

AND PERSONAL REFLECTION

According to Bodie et al. (2008), listening research is in an adolescent stage; listening

theory within that broader area of research is lacking in robustness. While this assessment of the

state of the field was published 14 years ago, there has yet to be another research project

seriously considering the development of listening theory since. Additionally, as stated

previously, Witkin (1990) has asserted that listening theory is the least prevalent of listening

concepts included in listening research pursued by listening scholars prior to 1989. Although

scholarly work around the turn of the century created some understanding about listening theory

within the *International Journal of Listening* (Bodie, 2009; Bodie et al., 2008; Janusik, 2007;

Purdy, 2011; Witkin, 1990; Wolvin, 1990; Wolvin et al., 1999), there has been a significant gap

of 11 years since the last published study in 2011 to this current moment in 2022. In order to

address this gap, this thesis project works to update a story of listening theory with scholarship

that has been published over 34 years, from the first issue of IJL was published in 1987 to the

most recent journal issue in 2021.

In this thesis, I chose the narrative texts for analysis using a strict researcher-designed

pattern. This pattern was inspired during the conceptualization phase of this project by an

extensive Boolean keyword search in multiple article databases (e.g. Communication Mass

Media Complete, Taylor & Francis, Routledge, Web of Science, Google Scholar, and the

International Communication Association, among others) to explore the presence of *listening*

theory scholarship among flagship communication journals of the National Communication

Association and International Communication Association, as well as the interdisciplinary

International Listening Association. The largest return for the key terms search "listening theory" and "theory of listening" was found in the ILA's IJL database with a total of 42 hits (N=42). This contrasted with NCA's eight hits (N=8) and ICA's one result (N=1). Based on IJL offering the largest set of target publications for my research interest, I chose to adopt it as the source of my object of analysis as contextualized within a singular community of practice associated with that journal.

The story that I tell using the community of IJL as a community of practice will look differently than a story told using other journals and databases that include listening theory as well. It is important to note that not including these other databases will result in some listening theory being excluded from a story, but should also be a call for future research to look into other domains of publications to locate expansions to the story of listening theory.

In the next section, I first provide a description of the term "community of practice" and how I apply it to IJL as the context within which the story I articulate occurs. I then discuss the overarching research goals of this thesis, and more specifically, three separate research questions that provide the guide to the overall aim. Following this, I detail the methodological approaches that I utilize to answer the research questions including a mixed methods approach of both thematic and semantic analyses. Finally, I reflect on my own positionality as a researcher and the impacts it has on the telling of a story of listening theory.

Community of Practice: International Journal of Listening

Lave and Wenger (1991) coined the term "community of practice" and defined it as a group of people who share a common goal of learning, working, and interacting with an issue or topic. Since that time, different scholars have utilized this framework to study myriad topics and areas. These include, for example, language and gender research (Holmes & Meyerhoff, 1999),

education and STEM instruction (Kelley et al., 2020), and online communities (Gray, 2004) among others. Additionally, Li et al. (2009) note that the development of the term "community of practice" has shifted over time from Lave and Wenger's (1991) initial conception. Originally it was conceptualized as a learning theory that promoted professional development; later it evolved into a much broader concept of analysis that could be used to describe all sorts of "groups, teams, and networks" (Li et al., 2009, p. 8). I adopt the concept of "community of practice" for this project to situate the *International Journal of Listening* as a community of practice. This community of practice includes actors and agentic forces in the community such as journal aims and ideals, the editorial team and audience reach, funding sources, and publisher relationships. In the following sections I chart how these elements are present within IJL and its affiliation with the International Listening Association.

IJL originated within ILA, a community of listening professionals who had the goal of increasing knowledge, instruction, and skills related to listening. The *International Journal of Listening* was first published in 1987, although it is worth noting that from 1987-1994 the journal was named the *International Listening Association Journal* as is reflective of its relationship to the ILA. The vision and mission of the journal reflects the goals of the ILA to establish "a network of professionals committed to promoting the study and development of effective listening" and pursue "listening research as listening affects humanity on multi-levels of economics, education, race, culture, and international relations" ("International Listening Association – Mission and Vision," n.d.). Similarly, IJL is a network of scholars that discuss a wide range of topics related to listening scholarship including, "professional, interpersonal, public/political, media or mass communication, educational, spiritual, intercultural, and international" ("International Journal of Listening – Call for Manuscripts," n.d.). Thus, IJL is

itself a community of practice that focuses on the goal of listening scholarship production in a variety of topical domains and from its founding tightly has been associated with a broader ILA community. Dr. Margarete Imhof, a professor in Germany at Johannes Gutenberg University (Mainz, Germany) has been the journal editor since 2013, and as of December 2021, the editorial board was comprised of 17 scholars.[1] According to the impact factor of the journal, the IJL is increasingly referenced and cited by the scholarly community. In 2014, IJL had an impact factor of 0.49; in 2021, this had increased to 0.98 (Academic Accelerator, n.d.).

IJL is funded by the ILA and published through *Taylor & Francis*; this large publishing company is based out of the United Kingdom and owns multiple publication outlets that publish more than 2,700 journals and 7,000 books each year. They are the largest global academic publisher focused on the humanities and social sciences (*Routledge & CRC Press Authors - Why Publish With Us*, n.d.). This information about the publishing process is important to take into account because although IJL is a very small part of a large publishing house and the way that each IJL article is published, dispersed, and made available to paying customers, universities and other groups all impact how the listening theory story is communicated and constructed. In addition, the community of practice of IJL, while a significant part of an overarching story of listening theory, has limitations and parameters that influence the production of this story. These

---

[1] The following is a comprehensive alphabetical list of all 17 editors and their academic locations: Vahid Aryadoust, Nanyang Technological University Singapore, Singapore; Ulrike Behrens, Universität Duisburg-Essen, Germany; Sheila Bentley, Bentley Consulting, USA; Graham D. Bodie, University of Mississippi, USA; Richard Bommelje, Rollins College, USA; Christopher Gearhart, Tarleton State University, USA; Eva Goeksel, Zurich University, Switzerland; Guy Itzchakov, University of Haifa, Israel; Shaughan Keaton, Ashland University, USA, Avraham (Avi) N. Kluger, The Hebrew University of Jerusalem, Israel; Erica J. Lamm, Concordia University, Nebraska, USA; Helen Meldrum, Bentley University, Massachusetts, USA; Michael Purdy, Governers State University, USA; Tuula-Riitta Välikoski, University of Tampere, Finland; Teri L. Varner, St. Edward's University, Texas, USA; Andrea Vickery, Oswego State University of New York, USA; Debra Worthington, Auburn University, USA.

limitations derive from the publishing process that can create or impede the conversation around listening theory.

There exist other communities of practice that are working toward the same goal of researching and understanding listening in its various dimensions. Indeed, authors that publish listening theory research in IJL will also publish listening theory works in other journals and publication outlets. Listening theory existing in other areas outside of IJL is part of the complexity and sporadic nature of listening theory as a field. This creates a dynamic network of scholarship and scholars that includes voices that might not be initially (or ever) heard within the community of practice of IJL and yet are still discussing listening across disciplines. Additionally, the relationships that IJL as a journal maintains within broader domains such as the ILA with its multiple initiatives or the large publishing house of Taylor & Francis are complex and diverse. These expansive association and journal relationships, while important to understand, lie outside the scope of this project. Rather than focusing on complex publishing practices and media industries, I seek to understand the primary discourse that is happening within the written and published articles themselves rather than external conversations that might exist within a large publishing house or amongst multiple intersecting communities of practice that transcend a single journal's boundary. I mention them for context, but future scholarship should be directed towards the details of these journal and publishing relationships as they pertain to the development of a story of listening theory at holistic meta levels of analysis.

In conclusion, I conceptualize IJL as a community of practice and it acts as the primary setting of this listening theory story. For this study and story creation, I curated a textual corpus of 42 academic articles published in IJL that used the phrases "listening theory" or "theory of listening" in the title, keywords, or abstract from 1987 to 2021. A complete list of these articles

may be found in APPENDIX A: CORPUS OF INTERDISCIPLINARY LISTENING THEORY TEXTS. This set of 42 IJL publications will be the corpus and dataset through which my exploration of the interdisciplinary listening scholarly community's story of listening theory is grounded. Focusing on this corpus of articles as exemplars of the listening theory conversation in IJL will and create a context within which (and a community of practice through which) I tell a story of listening theory. In the following section, I propose three research questions to guide my analysis of the story of listening theory.

Research Questions

The overarching research question guiding this project is: *What are the discursive metatheoretical traditions, theoretical themes, and primary actors that communicatively co-constitute a story of listening theory in the International Journal of Listening's community of practice during the entirety of its publication history from 1987 to 2021?* Within that overarching research question, three more specific research questions are:

RQ1: Which of Craig's (1999) metatheoretical traditions of rhetoric, semiotics, phenomenology, cybernetics, sociopsychology, sociocultural, critical, and pragmatism are represented in the articles?

RQ2: What are the key listening theoretical themes created by the *International Journal of Listening's* community of practice during the entirety of its publication history to date?

RQ3: Who are the primary actors in the listening theory's story as constructed and reflected within the *International Journal of Listening's* discourse about listening theory?

In sum, the primary goal of this thesis is to gain new understanding about how listening theory has been used, discussed, and generated within listening scholarship by telling its story through

specific traditions, themes, and actors within one international listening scholars' community of practice: the International Listening Association as represented by the *International Journal of Listening*. The secondary goal after creating this story is to provide an encouragement for the continuation and strengthening of the conversation surrounding listening theory.

I use the results discovered through exploring the three research questions outlined above to create my own telling of a story of listening theory. Using the different traditions, themes, and actors found in the dataset, I sketch a listening theory story and then suggest that specific actions should be pursued by scholars in order to amplify the story of listening theory in the future. Indeed, my primary goal for telling this story is to encourage other scholars to join the conversation and to enrich listening theory as a field of study that can be of use for scholars throughout the field of communications: speaking directly about areas of research that have been prominent and pointing to areas that need strengthening. This aim is reminiscent of the work done by Wolvin (1990), Witkin (1990), Wolvin et al. (1999), and Bodie et al.'s (2008) analysis and assessment of the state of the field of listening research and theory. Although each of the authors use a different method of analysis to generate their results (e.g., discourse analysis, review of concepts, content analysis, and thematic analysis), they all end their work with a discussion of what the results mean for the field of listening scholarship. I join this specific conversation by engaging with different methodologies to gather results for the story of listening theory, and then moving to offering another jumping off point for future scholarship through outlining how researchers can utilize the findings to perpetuate the discussion and production of listening theory. In the following section I discuss the methodological approaches I utilize to answer these research questions.

Methodological Approaches: Semantic Analysis and Thematic Analysis

To answer my research questions, I use a mixed-method approach to inquiry including a quantitative and qualitative textual analysis approaches of semantic analysis and thematic analysis. This allows me to address the multiple areas of inquiry presented through my three research questions through both pre-defined categorical and emergent themes.

To be more specific about the ways that I use these mixed methods to answer my research questions, I adopt the metatheoretical communication framework created by Craig (1999) to situate a story of listening theory within the communication theory metamodel through top-down thematic analysis in order to address RQ1. I adopt the semantic analysis work of Arasaratnam and Doerfel's (2005) as my guide in pursuing the answer to RQ2. RQ3 is explored through the combination of results from both the semantic analysis that show when author's names are mentioned in the discourse of the IJL articles, as well as the authors identified by Craig's (1999) dialogical-discourse matrix methodological approach. Following these methodological steps to explore RQ1, RQ2, and RQ3, I describe a story of listening theory by using analysis of the listening theory corpus and its presence within interdisciplinary listening scholarship. I then integrate these findings together in order to move toward a description of the themes, actors, and traditions present in the corpus. I briefly describe these two thematic and semantic methods that I adopt in this study below.

Thematic Analysis

I adopt a thematic analysis approach as defined by Wolvin et al. (1999) in tandem with Craig's (1999) metamodel to explore RQ1 and identify emergent theoretical themes in the corpus of texts. Using these approaches yields insight on how the field of listening scholarship considers research into theory, and the multidisciplinary orientations to discussion of theory. In addition,

Craig's (1999) metatheoretical discursive framework will act as a framework through which to pursue a top-down thematic analysis as spearheaded by Maguire and Delahunt (2017). A metatheoretical move towards understanding listening theory creates a specific understanding of how theories of listening are produced. Craig asserts that the application of his metamodel can be used to create "dialogical-dialectical coherence: a common awareness of certain complementarities and tensions among different types of communication theory" (1999, p. 124). This can be extended to listening theory. By using this metamodel, I identify theoretical traditions to which the different existing themes in a story of listening theory might adhere. I use the eight categories of this metamodel to thematically classify the different listening theories and themes found in the corpus of 42 articles into one of the eight theoretical traditions that Craig defines (i.e., rhetoric, semiotics, phenomenology, cybernetics, sociopsychology, sociocultural, critical, and pragmatism). I provide more details on the classification process in chapter three. Once I have categorized the listening theories and themes into their related theoretical tradition within Craig's metamodel, I can correlate the identified theoretical traditions with other relationships, commonalities, and tensions within and between the different listening theories' themes and emergent story.

Craig (1999) argues that "because each tradition appeals to some metadiscursive commonplaces while challenging others, each vocabulary has the potential to provoke and inform metacommunicative reflection" (p. 152). Essentially, situating listening theory into this metatheoretical model will support further discussion and interaction between interdisciplinary scholars related to the generation and evolution of listening theory by comparing areas of strong theorization presence and areas that require more work. This top-down approach allows for the data gathered to find a home within a broader theoretical metamodel, and the resulting

information will afford scholars the facility to recognize specific themes that infuse and create a listening theory story within the IJL community of practice. The resulting themes identified through this top-down thematic analysis process serve to answer RQ1, which asks which of Craig's (1999) metatheoretical traditions of rhetoric, semiotics, phenomenology, cybernetics, sociopsychology, sociocultural, critical, and pragmatism are represented by the key listening theoretical themes that are present in the corpus.

Semantic Analysis

Semantic analysis looks for data on the surface level of what is said or written in a given discourse to obtain broad interpretations on the content based on the research questions within a study (Maguire & Delahunt, 2017). Arasaratnam and Doerfel's (2005) descriptive quantitative study on the semantic network analysis that developed knowledge patterns related to intercultural communication competence will guide my thesis project. I adopt this approach to further explore the story of listening theory and answer RQ2. The authors utilize a semantic analysis to highlight key components of different perspectives on one singular topic, intercultural communication. They write, "by looking at the network structure of words as they occur in natural language, we are able to content analyze the meaning communicated in text" and that "the structure of the content can be represented, and thus reveal dominant themes" (p. 146). By using a semantic analysis, the authors are able to create a more concrete understanding of how intercultural communication is perceived in different cultures and also create a sketch of the way it lives and breathes in a broader scholarly network. I use a semantic network analysis to explore multiple discourses, definitions, and concepts of listening theory and create a map of research practice and discourse themes present in listening theory.

Employing a semantic network analysis in this study will reveal clusters of words that can be analyzed to reveal dominant themes within the articles. Arasaratnam and Doerfel (2005) overview the implications and utility of using a semantic network analysis to reveal trends and themes within a broad subject of analysis. The textual analysis and mining software that I utilize to accomplish this task is Wordstat, which is part of the Provalis Research research application focused on mixed method approaches to textual analysis. The Wordstat software allows a researcher to explore textual content using text mining that extracts the most salient topics in the discourse through the use of topic modeling and the extraction of themes and trends (*Provalis Research — Wordstat*). The program creates categories of data in relation to how words are grouped together;

> "…programmed to remember the most frequent concepts and to tag each word and follow it through the (written) text, taking note of when the word co-occurs with other words. In this way, it builds a hierarchy of words that, taken together, enable the development of conceptual clusters" (Arasaratnam & Doerfel, 2005, p. 146).

While Arasaratnam and Doerfel used the textual analysis software CATPAC, I chose to utilize Wordstat which is a very similar software that runs almost identical analyses to CATPAC to accomplish the same goal. This quantitative approach to a corpus of texts will reveal patterns in the text that would take months of coding by hand to realize. Instantly, a descriptive data set and hierarchy of words and concepts are available to the researcher to explore and interpret. The process reveals thematic patterns in the articles and shows concepts centered around listening theory and the ways in which these concepts are used by the community of practice as represented in the corpus of texts. Semantic analysis provides a top-down approach to answer what a story of listening theory contains by starting broadly and then moving to specific

instances in the discourse. This approach will be used to answer RQ2; what are the key listening theoretical themes created by the *International Journal of Listening*'s community of practice?

Combination of Semantic and Thematic Analyses

In order to answer RQ3 which explores the actors that play a leading role in the emergent narrative of the listening theory's story as constructed through presence in discourse within the IJL, the identification of authors in the discourse of the IJL texts must first be pursued. Both of the previously outlined methodologies provide unique qualitative and quantitative methodological approaches that affords researchers the possibility of identifying and naming the actors in the listening theory story I am creating. To find the presence of key actors in the community of practice, I combine results from both the semantic and thematic analyses as described below.

The semantic analysis approach that I utilized with Wordstat allowed me to identify topics, themes, and specific occurrences of unique words within a given text. This can be used to find both topics such as "listening theory" as well as search for specific names and authors in the text. I can then use this process to generate two beneficial results. First, I can understand which authors are directly mentioned the most frequently. Second, I can discern in what context these authors are mentioned. When identifying the discursive presence of authors' names in the texts, results indicate who is being directly cited in the text the most. Moreover, the semantic analysis approach to this study affords me the opportunity to search for specific themes in a dataset, and a cooccurrence analysis (an analysis of words that cooccur with key terms to corelate degrees of relevance) can reveal in which linguistic contexts the authors are being mentioned. These frequency and contextual results offer a picture of the specific discourse that is occurring in the IJL community of practice as related to the actors in the story.

The thematic analysis approach, using Craig's (1999) metamodel, reveals a broader answer to RQ3. In an evaluation of the metamodel, Craig (2015) asserts that specific historical or narrative "moments" in scholarly history can be identified as generative instances where authors engage in multiple traditions as well as encourage that engagement in future research. These moments are essential to the production of the field of communication theory as they show salient moments of theoretical and epistemological shifts. I examine the dataset by using a thematic analysis to identify primary moments in the listening theory story where listening theory is encouraged to be discussed across traditions.

The combination of these semantic and thematic analysis methods produces a top-down approach to the discovery of a story of listening theory. The actors in the story are identified by locating authors names that occur in the discourse with frequency and occurrence analyses using Wordstat. Then, in tandem with a broader analysis utilizing a thematic analysis with Craig's (1999) constitutive metamodel, the actors of key moments are identified as well. The located actors that are identified in these methods answer RQ3: who are the actors in narrative of the listening theory's story being constructed through presence in discourse within the international listening community of practice?

Reflexivity Statement

Taking on a project which analyzes listening theory requires large amounts of texts, conversations, and various individuals' work to be generalized, analyzed, and theoretical implications to be developed from these acts requires foresight into clarity on the purpose, intent, and self-reflection of positionality as a researcher. To narrate a story of any kind involves questions of agency and power, and this is no less evident in the creation of the listening theory story that I am pursuing in this project. Questions of who gets to tell a story, what parts of a story

26

are included and excluded, and who has the power to determine those choices, all relate in important ways to the core complexity of storytelling and narratives: whoever speaks the narrative, will eventually speak for others as well as themselves. In other words, the act of narrating requires an ethical consideration of what voices and stories are told, and which are not. Reflecting on these superpositions I discuss areas where these questions of what is included, what is excluded, and my own positionality as a communication and listening scholar impact a story being told about the evolution of listening theory, and more specifically the listening story being told by the *International Journal of Listening* community of practice.

The subject of listening theory will never be a completely recorded and organized field, and I am not claiming to create that completion. This project, like all research projects, has been marked by several crossroads of decisions to narrow the scope of the research and determine the focus of a story I am telling in this thesis. In my own perfect world, I would include and analyze all texts ever written about listening theory. Even in this "perfect" world, there would still be listening theory conversations, interpersonal interactions, conferences, and non-published writing that are excluded because I am not omniscient or omnipresent.

As Craig (1999) states, one of the goals of theory should be to create conversations, disagreements, and different ideas about subjects: his metamodel is built to encourage this. My goal is to take one step in the direction of creating some organization to a largely disorganized story while ever keeping the pursuit of conversation at the forefront of my project. I would never be able to catalogue every rock in the Rocky Mountains, but I certainly can begin to chart the 50 largest peaks. In the beginning stages of this thesis, I took care to narrow the scope down to something akin to the 50 largest peaks in listening theory. Based on my own work, knowledge, and experience in listening theory research, my own standpoint impacts what I consider to be

those "peaks" of listening theory. To give shape to this project, I decided to exclude work that was not found in IJL or work that potentially deals with listening theory but frames it as not the primary goal or topic. Therefore, while my narration of a story of listening theory will be a beneficial initial step, it is up to future research to continue this thought process and organization by countering with other theories, works, and "chapters" to a story.

Choosing IJL as my starting point primarily originated from the perspective of a journal that returned the most database results referencing listening theory and my own experience with the journal being a flagship publication for international listening research. As previously discussed, the database search results in other journals such as those associated with the National Communication Association and the International Communication Association either turned up far too few results (less than ten) or far too many results (1000+) for a project such as this one. I found the 42 articles in IJL to offer a solid middle ground as well as a desirable starting point because of time constraints for the project as well as providing a number that works with each methodology while not compromising the others. Moreover, 42 provides a good entry point that lends itself useful to future research to continue with. Hence, when choosing a community of practice to investigate, IJL made sense based on its importance to the field of listening as a whole, as the only academic journal creating a specific field of focus on listening. This means that while bountiful amounts of listening theory are found in IJL as an interdisciplinary journal, I made the choice to not include certain articles that were published in other journals such as NCA, ICA, and other communication journals.

Further, certain actors within the community of practice have different levels of agency over the production of the listening theory story such as creating connections between how texts interact with each other. Articles contain numerous arguments, voices, and ideals that reflect the

author, but also others involved in the process. If there are multiple authors, this increases the number of people primarily involved. Editors and reviewers in journals also have a large impact on the result of the text. Additionally, there can be other people not specifically mentioned who impact the process of writing and editing such as colleagues, students, other reviewers, and even people outside of academia who give inspiration and recommendations. In other words, it is impossible to gain an understanding of everything the author(s) intend from reading and analyzing an article.

As a result, their own narration can be exclusive and inclusive of certain points, which is also reflected in my own narration of said article. All this boils down to the conclusion that trying to make a messy, scattered, and boundless subject coherent is never entirely possible. Despite being messy, Bodie points that boundlessness of listening theory can be viewed as both the fields greatest strength and weakness (Bodie et al., 2008; Bodie, 2009). It will never be fully coherent or organized, but this lends itself to opening possibilities to create new knowledge from areas outside IJL as a community of practice, or even individual researcher's scope of knowledge.

My own positionality as a researcher will also impact the results of the study. As a new communication scholar, with an emphasis on listening, my own qualitative interpretation of the results and texts will be impacted by the communication lens that I bring to this project. Without a scholarly emphasis in fields such as psychology, sociology, or biology, my perspective of listening theory is shaped by my scope of knowledge. Further, my location as a student in the United States has impacted the kinds of research to which I have been exposed. While considerable effort has been made in listening scholarship, especially in IJL, to bring in international voices, there are still cultural perspectives that I have not been exposed to and this

will shape the way that I narrate the listening theory story, both by my focus and by what I have inadvertently excluded by my own cultural orientation. In sum, my own cultural expression of listening and listening theory is impacted by everything that I have been exposed to and will continue to adapt and change over time. Similar to the other aspects of reflection, these limitations on the project do not discount the work being done but should encourage other voices and researchers to step into a new conversation of revisiting the understanding of listening theory and its story.

In specific areas of inference and theorization throughout this thesis I will continue to indicate areas where my own positionality impacts the discussion of found results. Additionally, the rest of this thesis will reflect how my own narration of a story will reflect partially my own ideas and theorizations surrounding listening theory. This communication enactment of telling a story of listening theory is important on its own, despite the disciplinary benefits to be found for both communication and listening research. By telling a story, something is kept alive. Listening theory was in no danger of dying out, but that is a direct result of studies continuing to tell a story (whether they are aware they narrate or not). Just by outlining characters, themes, and traditions and what they mean has impacted the perception of those aspects. A community of practice such as IJL identifies a goal and works together to pursue it. Their goal of gaining knowledge of listening for the betterment of society includes a sub goal of the creation and evaluation of listening theory. Now, the conversation is continued by a story of that community of practice and their pursuit of theory.

In conclusion, in this chapter I have provided a detailed description of my approach to inquiry for this thesis. In the following chapter, "Listening Theory Metatheoretical Traditions, Themes, and Actors" I begin my study of the story of listening theory in IJL with the application

of Craig's (1999) constitutive metamodel to categorize and make sense of the underlying

theoretical traditions discursively enacted by the community of practice in their pursuit of

listening theory.

CHAPTER THREE: LISTENING THEORY METATHEORETICAL TRADITIONS, THEMES

AND ACTORS

A story of listening theory lends itself to multiple perspectives of telling. In this thesis, my first step to telling this story will be to situate my listening theory story within a disciplinary tradition. The ideals of the community of practice of IJL can be identified through each of the articles published and, more specifically, each article can be located within individual theoretical traditions. While each of the 42 articles in my corpus is published within the same IJL publication context, the approaches to generating theory take different forms dependent on the author and article. Understanding where each of these approaches converge or diverge among the articles will help to clarify the overarching theory story structure that is woven through these texts as each and all fit within the broader metatheoretical tradition proposed by Craig (1999).

Creating this framework of a listening theory metamodel serves multiple purposes for the emergent story that is the focus of this thesis. First it will be a new avenue of discovery that differs from the previous work done to assess the state of listening research and theory, as briefly described in previous chapters (Witkin, 1990; Wolvin, 1990; Wolvin et al., 1999). By examining the theoretical notions and empirical or ontological background of the authors engaged in the listening theory community of practice, it focuses on theory as a cohesive piece of the story rather than scatter shooting across the broad scope of IJL with its many intersecting and divergent interests. Second, this work situates the less well-developed field of listening theory in a better constituted and developed field of communication theory. In other words, my work related to a theory of listening is directly involved and encompassed by the larger scope of communication theory. Additionally, the goal of this project is to begin to tell a story of listening

theory and the different authors' discussions of listening theory is a primary part of how this story is told.

In this chapter, I establish the first aspect of a story of listening by identifying the different theoretical traditions posited by Craig (1999, 2007) that are used in the corpus of 42 IJL listening theory articles. In the sections that follow, I first provide a brief overview of literature related to Craig's metatheory metamodel and its use in communication scholarship to date. I then describe my own approach to inquiry and adoption of this metamodel and explain the benefit and limitations to my approach. Following this, I present the analysis and results of the application of the metamodel to the 42 articles in my corpus, offering a discussion about the comparisons the differing analyses draw. Finally, I explore future areas for research and theorization and provide a theoretical metadiscursive mapping of a story of listening theory within the community of practice of IJL.

A Brief Overview of Craig's Communication Metatheoretical Model

In Craig's (1999) work "Communication Theory as a Field," he describes how at the time of his writing the field of communication theory was "not yet a coherent field" but that "it can and should become one" (p. 120). Similarly, I argue that the field of *listening theory* is not a coherent field, but that with time and work it can become one. Craig structures a theory about theory (a metatheory) to create coherence among diverse theoretical traditions and a new way of approaching the diversity of theory. He asserts that creating a singular all-encompassing theory for the purpose of unity would be impossible and even a hindrance (p. 123). Instead, the goal should be to acknowledge that the production of theory is reliant on the complex, interwoven, discussions and arguments in a "disciplinary matrix" that contains awareness of complementaries and tensions (p.124). In other words, it is the discourse about creating discourse that the model

aims to perpetuate (metadiscourse). A similar metadiscursive aim can be applied to the field of listening theory as discourse around the theorization of listening. Originally, the eight traditions defined by Craig (1999) focus on communication theory. I provide those definitions of those theoretical traditions here and make minor adjustments to the ways that those definitions are given in order to apply them to listening theory in particular.

Rhetoric, which is defined by Craig (1999) as "the practical art of discourse," is concerned with social exigency, deliberation, and judgement (p. 135). I apply Craig's definition of the rhetorical tradition of communication theory by shifting the focus of the theorization from a communication centered approach to a listening centered one that acknowledges listening as a component of communication but also as a worthwhile study of its own. How this shift is applied to the goal of the rhetorical tradition looks like changing theorization from "how communication is useful for explaining why our participation in discourse, especially public discourse, is useful" (p. 135) to how listening in public discourse is useful.

The semiotic tradition theorizes communication as "intersubjective mediation by signs" (Craig, 1999, p. 136). The semiotic tradition looks at how signs are interpreted or misinterpreted by different subject's viewpoints. Thus, listening theory arguments that are presented in the semiotic tradition would be primarily concerned with how listening to signs might vary depending on commonalities in language and communication use by the listeners who employ those signs.

The phenomenological tradition is concerned with theorization of communication as "dialogue or experience of otherness" (Craig, 1999, p. 138). Focused on the human relationships and connections made between them, listening in the phenomenological tradition specified by Craig looks at how listening creates or hinders relationships.

The cybernetic theorization of communication examines "information processing" and elements of the communication process being a source, receiver, information, noise, feedback, and networks. Listening theorization within the cybernetic tradition would focus on listening as originating from a source with a receiver receiving the message but through which this listening can "malfunction" when a bug such as noise enters the communication system (Craig, 1999, p. 142).

Sociopsychological communication theorization is involved with the "expression, interaction, and influence" of communication and is often referred to as "communication science" (Craig, 1999, p. 143). Listening theorization in the sociopsychological tradition using Craig's definition would be attentive to how listening in human behavior is impacted and influenced by how individuals interact and influence each other.

Sociocultural, as a tradition of communication theorization, identifies communication as "symbolic process that produces and reproduces sociocultural patterns" (Craig, 1999, p. 144). The central topic of listening theorists using the sociocultural tradition would be to understand the extent that listening is involved in the shaping and reproducing of social norms in different cultures.

The critical tradition, as outlined by Craig, focuses on discursive reflection on communication because communication that "involves only the transmission-reception or ritual sharing of meanings is inherently faulty, distorted, incomplete" (Craig, 1999, p. 147). The critical tradition believes the problems in communication arise from ideological and material forces that disorient discursive reflection, resulting in the perpetuation of social injustices. Listening theorization in the critical tradition would seek to reflect on ideological forces in

listening practices for the purpose of uncovering disorientations that disable political action to liberate participants from these ideological forces.

Finally, the pragmatic tradition was added by Craig eight years after the original seven traditions were written about due to work by Russill (2005) that promoted for the necessary addition of pragmatism into the metatheoretical framework. Craig situates pragmatism in the field of communication theory as a tradition that is focused on "pluralistic community; coordination of practical activities through discourse and reflexive inquiry" (Craig, 2007, p. 136). Similar to the communication theory definition here, I position pragmatism as an approach to listening theory that is focused on the practical and discursive application of listening theory concepts.

Craig's metamodel provides a generative framework through which to understanding how different theoretical traditions of theory can overlap, diverge, and approach inquiry in different ways. In this thesis, I use metatheory as prescribed by Craig in tandem with the ideal that metatheory is a crucial step in understanding the story of a given theory. I do this by drawing comparisons between the different disciplinary traditional approaches, creating an avenue for practical discourse to further a story, and exploring possibilities that might encourage Craig's (2015) concept of theory cosmopolitanism. He labels a person's ability or willingness to engage in more than one theoretical conversation "theoretical cosmopolitanism" and that this approach to theory is integral to the application of the metamodel (, p. 369). This theoretical cosmopolitanism can be applied to theoretical discussion within the community of practice within IJL as well. Although listening theory functions as a multidisciplinary field of study, it still benefits from an analysis and application of the metamodel to better understand which disciplines contribute to this field. Craig's own stated goal for application of the metamodel was

to create conversation and discussion of the production of theory. This aligns with my own aim of telling a story of the theory of listening in order to encourage future discourse. I also align myself with Craig's goal of framing theory as "a metadiscursive practice" that is perpetuated by the tensions and commonalities among the traditions (p. 119).

Several scholars have conducted studies using the metamodel to reflect and analyze traditions or subfields of communication theory (see, for example, Haugh et al., 2013; Manning, 2014; Simonson et al., 2012). As just one example, Manning (2014) argues that the field of interpersonal communication is not just a tool for understanding social reality, but also constructing it. He points out that while Craig's (1999) work is a plea for the different disciplinary traditions to embrace conversations between differing scholar's theoretical and methodological approaches to communication, these diverse disciplinary traditions have not embraced this ideal. Rather, these disciplines have functioned as silos of knowledge and disciplines are not tapping into each other. Manning argues that adopting "Craig's challenge as a contextual area of the discipline would be a worthwhile endeavor to ensure a prosperous future for interpersonal communication studies" (2014, p. 432). I join this line of thought by including and adopting Craig's approaches into the field of listening theory.

Craig's metamodel has also endured some scholarly criticism (Bergman, 2012; Cooren, 2012; Myers, 2001). Critiques have ranged from the ways that specific traditions were explained to ontological background of the work. Craig has expressed on multiple occasions a reply to these critiques or a direct adjustment to the conception of the metamodel (Craig, 2001, 2007, 2015). For example, he published a direct reply to an early critique that Myers (2001) expressed. He also added pragmatism as an eighth tradition when it was effectively argued as absent. Craig has consistently reminded scholars that the basic concept of his metamodel is not an assimilation

37

of all theories, but a desire that scholars acknowledge the other traditions as being useful new perspectives or contributions to theorization as a whole. My application and analysis of Craig's metamodel will ultimately identify which traditions are present in my listening theory story, which theoretical traditions are absent, and how a concerted move to include more discourse between multiple traditions will only benefit the field of listening theory.

In a 2015 article reflecting on 16 years of the metamodel being cited, applied, and critiqued, Craig offers concluding remarks to reflect on the usefulness and core principles of the metamodel. Tracing the history of the metamodel (almost like the narration of a story of his own metatheory), Craig finds that his model has aided the development of discourse around the development of theory (Craig, 2015, p. 371). Thus, he determines that the metamodel has, and will remain, a useful starting point for conversations in the field. He finalizes that the core concept of metatheoretical discussion happens in "moments of dialogue sparked by thinking across traditions on particular problems" (p. 370). Throughout his argument he cites key conversations occurring in the myriad of theoretical papers revolving around the subject of the metamodel and theory production. He contends that these singled out papers are examples of the "moments." For my own study, I take this concept of seeking "moments" where the discourse surrounding theory is ignited by individuals bridging traditional lines to ask imperative questions about the creation of theory. Using Craig's (1999, 2007) metamodel as an outline for this, I seek to identify where theory discussions are happening within the eminent traditions within the IJL community of practice.

A large part of my thesis project attempts to pursue exactly what Craig is arguing for in his own work: to encourage a conversation about the generation of theory (in this case listening theory) instead of providing an overarching single definition of the field. Additionally, analyses I

conduct of assigning articles or author's approaches into traditions does not mean they are

singularly a part of that tradition, but that the approach within that article identifies closest within

that tradition. To show the complexity of discussing an entire field of theorization, Craig (1999)

claims that the traditions are "internally complex and open to multiple interpretations" (p. 150).

This assertion indicates that while some articles and author's approaches to theorization might

primarily fall in line with one tradition, their efforts can still contain multidisciplinary notions to

other traditions. One of my primary reasons for classifying the 42 articles within specific

metatheoretical traditions is to explore the connections that emerge between theories and the

metadiscursive potential (or pitfalls) that lie therein.

Approach to Inquiry: Thematic and Semantic Analyses

I apply Craig's (1999) theoretical tradition metamodel to my work in uncovering a story

of listening theory within IJL through its thematic analysis. In most instances, I apply the model

directly in that I adopt the eight different traditions (rhetorical, semiotic, phenomenological,

cybernetic, sociopsychological, sociocultural, critical, and pragmatic) and use the existing

themes and contentions identified by Craig (1999, 2007) within these traditions to guide my

analyses. The slight change that I make to Craig's approach is that I shift the focus from strictly

engaging a discussion and production of communication related theories and problems to the

creation of listening theory (as one type of communication theory) in particular. Singling out

listening theory as the primary focus narrows the scope of my research to my primary area of

interest and contributes to the story of listening theory as a field.

To accomplish the goal of contextualizing the articles within Craig's established

metatheoretical traditions, I focus on three primary questions to guide my study: 1) which

traditions are saliently present, less present or not represented at all, 2) which key "moments"

(defined as specific articles published at key moments in time) perpetuate the discussion of listening theory metadiscursively, and 3) how these traditions and moments constitute a story of listening theory. My approach to answering each of these questions will contain three distinct steps to match their line of questioning.

In the first step, I locate each article's primary tradition association. To do this, I follow the qualitative thematic analysis methodology adopted by Wolvin et al. (1999) in order to identify the core argument and standpoint of the articles. In their work, Wolvin et al. searched for the type of listening research that was present within a selected group of IJL articles. Their thematic analysis process involved reading the article abstract and introduction to gather the core concept and argument of the text. If the argument was unclear, they would then read the discussion and conclusion to locate the type of listening research being pursued. I utilize this same strategy in order to find the primary theoretical tradition to which each IJL article (42) most closely orients. This method will reveal a qualitative understanding of the traditions present and absent in the corpus of texts.

I then use the quantitative textual analysis software Wordstat to locate specific instances where the traditions are mentioned in the articles and use that information to identify the metadiscourse that is perpetuated or ignored within the articles. Looking for direct mentions of the metamodel's theoretical tradition words such as "critical theory," "rhetoric," or "sociocultural" will show when authors are either establishing their work within a tradition and/or commenting on the work of others. Initially, I searched for the exact wording of the tradition (e.g., "pragmatism") as outlined by Craig (1999, 2007) in the corpus of texts. In this process, I included searches of the plural cases in addition to the singular (i.e., "cybernetic" and "cybernetics") in order to capture any reference to these theoretical traditions that might appear

in the texts. This method resulted in a descriptive quantitative perspective of the theoretical traditions that existed in the community of practice conversations within my corpus of articles.

Finally, to identify which articles serve as key "moments" of the discourse, I used a combination of the first two methods, identifying the presence of various theoretical tradition orientations and the use of metadiscursive practices as found through key word searches. This identified articles which argue for the metadiscursive practice of cross-tradition collaboration to perpetuate the generation of theory and located them within multiple theoretical traditions. This method combined both the qualitative readings of the articles with the quantitative results from the Wordstat textual analysis, resulting in discovering which articles serve as "moments" in the emergent story of listening theory (Craig, 2015).

It is also important to reflexively acknowledge the limitations of this approach. Being a researcher who is established in both communication and listening scholarship, how I view the articles and therefore align them to traditions is impacted by my own personal background and standpoint. Essentially, my results in the assignment of traditions could differ from another scholars' assignment because of our positionality and the ways that we might interpret the text. This is important to acknowledge, but also is not a severe limitation of the research. The purpose of this study is not to assign a definitive categorization of all listening theory using Craig's eight categories as that would fail to encompass the endless connections and possibilities of listening theorization and respect the theoretical cosmopolitanism that can grow from its use. Instead, as stated and emphasized throughout this thesis, my purpose is to generate a discussion based on a better understanding of a carefully selected set of data for the continuation of listening theory and the ways that contextualizing them in a model such as this one could help listening scholars better understand listening theory.

Over the course of my entire thesis project, I have read the articles that comprise my corpus multiple times. The first step of my targeted analysis in this thesis involved reading and identifying the theoretical traditions of each article and took place over two weeks. For this step, I followed Wolvin et al.'s (1999) thematic analysis approach by reading the articles in alphabetical order based on the first author's last name. In order to pursue a thematic analysis related to the ways that the articles intersected with the theoretical traditions, I first read the abstract and introduction, and then would refer to the discussion and conclusion to glean further information about the appropriate classification of the article's theoretical tradition alignment. During this process, I maintained a detailed Microsoft Excel spreadsheet related to which tradition each article most strongly matched by placing the article's metadata in one of eight named tradition columns. I continually referenced Craig (1999, 2007) throughout the process to ensure that my analysis matched his theoretical definitions and would look for specific commonalities between his description of the traditions and approach to inquiry in each of the 42 articles in my corpus of IJL texts. At certain times, articles were easily identified to be located within a specific tradition, while other times certain articles were difficult to locate in a single tradition. This difficulty results from the multidisciplinary nature of listening theory and that IJL pulls from a broad scope of research approaches. A complexity of this data collection is that placing each article in one category can limit how articles can pull from multiple traditions. After I had analyzed all 42 articles a first time, I went back and confirmed that all the articles were accounted for in my analysis and cross referenced my results with the metamodel to ensure my results were accurate. In the next section, I offer an overview of the results of this analysis.

Results

    In the following section I lay out the results of each step of my analysis. The first section details the results of the thematic analysis of the 42 articles and their tradition orientation. Second, I provide detailed results of the Wordstat textual analysis revealing which authors discussed the traditions directly. Finally, in a combination of both the first and second steps, I offer a comprehensive list of all the key moments in the IJL community of practice surrounding listening theory. This first step provides a partial answer to RQ1: what traditions are present within the community of practice of IJL?

Step One Results: Thematic Analysis

    Of the 42 IJL articles in my corpus, Floyd and Reese (1987) offered the only article to approach listening theorization through the tradition of rhetoric. They provide multiple accounts where traditional rhetoric theorization can be focused on listening practices as well as communicative. They primarily argue for the inclusion of more listening theory in rhetorical work to benefit both areas of study. One article also stood out as directly engaging the critical tradition, by directly critiquing certain aspect of listening or listening theory (Cornwell & Orbe, 1999). Cornwell and Orbe (1999) discuss critical issues surrounding hate speech in context to listening and dialogue.

    Within the 42 IJL articles, four were positioned in the semiotic tradition (Bodie, 2011b; Fitch-Hauser & Hughes, 1992; Nix, 2021; Spunt, 2013). Exemplars include Fitch-Hauser and Hughes (1992) who discuss the measurement of listening as interpretation in relation to a receiver of a message and Nix (2021) who focuses on differences in message or sign interpretation among second language learners.

The phenomenological tradition was represented by five articles within the IJL dataset (Bodie et al., 2008; Coudray, 2020; Meldrum & Apple, 2019; Pecchioni & Halone, 2000; Wolvin, 2015). This tradition was expressed in the articles by Bodie et al. (2008), Pecchioni and Halone (2000), and Wolvin (2015) who each discuss relationship building and connection through listening. Five articles also related to the sociocultural tradition (Bodie, 2011a; Janusik & Imhof, 2017; Purdy, 1991; Purdy, 2000; Vickery & Ventrano, 2020). With a focus on how cultural background impacts listening, both articles by Janusik and Imhof (2017) and Purdy (1991) focus on subjects of intercultural listening and community formation respectively. In a slightly different context, Vickery and Ventrano (2020) mention how listening can impact feeling close or belonging to online communities.

The cybernetic tradition was represented in eight articles in the dataset (Bodie & Worthington, 2010; Brandt, 2020; Dickinson, 1996; Halone et al., 1998; Imhof, 2020; Kent, 2001; Powers & Bodie, 2003; Roberts, 1988). For example, Brandt (2020) and Dickinson (1996) both looked at listening malfunctions or "thresholds" to listening. Bodie and Worthington (2010) and Roberts (1988) both look at specific tests that analyze listening styles or concepts. Last of all, Kent (2001), Powers and Bodie (2003), and Halone et al. (1998) address various aspects of listening being based on the receiver primarily.

I also identified eight articles to be primarily concerned with a pragmatic approach to listening theory (Bickford & Catt-Oliason, 2005; Bodie, 2009; Janusik, 2002; Macnamara, 2018; McKenzie & Clark, 1995; Witkin, 1990; Wolvin, 1990; Wolvin, 1999). Exemplars of these include Janusik (2002) and Macnamara (2015) who examine practical listening instruction in schools and businesses. This tradition also appeared as research that is conducted for the practical benefit for listening theorization such as Witkin (1990), Wolvin (1990), and McKenzie

and Clark (1995). And, finally, the pragmatic tradition appeared in articles such as Bickford and Catt-Oliason (2005) in their exploration of listening's role in democracy and citizenship.

The sociopsychological tradition was most prevalent in the dataset with 10 articles most closely matching this tradition (Coakley et al., 1996; Craig, 2021; Edwards, 2011; Floyd, 2014; Hauser & Hughes, 1988; Janusik, 2005; Nix & Tseng, 2014; Purdy et al., 2017; Thomlison, 1987; Wovlin, 2013). Each of these articles addressed the behavior and psychological impacts of listening in social contexts, in some shape or manner. Prime examples of the sociopsychological tradition include Craig et al. (2021) who talk about podcast use and motivations for listening in young adults. In addition, Janusik (2005) discusses conversational listening and Wolvin (2013) muses on the listening process being constructed in multiple ways. Finally, Purdy et al. provides an account of five different perspectives toward listening that are embedded in various experiences and reactions to listening behaviors.

The thematic results of this study aim to provide explanation of approaches to generating listening theory, and not to a strict categorization of author's work within IJL. As Craig (1999) points out, the idea of a metatheoretical model is not to construct a blanket totalizing theory for explanation of all communication theory, but to encourage multiple disciplines to work together to create more generative work than a single approach ever could. To accomplish this encouragement, the first step of my analysis is to answer the question about which theoretical traditions are present. The thematic analysis results indicate that most articles in the field of listening theory are established in sociopsychological (10 articles, 24%), cybernetic (8 articles, 19%) and pragmatic (8 articles, 19%) theoretical traditions. The least common traditions were semiotic (4 articles, 9%), critical (1 article, 2%), and rhetorical (1 article, 2%). See Figure 1 below for details of the percentages of each tradition in the articles.
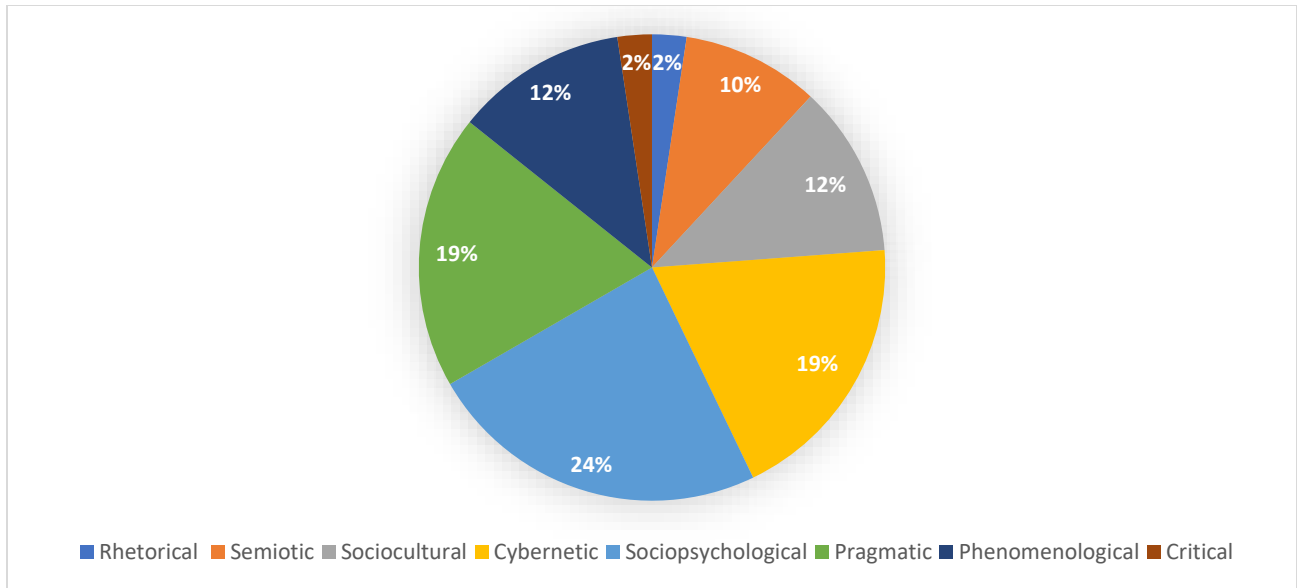
Figure 1

Traditions in Thematic Analysis Results

It is important to note that while some articles appear to directly relate to a single tradition, other articles might pull from multiple traditions in their presentation while still using one tradition primarily. This approach to engaging a plurality of tradition is not surprising as the work of listening theory is often multidisciplinary in nature. These cases of multidisciplinary work might result from a multitude of different author's approaches within a singular article. The cases adhere to the fact the metamodel does not try to categorize work into traditions but serves as a guide for understanding how a specific traditional approach will value certain methodological, ontological, and axiological beliefs. Trying to place articles in single traditions can create a false sense of simplicity and clarity, when in fact the research around listening theory is complex and even messy at times. Craig identifies that placing theory work in specific traditions can become a limitation if the categorization functions as an antagonist to the conversation surrounding theory, the conversation being a primary goal of the metamodel (Craig,

2015). In summary, the first step of my analysis showed that traditions such as cybernetic, pragmatic, and sociopsychological are foremost in the dataset, while the traditions of critical and rhetorical both resulted in lower numbers and less theoretical presence in the community of practice's listening theory scholarship.

Step Two Results: Wordstat Analysis

The second step of my analysis yielded results through a semantic analysis using the software program Wordstat. In this step, I utilized the frequency analysis in Wordstat to locate keywords throughout the articles. I searched the specific tradition name in each article to find where they are directly mentioned and by who. Findings reveal specific instances that each author mentions the different traditions directly in the text and offers insight into the ways that the authors in the IJL community of practice discuss the various traditions in their own words. The results of the semantic analysis present interesting findings compared to the initial assignment of traditions previously discussed as they do not always align with the descriptive quantitative results of the traditions that appear most commonly engaged in this corpus. These results provide another portion of the answer to RQ2.

Based on the second step of my analysis, the critical tradition was the most commonly occurring tradition name to be mentioned in the articles, with 91 different instances in 29 articles. Thomlison (1987) mentions critical 15 times when discussing critical listening. Multiple articles discuss critical listening (Floyd, 2014; Floyd and Reese, 1987; Hauser and Hughes, 1988; Purdy, 1991; Purdy, 2011) or critical approaches in methodology or epistemological orientation (Coudray, 2020, Imhof and Janusik, 2017; Purdy, 2011). It is important to note that through this semantic analysis methodological approach "critical" is a slightly more difficult tradition to pin down as definitively relating to the tradition simply by searching for the term "critical" because

that word may be used with alternate meanings in many other contexts (e.g., critiquing) rather than just being used to reference the theoretical tradition alone. To account for this, I utilize the results of the thematic analysis to guide the overall answer of the presence of the critical tradition while referencing the intext use of "critical" discovered in the textual analysis.

I found that rhetoric was mentioned by name in eight separate articles for a total of 58 times across all eight texts (Bickford & Catt-Oliason, 2005; G. Bodie et al., 2008; Floyd & Reese, 1987; Macnamara, 2018; Meldrum & Apple, 2019; M. Purdy, 1991; M. W. Purdy et al., 2017; Roberts, 1988). The articles that stood out in this analysis based on the number of times this key term "rhetoric" was identified included Purdy (1991) who mentioned rhetoric the most frequently at 31 instances. In addition, Floyd and Reese (1987) mentioned rhetoric 13 times and Macnamara (2018) mentioned it 8 times. In the context of the text itself, Purdy (1991) mentions rhetoric in relation to communication being speaker centered in the rhetoric tradition, whereas Floyd and Reese (1987) mention the ways that listening theory is present or absent in modern rhetoric traditions.

At much less frequent appearance than critical and rhetoric, semiotics is only mentioned by name twice in a single article: Edwards (2011). Both mentions involve a reference to previous works in semiotics in the literature-based construction of Edwards own argument. Edwards' work primarily discusses message interpretation and the use of nonverbals in interactions. Similarly, sociocultural was only referenced by name in nine separate instances in four different articles. Six of these references were located in Edwards (2011) with the other three articles only mentioning it once each (Craig et al., 2021; Kent, 2001; M. Purdy, 1991). Again, Edwards discusses sociocultural factors in message interpretation in relation to cultural background in nonverbals.

Ultimately, the tradition name "pragmatism" was never directly mentioned, but pragmatics was mentioned seven times in five different articles. Both Bodie (2009) and Purdy et al. (2017) mention pragmatics twice in context. Additionally, I searched the word *practical* (43) to indicate the practical application of listening theory was still present. Coudray (2020), Brandt (2020), Kent (2001), and Bodie (2011b) all mention *practical* in relation to the use of implications of listening theory in functional practice. Both cybernetic and sociopsychological traditions were never directly mentioned by name in any article.

The results of the second analysis I pursued provide a quantitative answer to which authors are directly speaking about the different traditions by name. Surprisingly, these semantic analysis results show some significant contrasts with the first thematic analysis approach, as of all the traditions critical (29 articles, 55%) was present most throughout the dataset. Similarly, rhetoric was the second most prevalent (8 articles, 15%) followed by phenomenological (6 articles, 11%) and pragmatic (5 articles, 9%). Sociocultural (4 articles, 8%) was directly mentioned sparingly, and semiotics was only mentioned once (1 article, 2%). Neither the cybernetic nor the sociopsychological traditions were mentioned directly in the articles. See Figure 2 below for a breakdown of the percentages with which each tradition's name was directly mentioned in the corpus of articles.
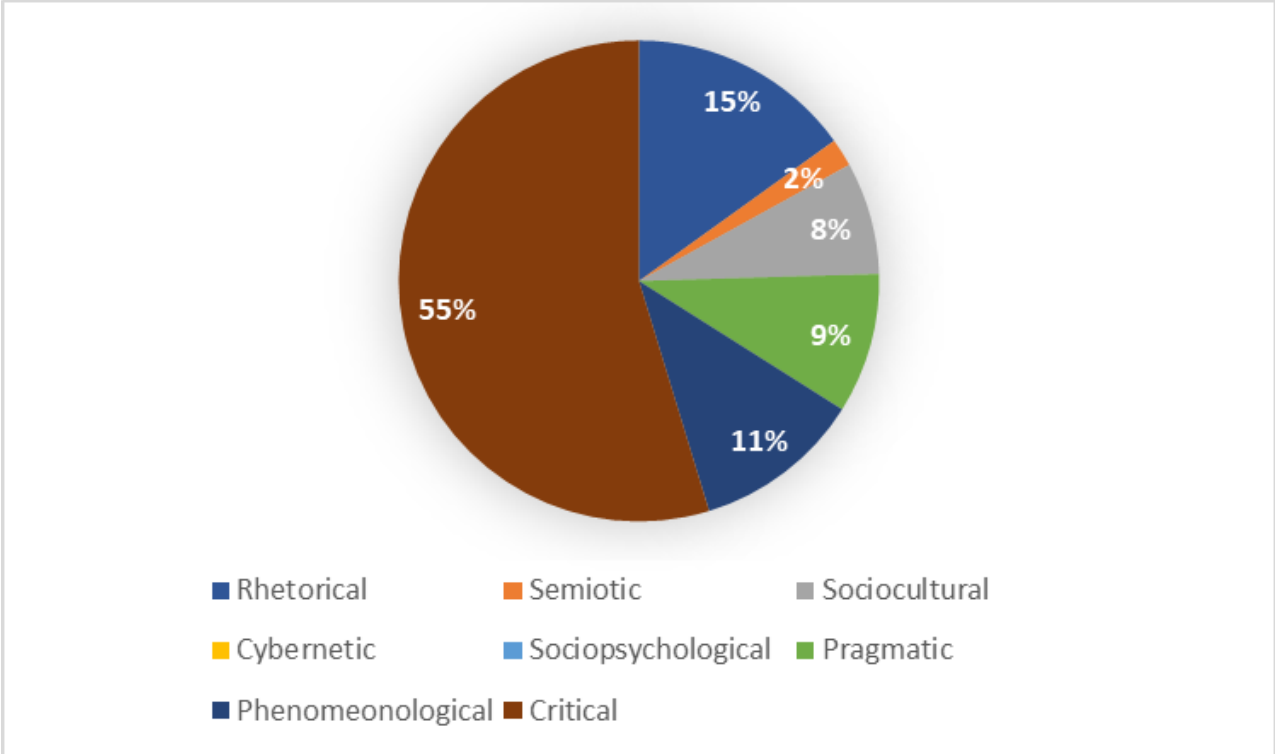
Figure 2

Traditions in Wordstat Textual Analysis Results

In summary, through step two I found which of Craig's (1999, 2007) eight theoretical traditions were directly named in the articles.

Comparing the results from step one and step two's analyses, results show that from the first qualitative thematic analysis, the most common traditions were sociopsychological, cybernetic, and pragmatic. The least common traditions were critical and rhetoric. In this second step's quantitative semantic analysis, the direct mentions of the tradition names in the dataset showed that critical, rhetorical, and phenomenological were the most widespread traditions referenced by name whereas the cybernetic and sociopsychological traditions were never directly mentioned. The first and second steps of analysis yield results that partially answered my RQ1. Combining the results from my first and second steps of analysis, I next move to a third approach

that integrates these findings and identifies which articles and authors work to bridge the theoretical frameworks and act as prominent examples of the interdisciplinary traditions present in the listening theory story.

Step Three Results: Key Moments

The final step I used to uncover the themes and traditions in the IJL corpus was to identify key "moments." Craig (2015) describes "moments" as being "dialogue sparked by thinking across traditions on particular problems" and "multiple discourses informing and reflection and deliberation on practical communication problems" (p. 370-371). In the words of listening theory generation, these key moments occur when multiple discourses come together to work towards reflection and deliberation on the practical issues surrounding listening theory. This step serves two purposes. It shows present themes in the corpus of articles where cross-disciplinary dialogue is encouraged. It also identifies key actors that are involved in the creation of a story of listening theory, which also serves to partially answer my third research question related to the key actors in the listening theory story.

To identify these key moments, I integrate the results of my previous two steps' analyses to distinguish articles that function as bridges across the traditions. First, in the analytical thematic methodology outlined by Wolvin et al. (1999), I identify articles that directly mention in their statement of purpose the intent to bring about discourse across traditions to better theorize about listening. Then, I look for articles that directly mention multiple traditions in context of either critiquing or encouraging multidisciplinary work on listening theory. In summary, while multidisciplinary work is a staple of listening theory, the specific articles that I discuss below specifically and directly called for work to be engaged across theoretical tradition boundaries, thereby promoting metatheoretical discussions.

Based on the third step of my analysis here, the work done by Floyd and Reese (1987), Thomlison (1987), Witkin (1990), Fitch-Hauser and Hughes (1992), Halone, Cunconan, Coakley, and Wolvin (1998), Purdy (2000), Bodie, Worthington, Imhof, and Cooper (2008), Bodie (2009), Bodie (2011b), Janusik and Imhof (2017), Purdy, Roca, Halley, Holmes, and Christy (2017), Vickery and Ventrano (2020), all function as key moments of metatheoretical discourse surrounding listening theory in the community of practice within IJL. I present two primary examples of articles that accomplish these goals.

James J. Floyd and Robin G. Reese (1987) offer the first example of a key moment in listening theory research. The authors first work to bring in multiple traditions in their argument including rhetoric, semiotic, phenomenological, and sociopsychological. They then explain how the use of these frameworks allows for the tradition of rhetoric to become useful in listening scholarship and listening scholarship to become useful in rhetorical work. They conclude their manuscript by calling future rhetorical scholars and listening scholars to not ignore each other, but rather to pursue the mutual benefit of acknowledging their differences and while also focusing on their similarities.

Graham D. Bodie, Debra Worthington, Margarete Imhof, and Lynn O. Cooper's (2008) work is another excellent example of a key moment in listening theory work. This article is primarily located in the phenomenological tradition and the authors present a heuristic framework that ties multiple areas of listening research together for the purpose of assessing and generating new research in the future. I identify this article as one key moment in the listening theory story because this article accomplishes the two goals suggested by Craig (2015): it uses cross-tradition theorization to solve a problem and it encourages future researchers to engage in the same multi-tradition exploration of theory. Bodie et al. (2008) does this by drawing in and

arguing for multiple perspectives outside the traditional spheres of listening research to be used in future scholarship. They construct a framework that both utilizes and perpetuates multiple traditions so that if future scholars were to use the framework, they would also engage in cross-tradition discourse and theorization.

To locate each of the 12 articles as key moments in the listening story, I first read all of the articles and placed them within the tradition they primarily align. Then, I read their primary argument and statement of purpose, again looking for two specific content pieces. The first content piece was that a goal and core component of the article's content worked across different traditions. The second content piece was that that the article specifically argued for future research to engage in the metadiscourse surrounding theorization. If I found each of these content pieces, I concluded that the article was a key moment. There were articles beyond the 12 chosen that had one but not both of these components. Their exclusion from this list of key moments is not a sign of poor research nor does it signal that they are not important to the field of listening theory. Rather, articles beyond these 12 embraced a different primary goal that focused on a different issue than metatheory and metadiscourse.

Each of these 12 articles encourage and establish efforts to engage multiple theoretical traditions for the purpose of continuing the conversation on listening theory and engaging this conversation across theoretical lines. While other articles contained arguments assessing traditional work and progress, these 12 articles ranging in dates from 1987 to 2020 go beyond this work to call for cross-disciplinary engagement of theory and discourse. These 23 authors including Bodie, Christy, Coakley, Cooper, Cunconan, Fitch-Hauser, Floyd, Halley, Holmes, Imhof, Janusik, Reese, Roca, Thomlison, Witkin, Halone, Hughes, Purdy, Ventrano, Vickery,

Wolvin, and Worthington all exemplify a partial answer to RQ3 seeking to find the key actors in the community of practice of IJL.

Discussion

Each aspect of my analysis reveals insights into the production of listening theory in the IJL community of practice. In this discussion section, I first compare the results of the thematic and semantic analyses and discuss how the differences in results may have emerged from that data in partial answer to RQ1. I then discuss how certain theoretical traditions work together, work against each other, and have significant implications for the ways that theory is generated because of the incorporation of different ideologies and theoretical traditions in the development of listening theory in partial answer to RQ2. Finally, I conclude this section by discursively pushing for specific actions to be done to advance theoretical cosmopolitanism in line with the overarching aim of this thesis to encourage dialogue in the field of listening theory. In sum, the aim of this discussion section is to map out the presence of the traditions in a story of listening theory. Locating them in the community of practice of IJL is a small but necessary step in achieving my story telling goal.

Thematic and Semantic Analyses Results Comparison

Each of the three steps of analyses that I pursued in this project work together to answer my first research question (RQ1): Which of Craig's (1999) metatheoretical traditions are present in the community of practice of IJL? For this discussion of the comparison and exploration of the traditions present in the corpus of listening theory scholarship, I use both my thematic analysis and semantic analysis Wordstat results.

Results may contrast with each other as the direct mentions of the traditions are highly contextual and do not necessarily indicate the authors' primary rationale for writing an article or

the overall content focus of an article. Put another way, if one article mentions the term "rhetoric" four times, it does directly signify the presence of some discussion or discourse surrounding rhetoric, but it does not necessarily indicate that the whole article is based in the rhetorical tradition. It is this latter location of the article (and authors) within particular theoretical traditions that is my primary aim in this comparison and exploration section. Macnamara's (2018) article is a perfect example of this. In this article, the term "rhetoric" is mentioned eight times. However, the overall subject theme of the article relates to how the theory of organizational listening can be applied and taught practically. Thus, rather than this article being aligned with the rhetorical tradition, it is thus mainly associated with the pragmatic tradition.

One reason for these contrasting findings between my two steps of analysis might be that the authors of the articles did not directly mention their theoretical tradition using the terms of Craig's metatheoretical model specifically and used other theoretical terms instead. Another potential reason for this may be that the authors did not explicitly identify (or were not concerned with identifying) the specific metatheoretical categories that they adopted or discussed in their articles. Alternatively, the authors may have approached their research with a mixture of theoretical approaches and therefore did not locate themselves within a specific single tradition in their work and thereby creating mixed results between the first two analyses. These mixed results are indicated in cases such as where in one analysis rhetoric is the least common, and in the other it is one of the most.

The Inner Workings of the Theoretical Traditions and Themes

In this section, I compare the results of the analyses to highlight how certain traditions work together, work against each other, and have significant implications for the ways that

theory is generated because of the incorporation of different ideologies and theoretical traditions in the development of listening theory. Based on my results, I posit that one reason for certain traditions to appear most saliently in the 42 articles (e.g., the sociopsychological tradition) is due to tensions between diverse traditions that would make it more difficult for certain theoretical traditions (i.e. rhetoric) to become prominent in listening theory as compared to other traditions (i.e. sociopsychological) that share a greater number of ideological commitments with other traditions in Craig's metamodel (e.g., cybernetics). The differences, commonalities, and tensions between traditions all point to themes in the story of listening. If one tradition is most common, understanding why that is gives an answer to a prominent theme. On the other hand, understanding where traditions differ to create tensions reveal where themes of tension and contrast. These resulting themes provide a partial answer to RQ2 asking what are the present themes within the community of practice of IJL.

These tensions Craig (1999) argues are where different traditions' methodological and ontological values exist in contrast to each other. If the goals and ideological commitments of one tradition create tension with another's commitments, a result of this could be that future research will line up with one tradition instead of the other. Potentially, authors come to a consensus to alleviate the tensions by only pursuing one tradition of research. If this happens repeatedly, a single tradition can become more predominant than others. Different scholars' values may be found when applying these concerns and tensions between the most used traditions for the IJL articles and the least common. An example of what I am suggesting is well represented by sociopsychological ideological commitments and how they may be misaligned with the rhetorical tradition. The sociopsychological tradition (the most common theoretical approach in my results) is defined by Craig (1999) as having a different ideology in the ways that

56

it pursues and constructs theory as compared to the rhetorical tradition (the least common tradition in my results). Whereas "rhetoric lacks good empirical evidence that its persuasive techniques actually work as intended," the sociopsychological tradition "explains causes and effects of social behavior (pp. 134, 143). Moreover, Craig provides metadiscursive commonplaces that are broadly held ideals or notions that occur when theorizing about communication. Similarly, sociopsychological traditions challenge metadiscursive commonplaces such as "humans are rational beings; we know our own minds; we know what we see," whereas rhetoric challenges "words are not actions: appearance is not reality: style is not substance" (p. 133). Here it can be identified that listening theory being developed in the sociopsychological tradition values understanding how behavior, emotions, perceptions, cognitions, attitudes, and interactions shape how we listen to others; these can be identified through study despite the inability to be fully self-aware. In contrast, listening theory in the rhetorical tradition values art, method, communicators, audiences, strategies, and logic as fruitful objects of analysis. The research will be concerned with how perceptions, emotions, and other behavioral and cognitive functions influence how we listen if listening theory is most commonly discussed and created in the sociopsychological tradition (Coakley et al., 1996; Janusik, 2005; Nix & Tseng, 2014).

Both the cybernetic and pragmatic are prevalent traditions found in both my thematic and semantic analyses and thus may also be fundamental theoretical ways that listening theory is oriented. Dickson's (1996) article is a prime example of the cybernetic tradition contributing to listening theory when it discusses the theory and methods related to the listening threshold variable, something intrinsically related to information processing and subsequent overload. The cybernetic discipline tradition differs in ideology than other traditions with its value of

information processing and makes claims that other traditions fail to fully grasp the complexity of that information processing process. Interestingly, when compared to sociopsychological, cybernetics argue "communication involves circular causation not linear causation" (Craig, 1999, p. 134). This tension could point to the theorization of listening being inherently circular (communication happens in a feedback circle, sender and receiver both constructing communicative acts simultaneously) and not linear (moving across a line from one end of the communicative act to the other) in communication.

In contrast, the pragmatic tradition values practical application of theory which can contrast with the ideological commitments of other traditions because of its highly reflexive nature and focus on real world applications. Examples of this can be found directly in Macnamara (2018) where he argues that there is a need for more work to directed towards organizational listening theorization for direct application to organizations to enhance various aspects of listening. In the pragmatic tradition, understanding of communication cannot be gathered in a single research study that analyzes things such as signs and information processing, but rather over the course of multiple studies and practical applications (Craig, 2007). Thus, listening theory in the pragmatic tradition is concerned with the practical application of theory to communities while also continually reflection between scholars, practitioners, and other scholars on how they can be improved.

Only a handful of articles in my corpus either mention or directly involve the rhetorical tradition (see, for example, Purdy, 1991 and Floyd & Reese, 2012). This may indicate that the rhetorical tradition is mostly absent in the theorization of listening altogether within the IJL community of practice. The rhetorical tradition is primarily concerned with discourse and the art of speaking, which when applied towards the study of listening can make research at times

difficult. Floyd and Reese (2012) directly write about these difficulties and how modern rhetoric (along with other communication research) has neglected listening focused theory. Craig's (1999) classification of rhetoric also lines up with a more traditional sense of rhetoric that is more concerned with what would be considered the critique or study of arguments and public speaking. Thus, the other traditions do not align with the rhetoric tradition in that it is often considered to be overly concerned with strategic communication and fail to encompass the myriad of complex communication interactions.

Floyd and Reese (2012) point out that the absence of listening theory in the rhetorical tradition is primarily due to a lack of appropriate acknowledgement. Traditional rhetoric is chiefly concerned with a speaker in a public setting, but more modern rhetoric is focused on communication, which does entail listening. They argue that rhetorical authors will benefit from recognizing listening as an important aspect of communication and that despite the widespread lack of reception, rhetoric work has still been created that implicates listening without directly acknowledging it (p. 87). I agree with this argument and further posit that the rhetorical tradition is widespread in recent times and concerned with far more than just strategic communication. The inclusion of rhetoric in listening theory oriented work will benefit both domains of rhetorical and listening theory scholarship. Additionally, in line with Craig's (1999) primary goal of creating discursive dialogue, listening theory and theorists will also benefit from drawing in more work from the realm of rhetoric.

Finally, the critical tradition poses an interesting conundrum. While the first analysis only found three articles to be located within the tradition, the Wordstat analysis found that 29 articles at least used the word "critical" in relation to methodological approaches. The prevalence of this direct mentioning perhaps indicates that over half the articles had some level of a critique to

59

make, whether or not these critiques were situated in the critical tradition or simply were more generally critical in nature. I contend this contrast to be related to the definition provided by Craig for the critical tradition and the commonality of papers being critical of small areas. Craig (1999) identifies the critical tradition as a discursive reflection on hegemonic ideology that is systematically distorting the speech situation (p. 133). In other words, the critical tradition is focused on oppression, resistance, and emancipation in communication practices and studies. Conversely, a good deal of the 42 articles author's present critiques of some kind of theory, practice, methodology, etc. Criticism of practice or theory often will not be directly related to the resistance of hegemonic ideology. Nevertheless, the criticism and evaluation of listening theory could be viewed as vibrant and alive with authors such as Purdy (2011), Witkin (1990), Wolvin (1990), and Bodie (2009) each being significantly critical of aspects of listening theory creation. Each author evaluates conditions, criteria, and/or historical practices of listening theory with a critical reflection on how theory innovation can be improved. The critical tradition as outlined by Craig (1999) is primarily absent from the corpus of IJL articles.

The implications of these results are related to the understanding of what traditions are being perpetuated in the IJL community of practice. As listening theory is growing as a field, the need to understand where it started and where it is going is paramount (Wolvin 1990). In the following section I identify where improvements can be made towards a "theory cosmopolitanism" idea of listening theory. The need for more rhetorical and semiotic work is needed, while the perpetuation and continuation of the other traditions is also required. In identifying the themes of a story of listening theory, telling where themes or traditions need to increased functions as a practical portion of a story. Showing which themes are present and which are not tells a story. Talking about what themes are needed in the future is a call for more

stories to be told. Both telling a story and aiming for the continuation of the conversation are primary goals of this thesis project.

Theoretical Cosmopolitanism

To provide the first step in answering my overall goal of creating more discussion around listening theory, I identify how the pursuit of theoretical cosmopolitanism is essential. This theoretical cosmopolitanism is not to argue for all the traditions to produce theories that are valued equally, but that each tradition is present in the discussion and eventual adoption of specific strong theories. Articles focused primarily on the traditions of critical, rhetoric, and semiotics are the least common in my initial thematic analysis. Craig (1999) points out that in an ideal world of theory generation, the use of the constitutive metamodel perpetuates the discussion between all traditions. This is important as it increases the avenues of theorization as each tradition approaches the pursuit of knowledge in a different way. If one tradition is dominating the conversation (or telling of a story) then other traditions are represented less or have to adopt approaches outside their own to be included in the discussion. To avoid this situation, Craig (1999) identifies the goal of "theoretical cosmopolitanism" or the willingness to engage in more than one traditional discourse. The lack of significant rhetorical and semiotic traditions indicates that the theoretical discourse is not moving towards those traditions.

I argue that there are three reasons for this, the limitation of listening theory in traditions, the subject matter application, and/or the topic of discussion being shifted. I then posit reasonings for the strengthening of the rhetorical and semiotic traditions in the community of practice. In reference to RQ1, the move to theoretical cosmopolitanism is a bridge between RQ1 and the overarching research question and goal: to tell a story of listening theory and to perpetuate more conversation surrounding listening theory and its stories. This bridge is created

61

by a specific argument of which traditions need to be included more, and why their inclusion is paramount for the field of listening scholarship at large.

One reason for why the rhetorical and critical traditions are less present in the dataset originates from the limitation of listening theory in general. As described by Bodie et al. (2008), listening research is in its adolescent phase, which now 14 years later might potentially be considered in its late adolescence. Because of the emergent nature of listening research and its young lifespan, there is still considerable room for listening theory to grow. Hence, the traditions of rhetoric and semiotics might have been left out due to the lack of theory growth in those specific areas due the relatively young nature of the listening theory field of study. The purpose of my study is to outline the discussion and the traditions being discussed to highlight areas for increase; the first reasoning for the lack of these traditions points to this very need of development.

A second reason for the lack in prominence of critical, rhetoric, semiotics could be due to the predominant subject matter of the traditions themselves. Each tradition in Craig's (1999) definition are highly concerned with the message creation aspect of communication. While each of the traditions is to some extent concerned with communication practices and the reception of those practices, rhetoric in particular has a history of being concerned with the communicator ultimately. Listening is also communicating, but the idea of listening theory might not come as a natural thought to traditional rhetoric as being focused on the "practical art of discourse" (Craig, 1999, p. 135). Recent rhetorical work has been done to highlight the concept of listening as deeply rooted in the practical art of persuasion. A prime example being Gentz's (2014) exploration of how rhetoric can be perceived as the "art of listening" in the book *Guiguzi*. Still,

traditional (and perhaps western tradition) rhetoric can focus on the communicator as the primary concern, omitting listening and perhaps the need to discuss listening theory.

Moreover, the critical tradition is primarily concerned with how power is communicated in discourse and how it can be uncovered with careful reflection on the communication. Listening as an act can be more difficult to analyze in this context. If there is a hegemonic message, it might be easier to identify than claiming that a particular listening process is in and of itself hegemonic. The research does exist (see, for example, Cornwell and Orbe, 1999) but seems to be a less desired avenue of theorization as compared to others in the literature.

Last of all, rhetoric and critical traditions might be less present than anticipated based on a limitation of my dataset. Perhaps outside of IJL community of practice there exists more presence of listening theory found other traditions. This could be because of the publication practices of IJL allowing a filtered set of articles to be published in the journal and restricting other articles based on their content. Authors might also deem their article to fit more directly with another journal, perhaps journals such as *Communication Theory* or *Western Journal of Communication*. This could be because the author wants to publish with another journal to broaden their academic discourse, or it could also be the subject matter of their paper fits the purpose of a different journal better. Finally, a reason for limitation of research of rhetoric and semiotics in IJL could be because of editors and subsequent issues of IJL looking for specific listening research that fits in line with the goals of the community of practice. If an article focuses on rhetorical theory, the article might be directed elsewhere because traditional rhetoric research emphasizes the speaker and not the listener. It is also useful to point out the scholarly background of Margarete Imhof, who has served as the editor for IJL from 2013 to date, is firmly planted in the social psychology with her research looking at psychology of teacher training and

psychological aspects of listening. This might also be a reason for IJL's support of the sociopsychological tradition in publications.

Additionally, other listening theory articles might not strictly be focused rhetoric or semiotics, but still contain a conversation with those traditions. An example of this taking place within the corpus of texts is Purdy's (1991) discussion which, within my IJL corpus of texts, has the highest number of instances directly mentioning rhetoric (31). He argues that the speaker-orientated focus is still dominant in community formation in communication theory. He acknowledges that while for many years rhetoric was only concerned with the speaker, recently there has been in a shift in theorization. Despite this shift he concludes, "we are a culture that still reveres the speaker and gives little praise to the listener" (p. 65). I argue, based on this assertion, the need for listening theory in rhetorical and semiotic traditions is evident more than ever. Moreover, the discussion of the absence of traditions in the corpus of listening theory scholarship and the practical implications of theoretical cosmopolitanism all relate to understanding the answer to RQ1, knowing what traditions are present or not in IJL listening theory. Specifically, my discussion of theoretical cosmopolitanism is critical to making next steps towards greater theorization after answering the question of which traditions are present.

To create theoretical cosmopolitanism is to desire both balance in use of all the traditions as well as promote the use of multiple traditions in the generation of theory. I argue that in order to achieve both these results two specific actions must come to pass. First, the traditions of rhetoric, critical, and semiotics must be strengthened by including more work that focuses on listening theory within those traditions. The increase in these traditions should not be diminished because of the tensions it will draw between the other more prominent traditions such as sociopsychological and sociocultural. Instead, the tensions and potential disagreements in

approaches to theorization should be celebrated. Good theory is not a result of complete acceptance, but through trial and criticism that sharpens it into a valuable product. Having multiple perspectives on listening theory deriving from multiple traditions will only benefit the goal of creating knowledge of listening practices in IJL. Therefore, rhetoric, semiotics, and the critical traditions must be accepted because of their differing approaches. Other prominent traditions such as sociopsychological and pragmatic can learn from their inclusion. Future research can look to bring in these traditions as well as look for listening theory potentially existing in other academic domains outside of IJL.

The second action needed is to continue and increase the works that encourage cross-discipline work and theorization. Craig (2015) describes that the continual use of his metamodel across multiple disciplines is a sign of it achieving one of its primary goals. Similarly, a sign of good listening theory are the key moments outlined earlier such as Bodie et al. (2008), Purdy et al. (2017) and Janusik and Imhof (2017) all argue for cross disciplinary, cross cultural, and cross traditional work in listening theorization. These key moments exist in my data set, and they also potentially exist outside of my corpus in other IJL work. I argue again that these should not occur sparingly, and that their assertions (along with my own) are acted upon and not just read and agreed with intellectually. If theoretical cosmopolitanism is to happen, the balancing of the traditions presence in listening theory research and reassurance/practical use of cross-tradition work must be realized.

A complication to arguing for theoretical cosmopolitanism is that often times the creation of theories results from a marketplace of ideas where the strongest theories are used, cited, and perpetuated because of their theoretical strength and descriptive or predictive ability. I choose to argue for the notion of theoretical cosmopolitanism in a sense that not all traditions create theory

equally and all theories created are to be used in equal amount. Instead, each tradition should be present in the conversation of listening theory. If a new theory is created and only six of the eight traditions have the option to critique, apply, and discuss the emergent theory, the discussion is limited in scope and perspectives. Because of this, I argue that a potentially beneficial addition to the community of practice is to increase the traditions that are not as prominent such as rhetoric and semiotics to supplement the overall conversation of listening theory.

Craig's (1999) metamodel is designed to provide results in similar ways to what this study also aims to accomplish. First, the primary purpose for the metamodel's creation is to perpetuate discourse between the traditions and encourage work between them to create theory. The purpose of a study like this is not to define the field of communication theory, but to argue for a defined field to exist it must work across traditions while simultaneously valuing each tradition's approach. Even when the model or studies using the model are critiqued, those critiques and arguments will eventually benefit the field (Craig, 1999, 2007, 2015). I utilize the metamodel precisely for the same goal, a defined story of listening theory will not result from the categorization of theory into traditional approaches, but by using the metamodel to encourage discourse (agreement or disagreement) to vitalize the conversation surrounding listening theory, therefore, invigorating the continuation of a story of listening theory. Second, Craig's metamodel outlines where tensions and shortcomings can exist. These tensions surrounding the production of listening theory are established throughout the dataset. A multitude of authors work to critically analyze the state of listening theory, the testing of listening theory, and mostly, for the inclusion of listening theory in the dominant paradigm of all communication theory. These shortcomings are reflected in the author's discussions, but also in the traditional

approaches they utilize. The absence of significant work in rhetorical and semiotic traditions suggest that more emphasis in these traditions is needed.

Conclusion

The outcomes of this research indicate that the listening theory is a growing and expanding field that can benefit from each tradition of theorization. While some theoretical traditions are more absent than others and thus should definitely receive increased attention, it is also important to not neglect traditions, such as sociopsychology, that appear to be relatively thriving in comparison to the others (but still largely overlooked in the communication field writ large). For listening theory's story to continue to grow, more theory and research is needed (see, for example, Bodie et al., 2008; Witkin, 1990; Wolvin, 1990). But more importantly, to practically achieve this aim of a growing and expanding field of listening theory, there must be an effort to include all traditions in our approaches to theory in order to build a more diverse and rich way of theoretical knowing. A great number (if not all) of the 42 articles in the corpus argue for the benefit and continuation of a multidisciplinary approach to theory creation. This argument can be extended to a continuation of a multi-traditional approach as well. Rhetoric, semiotics, and as well as the critical traditions need to be included in the discourse of listening theory. An appropriate balance of all traditions is needed for the continue and benefit of a story of listening theory (including traditions that Craig (1999) claimed could be "reconstructed" to fit the metamodel, feminist, aesthetic, economic, and spiritual).

Throughout this chapter, I have focused on situating a story of listening theory into a conversation existing around traditional approaches to communication theorization. Craig's (1999) constitutive metamodel functions exceptionally well to offer a framework through which to thematically analyze and demonstrate the potential tensions, limitations, and advantages each

tradition offers to listening theory in its current form. Using this metamodel, I have delineated how the discourse of listening theory in the IJL community of practice has primarily emphasized certain theoretical traditions and marginalized others. Understanding these strengths and weaknesses affords me the opportunity to develop a story of listening against the backdrop of theory creation as promoted by a particular group of scholars, actors, and theoretical commitments.

A practical application of the "moments" identified to be key sites of the perpetuation or encouragement of discourse between traditions can be to use them as guides and citations in future tellings of a story of listening theory. Each of these articles can be looked at for a number of generative reasons. First, they serve as exemplars of discourse furthering scholarship. Not only are each of the articles unique in the traditional space they inhabit, but also in the space they move towards in other traditions. Second, they can be works cited in future listening theory conversations and iterations to show work done that perpetuates the conversation as well as fosters cross-tradition discourse. Finally, their authors can be seen as early advocates for the continuation of a field's diversification and these authors can be (in response to RQ3) considered key actors in this listening theory story. Future scholars will benefit from continuing where these projects left off. The next step after authors called for future discourse, or worked with other traditional approaches, is to continue their work. Continue the conversation, increase the traditional discourse, and see where even these moments can be built upon for further value. Theory is beautiful in the way it continually builds itself on each discussion, critique, and application, these studies much like my own should function as part of a whole for the betterment of listening theory and its story.

The present traditions in the community of practice of IJL, the key moments, and the move toward theory cosmopolitanism each move to accomplish overlapping objectives of my project. Identifying present traditions offers results to RQ1 and finding key moments is the first step in answering RQ3. The discussion of tensions and comparisons between the traditions provides a partial answer to RQ2. Finally, arguing for theoretical cosmopolitanism provides the first jumping off point for future research to join the discussion and tell their own story of listening theory, part of the overarching goal of my thesis. A complete narration would not be possible without each of these pieces. My own work steps on the trail previously laid out by groundbreaking studies done by Craig (1999), Wolvin et al. (1999), Bodie et al. (2008), and many more. My own story telling is the next effort of trail blazing, so that future scholars in any theoretical tradition can journey further than ever before.

CHAPTER FOUR: STORY THEMES IN LISTENING THEORY

At times, story themes can be difficult to trace, especially when the subject is mixed with countless individuals, events, and connections. For listening theory, themes can mean a myriad of things including author themes, textual themes, time themes, or even topic themes. Each of these items would be fruitful for research, but to narrow the scope of this study I will focus my analysis into the study of textual themes that are prevalent within the articles. To do this I use the quantitative lexical analysis software Wordstat to identify themes within the 42 IJL articles that comprise my corpus dataset for this thesis project. These themes will revolve around the content of what is said by the authors in the articles.

In this thesis chapter, I seek to answer RQ2 by finding the outlying themes of the community of practice of IJL to include in a story of listening theory. I first provide a methodological overview of my approach to inquiry using a semantic analysis as described by Arasaratnam and Doerfel (2005). To do this, I also describe the textual analysis software Wordstat and its functions. After the methodology is defined, I move to discuss the results of the semantic analysis, specifically a frequency, cooccurrence, and topical analyses. Following the results, I move to a discussion to provide insight on what themes are present within the community of practice of IJL and thus a story of listening theory as well. During this discussion I also provide a second part of the answer to RQ3 by discussing authors that were present in the dataset of cooccurrence analyses. I conclude by describing the overall findings and the implications to the overall research question for my thesis, establishing another chapter in a story of listening theory.

Methodological Overview: Cooccurrence, Textual Frequency, and Topical Analyses

As described previously, Arasaratnam and Doerfel (2005) use a semantic analysis for their methodological approach to understanding intercultural communication competence. The research software suite Provalis offers numerous complex software applications for application in quantitative and qualitative studies. Wordstat is a text mining software that can be used to create data from the 42 IJL articles engaging listening theory. The software Wordstat functions almost identically to CATPAC (the software Arasaratnam and Doerfel used) in developing key themes and topics by clustering or cooccurrence analyses. I follow their methodological approach by using Wordstat to identify the key themes in the text but take it a step further by also including the analysis of frequency and cooccurrence as well. Adding these results gives my study a robust and comprehensive quantitative approach to understanding the themes present in a story of listening. Additional information about the steps of this approach are outlined below.

The analysis will be done in a three-step approach. First, a quantitative list of what is said most frequently in the articles will be created by conducting a frequency analysis of words used in the articles. Second, once the frequent words are identified and listed, I use Wordstat to analyze which words cooccurred most with each of the most frequently used words in the specific article of focus. This step will allow me to describe how all of the collected articles discuss topics by relation of words. For example, if a word such as *listening* commonly cooccurs with *important*, the cooccurrence analysis will reveal how often this happens and to what degree it is widespread in the literature. Last, I will use a topical analysis to uncover the most prevalent topics or phrases throughout the listening theory articles and compile them into a hierarchical list using the combination of frequency and cooccurrence analyses. This gives a quantitative answer to shaping the themes of a listening theory story in IJL.

Initially, all the articles are coded with the Wordstat software and then an analysis of frequency, cooccurrence, and topics is run. The frequency analysis reveals the number of instances each word is used within the complete data set. The topical analysis similarly indicates the occurrences of phrases that are repeated more than five times such as *listening research*, *listening test*, and *theory of listening*. A cooccurrence analysis reveals how specific terms such as *listening theory* are correlated in occurrence to other terms based on their proximity to other commonly occurring words. For example, if the phrase *listening theory* is often followed by *research* or *studies* it will be coded into the cooccurrence analysis to indicate which words follow key terms. This correlation shows how specific terms relate to other terms within the text. Finally, based on all the data input into the software, Wordstat will generate the most common topics discussed in the texts. This is done by taking the same results from the frequency and cooccurrence analyses and giving the top occurring themes a topic which, depending on the number of times each topic is used, will be ranked in a hierarchical manner indicating the most common to the least common topics occurring in the data. Using each of these analyses offers a descriptive set of data that can be reported and interpreted beyond the initial reading and categorization that a more cursory thematic analysis reveals.

Wordstat functions by scanning every word in the documents that are uploaded into the software, including words that might not be the target of analysis for the researcher. For example, parts of the references like "https" or "doi," articles such as "the," and other words that occur commonly in written texts. In order to exclude these words from the analysis, a dictionary of words that will not be counted must be created by the researcher. In developing this study, I curated a dictionary in tandem with the existing dictionary in Wordstat with which to analyze the data. The existing dictionary with Provalis excludes a list of common occurring words such as

conjunctions, articles, and prepositions. I then added in my own set of words in combination the existing dictionary that excluded, "https," "doi," and "retrieved from" as well. This dictionary cleans the results so that only key terms (usually only nouns) are included in the analysis.

The use of dictionaries accomplishes two goals in the frequency and cooccurrence software. First, it allows for the commonly used words that follow *listening*, *theory*, and *research* to be excluded so that when conducting a cooccurrence analysis the word *listening* can be analyzed in relation to other topics. This is evident when *listening* is commonly followed or prenoted by words such as *of*, *the*, and *a*; when these are excluded from the analysis the next words are used for analysis which means in a statement such as theory of *listening is beneficial* the words *of* and *is* are excluded revealing *theory* and *beneficial* to be the correlated words with *listening*. Using this exclusion dictionary reveals more concrete topics, terms, and subjects that are cooccurring with the chosen terms. Second, the cleaning of the data with dictionaries streamlines the process of understanding the themes and context present. The streamlining is done by only including categories of words that indicate the general themes of each article. Overall, using a dictionary to create a list of excluded words is paramount to creating different results of the data.
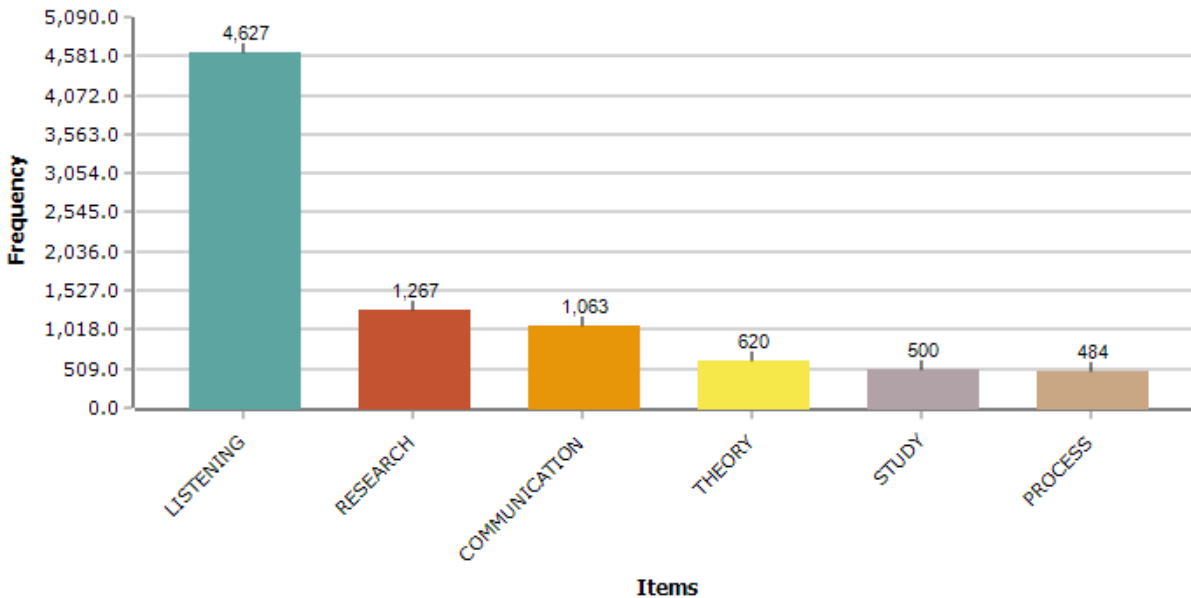
Results

For the analysis of the 42 IJL articles, I use three separate analyses: frequency, cooccurrence, and topical. In each of these approaches to analyses, I utilize the dictionary pre-built into Wordstat that I previously described. Each analysis revealed different results while simultaneously overlapping in certain ways. In the following section I will delineate the results of each of the separate analysis before moving on to a discussion of the results in the following section. The cooccurrence analysis pulls single words and searches for every instance the word is

used in the documents, then outlines which words are used directly before and after the chosen word. This analysis can also search for cooccurrences within abstracts, titles, bibliographies, and main text. I utilize the analysis to look for cooccurrences within the main text, which is titled "cooccurrences within paragraphs" in the software.

The first word that I explored in my analysis was *listening* (this would also include instances where *listening* is capitalized). Figure 3 below shows the graphed data of the top six words that cooccurred with *listening*: *research*, *communication*, *process*, *theory*, *study*, and *comprehension*. When running this analysis, there are numerous cases where certain words (e.g., *conducted*) would only cooccur once with the term *listening*. For the sake of keeping the results more organized and manageable, I locate a break in the data when the topmost frequently cooccurring results begin to cooccur only five times more than the next word. This break demonstrates where the data transitions from outlying results into results that only differ by a small margin. In other words, the break in data is identified when the results begin to plateau. While the data after this break can be interesting for future studies, the present work aims to understand the most dominant themes. To do this, and separate the dominant themes from the rest, I establish the break in data at this pre-determined point.

Frequency Analysis Results

The first analysis that I performed was a keyword frequency analysis. Through this methodological approach, I discover the most common words that were used by the authors throughout the documents. The clear dominant word in all the documents was *listening* with 4742 instances. The second through fifth place most frequently used words were *research* (1267), *communication* (1063), *theory* (620), *study* (500), and *process* (484). See Figure 3 below.

74

Figure 3

Keyword Frequency Results

These results indicate that a prominent theme listening theory research is *listening* indicating the overarching focus on listening as a subject. While *listening* is the most outlying theme, in theory papers the second and third most common words are *research* and *communication* which both indicate that when working towards the goal of listening theory, *research* and *communication* take more priority than *theory* which came in forth. Last of all, *study* and *process* show two other terms that are important for listening theory. Therefore, in relation to RQ2, *listening* can be seen as a prominent theme followed by *research* and *communication* before *theory, study, and process*. To continue to uncover more themes in the IJL

articles, the next section details the results of the cooccurrence analyses of each of the identified top results for frequent terms.

Cooccurrence Analysis Results

The following three figures show the top cooccurring term results before the pre-determined break in data for *listening*, *research*, *communication*, *theory*, *study*, and *process* which are the top occurring words in the frequency analysis (using the same break point to identify the top results).

Results from the first analysis included words cooccurring with the word "listening." As can be seen in Figure 4 below, listening cooccurred with *research* (510), *communication* (281), *process* (249), *theory* (244), *study* (220), and *comprehension* (158).
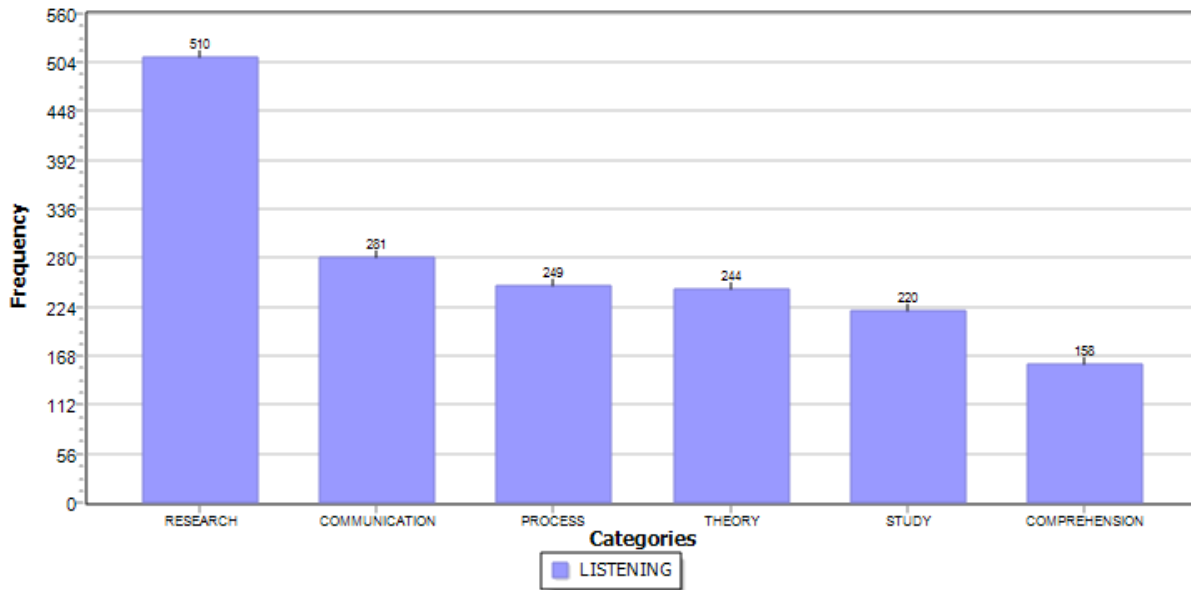
Figure 4

Top Results of Words Cooccurring with Listening

In my next analysis, I explored word cooccurrence with the term "research." Results show that research cooccurred with *listening* (510), *communication* (166), *theory* (148), *study* (104), and *process* (77). Interestingly, *communication* occurred more than 100 times less with research than with listening. Moreover, both *theory* and *study* cooccurred less with research as well. Both these findings do correlate with the word *listening* being the most common word in occurrence overall. See Figure 5 below.
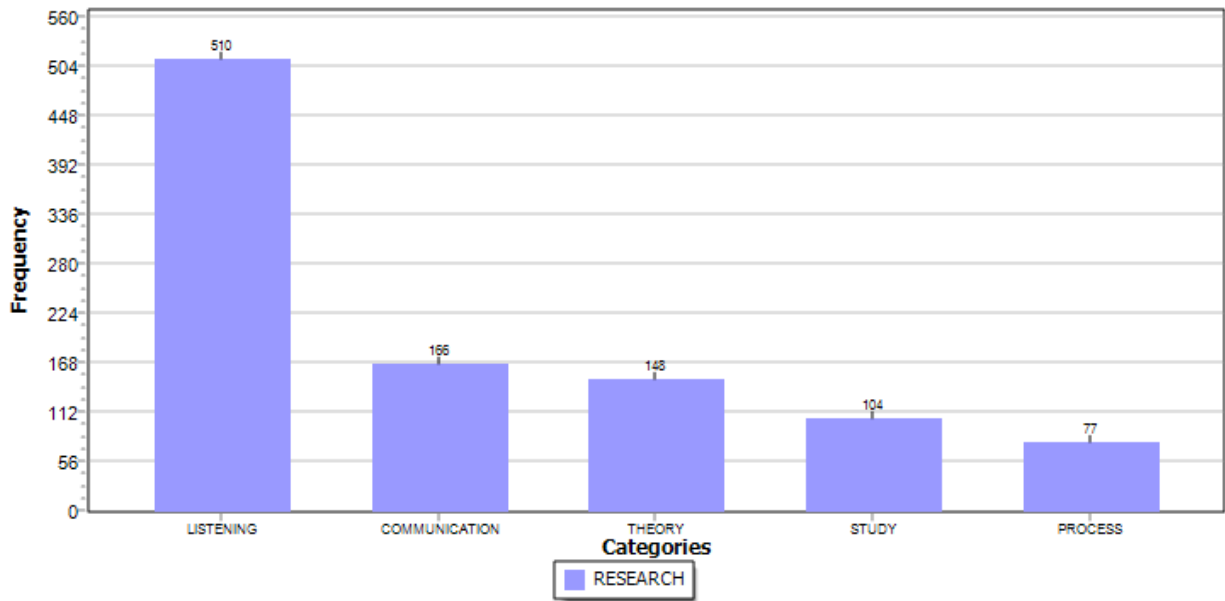
Figure 5

Top Results of Words Cooccurring with Research

In my next analysis, I considered the term "communication." Communication occurred most with *listening* (281), *research* (166), *interpersonal* (83), and *human* (57). Which both indicate that listening theory is primarily concerned with interpersonal communication over other types of communication. Additionally, communication occurring most with *listening* shows the involvement of communication is still a paramount interest for listening theorization. See Figure 6 below.
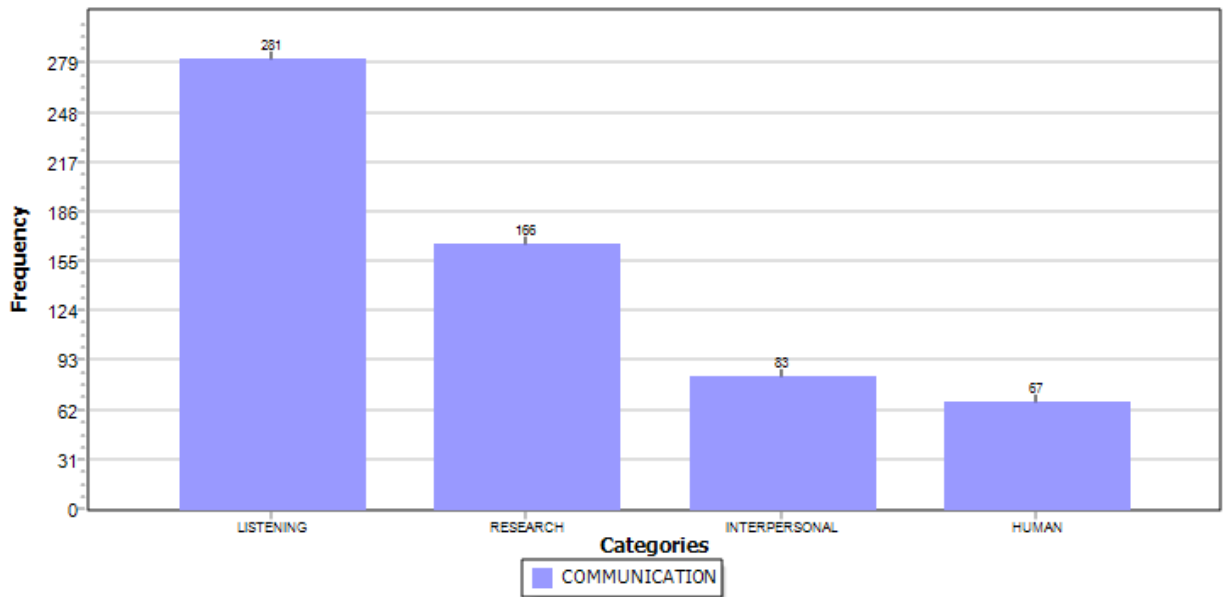
Figure 6

Top Results of Words Cooccurring with Communication

In my next analysis, I probed for cooccurrences of the word "theory." Theory cooccurred with *listening* (244) the most, followed by *research* (148), *communication* (65), *process* (54), and *study* (45). See Figure 7 below.
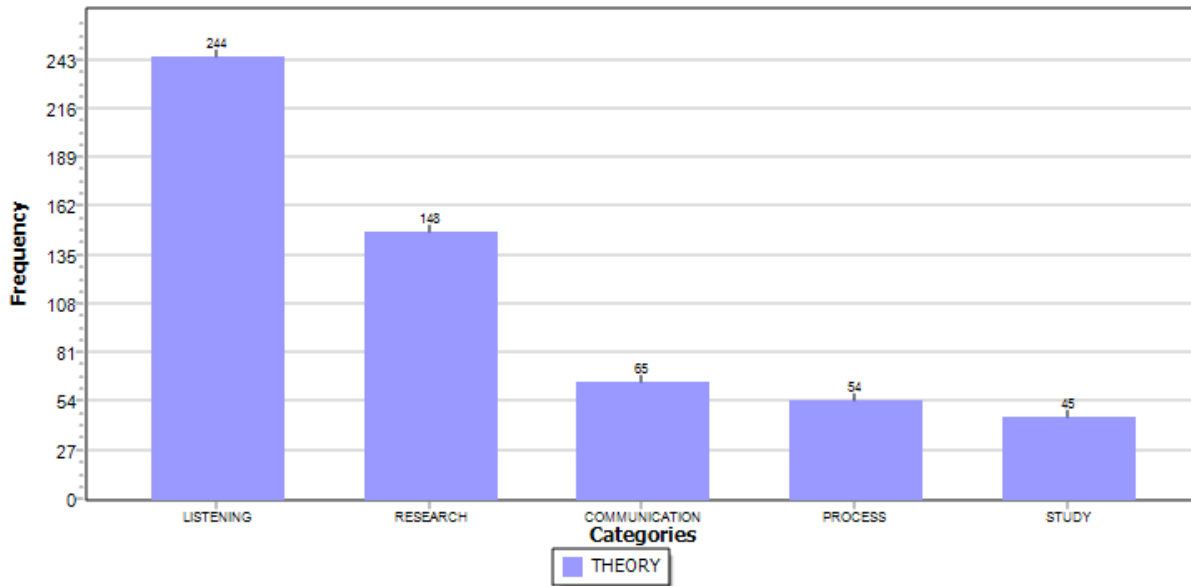
Figure 7

Top Results of Words Cooccurring with Theory

The intriguing part of these results is that *listening* is most commonly cooccurring with theory, while the phrase *listening research* is the most common phrase in the dataset. This could be because the word listening might have directly occurred with words in the exclusion dictionary. For example, if the phrase *theory for listening* was used, the exclusion dictionary would remove "for" and the cooccurrence analysis would list "listening" as the word that cooccurs with theory in that instance. Where in the frequency analysis of phrases, the above phrase would not have been edited to *listening theory* but remain *theory of listening*.

In my next analysis, I investigated the word *study. Study* cooccurred with *listening* (220), *research* (104), *communication* (60), *theory* (45), and lastly *data* (39). Here the unique finding is the fact that *research* occurred more than twice as much as *theory* which indicates that studies

discussed in the articles were more commonly referred to as *listening study* or *research study*

than *theory study* despite being a dataset of theory related articles. See Figure 8 below.
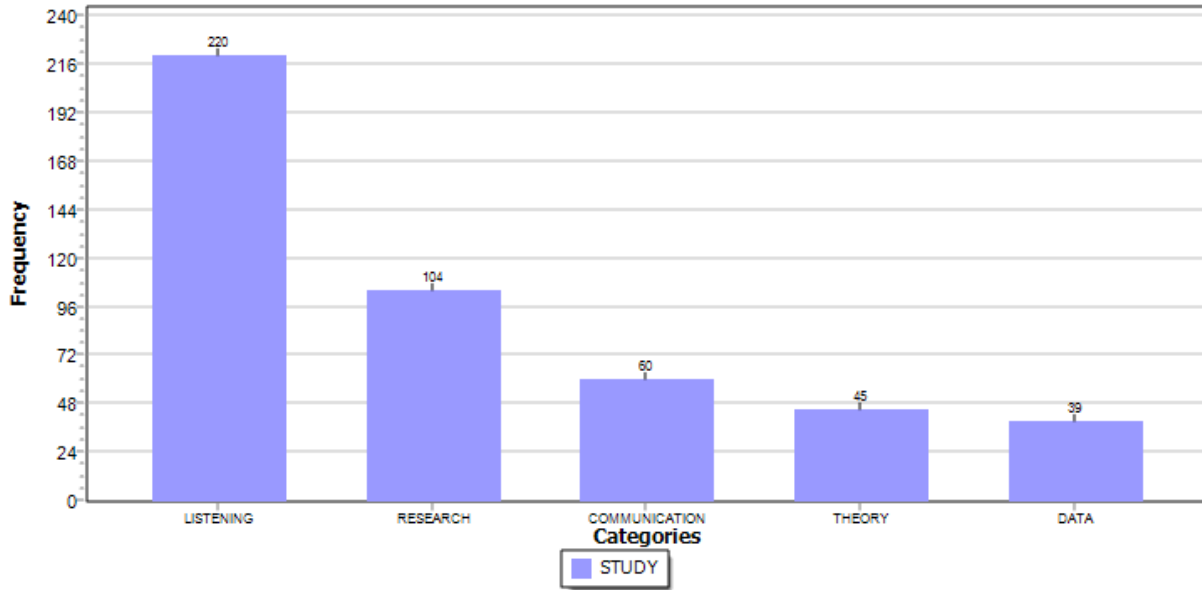
Figure 8

Top Results of Words Cooccurring with Study

Finally, I analyzed the word the term *process*. Process most commonly cooccurred with

listening (249), *research* (77), *communication* (62), and *theory* (54). Here the dominant theme is

established that *listening* followed by *research*, and then *communication* cooccur more in all the

analyses than *theory*. See Figure 9 below.
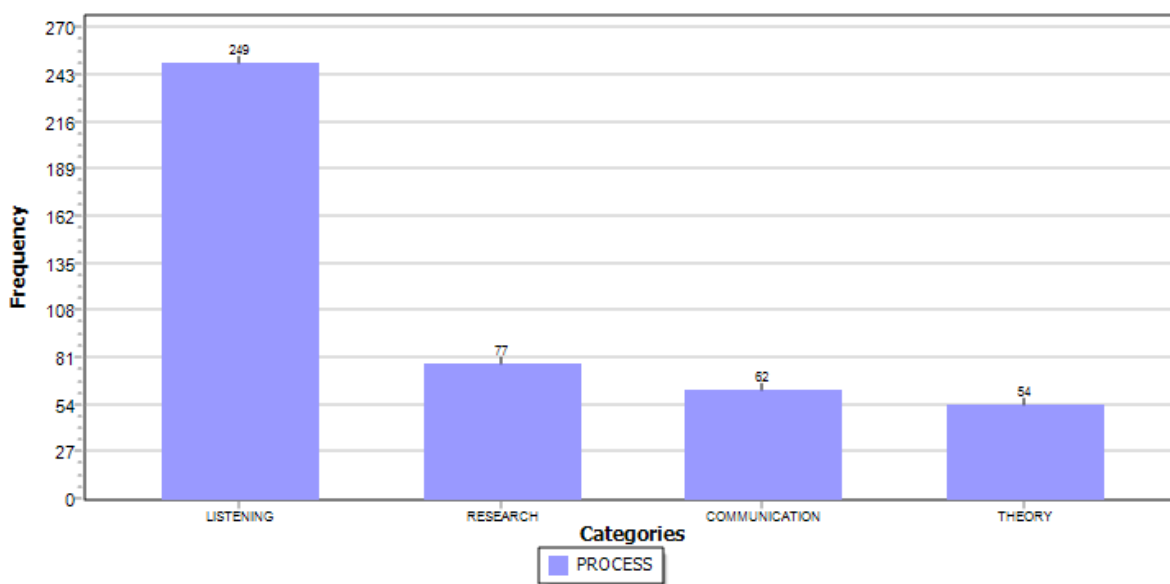
Figure 9

Top Results of Words Cooccurring with Process

Each of these cooccurrence analysis results work together to provide an answer for RQ3. The themes present in IJL start with the frequently used words, then identifying which words cooccur with them the most show how the frequent words are used most. An example of this being the common word *research* which cooccurs with *communication*. Research on communication, communication and research, or even communication surrounding research could be possible topics. Wordstat does this job for researchers, by generating a hierarchy of the most commonly used topics in the dataset. To move further towards understanding the themes present, the next section details the results of the topical analysis.

Topical Analysis Results

The last analysis conducted a key topic frequency retrieval. This approach to inquiry identified the most frequent use of key phrases in the corpus and developed a hierarchical list of

occurrence. The most common key phrase is *listening research* (131). The next two that followed included *listening process* (111) and *listening theory* (109). Finally, *listening comprehension* (101), and *listening styles* (95) were in common use. See Figure 10 below.
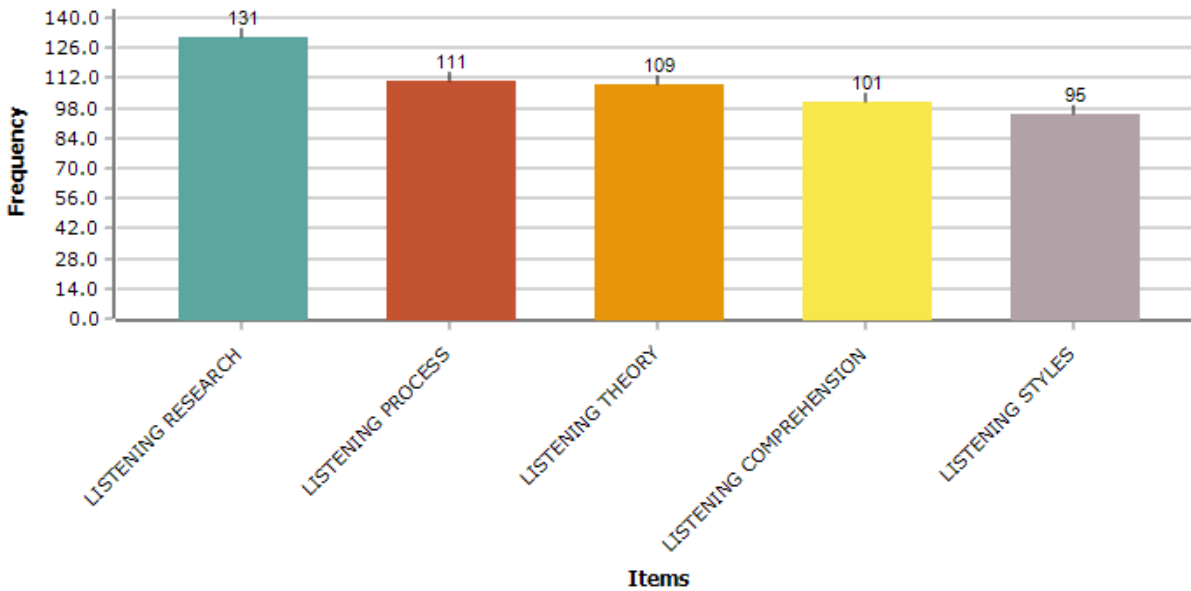
Figure 10

Topic Frequency Results

My analysis combined frequency and cooccurrence to better understand the themes that emerged in the listening theory corpus. Wordstat affords the researcher the opportunity to take this information and create a word plot with the most common key phrases and represents them in an order of prevalence. The highest resulting topics such as "listening research" or "listening comprehension" have the most instances of use, the most common occurrences, and most weight assigned to them by the algorithm built into Wordstat. To draw a more complete picture of the common topics in the IJL articles, I combined the 50 most common topics into one figure. See Figure 11 below.

Figure 11

Topic Word Spread of Frequency Results

It is useful to see other key phrases represented while comparing them with other words in the corpus to see how they are used in the articles. Referring to Figure 11, scholars can locate which topics are present in the content of IJL listening theory work as used by the community of practice, as well as search for which topics occur with greater frequency than others by referring to their relative size in the word spread of frequency results. For example, the phrase "listening scholars," while prevalent in the articles, is not as used as at high a frequency as some other phrases, such as "social media." This analysis also highlights more phrases than would fit inside

a visually readable word plot. However, by seeing the size of the phrases given above in Figure 11, one can obtain a cursory understanding of the relative frequency and use of particular topics in the listening theory corpus, each of which is in some way thematically impacting the listening theory story.

In summary, my results show that present themes in IJL are primarily related to listening, research, communication, theory, study, and process. The common topics are listening research, listening process, listening theory, listening comprehension, and listening styles. Furthermore, each of these themes and topics cooccurred with other words. Common cooccurrences were found to be *research, study, process, comprehension, and theory*.

In the following discussion section, I will consider how the aforementioned results indicate certain narrative themes and what that may mean for the IJL community of practice. I then move to an inquiry of what the themes indicate about the history of listening theory as a content area within IJL. Following this discussion, I move to shape the next portion of a story of listening theory by describing how the present themes construct meaning and practice in the community of practice of IJL. Each of these portions of the discussion also achieve the goal of answering portions or entire research questions. I offer partial answers to RQ2 through my discussion of the themes that are discursively present in the listening theory corpus and what that may mean for the evolution and life of listening theory in IJL. In addition, I expand on the answer to RQ3 through identifying key authors' names that cooccurred with listening theory. Lastly, progress towards the overarching goal of my thesis is also made when summarizing these results into a story of listening theory and applying it for the continuation of scholarly dialogue.

Discussion

Based on the results of the data that I have given in the previous section, I offer three major observations. First, what these theme results mean for the IJL community of practice. Second, what these results indicate about the history and use of listening theory currently at work in IJL. Finally, using the answers to both these questions, I create a portion of a story of listening theory. While the data collected is descriptive and quantitative, the move to a discussion of the results and what it means for a story of listening theory is influenced by the position of the researcher and is thereby not completely objective. Reflecting on the results of the study with my own specific background in the research will impact the creation of a story of listening theory from this data.

Within the community of practice of IJL, many different topics are issued for publication and discussion within the broader scholarly community as evidenced in the corpus of published listening theory related texts. Theory discussion within IJL happens when authors engage in the production of articles that deal with a variety of different theories and levels of involvement with those theories. Some articles might discuss theory only briefly before moving into a discussion of broader research or perhaps theory is mentioned as a portion of the literature review that prenotes the study. For each of the 42 articles that comprise the corpus for my thesis project, theory is in some fashion involved. This is clear based on the way that theory emerges in the article's title, keywords, or abstract. The results support, contradict, and remain neutral to the overall subject matter of the articles being listening theory. One of the key insights from the Wordstat analysis reveals that although theory can be the dominant outward facing subject matter, the articles themselves can possess a variety of different goals and purposes besides the subject of theory while still engaging theory. The diverse subject matter of the articles is not a

86

limitation of research or a problem but, as I will discuss in the following section, this does create interesting questions and offer insights for a story of how listening theory is being developed within the IJL community of practice.

In a first glance through the results, descriptive numbers that stands out in the frequency analysis of the 42 listening theory articles is the most common words that are present in the corpus. Although *listening* is the outstanding frequency leader and this makes intuitive sense when recognizing that all of the articles were curated to revolve around the study of listening theory, what emerged as curious in the data is that both *research* (1267 instances) and *communication* (1063 instances) outnumber *theory* (620 instances) in total number of appearances in the corpus. It can be supposed that *communication* is a more common occurrence because listening (and thus listening theory) is intrinsically related to communication. Thus, it is not surprising that when listening theory is mentioned, communication may be close by or even interchangeable in certain circumstances in the content of the text. However, the term *research* occurring almost twice as frequently as *theory* does create an intriguing situation. Why would *research* be considerably more commonly mentioned in listening theory articles than the word *theory*? I posit three different answers to this question: 1) the trends within the community of practice, 2) the use of theory to perpetuate research, and/or 3) the intertwined relationship between theory and research.

Addressing the first of the three, a community of practice such as IJL which pursues the goal of understanding various degrees of listening in a myriad of cases would use research to gain that understanding. For the case of listening scholarship in the domain of professional or media communication, the course of action in many cases to develop that scholarship would be to conduct research in those domains. Likewise, if listening theory is to be developed, it will also

require research in certain scenarios. It can be understood as metaphorically similar to the development of a valley or gorge. To create the valley a river must run through the landscape to wear down the rock creating the valley. Similarly, listening theory is the river that creates avenues for research. Eventually both these entities can be singular as well, existing as a valley or river on their own. The presence of a river or listening theory doesn't always mean there will be a valley, and a valley can exist without a river running through it. What can be seen through the data of the cooccurrence analysis is that listening theory and research often are correlated with each being adjacent. This also supports the notion that research and theory work together co-constituently. When *research* is mentioned, *theory* is mentioned shortly after. *Listening theory* and *listening research* both take up top spots on the hierarchy of phrases, both contain high levels of cooccurrence with each other which all points to them being intertwined together within the articles. With the number of each of their frequencies, combined with the level of cooccurrence, it is reasonable to see that within the articles they would be commonly put together. In the end, this means that the word *research* occurring at a higher rate across the corpus board relates to IJL's commitment to scholarship that is perpetuated by research and includes research that is intertwined and developed alongside listening theory.

Thus, the results of the Wordstat analysis reveal for the community of practice of IJL the importance and use of *research* both as a topic and as a pursuit in scholarship. Despite listening theory being the subject matter of the 42 articles, topics, discussions, and themes around research are more common. These themes also indicate that the production, discussion, and study of listening theory will be directly involved with research. Research aims could be directed on listening theory or orientated on other listening and communication practices. Finally, these results highlight that the trend of listening theory development or a story of listening theory can

not be discussed without mentioning research that creates it, works alongside, or tangentially relates to the theory. The idea also can be posited that theory can be present without research, but with the Wordstat analysis both research and listening research were mentioned in every one of the 42 articles. The cooccurrence of the two themes would indicate that while there might be outlying examples of theory without research, in my broad analysis and storytelling, they are not separate.

The second point of inquiry is to understand how the results of the Wordstat analysis indicate the use of listening theory in the community of practice of IJL. The three areas involved with the use of theory within the articles are *listening*, *research*, and *theory*: each having directions that they can be seen to be moving. *Research* in the analysis of cooccurrence moves towards listening, communication, and theory primarily. This is indicated by the level of cooccurrence existing in the articles. Thus, the use of research, which is indicated to be a of high importance because of its frequency as a topic in the articles, leans towards the research around listening first and foremost. Again, it is an interesting development that the research in theory articles is more concerned on average with research of listening and communication before theory or theoretical research (see fig. 4).

Additionally, *listening* cooccurs with research most often with communication, process, theory, and study following them. These results indicate that when the authors discuss listening, they are most using that term in dialogue with the term *research*. The discussion of listening and theory, while being one of the top five most discussed in the articles, takes place less often than listening with *research*, *communication*, and *process*. This may be related to the previously discussed rationale that research and listening are perpetuating and performed inside listening theory work, but it also could indicate a trend in use of listening and theory within IJL.

89

In further exploration of RQ2 and explanation of a contributing set of answers to its probing of listening theory story themes, I created three centrality graphs to aid in the conceptualization of these themes (see Figure 12 below). Centrality graphs provide multiple plots of data, and where the given term leans in direction. In this case, each of the graphs contain five separate poles of data. Within the outline of the graph, a shaded area is representative of the data in my study which in this case is the cooccurrences of words within the texts. The shaded area, if all the values are equal, will point to each pole equally. The graphs of the cooccurrence analysis of listening, research, and theory indicate where the values of each of those pursuits lies within the community of practice of IJL. Overall, the graphs provide a visual representation of the story themes (listening, research, and theory) and smaller themes that occur with the broader and bigger themes.
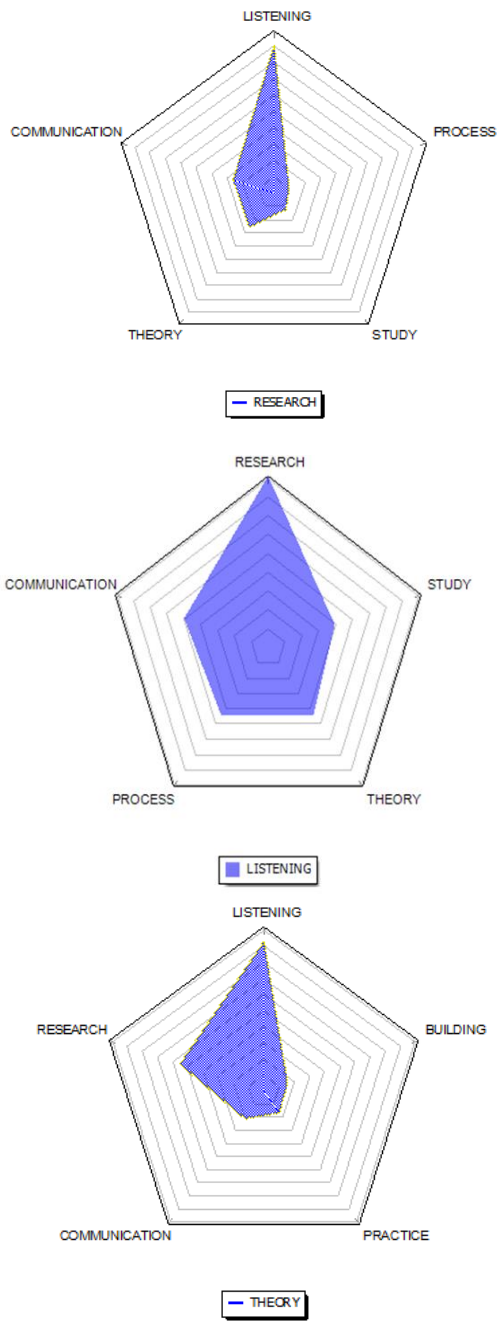
Figure 12

Centrality Radar of Research, Listening, and Theory Cooccurrence Frequency

As can be seen in these centrality graphs, the identified terms (i.e., research, listening, and theory) each have topical areas that they lean towards more than others (e.g., listening leans more toward research than it does to the terms study, theory, process, or communication). The insight gained from interpreting these graphs shows how each target term can exist in an unbalanced state within the corpus as far as how they cooccur with diverse terms in the dataset. I now move to discuss the term *theory* and the results related to it.

Finally, the term *theory* when discussed related to my target IJL community of practice is used primarily with the terms *listening* and *research*. These results point to the same conclusion that other results show listening theory is being discussed with research significantly more than other aspects or topics related to listening. *Communication*, *practice*, and *building* also are found in the top five results for *theory* cooccurrence. This reveals that the discussion of theory also relates to other areas of application. Communication and listening theory go hand in hand to create understanding in how we communicate. This can also be related to the discussion of communication theory being intertwined with listening theory indicated by *theory* occurring with *listening* and *communication* in the articles. Practical application is also discussed in the articles suggested by the use of *practice* cooccurring with *theory*. Related to this the practice of listening theory, communication theory, and research into theory is a key concern of the community of practice. Finally, the building of theory is a primary concern as well. This is reflected in the goals of the community of practice as well as evident in the cooccurrence of *building* with *theory* in the discussion of listening theory.

The *theory* cooccurrence analysis reveals more themes for the thematic use of listening theory in IJL. First, after the immense results of *listening* and *research* dominating the top of the results, the following results all have a closer proximity in number of occurrences than other

potential lexical terms. Subjects such as *grounded*, *important*, *studies*, *development*, *organizational*, and *criteria* all cooccur with *theory* in close numbers of instances and reveal separate emphasis within the use of theory in IJL as I explain here. The results of the cooccurrence analysis indicate separate uses which can be identified with two possibilities: a single article using a combination of subjects in multiple instances (e.g., a subject of organizational listening theory in which "organizational listening theory" would be quoted numerous times). Or a continuation of focus on a specific domain, which looks like multiple articles centered on the same issues, such as developing the criteria of listening theory. Both options expound how listening theory is being established and utilized in IJL in showing that theory is *important* or *grounded* or *developed* etc. Authors focus on specific issues such as theorization, but also discuss multiple areas of research in one article.

In examining author names cooccurring with *theory*, scholars Michael Purdy and Graham Bodie are referenced the most of any authors, with *Bodie* cooccurring 16 times and *Purdy* cooccurring with *theory* 14 times. This analysis yielding the result that both the names of *Bodie* and *Purdy* have a strong correlation with *theory* indicates that *theory* is commonly written about in relation to these two authors. This analysis thus suggests that these two scholars are key actors in the listening theory story in some way. This relationship might be explained by a couple different possible rationale: 1) both authors are frequently published with their work about theory, and/or 2) each author's theoretical work is referenced in the scholarly work of others. Regardless of which rationale (or both) prompts this frequent cooccurrence, this result suggests that both Bodie and Purdy are likely key influencers and actors in the creation of a story of listening theory in IJL. Their works have been cited numerous times, their theory development has made lasting impact, and listening theory would not be the same without them. I also

searched for what terms *Bodie* was most often cooccurring with to understand how his name was

being discussed in the texts. *Bodie* was most commonly cooccurring with words such as *listening*

(63), *research* (30), *Worthington* (26), *theory* (16), and *study* (10). Whereas Purdy occurred with

listening (17), *theory* (14), *research* (11), *issue* (8), and *experience* (5).

Three other authors – Margarete Imhof, Laura Janusik, and Debra Worthington – also

were also present in the cooccurence results, although significantly less so in comparative

frequency to Bodie and Purdy. Imhof was most commonly occurring with *Janusik* (48), *listening*

(26), *Worthington* (9), and *theory* (2) only cooccurred twice. Janusik occurred with *Imhof* (48),

listening (34), *initial* (9), and *LCI* (7), theory only again was only cooccurring twice. Finally,

Worthington cooccurred with *Bodie* (26), *listening* (15), *Imhof* (9), *Hauser* (4), and *theory* (3).

These additional cooccurring relationships are important to mention here because while the other

names were used significantly less (perhaps in only one case or article) they cooccurred most

commonly with listening and other names. This means that while theory can be most commonly

linked with research or other subject matters, authors are often discussed together because of

their work in the development of theory. These results contribute to my understanding of RQ3

and key actors in the story. It also offers a glimpse into the ways that these key actors may be

thematically contributing to the listening theory story, in partial answer to RQ2.

Another note on the use of *theory* in IJL, is that throughout the results of the

cooccurrence analysis, very few words had a negative aspect; instead, the majority of the uses

related to these terms have a positive valence. For example, in the entire results of *theory*

cooccurrences, any adjective describing theory is positive (e.g., *beneficial, important, crucial,*

helpful, and *strong*) until *lack* (8) which indicates that more often than not, theory is seen to

occur with positive adjectives. This does not indicate that theory is not critiqued, but that in the

critiquing and following discussion of theory it is primarily viewed as a positive endeavor in the ways that the authors are constructing their arguments and sharing their scholarship.

The results that I have outlined here give insight into how listening theory is being used and discussed within the IJL community of practice, but also gives insight into the concerns related to the creation and use of listening theory. Research is the primary driving force behind the use of listening theory and each aspect of the phrase *listening theory*. In other words, research is powering the progression and story of listening theory within the community of practice. Thus, it can be hypothesized that research is the primary concern within the listening theory aspect of IJL. The process, practice, study, and building of theory all relate to the intwined nature of listening theory with other traditions. Communication theory, research, and pragmatic theory all intersect with the creation of listening theory. Because of the time span the articles were written in, the relation of listening theory to a mixture of other traditions can be posited to have occurred throughout the history and development of IJL as a community of practice.

A story of listening theory, while still obscure and continually changing, can be seen to have certain characteristics, implications, and key actors through the results that I found in this study. The results I discussed above give a story of characteristics within IJL that are central to the creation of listening theory such as an emphasis on research foremost. Using research to aid the discussion, insights, and progress of listening theory is a key component of the community of practice. Other characteristics such as *communication*, *theorization*, and *process* all have high levels of contribution as well.

The frequency analysis of phrases also reveals the characteristics of listening theory. The most common being *listening research,* which is in line with the other results. *Listening process* is the second most used phrase in the corpus of texts, followed by *listening theory, listening*

comprehension, listening styles, listening test, listening ability, and *communication research.* Identifying and understanding the role that each of themes plays in the emergent story of listening theory emphasizes key concerns that the articles are addressing and that are central to my listening theory project. There can also be overlap between these phrases to contribute to more than one approach or goal being evident in the discussion of listening theory. For example, a scholar might focus their scholarship and article on listening theory while also specifically looking at listening comprehension, thus offering overlapping themes and interconnected storylines. Further, multiple topics could be studied by conducting research using a listening test. Each of the topics work together as being part of the process, but all pointing to the goal of theory production and research.

Conclusion

In this chapter, I identified the emergent themes in the community of practice of IJL to answer RQ3. To do this, I conducted a semantic analysis based off the work of Arasaratnam and Doerfel's (2005) quantitative study. Using the textual analysis software Wordstat, I utilized a frequency, cooccurrence, and topical analyses to identify the themes. Once this was done, I discussed what the present themes mean for the community of practice of IJL, a story of listening theory, and the conversation surrounding listening theory as a whole. I now conclude with implications of this research on the future research of listening theory.

The implications of these results for a story of listening theory should do more than just explain overall topics or agendas. It should also indicate how a story is being told and discussed within IJL. It is evident that how authors discuss and use words in relation to listening theory can show what goals and subject matters they are pursuing. Knowing this, a story of listening theory while still overarching and broad, can be more specifically honed to a list of central concerns.

96

There will be many items that were present but not included in this discussion because of scope and prevalence, which shouldn't hinder the results but encourage listening theory to be more available. While the results might suggest that theory is developed in tangent with research, there can be cases within the data set or beyond that do not utilize a research study to explore listening theories. Understanding trends in the articles gives a good view of a majority but leaves room for less common avenues of inquiry to still stimulate a story of listening theory.

The key figures of listening theory within these results, Graham Bodie and Michael Purdy, also indicate that theory can rest on multiple key works or theorists to shape the ongoing dialogue. This can have multiple different impacts for a story of listening theory, but I point to just two of these here. If these two authors are singled out as the key actors impacting the moments and ongoing listening theory conversation, then potentially listening theory may be significantly impacted by anyone's individual effort. Simultaneously, there is room for other key players to emerge. In addition, if these two actors are impacting the dialogue and a heightened level, then their metatheoretical commitments are likely to impact and strongly shape the voices that are heard in the listening theory story and the way that the themes and future of those themes unfold. In addition, if there are other authors that are frequently mentioned (or are encouraged to grow in frequency), the door is opened more widely for diverse ways of knowing and diverse voices of future work to enter the discussion. It is important to reflect on my own positionality and the way it shapes the story I am telling; it is equally important to reflect on the diversity of voices and the standpoint of those voices in the way that the story is told in the corpus of texts and IJL community of practice as well.

This study works to uncover the subjects, themes, and words used in the discourse surrounding listening theory in the community of practice of IJL. Research has been revealed to

be the prevalent driving force in the conversation. It is used when discussing listening, theory, and the overall subject matter of the dataset. Additionally, other aspects of the analysis reveal values and ideals held within the community of practice. Subjects like communication, practice, theory building, and the study of listening can be seen as core concepts. These results help to describe the themes present in a story of listening theory. While not all themes that are present in all of listening theory that is included here, it is a generative start for the conversation that is driving my own thesis work in promoting a richer listening theory conversation in the academy.

Future scholarly work can be directed to uncovering specific analysis of listening theory and cooccurrence to discuss every theme present. The total amount of topics and themes present in just these 42 articles is immense. This indicates that listening theory, much like previous authors have noted (Bodie et al., 2008), is composed of a myriad of methods, approaches, disciplines, traditions, and themes. Trying capture a picture of a given time in a story of listening theory will never accomplish the task of encompassing the entire field. What is important, and what I argue in the next chapter, is the conversation surrounding listening theories perpetuation is more important than an attempt to create an all-encompassing definition of the field of listening theory or story of what has been, is, or will be.

CHAPTER FIVE: ESTABLISHING A STORY OF LISTENING THEORY

In the beginning of this project, I established that the outlining of a story of listening theory within the community of practice of IJL would be a fruitful effort for listening theory scholars, communication scholars, and as a communicative event of its own. In each section of this thesis a part of a story of listening theory took shape. Initially, the basic introduction to elements such as working definitions and past efforts of studying the field of listening theory were summarized. Then, after the goals and approaches of the telling of a story of listening theory were discussed, I moved to the first analysis. First, the discussion of constituting listening theory inside the constitutive metamodel (Craig, 1999) as a thematic analysis. This move defined the traditional orientations of listening theory and where theory discussion was being generated across traditional lines. Creating an awareness of where the discourse surrounding a story of listening theory was taking place. Third, I moved to, a semantic content analysis of the 42 different articles. This effort contributed the themes, discussion, topics, authors, and interests of listening theory, delineating the key concepts of a story of listening theory. In sum, each element of this thesis has shaped multiple puzzle pieces that now, in this final chapter, I will put together for a more holistic picture of a story of listening theory in the community of practice in IJL.

To construct a listening theory story from the research that I pursued in this thesis, I will reflect on the knowledge gained from each portion of my project in relation to the overarching research question and the three more specific research questions that I outlined in the introductory chapter. Second, I will establish my telling of a story of listening theory, paying close attention to the goal of providing a generative beginning of dialogue and not an all-encompassing effort of reification of listening theory. Third I move to discuss how the continuation of a story of listening theory might take place. This will serve as the direct practical

application for listening theory scholars, communication theory scholars, and scholars of other disciplines as well. Finally, I conclude and circle back to the idea of continuing the work of previous scholars to understand aspects of the community of practice involved with listening theory.

Review of Research Questions

The overarching research question for this project is: *What are the present traditions, themes, and actors that create a story of listening theory being co-constitutively communicated by listening scholars in the International Journal of Listening's community of practice as represented in the discourse during the entirety of its publication history from 1987 to 2021*? To achieve a working answer to this question, the following research questions were posited.

> **RQ1:** Which of Craig's (1999) metatheoretical traditions of rhetoric, semiotics, phenomenology, cybernetics, sociopsychology, sociocultural, critical, and pragmatism are represented in the articles?
>
> **RQ2:** What are the key listening theoretical themes created by the *International Journal of Listening's* community of practice during the entirety of its publication history to date?
>
> **RQ3:** Who are the primary actors in the listening theory's story as constructed and reflected within the *International Journal of Listening's* discourse about listening theory?

In this section, I will address each question individually before moving to the overall guiding question.

RQ1 Discussion: Metatheoretical Traditions

Starting with RQ1, applying a twofold approach (my own qualitative thematic analysis categorization and quantitative semantic analysis key word retrieval using Wordstat) to

understanding which metatheoretical traditions are represented by the key listening themes (See Figure 13 below). I combined the results of step one and two by averaging out the results. If one tradition, (i.e., critical) was seen to be the largest in step two, but the smallest in step one, the average score would be somewhere in the middle. Regarding the cybernetic and sociopsychological traditions, since they both had zero results in step two, I referred to the results of step one to guide where those traditions were present. The averaged out scores resulted in each tradition being located in portion of the 42 articles, as emphasized in the figure 13, the numbers on the right correspond to the number of articles. The key themes of listening *research*, *process*, *theory*, and *communication* are found to discussed in each article while used in different approaches to theorization.
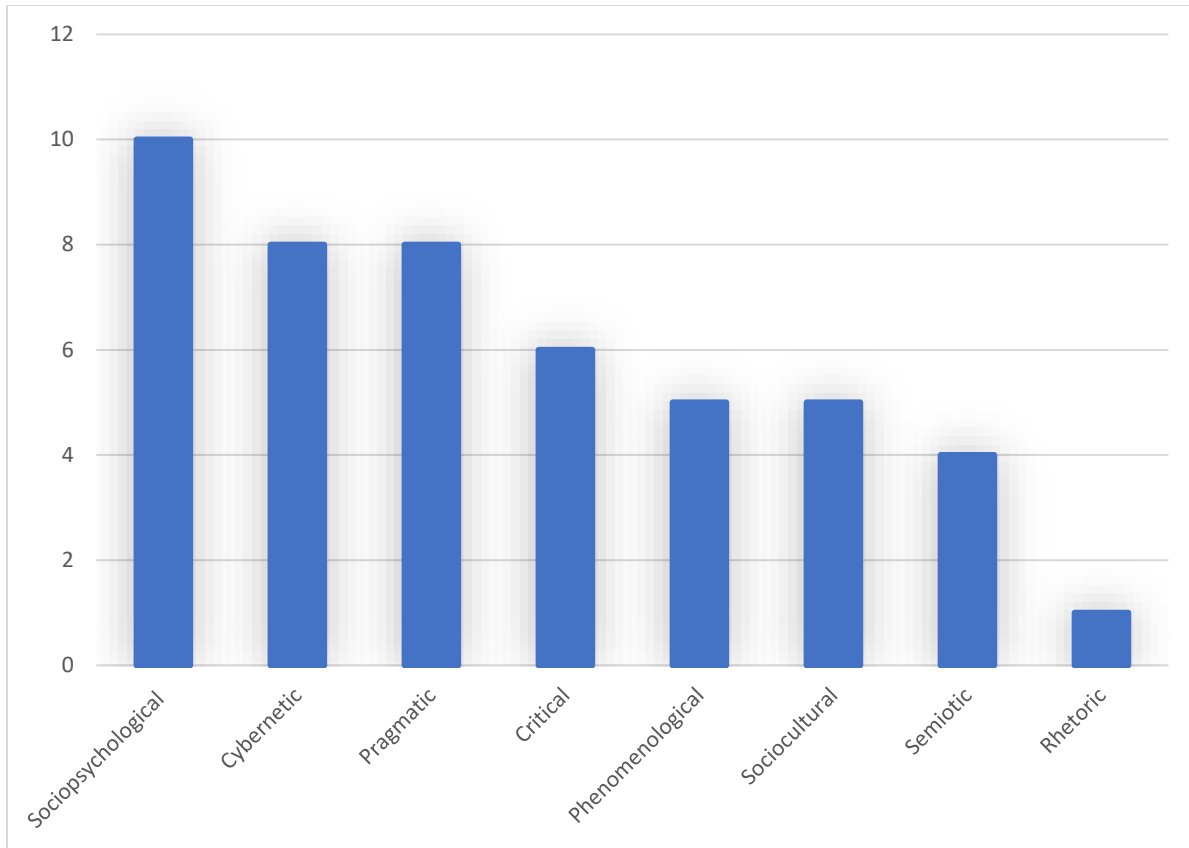
Figure 13

Thematic Traditions in IJL Articles

The presence of the traditions is as follows. The most dominant tradition is the sociopsychological tradition which focuses on the theorization of listening as "expression, interaction, and influence" (Craig, 1999, p. 135) and concerned with how listening occurs behaviorally, emotionally, and cognitively. Following this, both pragmatic and cybernetic were the tied as the second most common traditions. The pragmatic tradition values listening theorization as the practical and discursive application of listening theory concepts and is concerned with practical approaches to theorization and application of theory to real-world issues. Cybernetic views listening theory as a system with sources, receivers, and is concerned

with how that system can function poorly or properly; a great example being the research of listening thresholds. Both the phenomenological and sociocultural traditional approaches to listening theory came in third. The phenomenological method looks at how dialogue and otherness can be sustained or hindered in relationships. These articles focused on listening and theory surrounding otherness and dialogue in relationships. Whereas a sociocultural tradition explores how listening, listening identity, and listening theory is shaped culturally. The critical tradition (which approaches listening theorization as being concerned with the discussion of hegemonic or dominant ideologies and how they are resisted or conducted) posed a unique situation. While being one of the least present traditions in my own analysis, the Wordstat analysis found the critical tradition to be discussed most of all. This opposition moved critical theorization of listening and its tradition to be the middle of the pack. The last two, the smallest end of the graph are semiotic and rhetorical. Semiotic focusing on the theorization of listening and interpretation of signs and signifiers, while the rhetorical tradition discusses the practical art of discourse and how listening occurs in that art; with rhetoric being the least prominent of the two. I argued in light of Craig's (1999, 2007) metamodel, that both the rhetorical and semiotic traditions should be strengthened in the discourse surrounding listening theory and approaches to creating it.

Hence, the answer for RQ1 is simply the aforementioned hierarchy of traditions with the added point that no single tradition dominated the field, but certain traditions were more and less prominent than others. These lesser leading traditions, I argue, can be a focus of future research to increase in the mix and contribute to advancing theoretical cosmopolitanism. While a curve shape of traditions present can be a naturally occurring case, the flattening of that curve can be

beneficial for the generation of listening theory. Thus, a story of listening theory can be seen to have specific traditional approaches throughout its lifespan.

RQ2 Discussion

Moving to answering RQ2, the key theoretical themes of the IJL community of practice are evident in the Wordstat content analysis. First, the dominant theme recognized by the results of each *frequency*, *cooccurrence*, and *topic* analyses is that listening research is a driving force behind the creation of listening theory. Despite listening theory being the subject of the articles (42), the theme of listening research was the most common phrase and cooccurrence with *listening* (510). Along with this, *listening process* (111) was slightly ahead of *listening theory* (109) as a topic of discussion. This along with *research* (1,267) and *communication* (1063) being more common than *theory* (620) in frequency reveal that the community of practice values the discussion of research and communication ahead of slightly more than the discussion of theory.

These results suggest that research is a driving force of listening theorization. In a way, listening theory does not exist in IJL community of practice without the presence of research. Second, the results of the Wordstat analysis reveal that the discussion of theory is most concerned with listening, research, communication, practice, and theory building (revealed in cooccurrence analysis with *theory*). This indicates that theorization is also deeply intertwined with the use of communication. Communication theory, communication process, and communication research all are the most used topics surrounding communication in the articles. Theorization is entangled with practice: the practical application of theory, the practice of listening, as well as the practice of research and communication. Theorization is enmeshed with

building of said theory, whether that be by research, practice, process, or discussion of theory. Each aspect listed emerges as a theme of listening theory in IJL.

Thus, to conclude the key themes present in the international listening community of practice are foremost, research of listening and listening theory, the process of listening and creating listening theory, and listening theorization itself. These are drawn together by the use of words like *practice, building*, *process,* and *comprehension* commonly cooccurring together with listening and theory. In sum, the chief theme of a story of listening theory is the process and application of listening research to create listening theory and the discussion of said theories in the development of diverse listening topics, interests, and practical applications.

RQ3 Discussion

In answering RQ3 and the focus on identifying key actors in the listening theory story, I found that, through the Wordstat cooccurrence analysis of *theory*, listening scholars Graham Bodie and Michael Purdy were both found to cooccur most frequently with the content discussion of listening theory. Running another cooccurrence analysis with each individual author revealed other names such as Debra Worthington, Laura Janusik, and Margarete Imhof. These results indicated that first, Graham Bodie and Michael Purdy are key figures in the discussion of listening theory. Not only do they represent multiple articles within the dataset, but they also were mentioned directly in other works as well. This means that in the discussion of listening theory, Bodie and Purdy both are the key narrators present in a story. The other authors Worthington, Janusik, and Imhof each cooccurred with *theory* as well, just significantly less than Bodie and Purdy. Their presence does indicate the value of their scholarly contribution to the discourse of listening theory as well as points to some relationships between scholars and the ways that their combined dialogic voices also impact the story. Each author, when mentioned,

105

did often cooccur with the mention of another author, such as Janusik and Imhof both being

mentioned when the theory and testing of the LCI ("Listening Concepts Inventory," a self-

assessment measure of listening constructs) was discussed and Worthington and Bodie also often

appearing in tandem for their collaborative work in listening scholarship.

Additionally, the authors Bodie, Imhof, Janusik, Purdy, and Worthington were identified

in Chapter Two to be authors of key "moment" articles. These moments Craig (1999) argues are

specific instances where the conversation in a tradition is encouraged to branch into other

traditions to highlight other voices and approaches to theorization; almost like a call for

traditional lines to be crossed and theory to work across them. Janusik and Purdy each author or

co-author one identified "moment," while Imhof, Worthington, and Bodie co-author or author

two. This also indicates Bodie to be a key voice in the discourse surrounding listening theory.

While the other authors can be seen to have critical roles, Bodie consistently rises to the top of

the discussion.

These results reveal Bodie, Imhof, Janusik, Purdy, and Worthington to be key narrators

of a story of listening. I do wish to state that quantity does not necessarily indicate the full import

of diverse voices that impact the story of listening theory; rather, I argue that each of the authors

of the 42 articles are crucial voices in a story of listening theory, a field that is still in is still

young and where each voice and each piece of scholarship plays an important role in shaping the

emergent field. All of these voices did important work that was reviewed, screened, and

ultimately published in IJL. This reflects the reality that these 42 articles were selected out of the

many that might have been submitted to IJL and ultimately determined of worth to be included in

the ongoing conversation of listening theory and IJL scholarship as a whole. Second, and maybe

more significantly, these articles were selected out of the many IJL articles published between

1987 and 2021 through my thorough search for exemplars of listening theory for this project. As shown during the initial conceptualization stage, not many listening theory focused articles have been published through the National Communication Association, International Communication Association, and/or the International Listening Association. The fact that these 42 are present in the global scholarly discourse should alone indicate a strong level of their importance to an emergent academic story of listening theory.

In this section, I described how I used my research questions and approach to inquiry in this thesis project to identify integral pieces of the listening theory story that I aimed to create through this project. In sum the results of each analysis revealed story aspects such as the most common traditions (sociopsychological, pragmatic, cybernetic) the most prevalent themes (listening, research, communication, and theory) and the key actors (Bodie, Imhof, Janusik, Purdy, and Worthington). In the next section, I work to translate how those results can create a story complete with unique elements, genres, and characters that give a listening theory story life.

Building a Story from Many Parts

"Once upon a time" would be a great opening for a normal story, but a story of listening theory is anything but normal. I have drawn out the traditions, themes, and key actors of listening theory and in this section, I summarize the core elements of my project as they result in creating storytelling objects of study.

Our story begins in 1987, the date of the first listening theory article included in this study and goes to 2021. By no means is this an inclusive time frame, and I would argue that a story of listening theory is not something bound in a specific time frame. A common element of listening theory is that it is undefinable (Bodie et al., 2008) and I extend that to a good portion of

a story elements as well. The first element of a story is that it is hard to define because of its various uses, multidisciplinary works, and various traditions. Even in a defined subject of IJL, a story branches from rhetorical theory to sociopsychologic effects of podcasts. A story of listening theory is one that is told time and time again, each time changing slightly between narrations.

A story of listening theory is growing and changing. More articles are being published and the traditions being used are shifting as well. But some things have become identifiable landmarks to talk about. An identifiable element of a story of listening theory is research. Research perpetuates theory and is used in numerous traditional approaches. Communication is a common element as well. It is involved with the creation of theory by the communication between authors, using communication theory, and the concept that listening theory is essentially a form of communication theory. Another identifiable theme is the push for listening theory to be applied and practical. One reason for the emphasis on research in the first place is to allow for theory to be utilized practically. It can be used in the real world or practically in other research studies across communication scholarship.

The key characters of a story also have a deep role to play. Bodie, Imhof, Janusik, Purdy, and Worthington can be seen to accomplish the other identifiable themes as well. They conduct research to use listening theory practically as well as research how to better theorize listening in the first place. The characters also influence what theory is being used and not used as well. When a key moment of theory is identified that author's work is used as a cornerstone of the field. Each key moment not only functions as an establishment of a character in a story, but a creation of a tool for future research to apply.

Popular genres also are used to shape a story of listening theory. Often times, the genres of sociopsychologics, cybernetics, or pragmatism are used to tell a story of listening theory. Even the genre of rhetoric makes an appearance, that appearance makes a difference though because it argues for more genres to use rhetoric in their story. The genres themselves also tell a story of what is popular in the field. They tell a story of how to tell a story, and they tell a story of which genres are discussed by each author.

Throughout the construction of this story so far, each aspect of character, element, or genre can be seen to be connected to the other aspects like chain reaction. A tradition is used by a main character, this author uses the popular themes of research and direct application, and then a moment is born. This can mean a couple things for a story of listening theory; it means there are paths to take to create meaningful moments in a story; a method in other words. By following in the footsteps of previous authors, the new scholarship builds on a story of listening theory while strengthening its key elements. I do not shy away from this approach myself, structuring my own study off key moments in a story of listening theory. It simultaneously indicates that there are new possibilities for new research to explore as well. If the key moments are easily identified, then future research can identify them and take new paths in reference to the paths already taken; to tell a new story. I managed this as well in my study, acknowledging the previous work done, but beginning the start of something new.

A story of listening theory is circuitous, it tells the same story new ways over and over again. It tells a story of "we need more listening theory in communication scholarship" or "we need to evaluate the state of listening theory." But it tells them in new ways, saying specifically, "we need to include more rhetoric work in listening theory, and more listening in rhetorical

work." Again, the purpose of this study is exactly that, to tell the same story, that in certain areas listening theory is needing evaluation but doing it in a new way.

My story of listening theory ends on a note of encouragement and challenge. A story is far from complete, and in a way, only barely begun. I have sketched out general themes, dominant topics, and influential authors but this could look like just the setting of the stage for a story. What if the next chapter of a story looked at how listening theory is used in communication journals. What if the next story built upon the exiting ones, and continued it into new uncharted waters.

Co-Constituting a Listening Theory Story

I argue that to continue a story of listening theory, three things are needed and each item also has direct impact on the field of listening theory and its story. The three items are the development of more traditional approaches, the added focus on listening theory evaluation, and the encouragement of new voices in listening.

As I have noted previously, the field of listening theory is thriving in multiple traditions, but what if more traditions were identified and used? Craig (1999, 2015) argues that an important part of the constitutive metamodel is to bring out a discussion of adding new traditions. His metamodel did just that (Craig, 2007) with the introducing of pragmatism to the model. I move with this notion and argue that new traditions should be used and developed specifically in listening theory. This could look like new approaches to understanding listening or theorization methods. A story of listening theory is impacted by my describing traditions and outlining which traditions are present or needed. The field of listening scholarship can use this information to critique, assess, or simply acknowledge what has been done. Future scholars can turn to this

study for an understanding of the field. Additionally, students of communication can use studies like this one to locate and understand the background of a theory.

Like authors before me have argued, the continual evaluation of listening research is needed (Bodie, 2009; Janusik, 2002; Purdy, 2011; Wolvin et al., 1999). Primarily, the evaluation of listening theory, which is I have pointed out is directly part of the continuation of research, is extremely important to the state of listening scholarship. My own evaluation has taken the approach of a more descriptive evaluation up to this point but can be utilized by future research as a reason or incitement for a stricter critique. Additionally, there existed a large gap between the last evaluation of listening theory and my own, which has its own practical implications for listening and communication scholarship. Now, a more up-to-date description is available for scholars to engage with.

Lastly, as I have stated throughout the project, my own telling of this story is subjective and singular. My own positionality as a researcher is reflected in the results I discuss. For a story of listening theory to thrive it should not be told by just one person, but many. Furthermore, its pursuit of this telling should focus on different ways of listening theorization. I have looked at a single source, IJL, for my study. Future work will benefit from looking elsewhere, while also being aware of their own positionality. Eventually, if this charge is carried out, will curate a more multicultural, diverse, and flourishing field than ever before. The impact this study has on the field has already given a new perspective on listening theory, one of a storied approach. In the following chapter I tell you my story in the hopes that it contributes to this dialogue an encourages more tellings of the story of listening theory.

EPILOGUE: MY STORY OF LISTENING THEORY IN THE IJL COMMUNITY OF

PRACTICE

I did mention that "once upon a time" is a standard option for beginning a story. This story, however, has a "time" and that time is 1987. ILA has been established to create knowledge, practice, and research surrounding the subject of listening, and they desired to establish the goal of research foundationally. Thus, the first volume of the *International Journal of Listening* is ushered into the light of day, and into the hands of eager listening scholars. Each subsequent publication leads to further understanding the concept of listening and 36 volumes later it shows no signs of stopping. While offering a happy ending to the research questions that I outlined at the beginning of this thesis project, the story elements that I sketched throughout the thesis chapters doesn't really get all the special things that happen in between volume 1 and 36. So, sit down, grab a hot drink, and take a journey with me as I tell a story of listening theory in all its mysterious, strenuous, and marvelous steps to where it is now.

Floyd and Reese (1987) begin in this first published volume of IJL with an astute observation and dire warning. Listening theory as a field is fruitful it focuses on theoretical traditions such as sociopsychological, sociocultural, and phenomenological perspectives to explain how people engage listening. Floyd and Reese say this is great, but the field is missing out of the benefit of the rhetorical tradition, and the rhetorical tradition is missing out on the benefits of listening theory. Thirty-five years later and I still believe this is the case. In the same first volume, Thomlison (1987) also writes about a specific tradition used in listening theory and advances its importance. He explains how humanistic psychology has benefited the field of listening theory, and with the help of other scholars in other fields, the future of listening theory will be thriving with continued support to the sociopsychological tradition. Thus, within the first

volume of IJL, two key moments have immediately taken place to set the stage for the future of listening scholarship in the community of practice. These two moments create opposite pulls for research and theory to be conducted in the sociopsychological and rhetoric traditions. Consequentially, tensions arose between these two pushes towards different traditions. Craig (1999) gives insight that the tensions between the sociopsychological and rhetoric traditions contribute to opposing views on approaches to theorization. At the end of the day, perhaps because of the overarching stated values of IJL as a community of practice, or other reasons that are not clearly articulated in the text, the option to deeply integrate sociopsychological scholarship as outlined by Thomlison (1987) seems to have been preferred and championed in the IJL listening theory community of practice.

In the subsequent years following these early metatheoretical tensions that appeared in 1987, the community of practice would give preference to empirically driven research studies that were developed in tandem with existing communication research to study listening. The focus on listening theory, then, seemed to take the backseat to flashy new research driven by quantitative and qualitative research methods.

The next key moment in the listening theory story journey appeared in 1990 when Witkin published work assessing the state of listening theory in scholarly discourse. At the time, ILA had prepared a thorough assessment to be completed and presented at a conference in that same year to both celebrate and critique the work being done so far by the listening scholarly community. Witkin (1990) stood on a metaphorical soapbox to exclaim that listening theory was lacking in presence within this scholarly discourse as compared to other areas such as listening research, practice, and instruction. Her evaluation also came with an advocation for future scholarship to regain its focus on listening theory. In the coming years her plea would be heard

113

and acted upon, but studies focused on listening research and instruction would continue to lead the listening scholarship pack.

Two years, and again eight years later, two additional articles would be published that continued to push the limits of listening theory in IJL. In 1992, Fitch-Hauser and Hughes would offer a call for research across traditions and disciplines to acknowledge the receiver of the message more than in the past. To do this, they highlighted that more work needed to be done to organize a consensus on definitions of listening process. This provided a focused turn back to theory as well, urging authors to return to the theory drawing board to answer this consensus conundrum. Six years later a paper would do just that. In a combined effort six years after the work of Fitch-Hauser and Hugest, Halone, Cunconan, Coakley, and Wolvin (1998) theorized five dimensions of the listening process to be cognitive, affective, behavioral/verbal, behavioral/nonverbal, and behavioral/interactive. Once again, they embraced a theoretical cosmopolitanism and crossed multiple theoretical tradition lines including sociopsychological, phenomenological, and sociocultural perspectives to elevate theory to a new level. Answering the call of Fitch-Hauser and Hughes (1992), they provided a starting point and foundational understanding of listening theory thriving in multiple theoretical perspectives from which future research could continue to build.

Listening theory in IJL continued to increase in size and success in the following years, and at the turn of the century more groundbreaking work was being accomplished. In the continuation of the theme of listening theory being used to create listening research would be favored. Purdy (2000) would produce another key moment. Using theory as a tool, he set up an avenue for future listening research. Reflecting that listening research had focused on methods from the tradition of psychology, Purdy argued for scholarship to look further and past

114

psychology to other traditions for the benefit of future research. He primarily argued for the tradition of sociocultural to be a worthwhile endeavor. Yet again listening theory would take a turn into another tradition and would continue to focus on the production of research.

Moving along eight years after this work by Purdy, the next part of the story takes place with Bodie, Worthington, Imhof, and Cooper (2008) who notice the spreading listening research into new traditions and disciplines happening in work done by IJL the last eight years since Purdy (2000). They pause and ponder on this mixed bag of research, and ask what would a unified field look like? They answer this question by saying a unified field of listening theory shouldn't be constrained, but that it should continue to work across theoretical traditions by providing a heuristic framework to evaluate these new research ventures. At this point in the IJL listening theory story, scholars have a useful tool for evaluating research surrounding listening. But still, listening theory plays second fiddle to the pull of empirically driven listening research.

Graham Bodie appears as an important character in this listening theory story, however. After the aforementioned article, he went on to publish two more key moments that shape this story of listening theory. First, in 2009 he offers a new theoretical tool to go along with the framework just developed in 2008 to make sense of and measure listening research. The new tool would serve the purpose of evaluating listening theory. He created five criteria that future scholars could utilize for their own theory creation, but also the critique of other theories. Continuing the hot streak, in 2011 Bodie would reply to the decrying of theory driven listening research that Purdy (2011) mentioned in his discussion of the limits of listening theory. Again here, Bodie is a pillar for listening theorist to turn to, he advocates for both listening research and listening theory in unison and not exclusion from each others. These years create a cornerstone for future research and theory to rely on. Scholars would not again conduct an assessment of

listening theory and/or research until this very story that I am writing here. Janusik and Imhof (2017) also revisit a previous research concept to build upon it. They discuss the Listening Concepts Inventory (LCI) that they previously created (Imhof & Janusik, 2006), and then address and test the updated Revised LCI (LCI-R) by Bodie (2011). Here, they test to validate if the LCI-R can be used cross-culturally. Again, the empirically-driven listening research is taking the center stage in the sociocultural theoretical tradition, which would also be supported by other authors in 2017.

In yet another sociocultural tradition approach, Purdy, Roca, Halley, Holmes, and Christy (2017) focus on a unique turn to listening theory. In this case, the theory of how five different listening and communication scholars can have five completely different concepts or "worlds" of listening. This creates a fun new twist on how listening can be conceptualized and shows again how listening theory can take place in traditional approaches such as the sociopsychological tradition, or it can take a unique auto-ethnographic approach and still work out fine. This is more than fine, actually. It is a key moment in the listening theory story.

Walking down the timeline to almost present day, the last key moment I identified came from the authors Vickery and Ventrano (2020). Once again returning to listening theory providing avenues for new research, the authors dive into the digital world and explore how listening styles (previous theory coming in here) impact the development of parasocial relationships with media personas online (new cool research). Maybe it's the alure of new research opportunities such as the world wide web that create such a pull for scholars to jump to research first. But I am thankful that here in the final key moment, when it all was on the line, listening theory makes it happen.

This journey with the IJL listening theory community of practice that I tell here shows exactly what I aimed that it would. It showcases the work of brilliant scholars (not just those mentioned and certainly not just the articles I included in my dataset). It demonstrates complicated and nuanced themes that work to create listening theory and research. It illuminates multiple theoretical traditions – traditions in IJL such as sociopsychological and sociocultural – but also traditions in the sense of how work gets done. These traditions of accomplishing scholarly goals might create some tensions and tense conversations (or replies), but they come out of the fire kiln forged stronger for it.

This is, unfortunately, where I have to end my own story. Fortunately, however, *the* story doesn't end here. The story of listening theory is the ever changing and evolving work that all the listening scholars do. It is the discussions they have, the evaluations they conduct, and basically just about everything they do surrounding listening theory. It is not only because of my own telling of a story, but the continued excellence of scholars everywhere that *the* story of listening theory lives on.

The End

REFERENCES

Academic Accelerator. (n.d.). *International Journal of Listening Latest Impact Factor IF 2021-2022 | Trend, Prediction, Ranking & Analysis*. Academic Accelerator. Retrieved January 24, 2022, from https://academic-accelerator.com/Impact-Factor-IF/International-Journal-of-Listening

Angeli, S. (2021). "A polyphonic tale": Arendt, cavarero and storytelling in Sarah Polley's stories we tell (2012). *Empedocles: European Journal for the Philosophy of Communication*, *12*(1), 75–89. https://doi.org/10.1386/ejpc_00029_1

Arasaratnam, L. A., & Doerfel, M. L. (2005). Intercultural communication competence: Identifying key components from multicultural perspectives. *International Journal of Intercultural Relations*, *29*(2), 137–163. https://doi.org/10.1016/j.ijintrel.2004.04.001

Arendt, H. (2013). *The Human Condition: Second Edition*. University of Chicago Press.

Bergman, M. (2012). Pragmatism as a communication-theoretical tradition. *European Journal of Pragmatism and American Philosophy*, *IV*(1), Article 1. https://doi.org/10.4000/ejpap.785

Bickford, S., & Catt-Oliason, J. (2005). Essay: on the dissonance of democracy: listening, conflict, and citizenship. *International Journal of Listening*, *19*(1), 48–50. https://doi.org/10.1080/10904018.2005.10499073

Bodie, G. (2011). Theory and the advancement of listening research: a reply to Purdy. *International Journal of Listening*, *25*(3), 139–144. https://doi.org/10.1080/10904018.2011.537149

Bodie, G. D. (2011). The revised listening concepts inventory (lci-r): Assessing individual and situational differences in the conceptualization of listening. *Imagination, Cognition and Personality*, *30*(3), 301–339. https://doi.org/10.2190/IC.30.3.f

Bodie, G., Worthington, D., Imhof, M., & Cooper, L. (2008). What Would a Unified Field of Listening Look Like? A Proposal Linking Past Perspectives and Future Endeavors. *The Intl. Journal of Listening*, *22*, 103–122. https://doi.org/10.1080/10904010802174867

Bodie, GrahamD. (2009). Evaluating Listening Theory: Development and Illustration of Five Criteria. *International Journal of Listening*, *23*(2), 81–103. https://doi.org/10.1080/10904010903014434

Brandt, D. R. (2020). The Current State of Corporate Voice of the Consumer Programs: A Study of Organizational Listening Practices and Effectiveness. *International Journal of Listening*, *34*(3), 156–177. https://doi.org/10.1080/10904018.2018.1482747

Christian, B. (1988). The Race for Theory. *Feminist Studies*, *14*(1), 67. https://doi.org/10.2307/3177999

Coakley, C. G., Halone, K. K., & Wolvin, A. D. (1996). Perceptions of Listening Ability Across the Life-Span: Implications for Understanding Listening Competence. *International Journal of Listening*, *10*(1), 21–48. https://doi.org/10.1207/s1932586xijl1001_2

Cooren, F. (2012). Communication Theory at the Center: Ventriloquism and the Communicative Constitution of Reality. *Journal of Communication*, *62*(1), 1–20. https://doi.org/10.1111/j.1460-2466.2011.01622.x

Cornwell, N. C., & Orbe, M. P. (1999). Critical Perspectives on Hate Speech: The Centrality of 'Dialogic Listening.' *International Journal of Listening*, *13*(1), 75–96. https://doi.org/10.1080/10904018.1999.10499028

Coudray, C. B. du. (2020). Listening as a Relational and Experientialist Praxis: Insights from Gestalt Therapy. *International Journal of Listening*, *0*(0), 1–13. https://doi.org/10.1080/10904018.2020.1803747

Craig, C. M., Brooks, M. E., & Bichard, S. (2021). Podcasting on purpose: Exploring motivations for podcast use among young adults. *International Journal of Listening*, *0*(0), 1–10. https://doi.org/10.1080/10904018.2021.1913063

Craig, R. T. (1999). Communication Theory as a Field. *Communication Theory*, *9*(2), 119–161. https://doi.org/10.1111/j.1468-2885.1999.tb00355.x

Craig, R. T. (2001). Minding my metamodel, mending Myers. *Communication Theory*, *11*(2), 231–240. https://doi.org/10.1111/j.1468-2885.2001.tb00241.x

Craig, R. T. (2007). Pragmatism in the Field of Communication Theory. *Communication Theory*, *17*(2), 125–145. https://doi.org/10.1111/j.1468-2885.2007.00292.x

Craig, R. T. (2015). The Constitutive Metamodel: A 16-Year Review. *Communication Theory*, *25*(4), 356–374. https://doi.org/10.1111/comt.12076

Dickson, D. B. (1996). Theoretical and Methodological Notes on the Listening Threshold Variable. *International Journal of Listening*, *10*(1), 88–99. https://doi.org/10.1207/s1932586xijl1001_5

Edwards, R. (2011). Listening and Message Interpretation. *International Journal of Listening*, *25*(1–2), 47–65. https://doi.org/10.1080/10904018.2011.536471

Fitch-Hauser, M., & Hughes, M. A. (1992). The Conceptualization and Measurement of Listening. *International Listening Association. Journal*, *6*(1), 6–22. https://doi.org/10.1080/10904018.1992.10499105

Floyd, J. J., & Reese, R. G. (1987). Listening Theory in Modern Rhetorical Thought. *International Listening Association. Journal*, *1*(1), 87–102. https://doi.org/10.1080/10904018.1987.10499010

Gentz, J. (2014). Rhetoric as the Art of Listening: Concepts of Persuasion in the First Eleven Chapters of the Guiguzi. *Asiatische Studien - Études Asiatiques*, *68*(4), 1001–1019. https://doi.org/10.1515/asia-2014-0053

Google Books Ngram Viewer. (n.d.). Retrieved April 3, 2022, from https://books.google.com/ngrams/graph?content=listening&year_start=1800&year_end=2019&corpus=26&smoothing=3&direct_url=t1%3B%2Clistening%3B%2Cc0#t1%3B%2Clistening%3B%2Cc0

Gray, B. (2004). Informal Learning in an Online Community of Practice. *International Journal of E-Learning & Distance Education / Revue Internationale Du e-Learning et La Formation à Distance*, *19*(1), Article 1. http://www.ijede.ca/index.php/jde/article/view/103

Haugh, M., Kádár, D. Z., & Mills, S. (2013). Interpersonal pragmatics: Issues and debates. *Journal of Pragmatics*, *58*, 1–11. https://doi.org/10.1016/j.pragma.2013.09.009

Hauser, M. F., & Hughes, M. A. (1988). Defining the Cognitive Process of Listening: A Dream
or Reality? *International Listening Association. Journal*, *2*(1), 75–88.
https://doi.org/10.1080/10904018.1988.10499098

Hoffmann, R. (2005). Marginalia: Storied Theory. *American Scientist*, *93*(4), 308–310.

Holmes, J., & Meyerhoff, M. (1999). The Community of Practice: Theories and methodologies
in language and gender research. *Language in Society*, *28*(2), 173–183.
https://doi.org/10.1017/S004740459900202X

Imhof, M., & Janusik, L. A. (2006). Development and Validation of the Imhof-Janusik Listening
Concepts Inventory to Measure Listening Conceptualization Differences between
Cultures. *Journal of Intercultural Communication Research*, *35*(2), 79–98.
https://doi.org/10.1080/17475750600909246

International Listening Association—Home. (n.d.). Retrieved November 29, 2021, from
https://www.listen.org/

Janusik, L. (2005). Conversational Listening Span: A Prosposed Measure of Conversational
Listening. *International Journal of Listening*, *19*(1), 12–28.
https://doi.org/10.1080/10904018.2005.10499070

Janusik, L. A. (2002). Teaching Listening: What Do We Do? What Should We Do?
International Journal of Listening, *16*(1), 5–39.
https://doi.org/10.1080/10904018.2002.10499047

Janusik, L. A. (2007). Building Listening Theory: The Validation of the Conversational
Listening Span. *Communication Studies*, *58*(2), 139–156.
https://doi.org/10.1080/10510970701341089

Janusik, L., & Imhof, M. (2017). Intercultural Listening: Measuring Listening Concepts with the
LCI-R. *International Journal of Listening*, *31*(2), 80–97.
https://doi.org/10.1080/10904018.2016.1151620

Kelley, T. R., Knowles, J. G., Holland, J. D., & Han, J. (2020). Increasing high school teachers
self-efficacy for integrated STEM instruction through a collaborative community of
practice. *International Journal of STEM Education*, *7*(1), 14.
https://doi.org/10.1186/s40594-020-00211-w

Kent, A. (2001). Listening and Referring to Voices: Students' Repertory in Educational Settings.
International Journal of Listening, *15*(1), 38–67.
https://doi.org/10.1080/10904018.2001.10499044

Lave, J., & Wenger, E. (1991). *Situated Learning: Legitimate Peripheral Participation*.
Cambridge University Press.

Li, L. C., Grimshaw, J. M., Nielsen, C., Judd, M., Coyte, P. C., & Graham, I. D. (2009).
Evolution of Wenger's concept of community of practice. *Implementation Science*, *4*(1),
11. https://doi.org/10.1186/1748-5908-4-11

List of issues International Journal of Listening. (n.d.). Retrieved November 29, 2021, from
https://www.tandfonline.com/loi/hijl20

Macnamara, J. (2018). Toward a Theory and Practice of Organizational Listening. *International
Journal of Listening*, *32*(1), 1–23. https://doi.org/10.1080/10904018.2017.1375076

Maguire, M., & Delahunt, B. (2017). *Doing a Thematic Analysis: A Practical, Step-by-Step
Guide for Learning and Teaching Scholars. 8*(3), 14.

Manning, J. (2014). A Constitutive Approach to Interpersonal Communication Studies. *Communication Studies*, *65*(4), 432–440. https://doi.org/10.1080/10510974.2014.927294

McKenzie, N. J., & Clark, A. J. (1995). The All-In-One Concept: How Much Must Listening Research Include? *International Journal of Listening*, *9*(1), 29–43. https://doi.org/10.1080/10904018.1995.10499140

Meldrum, H., & Apple, R. (2019). Teaching or Not Teaching Empathic Listening to Future Physicians? Historical Roots and Ongoing Challenges. *International Journal of Listening*, *0*(0), 1–7. https://doi.org/10.1080/10904018.2019.1684296

Myers, D. (2001). A Pox on All Compromises: Reply to Craig (1999). *Communication Theory*, *11*(2), 218–230. https://doi.org/10.1111/j.1468-2885.2001.tb00240.x

Nix, J.-M. L. (2021). The Relationship between Presage and Process: The Role of ID Variables, L2 Listening Learning Beliefs and Listening Strategies on Comprehension. *International Journal of Listening*, *35*(2), 75–99. https://doi.org/10.1080/10904018.2017.1398651

Nix, J.-M. L., & Tseng, W.-T. (2014). Towards the Measurement of EFL Listening Beliefs with Item Response Theory Methods. *International Journal of Listening*, *28*(2), 112–130. https://doi.org/10.1080/10904018.2013.872990

Pecchioni, L. L., & Halone, K. K. (2000). Relational Listening II: Form & Variation across Social and Personal Relationships. *International Journal of Listening*, *14*(1), 69–93. https://doi.org/10.1080/10904018.2000.10499036

Powers, W. G., & Bodie, G. D. (2003). Listening Fidelity: Seeking Congruence between Cognitions of the Listener and the Sender. *International Journal of Listening*, *17*(1), 19–31. https://doi.org/10.1080/10904018.2003.10499053

Purdy, M. (1991). Listening and Community: The Role of Listening in Community Formation. *International Listening Association. Journal*, *5*(1), 51–67. https://doi.org/10.1207/s1932586xijl0501_4

Purdy, M. (2011). Grounding Listening: The Limitations of Theory. *International Journal of Listening*, *25*(3), 132–138. https://doi.org/10.1080/10904018.2011.537144

Purdy, M. W., Roca, M. F. L., Halley, R. D., Holmes, B., & Christy, C. S. (2017). Listening Is… Five Personal Worlds of Listening: An Auto-Ethnographic Approach. *International Journal of Listening*, *31*(1), 1–18. https://doi.org/10.1080/10904018.2016.1151606

Roberts, C. V. (1988). The Validation of Listening Tests: Cutting of the Gordian Knot. *International Listening Association. Journal*, *2*(1), 1–19. https://doi.org/10.1080/10904018.1988.10499094

Russill, C. (2005). The Road Not Taken: William James's Radical Empiricism and Communication Theory. *The Communication Review*, *8*(3), 277–305. https://doi.org/10.1080/10714420500240474

Simonson, P., García-Jiménez, L., Siebers, J., & Craig, R. T. (2012). Some foundational conceptions of communication: Revising and expanding the traditions of thought. *Empedocles: European Journal for the Philosophy of Communication*, *4*(1), 73–92. https://doi.org/10.1386/ejpc.4.1.73_1

Spunt, R. P. (2013). Mirroring, Mentalizing, and the Social Neuroscience of Listening. *International Journal of Listening*, *27*(2), 61–72. https://doi.org/10.1080/10904018.2012.756331

Text Analysis & Mining Software | Easy to Use Content Analysis | Wordstat. (n.d.). *Provalis Research*. Retrieved April 3, 2022, from https://provalisresearch.com/products/content-analysis-software/

Thomlison, T. D. (1987). Contributions of Humanistic Psychology to Listening: Past, Present, and Future. *International Listening Association. Journal*, *1*(1), 54–77. https://doi.org/10.1080/10904018.1987.10499008

Tracy, K., & Baratz, S. (1993). Intellectual discussion in the academy as situated discourse. *Communication Monographs*, *60*(4), 300. https://doi.org/10.1080/03637759309376315

Vickery, A. J., & Ventrano, S. (2020). Listening Goals and Parasocial Relationships: How Listening Styles Impact the Development of Parasocial Relationships with Media Personas. *International Journal of Listening*, *0*(0), 1–17. https://doi.org/10.1080/10904018.2020.1781637

Wilkinson, L. R. (2004). Hannah Arendt on Isak Dinesen: Between Storytelling and Theory. *Comparative Literature*, *56*(1), 77–98. https://doi.org/10.2307/4122287

Witkin, B. R. (1990). Listening Theory and Research: The State of the Art. *International Listening Association. Journal*, *4*(1), 7–32. https://doi.org/10.1207/s1932586xijl0401_3

Wolvin, A. (2013). Understanding the Listening Process: Rethinking the "One Size Fits All" Model. *International Journal of Listening*, *27*(2), 104–106. https://doi.org/10.1080/10904018.2013.783351

Wolvin, A. D. (1990). Listening Ten Years Later: The State of the Art. *International Listening Association. Journal*, *4*(1), 5–6. https://doi.org/10.1207/s1932586xijl0401_2

Wolvin, A. D. (2015). Listening for Democracy by Andrew Dobson. *International Journal of Listening*, *29*(1), 65–66. https://doi.org/10.1080/10904018.2014.980491

Wolvin, A. D., Halone, K. K., & Coakley, C. G. (1999). Assessing the "Intellectual Discussion" on Listening Theory and Research. *International Journal of Listening*, *13*(1), 111. https://doi.org/10.1080/10904018.1999.10499030

APPENDIX A: CORPUS OF INTERDISCIPLINARY LISTENING THEORY TEXTS

Bickford, S., & Catt-Oliason, J. (2005). Essay: On The Dissonance of Democracy: Listening,

    Conflict, and Citizenship. *International Journal of Listening*, *19*(1), 48–50.

    https://doi.org/10.1080/10904018.2005.10499073

Bodie, G. D. (2011). The Understudied Nature of Listening in Interpersonal Communication:

    Introduction to a Special Issue. *International Journal of Listening*, *25*(1–2), 1–9.

    https://doi.org/10.1080/10904018.2011.536462

Bodie, G. D., Worthington, D., Imhof, M., & Cooper, L. O. (2008). What Would a Unified Field

    of Listening Look Like? A Proposal Linking Past Perspectives and Future Endeavors.

    International Journal of Listening, *22*(2), 103–122.

    https://doi.org/10.1080/10904010802174867

Bodie, G. D., & Worthington, D. L. (2010). Revisiting the Listening Styles Profile (LSP-16): A

    Confirmatory Factor Analytic Approach to Scale Validation and Reliability Estimation.

    International Journal of Listening, *24*(2), 69–88.

    https://doi.org/10.1080/10904011003744516

Bodie, GrahamD. (2009). Evaluating Listening Theory: Development and Illustration of Five

    Criteria. *International Journal of Listening*, *23*(2), 81–103.

    https://doi.org/10.1080/10904010903014434

Brandt, D. R. (2020). The Current State of Corporate Voice of the Consumer Programs: A Study

    of Organizational Listening Practices and Effectiveness. *International Journal of*

    Listening, *34*(3), 156–177. https://doi.org/10.1080/10904018.2018.1482747

Coakley, C. G., Halone, K. K., & Wolvin, A. D. (1996). Perceptions of Listening Ability Across

  the Life-Span: Implications for Understanding Listening Competence. *International*

  Journal of Listening, *10*(1), 21–48. https://doi.org/10.1207/s1932586xijl1001_2

Cornwell, N. C., & Orbe, M. P. (1999). Critical Perspectives on Hate Speech: The Centrality of

  'Dialogic Listening.' *International Journal of Listening*, *13*(1), 75–96.

  https://doi.org/10.1080/10904018.1999.10499028

Coudray, C. B. du. (2020). Listening as a Relational and Experientialist Praxis: Insights from

  Gestalt Therapy. *International Journal of Listening*, *0*(0), 1–13.

  https://doi.org/10.1080/10904018.2020.1803747

Craig, C. M., Brooks, M. E., & Bichard, S. (2021). Podcasting on purpose: Exploring

  motivations for podcast use among young adults. *International Journal of Listening*, *0*(0),

  1–10. https://doi.org/10.1080/10904018.2021.1913063

Dickson, D. B. (1996). Theoretical and Methodological Notes on the Listening Threshold

  Variable. *International Journal of Listening*, *10*(1), 88–99.

  https://doi.org/10.1207/s1932586xijl1001_5

Edwards, R. (2011). Listening and Message Interpretation. *International Journal of Listening*,

  25(1–2), 47–65. https://doi.org/10.1080/10904018.2011.536471

Fitch-Hauser, M., & Hughes, M. A. (1992). The Conceptualization and Measurement of

  Listening. *International Listening Association. Journal*, *6*(1), 6–22.

  https://doi.org/10.1080/10904018.1992.10499105

Floyd, J. J., & Reese, R. G. (1987). Listening Theory in Modern Rhetorical Thought.

    International Listening Association. Journal, *1*(1), 87–102.

    https://doi.org/10.1080/10904018.1987.10499010

Floyd, K. (2014). Empathic Listening as an Expression of Interpersonal Affection. *International*

    Journal of Listening, *28*(1), 1–12. https://doi.org/10.1080/10904018.2014.861293

Halone, K. K., Cunconan, T. M., Coakley, C. G., & Wolvin, A. D. (1998). Toward the

    Establishment of General Dimensions Underlying the Listening Process. *International*

    Journal of Listening, *12*(1), 12–28. https://doi.org/10.1080/10904018.1998.10499016

Hauser, M. F., & Hughes, M. A. (1988). Defining the Cognitive Process of Listening: A Dream

    or Reality? *International Listening Association. Journal*, *2*(1), 75–88.

    https://doi.org/10.1080/10904018.1988.10499098

Imhof, M. (2020). Listening: Models and Procedures. *International Journal of Listening*, *34*(3),

    193–194. https://doi.org/10.1080/10904018.2019.1710931

Janusik, L. (2005). Conversational Listening Span: A Prosposed Measure of Conversational

    Listening. *International Journal of Listening*, *19*(1), 12–28.

    https://doi.org/10.1080/10904018.2005.10499070

Janusik, L. A. (2002). Teaching Listening: What Do We Do? What Should We Do?

    International Journal of Listening, *16*(1), 5–39.

    https://doi.org/10.1080/10904018.2002.10499047

Janusik, L., & Imhof, M. (2017). Intercultural Listening: Measuring Listening Concepts with the

    LCI-R. *International Journal of Listening*, *31*(2), 80–97.

    https://doi.org/10.1080/10904018.2016.1151620

Kent, A. (2001). Listening and Referring to Voices: Students' Repertory in Educational Settings.

    International Journal of Listening, *15*(1), 38–67.

    https://doi.org/10.1080/10904018.2001.10499044

Macnamara, J. (2018). Toward a Theory and Practice of Organizational Listening. *International*

    Journal of Listening, *32*(1), 1–23. https://doi.org/10.1080/10904018.2017.1375076

McKenzie, N. J., & Clark, A. J. (1995). The All-In-One Concept: How Much Must Listening

    Research Include? *International Journal of Listening*, *9*(1), 29–43.

    https://doi.org/10.1080/10904018.1995.10499140

Meldrum, H., & Apple, R. (2019). Teaching or Not Teaching Empathic Listening to Future

    Physicians? Historical Roots and Ongoing Challenges. *International Journal of*

    Listening, *0*(0), 1–7. https://doi.org/10.1080/10904018.2019.1684296

Nix, J.-M. L. (2021). The Relationship between Presage and Process: The Role of ID Variables,

    L2 Listening Learning Beliefs and Listening Strategies on Comprehension. *International*

    Journal of Listening, *35*(2), 75–99. https://doi.org/10.1080/10904018.2017.1398651

Nix, J.-M. L., & Tseng, W.-T. (2014). Towards the Measurement of EFL Listening Beliefs with

    Item Response Theory Methods. *International Journal of Listening*, *28*(2), 112–130.

    https://doi.org/10.1080/10904018.2013.872990

Pecchioni, L. L., & Halone, K. K. (2000). Relational Listening II: Form & Variation across Social and Personal Relationships. *International Journal of Listening*, *14*(1), 69–93. https://doi.org/10.1080/10904018.2000.10499036

Powers, W. G., & Bodie, G. D. (2003). Listening Fidelity: Seeking Congruence between Cognitions of the Listener and the Sender. *International Journal of Listening*, *17*(1), 19–31. https://doi.org/10.1080/10904018.2003.10499053

Purdy, M. (1991). Listening and Community: The Role of Listening in Community Formation. *International Listening Association. Journal*, *5*(1), 51–67. https://doi.org/10.1207/s1932586xijl0501_4

Purdy, M. (2011). Grounding Listening: The Limitations of Theory. *International Journal of Listening*, *25*(3), 132–138. https://doi.org/10.1080/10904018.2011.537144

Purdy, M. W. (2000). Listening, Culture and Structures of Consciousness: Ways of Studying Listening. *International Journal of Listening*, *14*(1), 47–68. https://doi.org/10.1080/10904018.2000.10499035

Purdy, M. W., Roca, M. F. L., Halley, R. D., Holmes, B., & Christy, C. S. (2017). Listening Is… Five Personal Worlds of Listening: An Auto-Ethnographic Approach. *International Journal of Listening*, *31*(1), 1–18. https://doi.org/10.1080/10904018.2016.1151606

Roberts, C. V. (1988). The Validation of Listening Tests: Cutting of the Gordian Knot. *International Listening Association. Journal*, *2*(1), 1–19. https://doi.org/10.1080/10904018.1988.10499094

Spunt, R. P. (2013). Mirroring, Mentalizing, and the Social Neuroscience of Listening. *International Journal of Listening*, *27*(2), 61–72. https://doi.org/10.1080/10904018.2012.756331

Thomlison, T. D. (1987). Contributions of Humanistic Psychology to Listening: Past, Present, and Future. *International Listening Association. Journal*, *1*(1), 54–77. https://doi.org/10.1080/10904018.1987.10499008

Vickery, A. J., & Ventrano, S. (2020). Listening Goals and Parasocial Relationships: How Listening Styles Impact the Development of Parasocial Relationships with Media Personas. *International Journal of Listening*, *0*(0), 1–17. https://doi.org/10.1080/10904018.2020.1781637

Witkin, B. R. (1990). Listening Theory and Research: The State of the Art. *International Listening Association. Journal*, *4*(1), 7–32. https://doi.org/10.1207/s1932586xijl0401_3

Wolvin, A. (2013). Understanding the Listening Process: Rethinking the "One Size Fits All" Model. *International Journal of Listening*, *27*(2), 104–106. https://doi.org/10.1080/10904018.2013.783351

Wolvin, A. D. (1990). Listening Ten Years Later: The State of the Art. *International Listening Association. Journal*, *4*(1), 5–6. https://doi.org/10.1207/s1932586xijl0401_2

Wolvin, A. D. (2015). Listening for Democracy by Andrew Dobson. *International Journal of Listening*, *29*(1), 65–66. https://doi.org/10.1080/10904018.2014.980491

Wolvin, A. D., Halone, K. K., & Coakley, C. G. (1999). Assessing the "Intellectual Discussion" on Listening Theory and Research. *International Journal of Listening*, *13*(1), 111. https://doi.org/10.1080/10904018.1999.10499030