

The First International Conference and Networking Event on Jane Addams' Legacy in the Contemporary World

We are delighted to welcome you to this conference honoring the legacy of Jane Addams, marking the 165th anniversary of her birth (1860), the 90th anniversary of her passing (1935), and September — the month in which Hull House was founded in 1889.

Our gathering celebrates her lifelong dedication to social reform, peace, and community empowerment. Through presentations, discussions, and reflections, we aim to explore the ongoing relevance of her work and its inspiration for future generations.

*„The good we secure for ourselves is precarious
and uncertain until it is secured for all of us
and incorporated into our common life.“*



Jane Addams

Conference Program

25.09.2025 (Thursday)

9.30-10.00	Registration and welcome coffee, Hall, 1st floor
10.00-10.55	Opening of the conference Mary Weaks-Baxter, University of Rockford and Agnieszka Naumiuk, University of Warsaw Welcome addresses
11.00-12.00	Keynote 1: Danielle Lake <i>„Storying and Shaping Place: Designing in the Spirit of Jane Addams”</i>
12.00-13.00	Keynote 2: Maurice Hamington <i>„Jane Addams and Labor Organizing for a Caring Democracy”</i>
13.00-14.00	lunch, Hall, 1 floor
14.00-15.30	Sessions 1,2,3
14.00-15.30 room 1152	Session 1: Peace and Freedom Tadd Ruetenik <i>„The Contemporary Relevance of Addams’ Criticism of the Appeal to Pity and the Appeal to Prudence”</i> Maura Striano <i>„Newer Ideals of Peace’ in New Times of War: A Lesson from Jane Addams”</i>
14.00-15.30 room 1162	Session 2: Social Work and Social Inclusion Ofili Sunday Ibabor <i>„Taking the Settlement House Movement to Nigeria”</i> Therasa Yehling <i>„In Her Honor: A Personal Journey of Living and Understanding Jane Addams’ Social Work Ideals and How Those Ideals are Still Applicable Today”</i> (Video) Angelica Guillen <i>„Voices of Resilience: Older Mexican Women, Intersectionality, and the Legacy of Jane Addams in Community Empowerment”</i>
14.00-15.30 room 1168	Session 3: Feminism and Gender Studies Wynne Moskop <i>„Democratic Boundaries in Jane Addams’s Political Friendships”</i> Bridget O’Rourke <i>„From Hull-House Girl to American Activist: Hilda Satt Polacheck’s Journey and Legacy”</i> (Video)

	Adejare Taofeek Somorin and Matthew Oluwadamilare Popoola <i>„Promoting LGBTQ+ Rights”</i>
15.30-15.45	Coffee break
	Sessions 4,5,6
15.45-17.15 room 1152	Session 4: Migrant Studies Hammad Khan and Erik Schneiderhan <i>„Perplexity and Canadian Settlement: How Jane Addams Helps Us Understand Canadian Immigrant Experiences”</i> Ahmet Usanmaz, Hüseyin Doğan Kenan Baş <i>„International Migration to Türkiye: An Assessment of TÜİK Data (2015-2024)”</i> Davut Açar, Resul Duran, Hüseyin Doğan <i>„Climate Justice and Social Work: Responding to Environmental Crises with Vulnerable Populations”</i>
15.45-17.15 room 1162	Session 5: Community, Cosmopolitanism, and Dialogue: Adriana Jesenková and Monica Bosá <i>“Academia as Caring Community in Fragmentation Time”</i> Agnieszka Hensoldt <i>“Jane Addams’ Ethics of Cosmopolitanism for the Century of Nomads, Transitions, and Adaptation”</i> Natalia Wilk-Sobczak <i>“Jane Addams and Fernand Deligny in dialogue for the 21st century”</i>
15.45-17.15 room 1168	Session 6: Social Education, Social Work and Social Inclusion Nick Longo, Addam Bush, and Lisa Yun Lee <i>College Unbound” (Video)</i> Kate Turcotte and Russell Medberry <i>“Jane Addams and the Intersection of Liberal Arts and Professional Study”</i> Rita Luís <i>„Understanding an (unequal) power struggle in the realisation of social change: Challenges to Social Work”</i>
17.30-18.30	Reception and exhibition of pictures related to Jane Addams
19.30	Light informal dinner for interested participants (self-paid) Best place for informal meeting near by: Elektrownia Powiśle

Friday, Sept 26, 2025

10.00-11.30	Sessions 7. 8. 9
10.00-11.30 room 1152	<p>Session 7: Philosophy, Democracy and Education</p> <p>Agathe Osinski „Private Government in Public Services? Social Support as a Site of Democratic Struggle”</p> <p>Mariusz Cichosz „Jane Addams as a Social Educator”</p>
10.00-11.30 room 1162	<p>Session 8: Social Pedagogy</p> <p>Kelly Monson and Danielle Klein „Jane Addams’ Impact on Future Educators” (interactive)</p> <p>Bethany Twitty ”Jane Addams & Pedagogy in the Social Sciences”</p>
10.00-11.30 room 1168	<p>Session 9: From Books to Global Classrooms and Animal Liberation</p> <p>Katarzyna Brzosko-Barratt and Paulina Marchlik, “Translingual biographies of international teachers of English in Poland”</p> <p>Pranesh Krishna „Sympathetic Knowledge Beyond the Human: Jane Addams’s Legacy for the Animal Liberation Movement”</p> <p>Kathryn Brown "Drawing Justice: Illustrating the Life and Legacy of Jane Addams for Young Readers" (Video)</p>
11.30-11.45	Coffee break
11.45-13.00	Sessions 10,11,12
11.45-13.00 room 1152	<p>Session 10: From Religious Roots to Social Reform</p> <p>Maria Holubeva “Do as Jesus Did: The Religious Roots of Jane Addams’ Activism”</p> <p>Tatiana Garduno, Gia Midthun, and Ella Beutel “The Addams’ Legacy: Continued Excellence in Social Work & Sociology”</p>

	Fallon Perry and Brenna Mackey “Jane Addams: A Microphone for the Voiceless during the Women’s Suffrage Movement”
11.45-13.00 room 1162	Session 11: Feminism, and Political Responsibility Melisa Kraus and Sandy Ruiz “Jane Addams and the Feminist Foundations of Psychology: A Psychological Analysis Through the Lenses of Mary Whiton Calkins and Karen Horney” Leslie Rosas “Women’s Rights” Sandy Ruiz “Jane Addams and the Crisis of Political Responsibility in an Age of Inequality”
11.45-13.00 room 1168	Session 12: Pragmatism, Feminism, and Grassroots Social Change Ashley Harkey “Jane Addams: Pragmatically Selfless” Kennedy Bryant “Where Hull House Stood: Parallel Models of Grassroots Activism in Juvenile Advocacy” Megan Larkin “Mother of Social Work, Matron of Feminism: An Analysis of Jane Addams”
	Small break
13.15-14.00	Main Conference room. Concluding thoughts, shared experiences, networking plans and ideas for staying connected Mapping of Jane Addams living ancestry (research, practice, education) and inspirations
14.00-15.00	Lunch and farewell

Book of Abstracts (sessions)

A conference of this sort intersects with current debates on issues such as voting rights, immigration, child welfare, world peace, public health, and gender, racial, and economic inequality, as well as community development, democracy, social progress, and social work. Below abstracts presented by academics and practitioners examine the work and legacy of Jane Addams in connection to contemporary practices and reflections.

Tadd Ruetenik (Emeritus Professor of Philosophy, St. Ambrose University, US), „The Contemporary Relevance of Addams’ Criticism of the Appeal to Pity and the Appeal to Prudence”

In „Newer Ideals of Peace,” Addams presents her thesis by first describing two ways of opposing war. I argue that each of these—the appeal to pity and the appeal to prudence—are even less likely to work now than they would in Addams' time.

Appeals to pity depend too much on: the emotional availability of the recipient, who these days is overloaded with calls for sympathy; and the predictability of the response of the recipient, who can, contrary to the intent of the appeal, transform horror into fascination. Appeals to prudence depend on concern about economic collapse as the result of investment in war preparation. This concern, however, is mitigated by the increasingly abstract nature of economies, and the increasingly abstract preparation for wars.

Addams' proposal is that the development of cosmopolitan sympathies will make us see people in other countries as fellow tribe-members to be supported rather than enemies to be negated. The concrete attitudes of respect and reciprocity seen among people in inner-cities would be generalized to world politics. The success of this proposal, I argue, has been hindered by the subsequent technological age, which has changed human consciousness in a way that Addams might not have anticipated

Maura Striano (Full Professor, University of Naples Federico II, Italy), „‘Newer Ideals of Peace’ in New Times of War: A Lesson from Jane Addams”

As World War II drew to a close, delegates from fifty nations met in San Francisco (25 April–26 June 1945) to create an international organization dedicated to peace and the prevention of future wars. The resulting Charter of the United Nations proclaimed: “We the peoples of the United Nations are determined to preserve succeeding generations from the scourge of war...” (United Nations Charter, 1945). It identified peace, security, human rights and development as the foundations of a new world order. In 1984 the General Assembly adopted the *Declaration on the Right of Peoples to Peace*, affirming that all people “have a sacred right to peace.” Yet, 80 years after the Charter and 41 years after the Declaration, wars persist and narratives that justify militarization in the name of peace have resurfaced.

This situation calls for rethinking the ideals of peace. Within the UN framework, peace has often been equated with the absence or management of large-scale political violence, privileging stability, law and order, and state institutions (Gnoth & Jackson, 2023). Although concepts such as “quality peace” or “the peace continuum” have attempted to broaden this view, they largely remain rooted in a state-centric, militaristic paradigm. Peace has thus been treated as a static condition—essential for development and human rights—produced by governments and overseen by international bodies. Such a model is limited: it is impersonal, overlooks local processes of growth and relationships, and neglects the bonds that sustain individual and social life.

A more fruitful approach can be found in Jane Addams’s vision. Although she did not live to see the UN’s creation, Addams analysed the conditions that produced the First World War and warned against normalizing militarism. She rejected a purely “negative” understanding of peace as the absence of war, as well as moralistic or utilitarian appeals to peace. Instead, in *“Newer Ideals of Peace”* (1907) she proposed “newer, more aggressive ideals of peace” as active, dynamic social forces promoting continuous social growth. For Addams, peace required social justice, compassion, and the active engagement of individuals and communities based on “sympathetic knowledge”—reciprocal understanding that fosters and maintains peace.

[...]

Addams's legacy highlights two essentials for education: the community and the individual. Schools should function as communities modelling peaceful relationships, much like Hull House, while educators support each learner as a "creative agent" capable of social responsibility. Education for positive peace thus requires both institutional and personal engagement to weave solidarity and autonomy into a living practice of peace and development.

Ofili Sunday Ibobor (Professor and Director, University of Benin, Benin City, Nigeria/ Umuebu Neighbourhood House Centre for Community Development, Nigeria), „Taking the Settlement House Movement to Nigeria”

This presentation is a narrative of how the author transferred the settlement house model from Cedar Cottage Neighborhood House, Vancouver, British Columbia, Canada to Umuebu Community in Nigeria. The author learned about the history and operations of the settlement house during a practicum session at the Cedar Cottage Neighborhood House. The author returned to Nigeria in 2010 to set up Umuebu Neighborhood House (UNH). This narrative will include how the author used the experience at UNH to begin the promotion of the visibility of the settlement house model in social work education in Nigeria and the role of Jane Addams in the development of group work, community development, research and advocacy for policy reformation.

The narrative will capture the growing awareness of the contribution of the settlement house movement in the development of social work in Nigeria. Finally, it will include a discussion of the current place of Jane Addams in the on-going decolonization of social work.

Therasa Yehling (Manager, STRIVE Trauma Recovery Center, OSF HealthCare, US), „In Her Honor: A Personal Journey of Living and Understanding Jane Addams' Social Work Ideals and How Those Ideals are Still Applicable Today” (Video)

In 1889 Jane Addams and Ellen Gates Starr co-founded Hull House in Chicago, Illinois. Together they created a settlement house in which the main purpose was providing social and educational opportunities for working class people in the surrounding neighborhood. From 1889 until 1920, Hull House had grown into a 13-building complex and is where Jane Addams developed her

unwavering standards to help those in need. Today those standards are a part of the USA's social work standards.

Jane Addams and Ellen Starr created programs to help the immigrant and working-class communities. They wanted to make an active effort to learn about one another across class and cultural divides thus building collective knowledge about the individuals who make up Hull House's diverse society. Addams and her cohorts helped immigrants learn how to navigate the complex American culture. Addams viewed the knowledge gained as reciprocal: society benefitted from the knowledge that immigrants brought, and the immigrants benefitted from learning about their new neighbors. Thus, her advocacy for social change and peace activism is what laid the foundation for modern social work practice.

Jane Addams was always interested in social philosophy. Everything she wrote would refer to the "cash value" of an idea for social growth and improvement. Her social philosophy included concepts of sympathetic knowledge, lateral progress, pluralism, democracy, and fallibilism. These concepts were interwoven in her advocacy and writings on themes of peace, education, women's advancement, and economics.

Jane Addams had acted on projects such as garbage collection, adult education, child labor reform, labor union support, women's suffrage, and peace advocacy. She helped form the National Association for the Advancement of Colored People, the American Civil Liberties Union and The Women's International League for Peace and Freedom.

[...]

In 1998 I attended Rockford College (Rockford University currently) and decided in 1999 that my major would be psychology. Rockford College (RC) at the time, would teach psychiatry students about Jane Addams legacy. It would serve as my first exposure to Jane Addams. Over the years, I would become a Jane Addams enthusiast. Then in October of 2006, I was hired by JAHHA to be a manager for the domestic violence advocacy project, working with victims of domestic violence. I was so excited to be able to say that I was going to be a part of Jane Addams legacy.

I was able to learn more about Jane Addams legacy while working for JAHHA and realized how inspiring she truly was to me. Therefore, it was sad when JAHHA closed in 2012. My experience at JAHHA would forever be a connection to Jane Addams, to her spirit and her words. Her social experiment that truly created the American dream for so many, should be the standard for

helping the underserved, because she was able to prove that it worked. Today, now, more than ever, we need to advocate for social justice and peace that helps us evolve and move forward.

Today, immigrants, non-white people, and women are having their rights striped away from them. Many of the ideals of today's administration are the exact opposite of what Jane Addams wrote about and what social work stands for today. Her ideals have inspired so many and helped advance our society. This is why it is imperative that today's society implement Jane Addams words and philosophy to move our society in a positive direction instead of imploding as it may seem we are doing at this very moment.

Angelica Guillen (Assistant Professor, Dominican University, US), „Voices of Resilience: Older Mexican Women, Intersectionality, and the Legacy of Jane Addams in Community Empowerment”

This study explores the lived experiences of older adult Mexican women living uncoupled, with a focus on the intersectional influences of culture, gender, age, and life-course context. Grounded in Chicana Feminist Theory and the Life Course Perspective, the research employs testimonios as a methodological framework, utilizing semi-structured individual interviews, telephonic summary interviews, and memo writing. Eight older adult Mexican women from the suburbs of Chicago participated, sharing their narratives of early dating experiences, socialization around romantic relationships, and their current experiences of happiness while uncoupled. The findings reveal the profound impact of family, culture, and gender on decisions about romantic relationships, as well as the need for culturally appropriate education to challenge generational acceptance of enduring relationships.

This research aligns with the legacy of Jane Addams, whose work centered on empowering marginalized communities and addressing systemic inequalities. By amplifying the voices of older Mexican women, this study contributes to contemporary dialogues on gender equity, cultural identity, and community engagement. The use of testimonios as an inquiry strategy reflects Addams' commitment to innovative, participatory research methods that prioritize lived experiences and foster social change. The study underscores the importance of education and communication in dismantling oppressive systems and

advocates for the development of resources and programs that support marginalized communities.

The findings have implications for social work, education, and policy, particularly in addressing the needs of aging populations and immigrant communities. Future research should further explore the use of testimonios as a tool for intersectional knowledge creation and community building, reflecting Jane Addams' enduring influence on social reform and her vision of a more just and inclusive society.

Adriana Jesenková (Associate Professor, Pavol Jozef Safarik University in Košice, Slovakia) and Monica Bosá (Associate Professor, University of Presov, Slovakia), „Academia as Caring Community in Fragmentation Time”

Our current social situation can be characterized as deeply fragmentation and polarization. Fragmentation threatens social cohesion, and thus the inclusive and democratic practice of care for individuals and communities, as well as democratic society as a whole. We question: How can academia contribute to prevent, eliminate and to create strategies against deepening fragmentation and to empower inclusive and participating practices as an assumption for democratic way of life.

The academic environment and its institutions are under pressure of neoliberal tendencies for corporatization and managerialism. This often results in the formalization of relationships in the academic environment, which cease to be living relationships that need to be cared for and through which care is possible. However, the living caring relations enable the development of the university and the academy not only as institutions, but also as a diverse community of people. However, it is precisely in times of crises, such as the deep fragmentation and polarization of society, that we need academia as a viable community capable of communicating and cooperating not only internally, but also externally with its environment. We need universities capable of expressing positions when the morality of society, the authority of science and scientific methods are threatened, when democratic values, institutions and a democratic way of life are threatened. This is only possible when the university supports the structural conditions and creates the space

and time for caring practices and caring relations necessary for living universities.

We focus on the concept of sympathetic knowledge of Jane Addams that allows us to think about education and research innovatively. The academy could thus be understood as a place of encounter with others and otherness, with differences, which enables the experience of change and understanding of differences.

We argue that the academy should to some extent always be a kind of liminal space that enables interactive agency and dialogic reciprocity as assumptions for moral growth and transformation both the individuals and community. Thus, academia can be not only a place of excellent production of ideas and innovations, but also a factor and actor of moral growth and sustainability of a democratic way of life.

Agnieszka Hensoldt (Professor, University of Opole, Poland), „Jane Addams’ Ethics of Cosmopolitanism for the Century of Nomads, Transitions, and Adaptation”

Maurice Hamington concludes his book (2009) by referring to Addams’ devotion to the idea of cosmopolitanism. In Addams this idea occurs mainly in two contexts: (1) as a phenomenon grounded in the multicultural experience of the big American city which (2) results in her concept of “the new internationalism” – the pacifistic approach in international relations. (Addams, 1907) The urban experience of diversity invigorates the empathy and imagination for individuals to understand the standpoint and needs of others including those who are distant from us: culturally and/or geographically. Thus understanding the idea of cosmopolitanism is the necessary starting point to address modern global ethical dilemmas; and the twenty-first century is the time when humanity faces such dilemmas as never before in our history.

Gaia Vince (2022) forecasting unprecedented human migrations caused by adverse impacts of climate warming, names the twenty-first century “Nomad Century.” She argues that these processes will influence the lives of everyone making people either migrants or members of hosting communities. According to World Bank experts the urban population is expected to more than double by 2050, at which point nearly 7 in 10 people will live in cities. It means that

the experience of living in a multicultural urban community will be shared by most people on Earth.

It will be no exaggeration in a claim that humans will soon be experiencing changes in their social environment partly similar in their essence and extent to those being experienced by habitants of American big cities at the previous turn of the century. Addams commenting on processes of industrialization and urbanisation, and the influx of immigrants to America, and how much the society she lived in was different from the society of the previous generation, stated that “each generation has its own test, the contemporaneous and current standard by which alone it can adequately judge of its own moral achievements.” (Addams, 1902) She insisted that the new understanding of morality and a new moral order were needed, that her time demanded social adjustment and social morality instead of individual morality. Her proposition, called “social Democracy” , was to be the best way to organize an urban, industrial and multicultural society. According to Addams, democracy has to be recognized not in terms of political or legal rights but rather as a form of social ethics, which could help to release the potential of overcoming narrow interests and to become “a citizen of the cosmos.”

Following the rules of this social ethics results in a higher probability that all members of a community have the opportunity to develop their capacities, to share in the community's economic wealth and cultural inheritance. This is the point where Addams’ vision collides with the reality of nineteenth century capitalism. In her view, industrial capitalism produced such deep social inequalities and injustice that it made the realisation of social democratic values impossible. (Addams, 1912)

The similar critique of capitalism as being destructive – among others – to participation in social life and to foundations of democracy has been formulated nowadays by proponents of societal and economic transition to degrowth societies. They also highlight the crucial role of basics rooted in social practices, forms of democracy, and moral aspects of (in)equalities. Serge Latouche, describing degrowth society, uses the term “utopian, though possible.” (Latouche, 2009) Looking for the ways of transformation to degrowth societies is thus searching for ways of introducing to life utopian goals. At the social ground this is the lesson that also can be learnt from Addams: how to achieve what seems impossible – to overcome limitations of patriarchy and capitalism.

Natalia Wilk-Sobczak (PhD Candidate, University of Warsaw, Poland), „Jane Addams and Fernand Deligny in dialogue for the 21st century”

My presentation brings together the work of Jane Addams and Fernand Deligny in a transhistorical and transdisciplinary dialogue that speaks urgently to the ethical, educational, and political crises of the 21st century. While Addams and Deligny never met - living in different countries, decades, and contexts - their respective practices show a shared commitment to presence over authority, relation over intervention, and life over system.

Drawing on Addams’s radical vision of social ethics and democracy as a lived, relational practice, and Deligny’s concept of tentative (attempts) and being-with as a form of silent, non-possessive cohabitation with non-speaking autistic children, my presentation in this conference proposes a pedagogy of co-existence rooted in embodied attention, non-verbal care, and resistance to normative violence.

By juxtaposing Hull House and the arachnean network, the presentation explores how both thinkers challenged institutionalized forms of charity, psychiatry, education, and state control—not through confrontation, but through a sustained practice of ethical cohabitation. In doing so, it positions Addams and Deligny as unexpected interlocutors in the search for alternative forms of community, solidarity, and pedagogical presence in a world marked by wars, exclusion, acceleration, and control.

Hammad Khan (PhD Candidate, University of Toronto, Canada) and Erik Schneiderhan (Professor, University of Toronto, Canada), „Perplexity and Canadian Settlement: How Jane Addams Helps Us Understand Canadian Immigrant Experiences”

An underappreciated concept in sociology, Jane Addams’ (2002 [1902], 1893) idea of perplexity helps us understand the complex dynamics of social exclusion within otherwise inclusive social contexts. Particularly, the dissonance or mismatch between expectations and reality in these spaces reveal those forms of exclusions that function through mostly unseen or latent social actions. For Dewey (1988 [1920]), this exercise in perplexity is rooted in experience, particularly experience with difficulties or troubles. In the pragmatic sense, perplexity as an idea is enacted as social action when informed by “real life, real knowledge, [and] real expertise” (Hacking 2007, p. 36). This paper argues that the idea of perplexity can be a particularly useful

pragmatic tool for acknowledging and addressing unseen forms of social exclusion, especially in ostensibly inclusive social contexts. By focusing on the area of newcomer settlement in Canada, we show how settlement counsellors are faced with this perplexity in an effort to reconcile expectations of equitable settlement for their clients with the realities of settlement barriers that their clients face. Building on Addams' pragmatist roots, we argue that perplexity emerges as an ethical response to institutional contradictions. This discomfort, while often unacknowledged, reflects a form of grounded expertise that reveals the latent exclusions within neoliberal settlement structures. By foregrounding counsellors' experiences, this paper shows how perplexity can serve as a pragmatic tool for recognizing and confronting the everyday reproduction of inequity in seemingly "inclusive" spaces

Ahmet Usanmaz (Assistant Professor, Ağrı İbrahim Çeçen University, Turkey), Hüseyin Doğan (Assistant Professor, Ağrı İbrahim Çeçen University, Turkey), and Kenan Baş (Associate Professor, Assistant Professor, Ağrı İbrahim Çeçen University, Turkey), „International Migration to Türkiye: An Assessment of TÜİK Data (2015-2024) ”.

International migration is a multidimensional process involving the permanent or temporary relocation of individuals from one country to another due to economic, political, environmental, or social reasons. Türkiye holds a strategically significant position in international migration as both a destination and transit country due to its location between Asia and Europe and its proximity to geopolitical hotspots. This study aims to analyze the dynamics of international migration to Türkiye between 2015 and 2024. Utilizing secondary data published by the Turkish Statistical Institute (TÜİK), the study adopts a descriptive method to examine demographic characteristics, directions, and spatial patterns of migration flows. According to TÜİK data, the number of international migrants arriving in Türkiye peaked in 2017 but declined by 35.9% to 316,456 in 2023; 67.8% were foreign nationals, the 20–24 age group was the most mobile, and Istanbul consistently remained the top destination. In the same period, outward migration from Türkiye steadily increased, reaching 714,579 individuals in 2023 with a sharp 53% rise compared to the previous year. These findings highlight the need for Türkiye to develop more comprehensive, long-term, and data-driven policies in areas such as social

cohesion, migration governance, and service provision. Future research is recommended to focus on qualitative field studies that explore migrants' lived experiences, access to services, and processes of social integration.

Davut Açar (PhD Candidate, Ağrı İbrahim Çeçen University, Turkey), Resul Duran (Assistant Professor, Hakkari University, Turkey), Hüseyin Doğan (Assistant Professor, Ağrı İbrahim Çeçen University, Turkey), „Climate Justice and Social Work: Responding to Environmental Crises with Vulnerable Populations”

Climate change is not merely an environmental issue—it is an urgent social crisis. Vulnerable populations, such as low-income communities, migrants, and children, face disproportionate risks from climate-related disasters, yet remain largely excluded from mainstream climate adaptation policies. According to the International Labour Organization (2024), over 2.1 billion people globally lack access to any form of social protection, and in the 20 countries most vulnerable to climate crisis, 91.3% of the population remains outside these systems. In Turkey, recent initiatives by UN Women have also highlighted the gendered impacts of climate change, urging civil society to integrate gender-responsive climate and disaster management strategies.

This study examines how social workers can engage with vulnerable groups through a climate justice lens, drawing from field examples in Turkey and Europe. It explores the role of social work in disaster preparedness, community-based resilience building, and environmental advocacy. In doing so, it calls for the integration of ecological literacy into social work education and professional development.

Reflecting the spirit of Jane Addams—whose legacy emphasizes peace, democracy, and social reform—this paper positions social work as a key actor in addressing environmental injustice. As Addams once argued, “Action indeed is the sole medium of expression for ethics,” reminding us that ethical practice demands concrete responses to the evolving crises of our time. In line with the objectives of this conference, the study contributes to ongoing dialogues on social justice, inequality, and the transformative role of social work in the 21st century.

Wynne Moskop (Professor, St. Louis University, US), „Democratic Boundaries in Jane Addams’s Political Friendships”

I am pleased to propose a paper on “Democratic Boundaries in Jane Addams’s Political Friendships,” for the University of Warsaw-Rockford University conference “In the Spirit of Jane Addams: Global Dialogue, Social Change, and Community Engagement in the 21st Century.”

As a political theorist, I am interested in drawing attention to the value of Addams’s work in political science, where it has been relatively neglected (with a few exceptions). My paper on “Democratic Boundaries” focuses on the usefulness of Addams’s multi-ethnic, cross-class collaborations as a pragmatist, democratic approach to setting boundaries—specifically, to consider which persons and parties should be included in collaborations to address particular social problems. Given the contemporary rise of autocratic populist regimes that rely on racist and sexist boundaries to identify insiders and exclude outsiders (Mostov 2021), Addams’s flexible and inclusive boundaries merit examination and imitation.

[...]

My paper on “Democratic Boundaries” takes a microscopic look at Addams’s process of organization, as she describes it in her experiential narratives in several books—*Twenty Years at Hull House* (1910), *Democracy and Social Ethics* (1902), *Newer Ideals of Peace* (1907), *Women at the Hague* (1915), and *Peace and Bread in Time of War* (1922). The goal is to understand better how Addams thought about appropriate collaborators for addressing particular problems, such as how to pass legislation that could effectively combat sweatshops and child labor, and how to pull together women’s and other organizations in the U.S. and Europe to press for a conference of neutral countries to end World War I. As she describes these and other projects, Addams details how and why particular collaborators became involved at different stages as the projects expanded. Along the way, she interjects lessons learned, for example, the need to avoid alliances and action based solely on general social principles. I ask: What was Addams’s pragmatist “process of organization”? If her political friendships were flexible and inclusive, as I’ve suggested, what determined their boundaries, that is, which parties were appropriate collaborators? In what sense can Addams’s approach to boundaries be considered democratic? I suggest responses to these

questions; then I briefly illustrate the continuing usefulness of Addams's pragmatist approach as a democratic alternative, and mode of resistance, to exclusionary boundaries. Here, I focus primarily on goals and strategies of ecofeminist groups in the Global South.

Agathe Osinski (Postdoctoral researcher, Université Paris Nanterre, France), „Private Government in Public Services? Social Support as a Site of Democratic Struggle“

In this paper, I will attempt to clarify what the “all affected principle” (Fung and Gray, 2024) might mean in social services, why social services continue to be a site of democratic struggle and why it matters in the context of contemporary European democracies. To do this, I first sketch out a theoretical framework, drawing on political theory and social philosophy (II). I then explain what I mean by social services, briefly retracing their history and situating their role in contemporary European societies (III). Having set the scene, I make the case that social services are not only spaces of human connection, interaction and support, but also one of power asymmetries and social hierarchies, making them an important site of democratic struggle (IV). I end by offering possible ways to apply the all-affected principle in social services to extend democracy to this space (V).

Kelly Monson (Associate Professor, Rockford University, US) and Danielle Klein (Assistant Professor, Rockford University, US), „Jane Addams’ Impact on Future Educators“

This interactive workshop will share how Jane Addams' legacy has ignited civic engagement in preservice teachers in the Rockford community through intentional acts of service and mentoring.

Bethany Twitty (Assistant Professor, Rockford University, US), „Jane Addams & Pedagogy in the Social Sciences“

As part of a panel discussion on Jane Addams' legacy in education, this presentation will explore her lasting impact on teaching practices in the social sciences. Addams believed that education should be rooted in lived experience

and that students learn best when knowledge is connected to real-world issues and social problems. Drawing on this perspective, the presentation will highlight three central themes: the development of critical thinking skills, the importance of elevating marginalized and underrepresented voices, and the value of linking classroom learning to real-world application. These themes are especially relevant in sociology and criminal justice classrooms, where students benefit from examining issues such as inequality, social reform, and the voices of those directly impacted by the justice system. Examples of how Addams' philosophy can shape teaching strategies will be shared to illustrate how her vision continues to inform inclusive and socially responsive approaches to teaching today.

Nick Longo (Professor, Providence College, US), Adam Bush (President, College Unbound), and Lisa Yun Lee (Executive Director, National Public Housing Museum| Past Director, Jane Addams Hull House Museum), „College Unbound“

(Video)

Kate Turcotte (Professor/Director, Colby-Sawyer College, US) and Russell Medberry, “ Jane Addams and the Intersection of Liberal Arts and Professional Study”

Jane Addams' work in social reform positioned her at the intersection of social sciences, liberal arts, and professional study - particularly in the fields of sociology and social work.

As co-founder of Hull House, Addams combined empirical research with ethical inquiry and civic engagement to address pressing social issues such as poverty, immigration, and inequality. Drawing from the liberal arts, Addams emphasized the importance of moral philosophy, history, and humanistic values in understanding the human condition, while also applying methods from sociology and economics to analyze and advocate for systemic change. Her approaches furthered the social work profession in the U.S. and globally, embedding it within a framework that valued both academic rigor and compassionate, community-based practice. This presentation will highlight Addams' work as a pioneer in interdisciplinary and offer means for her work to be highlighted and modeled in both liberal arts and professional education settings.

Rita Luís (PhD Candidate, University of Warsaw, Poland), „Understanding an (unequal) power struggle in the realisation of social change: Challenges to Social Work”

The concept and objective of contributing to "social change" has been present over the years in what is the global-local understanding of the social work profession.

However, within the dominant scenario of economic neoliberalism, we have witnessed, in the field of social intervention, the organisation of the public response to social problems of a structural nature, based on punctual and intermittent measures.

This reality has created a constant need for public and private non-profit organisations to follow practices focused on demonstrating results and on constantly "reinventing appealing" intervention projects that win over the eyes of funders, enabling them not only to pursue their mission and intervention goals, but also to maintain their different resources.

Within this framework, this study aims to contribute to the problematisation and debate presented in the specific context of Social Work. As such, it follows an inductive methodological approach, based on semi-structured interviews with 10 Portuguese social workers involved in governance projects. In selecting these interviewees, we endeavoured to value geographical diversity and areas of activity.

Here we sought to explore and analyse the meaning attributed to: (i) the social worker as an agent of change; (ii) how social change occurs and how it is verified; (iii) social well-being, evaluation and the social sustainability of the intervention.

It is considered that this work brings "alternative modes" of evaluation of the social work intervention, enabling a two-sided relationship between the social worker-service users, respecting, and materialising the principle of self-determination. It is believed that from here it will be possible to create (new) services/responses in organisations to the real needs and concerns of citizens, which, consequently, will allow the profile of the social worker to be enhanced.

Katarzyna Brzosko-Barratt (PhD Assistant Professor, University of Warsaw) and Paulina Marchlik (PhD Assistant Professor, University of Warsaw), „Translingual biographies of international teachers of English in Poland”

This presentation examines the translingual biographies of three international teachers of English in Poland, situating their experiences within Jane Addams’s tradition of educational justice. Addams, a pioneer in social reform and an advocate for immigrant children, saw teachers as key agents in bridging cultures, fostering inclusion, and challenging structural inequities. Her belief that education should respect diverse backgrounds while opening pathways to opportunity remains highly relevant in today’s transnational classrooms.

Drawing on qualitative interviews and autobiographical reflections, the study traces how early schooling, migration, and prior professional experiences have shaped the ways these teachers speak, teach, and conceptualise language in the classroom. Their narratives reveal the pride of using multiple languages, the solidarity of shared linguistic spaces, and the vulnerabilities produced by monolingual ideologies and language hierarchies.

Following Dovchin’s (2019) critique of romanticised translingualism, the analysis highlights how accents, lexical choices, and non-standard English forms can trigger stereotyping, misrecognition, or overt prejudice. At the same time, the teachers’ biographies illustrate the emotional landscapes of translinguaging described by Hopkyns and Dovchin (2024).

By framing these accounts as biographies, the presentation links macro-level ideologies to micro-level classroom realities. It argues that recognising translinguaging as a legitimate classroom practice is not only about improving language learning but also about advancing a broader vision of education where linguistic diversity is treated as a resource and where both students and teachers can speak without fear of judgment

Mariusz Cichosz (Professor, Uniwersytet Kazimierza Wielkiego w Bydgoszczy, Poland), „Jane Addams as a Social Educator

Jane Addams was a forerunner of social activities undertaken for people in need or activities that were intended to stimulate and encourage people’s social activity. These activities had a clear educational character - they were

aimed at changing social relations - improving them, and thus increasing the culture of being. It was therefore a kind of social pedagogy, emancipatory, developmental, constructive. She was therefore a forerunner of this pedagogy in the United States. What was this pedagogy, how did it define its subject and its goals?

Kathryn Brown (Illustrator, Henry Holt and Company Publishers), „Drawing Justice: Illustrating the Life and Legacy of Jane Addams for Young Readers"

(Video)

Pranesh Krishna (PhD candidate, University of Warsaw, Poland), „Sympathetic Knowledge Beyond the Human: Jane Addams’s Legacy for the Animal Liberation Movement"

Jane Addams' vision for social justice and freedom was rooted in empathy, cooperation, and mutual respect. This paper argues that these principles, while originally applied to human social reform, have offered a compelling framework for the contemporary animal liberation movement's pursuit of multispecies justice. Through a conceptual review of Addams' texts alongside scholarship on feminist pragmatism, care ethics, animal political theory, and animal advocacy justice, a framework for multispecies social justice is proposed, grounded in Addamsian principles. Several thematic pathways for practice are suggested such as, care-based ethics and “entangled empathy” in community settings; sanctuary and other multispecies care infrastructures and democratic co-creation and organizing. This work makes a twofold contribution: Theoretically, it shows how Addams’ ideas of relational, experimental democracy and ‘sympathetic knowledge’ are embodied by the animal liberation movement. Practically, directions for social work, civic education, and community organizing are outlined that align human and animal liberation without sidestepping equity concerns.

Sandy Ruiz (Undergraduate Student, Rockford University, US), „Jane Addams and the Crisis of Political Responsibility in an Age of Inequality”

Looking back historically, it is easy to see that Jane Addams had an influence on helping the impoverished. With the creation of Hull House, she was able to assist with a wide variety of needs, but the steps to make that happen were not easy. As a girl who was raised in a rather privileged household, she took the time in her adult years after graduating from Rockford Female Seminary to live on the western side of Chicago to try and experience the necessities that others may need to survive. As a truly altruistic woman, she understood what she had to do when developing Hull House and instead of theorizing what could fix the problems that stood, she learned from those around her what would work. For the time in which she was raised, it is impressive to observe what Jane Addams was able to do. Nothing would stand in the way of her dream: helping others

Maria Holubeva (Undergraduate Student, Rockford University, US), “Do as Jesus Did: The Religious Roots of Jane Addams’ Activism”

Jane Addams had a plentiful religious upbringing which had influenced her activist philosophy—acting as a driving force behind her community work. Addams' compassion and strive to aid her community through simple acts led to her establishing systems which have become her legacy. Most notably, Hull House, a settlement house located in Chicago that helped pioneer her services to the diverse communities around her. Jane Addams integrated core religious values, particularly Christianity, in which the core values made themselves prominent in her dedication to acts of service—giving back and helping those in need; an intersection between community and faith.

Gia Midthun, Tatiana Garduno, and Ella Beutel (Undergraduate Students, Rockford University, US), „The Addams’ Legacy: Continued Excellence in Social Work & Sociology”

Jane Addams is a trailblazer in the field of social science--particularly social work and sociology. Exploring Addams’ influential role in these disciplines highlights her lasting contributions and embodiment of the nine social work

competencies, values, and codes of ethics she ushered in. Aside from accomplishment, her understanding and application of sociological concepts in society further depict her as a role model for social science disciplines. As founder of Hull House in Chicago, Illinois, Addams is well-known for her social work services, which laid the groundwork for modern social work practice. Further examination of Addams' innovative programs, advocacy for humanity and social justice, and lasting impact on fields she pioneered is integral.

Fallon Perry and Brenna Mackey (Undergraduate Students, Rockford University, US), „Jane Addams: a microphone for the voiceless during the women's suffrage movement“.

This essay investigates the impact that Jane Addams had on the women's suffrage movement. Primary emphasis will be given to her activism efforts during this time, amplifying the voices of the suppressed. Jane's impact during the suffrage movement not only shaped progressive social policies at the time, but continues to be seen to this day

Melisa Kraus and Sandy Ruiz (Undergraduate Students, Rockford University, US), „Jane Addams and the Feminist Foundations of Psychology: A Psychological Analysis Through the Lenses of Mary Whiton Calkins and Karen Horney“

Jane Addams is widely recognized for her contributions to social reform, yet her work also holds significant psychological relevance, particularly within feminist and social psychology. This research examines Addams' activism and community work through the theoretical perspectives of Mary Whiton Calkins and Karen Horney. Calkins' self-psychology framework provides insight into Addams' emphasis on identity, social responsibility, and community well-being, while Horney's theories on gender and societal influence illuminate Addams' challenges to traditional gender roles. Using qualitative historical analysis, this study explores how Addams' work at Hull House and her writings contribute to feminist psychology, despite her not being traditionally classified as a psychologist. By reframing Addams' contributions through established psychological theories, this research highlights her role in shaping early feminist psychological thought and shows the relevance of her work in contemporary discussions on gender, identity, and social activism.

Leslie Rosas (Undergraduate Student, Rockford University), „Women’s Rights”

Rockford Female Seminary, which is now known as Rockford University is home to Nobel Peace Prize winner Jane Addams. We all know Jane to be a fierce leader ,who fought for women’s rights. My analysis will focus on how Jane Addams was a public supporter for women’s suffrage and gender equality. We go back in time and find Jane speaking at rallies and writing articles to exhibit her support for women, and her work did not go unnoticed. Not only was Jane a supporter for women’s suffrage, but she was also an inspiration for other women; she thrived and succeeded in male-dominated fields. Jane is known for being a co-founder to the first Hull House within the United States, an author, a founder to the Women’s Peace Party and much more. With the dedication and leadership Jane provided to women, she has inspired the ongoing fight that is gender equality. Our goal will be to continue the fight that Jane started and to honor her legacy to the best of our abilities

Sandy Ruiz (Undergraduate Student, Rockford University, US), „Jane Addams and the Crisis of Political Responsibility in an Age of Inequality”

In an age of widening inequality and the erosion of public trust in institutions, this presentation revisits the political philosophy of Jane Addams to reimagine the meaning of political responsibility. Far from a relic of Progressive Era reform, Addams' democratic vision--rooted in ethical obligation, civic participation, and care for the most vulnerable--offers a powerful critique of contemporary political detachment, elitism, and bureaucratic inertia. By foregrounding Addams' ethic of care and her commitment to inclusive, community-based democratic practice, this presentation argues that her work provides a vital framework for addressing the moral and civic failures of modern governance. Addams' philosophy is not a thing of the past, but something we continue to relive in a cycle of inequality persisting today. Through a critical engagement with Addams' writings and legacy, the presentation explores how her model of active citizenship challenges the passive and managerial paradigms that dominate today, offering a renewed vision of democracy grounded in relational responsibility and social justice

Ashley Harkey (Undergraduate Student, Rockford University, US), „Jane Addams: Pragmatically Selfless”

Looking back historically, it is easy to see that Jane Addams had an influence on helping the impoverished. With the creation of Hull House, she was able to assist with a wide variety of needs, but the steps to make that happen were not easy. As a girl who was raised in a rather privileged household, she took the time in her adult years after graduating from Rockford Female Seminary to live on the western side of Chicago to try and experience the necessities that others may need to survive. As a truly altruistic woman, she understood what she had to do when developing Hull House and instead of theorizing what could fix the problems that stood, she learned from those around her what would work. For the time in which she was raised, it is impressive to observe what Jane Addams was able to do. Nothing would stand in the way of her dream: helping others

Kennedy Bryant (Undergraduate Student, Rockford University, US), „Where Hull House Stood: Parallel Models of Grassroots Activism in Juvenile Advocacy”

Juvenile delinquency within marginalized communities persists as a reflection of the complex interactions between systemic inequality, social alienation, and the historically limited access to social support. To mitigate these challenges, grassroots advocacy has taken a critical role in shaping the lives of many Black youths. Through an understanding of fostered resilience, social reform, and democratic engagement, this paper will examine the foundational work of Jane Addams's efforts within Hull House and explore its evolutionary impact on contemporary models of faith-based intervention adopted within Black communities. Founded in 1889, Hull House provided immigrant youth with educational, vocational, and civic programs to be socially and morally engaged members of the society around them, despite prevailing social estrangement. Over a century later, Black churches continue to honor this legacy through integrating spiritual guidance, mentorship, and community accountability to foster astounding social capital among adolescents confronting social hardship. By highlighting the historical roots of grassroots advocacy and its contemporary portrayals, a more profound emphasis on the enduring power of community-centered intervention will promote protective, culturally competent frameworks for at-risk youth

Megan Larkin (Undergraduate Student, Rockford University, US), „Mother of Social Work, Matron of Feminism: An Analysis of Jane Addams”

Jane Addams has long stood as a feminist icon for her presence and lasting actions in documented history as an advocate for those in need. The term “feminist” has colloquially lost its positive significance, with many opting for less connotative language such as “humanitarian”. This paper will explore the reality of Addams' feminist perspective, including an analysis of her writings and the external factors that shaped her opinions throughout her life. The value of recognizing this aspect is shaped not only by acknowledging how far society has moved but also by how much farther we have to strive for in Addams' shadow.

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