



Jane Addams Progenitor of Immersive, Participatory, Community-Based Research: Correcting Attribution Oversight of Participatory Research Method

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Abstract

This study serves to correct an oversight that attributed pioneering researcher Jane Addams' (1860-1935) methodology to other scholars. Today, Addams's participatory research is widely accepted and used. Participatory Research is alternatively referred to as: Community-Based Participatory Research, Participatory Action Research, Participatory Sociology, Proactive Community Based Research, and Participatory Qualitative Research. Addams developed her methodology during cultural work among Chicago's immigrant communities. The method for this study is theoretically guided by textual analysis and archival research. The data is from archival historical sites, extant literature, news sources, biographies, and Jane Addams numerous publications. As we strive to attain equality and equitability in our research and in our teaching, we must strengthen the presence of researchers and educators who were canonically marginalized. We do so by providing information that properly attributes strategies, methods, or theories to the rightful progenitors.

Keywords: immersive, participatory, cultural, transformative, Addams

Practicing her methodological and theoretical approaches Jane Addams (1860-1935) developed the foundations of participatory research during her culturally immersive work with immigrant communities in Chicago. Our research increasingly employs Addams's methods and practices which are researcher *immersive* and *inclusive* among *professionals across disciplines* and *research participants*. (Wadsworth 2005, 276) Concurrently, there is a continued call for scholars to show *agency* in their work as manifested in forms of *social action* and *social activism*. *Reflexiveness* through *writing* combined with a *multiplicity of perspectives* on the writer's part are intrinsic to this process. The research method that encompasses and stretches all these boundaries by using these research tools is Addams's "participatory research." Other terms for this approach are Community-Based Participatory Research, Participatory Action Research, Participatory Sociology, Proactive Community Based Research, and Participatory Qualitative Research, and similar names. For this study, the authors use the term "participatory research" to encompass all the other terms.

Across disciplines and professions there is a resurgence in acknowledging the systemic absence of marginalized voices, past and present, both in canonical literature and society in general. Jane Addams diligently endeavored to fight social injustice and inequality with and for other females of her time. The irony is the marginalized of Addams because she was a woman. Petras and Porpora (1993) refer to participatory research as an emerging paradigm transplanted in the social sciences. (p. 109) Wallerstein and Duran (2006) trace the origin to Kurt Lewin's "organizational change action or reflection cycle" in the 1940's/50's, and 1970's call to "transform inequitable conditions in society." (p. 313) Wadsworth (2005) refers to participatory research as Gouldner's offspring of reflexive sociology's methodology that emerged from the 1960's "paradigm wars." (pp. 267-280) Contradictorily, Mary Jo Deegan (1946-2024) stated that participatory research, participatory action, and other "new" methods or practices must be "historically linked" to Chicago's Hull-House. (2013, pp. 254-255) This study responds

to Deegan's call to amend this historical oversight with one caveat. This article links participatory research to Illinoisan Jane Addams whose theoretical and practical development of this model is important; we should not neglect it. Participatory research is not an emerging paradigm. Hull-House was an early model for that paradigm with a collaborative community that learned from and with the "immigrant communities" specifically with Jane Addams as the impetus. (2013, p. 253) With respect to the important work of Wadsworth and Gouldner, participatory research is Addams's offspring.

Addams' methods and work continue to serve as models for numerous practices across "disciplines." Other individuals and entities appear to have built their frameworks on her methods and "models." (Shields, 2006; Wallerstein & Duran, 2006) In fact, the literature has credited Addams with many models. To name a few: city as home, civic household, public household, education, experiential learning, learning community, learning diversity, collective learning, time, peace, and global. (Daynes & Longo, 2004, pp. 5-10; Gross, 2009; Shields, 2006; Shields & Soeters, 2017; Stevens, 2003; Whipps, 2004) Other scholars refer to Addams as a "reformist." Gross (2009) states:

The application of newly gained knowledge to society and the design of strategies that would feed knowledge directly back into society were practiced in studies on deviance, in research on the ecological basis of society, on social insurance, journalism, on alleviation of unemployment, or in the study of the impact of immigrants on social change (Small & Vincent, 1894; Zueblin, 1898; Henderson, 1899; Vincent, 1905). Many of these 'experimental strategies,' however, developed out of the reform work of Jane Addams. (p. 85)

Yet, it is only through Addams methods and her model for participatory research; immersive, inclusive, reflexive, and showing agency that she was able to "reform."

To substantiate our assertion that Jane Addams is the progenitor of participatory research, this study begins with a brief review of the literature, then reveals Addams's

path to immersing herself in the communities she researched. Followed by a discussion of Addams' methodology of partnering with her participants, then shows her tools or practices as the basis for participatory research. This highlights the important aspect of how her methods show agency as seen in the following section. Then, briefly detailed, is the validity of moving Addams participatory research method from the local level to the global level. Finally, the study concludes with the recognition of Jane Addams's as the pioneer of the "participatory research" method. Addams' approach was a paradigm shift in research from observation to participation.

Background Literature

Mills (1959) explains that our sociological imagination provides individuals with the potential to have a deeper understanding of the meaning of history, our place in it, and that of others within the context of time and place. (p. 4) Participatory research addresses the duality of personal problems as public issues through an intersubjective perspective empowered with a more robust understanding with its multiple points-of-view. It seeks to be more inclusive in its process as it continues to bend the definition of "collaboration." Academicians collaborating with non-academic practitioners from conceptualization to the "final product" is one example (Belknap, 2015, p. 15) However, Liegghio et al. (2010) take this inclusiveness a step further in their assertion that participatory research has its value in, "The production of knowledge with marginalized groups for intervention and change." (p. 96) All forms of oppression and marginalization may benefit from an application of inclusiveness through participatory research. Wadsworth, 2005) states that participatory research is a combination of, "individual-organization, theory-practice, self-other and researcher-researched." (p. 268) The level of engagement in participatory research can vary from minimal engagement to more active engagement between academicians and non-academic participants. Petras and Porpora (1993) define the following three models which may have overlapping boundaries: 1) Parallel Process, a model where the researcher's agenda does not

commensurate with the participants' agenda, but the participants receive some benefit. 2) Mutual Engagement, a model with the researcher as an activist with participants for common goals. 3) University of Central America in El Salvador (UCA) is a model for the third model. A group of academics works in full collaboration with participants throughout the process of research design, data collection, and mutual usage. (pp. 107-125)

Often, scholars profess that voices of gender and race are absent from literature and that these voices need to "be made present." (Belknap, 2015; Greene 1993, pp. 13-18.) Conjointly, across disciplines, we hear the call for social action, social activism, and social justice. Inequality is deeply embedded within society whereby our norms minimize or marginalize the value of some as they rank others with a higher status. Collins (1975) writes that we manifest at the micro-level in the interaction of dominance and submission among individuals, and at the macro-level in the disproportionate distribution of wealth and resources. (pp. 228-280, 416-435) Excluding the voices of diverse individuals, groups, and institutions from the discourse within the pantheon of literature, academia, and art silences these perspectives and these lived realities. This objectification perpetuates an imbalance, leading to a subjective dominant perspective that normalizes this inequity of power. Historically, this concept we refer to this as "othering." Society reinforces marginalization of females on both micro and macro levels by producing and reproducing this in the individual subconscious and thus, the patterns of female subordination patterns become normalized. (Berger and Luckmann, 1966, pp. 131-187; Chafetz J.S. 1978, pp. 68-155)

Part of the issue that perpetuates this inequality is our "habitus." According to Bourdieu (1986) "habitus", formed during early childhood and continuing, is the formal and informal knowledge that guides or perspective, our activities, and our behavior. Habitus is ingrained within our subconscious or unconscious mind. This occurs to the extent that we are predisposed to react to people, places, or

events without conscious consideration. Therefore, those who privilege themselves over others who are different constructed a person's belief system that individual may automatically feel superior. Appearance, religion, race, gender, ability, language, and other differences can trigger this discriminatory reaction. As individuals that societal cycle is how we produce and reproduce negative perspectives. However, DeCoteau states that we have many influences beyond our family and community. Therefore, we can access those influences and modify our "habit of mind," a modification of our habitus. (2016) Experiencing events outside our norm is one way to transform our perspective. Passerelli and Kolb (2012) define this as "experiential learning" and Mezirow (1997) terms the latter "transformative learning." Choudhuri (2024) addresses this habit of mind in her PR research on children asserting our perspective marginalizes children by leaving them voiceless in our research.

Ruby (1980) contributes the following for overcoming this issue. Researchers can, through careful consideration and reflection, amend their way of thinking via an inclusiveness in their field work, analysis, and through their reports. In this way we can mediate the lack of representation with "multiple perspectives." (pp. 153-179) Ruby further explains:

To be reflexive is to structure a product in such a way that the audience assumes that the producer, process, and product are a coherent whole. Not only is an audience made aware of these relationships, but they are made to realize the necessity of that knowledge. (1980, p. 157).

Ruby is speaking of anthropology and specifically anthropological film. However, that transparency is a necessity in all forms of reporting information regardless of format. Reflexivity and self-reflexivity are important tools for researchers as they self-examine their own role with its power and privilege. (Wallerstein & Duran, 2006, p. 317) Mezirow

(1997) asserts that reflexivity and self-reflexivity can be vehicles for transformative learning experiences. (pp. 5-11) The written process for documenting and reporting serves as an effective self-critical method for further explorations with an inclusiveness that empowers the researcher to access alternative points of view.

Methodology and Significance of Study

The theoretical framework for this study guided the textual analysis and archival research. The author collected data from archival historical sites, extant literature, news sources, biographies, and Jane Addams numerous publications. The primary research question asks, “How did Jane Addams develop or create immersive, participatory, community-based research as a research method?” In answering this question, this study also responds to, “What is immersive, participatory, community-based research?” and “What is the significance of immersive, participatory, community-based research?”

The literature on immersive, participatory, or community-based research historically attributed the founding role of this method to others, specifically males. The most important contribution of this study is to document the pioneering role Jane Addams played in establishing the foundation of immersive, participatory, or community-based research method and to give the credit she deserved for the creation of this method. This study does so by providing information that properly attributes the methods and theoretical practice of participatory research, under all its names, to sociologist Jane Addams. In doing so this study contributes to the literature on strengthening the presence of researchers who were canonically marginalized.

Section 1: Addams

Jane Addams (1860-1935) along with Ellen Gates Starr established Addams’s program at Hull-House in Chicago, Illinois in 1889. (Shields, 2006) Addams states that she modeled Hull-House after the settlement houses, she visited during her journeys to England. (1910, p. 119) The original prospect for Hull-House was to live among the local lower socioeconomic status community of immigrants as “culture bearers.” Addams

intent was to provide social services and assist immigrants' assimilation into society and transitioning into the labor force. (Lengermann, & Niebrugge-Brantley, 1998, p. 68) Hull-House had a presence in the community as did the comings and goings of the people who worked there, lived there, or benefited from the services offered. As Addams immersed herself in the immigrant community her perspective quickly changed and developed into one of addressing the *concerns* of poverty. This is a transformation from an ethnocentric approach (Mezirow, 1997) to one of a broader perspective. (p. 6) During the process of her work Addams's transformed her method into a more concrete form of research. Based upon her research, she created projects for "social amelioration." Critical assessment of class and structural relations frequently called for social action. Thus, Hull-House was the living symbol or form for Addams's theory and her social actions. Hull-House and the surrounding neighborhood became the physical manifestations of Jane Addams's thoughts about society, immigrants, environment, war, women, and almost any other topic which those of us in this era have the inalienable right to study, to act on, or to ignore. (Lengermann, & Niebrugge-Brantley, 1998, pp. 65-69)

Addams's expansion of the boundaries of a settlement house differed vastly from its predecessors. Over the years many educated and upper-class women have lived or worked at Hull-House as they developed their research. Noted male professionals and researchers were also visitors and contributors. However, free from the constant direct gaze and strict restraints of the narrow confines of their scholarly male counterparts, Addams, and those like her were able to explore, experiment, and develop their theories and methods. Most important is the informal partnering Addams pursued with the local immigrant community. They were essential participants in the developments within and outside Hull-House. With this collaborative approach, Addams created an environment which promoted the intellectual advancement of women, and Hull-House became known as an incubator (think tank) for sociological concepts about society. Deegan (2013) provides us with some of the topics included: the study of the city, crime, the use of

qualitative and quantitative methodology, the life course, social class, work, occupations, and labor relations, the process of making and enjoying art and aesthetics, education, social movements, ethics, the development of an international consciousness and political apparatus, immigration, African American life and racial discrimination, "socio autobiographies", gender, feminine values and the natural environment or "ecoFeminist pragmatism", pacifism and nonviolence, and prophetic pragmatism. (p. 253).

Addams expanded the concept of collaborative research as a more inclusive process of generating knowledge which sought to address social issues. (Lengermann and Niebrugge-Brantley 1998, pp. 71-88) C. Seigfried (1996) notes that for Addams, "The effectiveness of the experiment was determined, not by whether it met her original expectations, but by whether it met those of the recipients." (pp. 200) That Addams was able to modify her frame of reference through her interaction with those in the community is evidence that she extracted meaning from that community. (Klosterman, & Stratton 2006, p. 160; Lengermann, & Niebrugge-Brantley 1998, pp. 68-75) Therefore, it is understandable that Addams was vocal in her regrets about the harm caused by her early approaches, which she attributed to her failure to "listen" to the voices in the community. (C. Seigfried, 1996, p. 200) Mezirow (1997) states, "A defining condition of being human is that we have to understand the meaning of our experience." (p. 5) Throughout her career Addams strove to unearth the meaning of her experiences and of those she studied through a process Passarelli and Kolb define as "experiential learning" (2012, pp. 138 - 140). Consequently, through her method of immersive sociology as Addams partnered with her subjects, she transformed and expanded her "point of view," her "habit of mind." (Mezirow, 1997, p. 7) Addams' experienced a paradigm shift which transformed her approach to research.

Addams admittedly erred, but she learned as forged ahead continually seeking the best alternatives through experimentation. A concrete example of the breadth of work and the success of Addams' and the residents' work is, in their time, Hull-House grew to

include thirteen additional buildings. This is the place that Addams called home. Lengermann and Niebrugge-Brantley, 1998, p. 70-83)

Section 2: Partnering with Participants

In her project's Addams included participants or neighbors outside Hull-House, the residents within Hull-House, and long-term visitors to Hull-House. It is important to note here that in Addams great experiment she thought of her subjects or participants as her neighbors, her equals, her community. (Klosterman & Stratton, 2006, p. 160) This section introduces a few examples of Addams partnering with participants. Sections 3 and 4 provide the reader with the interconnectivity between Addams' participatory research methodological tools.

Immigrant Community as Partners

Rumors and unwanted visitors. Addams's book *The Long Road to Woman's Memory* (1917/2001) arose out of a single rumor of a "devil baby" living at Hull-House. For several weeks, phone calls, and unwanted curious visitors overwhelmed the house by those who demanded to see the devil baby held at Hull-House. (pp. 7-16) The rumor became an urban legend. Curious, on how the rumor started, Addams began to talk with local women. This evolved into the women sharing their own cultural folktales and urban legends. These women trusted Addams, so they shared their "legends" and their personal tragedies. Addams analyzed the stories as she listened to the history of the storytellers. She became fascinated by the role memory played in this phenomenon. Thus, *The Long Road to Woman's Memory* is rooted in the stories of these older women on the fringes of society, Addams's neighbors.

Gatherings. Addams opened Hull-House to the community for various purposes, including gatherings and discussions. She and the residents supported incubation of experimental ideas, including the dissemination, processing, and development of the immigrants' valuable personal and cultural knowledge and

skills. One aspect of Addams's cultural research sought to understand and then bridge the intergenerational gaps or differences within immigrant families. Addams held gatherings on different dates for the various ethnicities within her community. Addams (1910) noted that the German families held affection for one another, but their forms of entertainment differed by generation, "they seldom went out together." (p. 233) The older generation shared their cultural experiences, activities, talents, and concerns with Addams and the residents. As a result, Hull-House became a neutral ground where the parents or grandparents brought their families to experience history, literature, poetry, and more. Addams (1910) stated:

Perhaps the greatest value of the Settlement to them was in placing large and pleasant room with musical facilities at their disposal...I have seen sons and daughters stand in complete surprise as their mother's knitting needles softly beat time to the song she was singing, or her worn face turned rosy under the hand-clapping as she made an old-fashioned curtsy at the end of a German poem. It was easy to fancy a growing touch of respect in her children's manner to her. (p. 234)

The younger generation lacked knowledge of their own ancestral historical and cultural heritage. Without this understanding of the value of their parents' and grandparents' traditions, clothing, work, and perspectives, the younger generations often seemed embarrassed. Addams (1910) wrote the following in *Twenty Years at Hull House* after one Italian gathering.

I recall a certain young Italian girl who came every Saturday to a cooking class in the same building in which her mother spun in the Labor Museum exhibit; and yet Angelina always left her mother at the front door while she herself went around to the side door. Because she did not wish to be too closely identified in the eyes of the rest of the cooking class with an Italian

woman who wore a kerchief over her head, uncouth boots, and short petticoats. (pp. 243-244)

One evening Angelina, the Italian daughter, came out to see her mother surrounded by an admiring group of visitors from the School of Education. The work of Angelina's mother held this group's attention captive. Afterward, Angelina sought Addams for an explanation of this phenomenon. Addams shared her knowledge of Angelina's mother's history, craftsmanship, and how she suffered loss and hardship by moving to America. Sometime after this conversation Addams wrote that Angelina "Openly came into the Labor Museum by the same door as did her mother, proud at least of the mastery of the craft which had been so much admired." (1910, pp. 244-245)

Some of these gatherings and discussions evolved into collaborative efforts with Hull-House, or among the immigrants themselves. Addams stated:

For several years, every Saturday evening the entire families of our Italian neighbors were our guests...An editor of an Italian paper made a genuine connection between us and the Italian colony, not only with the Neapolitans and the Sicilians of the immediate neighborhood, but with the educated *connazionali* throughout the city, until he went south to start an agricultural colony in Alabama, in the establishment of which Hull-House heartily cooperated...we were much gratified when thirty peasant families were induced to move upon the land which they knew so well how to cultivate. (1910, p. 232)

Hull-House as a Community of Partners and Participants. The permanent residents within Hull-House, primarily female, were a community of researchers and researched in this great experiment led by Addams. They lived at Hull-House as they taught, demonstrated, planned, and enacted programs. This provided opportunities for the neighborhood and the residents to learn with and from each other as one community. (Jane Addams Papers Project 2024a) An example of partnering or collaboration within

Hull-House is *Hull-House Maps and Papers: A Presentation of Nationalities and Wages in a Congested District of Chicago, Together with Comments and Essays on Problems Growing Out of the Social Condition*" (1895) hereafter referred to as *Hull-House Maps and Papers*. The book list the authors, intentionally, as a collective, "Residents of Hull-House." (Campbell, 1993, p. 4; Residents of Hull-House, 1895, p. vii)

Section 3: Inclusive and Reflexive

Jane Addams tools of inextricably intertwines Participatory Research methods (Immersive, Inclusive, Reflexive, and Agency) are difficult to delineate as individual segments or practices. *Immersive* methodological practice requires the immersion of the researcher into the community, group, or area they are studying. *Inclusive* practices are collaborative with fellow researchers or professionals, across disciplines, or research participants who partner or participate at some level. The researchers' *reflexivity* and *self-reflection* correlates in the writing as multiple perspectives which represents a multiplicity of voices. In this way, we include the participants voice of agency in work, in action, or a call to action especially concerning inequality. (Lengermann, and Niebrugge-Brantley 1998, pp. 65-10)

Section 1 and 2 detailed "immersion" and "partnering with participants", respectively. This section focuses on inclusivity and reflexivity in Addams's work which demonstrates her tools or practices and their connection to participatory research. Addams knew that all people have "value;" often, she focused on the cultural exchange of knowledge. As an example, in Addams's "The Humanizing Tendency of Industrial Education" (1904) she discusses Hull-House shops and the Labor Museum as models for "ideal" public schools. (p. 272) Addams's assertions are based upon practices and events at Hull-House as stated by Daynes and Longo (2004):

Addams asked her readers to imagine what public schools would look like if they followed the practices of Hull-House, "We could imagine the business man teaching the immigrant his much needed English and

arithmetic," she wrote, "and receiving in return lessons in the handling of tools and materials so that they should assume in his mind a totally different significance from that [which] the factory gives them." (p. 5)

Addams argued, one should see Italian women learning English in the kitchen while they teach their instructors "how to cook the delicious macaroni, such a different thing from the semi-elastic product which Americans honor with that name." (Addams, 1904, p. 272; Daynes & Longo, 2004, p. 5)

Addams wrote and co-authored hundreds of articles; many of these were with individuals and institutions beyond Hull-House. Addams's participatory research methods also led her to author quantitative papers or articles. One such quantitative report was in conjunction with the Department of Chemistry at the University of Illinois, "A Study of The Milk Supply of Chicago" (1898). Written with Harry Sands Grindley, Sc.D. This collaborative effort investigated the "Cost and the variations in the chemical composition or quality of milk" across two socio-economically disparate districts. (Addams & Grindley 1898, p. 1) Addams "voice for writing" is also appropriate sociologically for theory, critical assessment of experiences, and concerning the "social actor" choices. Her most recognized voice is within narratives composed of multiple perspectives. (Lengermann and Niebrugge-Brantley 1998, pp. 74-83) Accordingly, the most illustrative of Addams's methodic research practices are the examples of her writing as documented within Section 2. (Gross 2009, p. 86)

The Long Road to Woman's Memory as Method

In *The Long Road to Woman's Memory* Addams applies the intersubjective approach to understanding a phenomenon from the perspective of other people. In the latter part of her book, Addams explains using reciprocity of discourse between researchers and participants during the interview process. (Klosterman & Stratton, 2006, p. 160.) Through the power of reflexivity and self-reflection, she "hears" their issues, and the solutions they create which demonstrates *inclusivity*. Addams also encouraged others to practice

reflexivity. C. H. Seigfried (2013) states of Addams's writing method in *Twenty Years at Hull-House*, "The second half asks the reader to search for and recognize the experiences that forced her to come to the conclusions she did." (p. 140) Addams used a method which encourages researchers, participants, and readers to practice the important tools of reflexivity and self-reflexivity. Examining the participants' words and actions, the researcher's own self-examination of their roles in the process can also become transformative learning experiences for the reader. (Passarelli & Kolb 2012, pp.138-140; Mezirow, 1997). Addams's writing process in *The Long Road* demonstrates this. She analyzes the stories through her own role and its implications in her own life during her documenting and reporting. This served as an effective "self-critical" method for further exploration with an inclusiveness (Mezirow 1997) which empowered Addams to access "alternative points of view." (p. 6) Through the stories told by these women, Addams traced the process and function of memory as selective techniques to mediate internal processes. These include survival, regaining relevance, and regaining a modicum of power. Ultimately, Addams's investigation of the "devil-baby" rumor resulted in her discovery of how people implement cultural folklore and legends to cope with current or past trauma. This triggered Addams's own childhood memories, and she openly examines them as a factor in her life choices.

Gatherings as Method

The gatherings mentioned in Section 2 demonstrate how immersion was reciprocal; Addams immersed herself in the community, and she immersed the community in Hull-House. The environment at the gatherings was inclusive of the community members, providing opportunities to see and hear a multiplicity of voices and perspectives which provided moments for reflexivity, self-reflexivity, and experiences which could be transformative.

Section two of this article stated, Addams wrote she could see a "touch of respect" in the behavior of the children after their German mother performed. (1910, p. 234) The

outcome of this inclusive method, a gathering to showcase the first-generation immigrant's talent, was the ensuing respect shown by the second generation. Previously they had only seen their mother laboring as a homemaker or worker. Now, through the eyes of others, the children had reflexive moments to consider a different perspective on their own mother.

Addams wrote of Angelina, the Italian daughter, indicating the inclusion of the community in Hull-House: The daughter is taking classes, and the mother is demonstrating or teaching cultural art. Typical of Addams's strategy to disseminate information and display her methods, she has external visitors observing, or learning. On this evening, the daughter witnessed the visitors, observers, recognize and admire her mother's talent. The open and accepting environment within Hull-House empowered Angelina to approach Addams and ask for an explanation. Through Addams's practice of reciprocal discourse, she knew the history and story of Angelina's mother. Therefore, Addams had the necessary facts to enlighten Angelina and thus provide a modest but important opportunity for transformation of the young woman's perspective.

In section two Addams discusses the Italian editor who facilitated German connections. The Italian editor's choice to immerse himself in the experiences provided by Hull-House, observe and learn, demonstrates the success of Addams's reciprocal approach to inclusion. The outcome was, after obvious reflexive thought, the editor developed his own project, including the local immigrants in the project for the benefit of all concerned.

Hull-House Papers as Method

Another aspect of inclusion is professionals across disciplines. A quintessential example is in the authorship of *Hull-House Maps and Papers*. The depth and breadth of diverse fields within Hull-House is seen in this collective authorship and their best-known fields of recognition: Agnes Sinclair Holbrook, Cartography, statistical graphics;

Florence Kelley, general secretary of the National Consumers League; Alzina P. Stevens, Assistant factory inspector for the state of Illinois; Isabel Eaton, Researcher who also collaborated with Du Bois's *The Philadelphia Negro*; Charles Zeublin, University Professor Sociologist; Josefa Humpal Zeman, Journalist, and founder and original owner of *Zenske Listy*, the "woman's paper" published in Chicago's "Little Bohemia"; Alessandro Mastro-Valerio, *La Tribuna Italiana* Italian-language newspaper; Julia C. Lathrop, First Chief of the Children's Bureau; Ellen Gates Starr, Co-founder Hull-House, focused on art as influence; and Jane Addams, first American woman to receive the Nobel Peace Prize. (see, Deegan, 1988; Gordon, 1977; Jane Addams Hull-House Museum, 2022; Library of Congress: Directory of U.S. Newspapers in American Libraries, 2024; Norwood, 2017; Osher Map Library, University of Southern Maine, 2024; Peters, 2012; The Catholic University of America, 2024; The Czech & Slovak American Genealogy Society of Illinois, 2024; The Nobel Prize, 2024; Theerman, 2010.)

Also, there were numerous like-minded visitors, non-permanent residents, who lived at Hull-House for six months or more to share ideas and work toward common interests. These collaborators on other projects included professionals in the fields of Business, Educators, Journalists and Authors, Artists and Musicians, Legal professionals, medical professionals, Government workers or advisors, Social and Civic workers, Agriculturists, Sociologists, Philosophers, and those listed as "housewife's." (Jane Addams Papers Project, 2024a).

Section 4: Agency

In Addams' own words, "The Settlement then, is an experimental effort to aid in the solution of the social and industrial problems which are engendered by the modern conditions of life in a great city." (1910, p. 125). This concept evolved into a methodology which attempted to improve the power balance and as a result infuse research with an intersubjective and multiplicity of perspective that provided a more robust knowledge base, depth of meaning, and practical implications. (Whipps 2004, pp. 124-127) The

following examples reveal how Addams' practical implications were "agency" in her work using the methods detailed in section 3.

The Long Road to Woman's Memory as Agency

The personal issues addressed here can be therapeutic; revealing that these women are not alone in their journey and demonstrating outlets for processing their trauma. In speaking their stories, the women regained a modicum of lost power; their voices were, and continue to be, heard. This collection of stories in written form also bestows agency on the women, and Addams, as another form of voice. It was cathartic. Within the text Addams often creates a larger point through her analogies of industry as characters in women's stories. This is representative of public problems. In one perspective Addams is connecting the women's issues as constructed by larger societal problems. With the publication of this text Addams brought awareness to her neighbors' personal problems as public issues.

Gatherings as Agency

The earlier examples of the Italian and German family gathering at Hull-House reveal Addams attempts to mediate immigrants' familial issues. She provided spaces, supplies, and opportunities to reconnect with and to share their culture. The concept behind those collaborative practices. Experiments, and experiences in these early years laid the foundation for the Hull-House Labor Museum. Addams (1910) said that she had a need to "reveal the humbler immigrant parents to their own children." (p. 235) These immigrants replanting themselves in the United States where the culture of value was quite different from their own produced this inequality. Addams states it best:

It seemed to me that Hull-House ought to be able to devise some educational enterprise which should build a bridge between European and American experiences in such wise as to give them both more meaning and a sense of relation. I meditated that perhaps the power to see life as a whole is more needed in the immigrant quarter of a large city than anywhere else,

and that the lack of this power is the most fruitful source of misunderstanding between European immigrants and their children, as it is between them and their American neighbors; and why should that chasm between fathers and sons, yawning at the feet of each generation, be made so unnecessarily cruel and impassable to these bewildered immigrants? (1910, pp. 235-236)

The previous examples of the immigrant community showed small but cumulative changes. A lack of respect by the first generation's children was rooted in the inequality in the families' current lives in America, compounded by the children's lack of knowledge about their parents' heritage. One total effect of Addams's methods was a mediation in this inequality. With the German woman we saw a small hint of respect in her children's attitude after her performance. In the case of the Italian woman, we saw an obvious change in respect when Angelina began wearing one of her mother's kerchiefs. Addams' approach under the auspices of Hull-House gatherings prompted the Italian editor into making a more obvious change. Knowing the needs of the immigrant's living and working standards he started an agricultural colony. Eventually, Addams' small experiments led to even larger changes.

Hull House Papers as Agency

Also marginalized people, the community, residents, within Hull-House produced knowledge for intervention and change. Therefore, *Hull-House Maps and Papers* is dual in its representation of inequality both in authorship and in intent or purpose. First, the authors were female, except for one male Italian immigrant, and one Jewish male. Second, the topics within this text were for the purpose of addressing inequalities. Addams and the residents at Hull-House promoted "taking action" at all levels as she continued to call others to apply an agency to their work, scholarly endeavors, and their lives. Eventually the initial research around and within Hull-House expanded to include the entire state of Illinois and then national concerns. These projects and

achievements sprang from the methodological frameworks developed by Addams. (Gross, 2009, p. 87) The following activities originated with Addams, Hull-House residents, and concerned “communities” outside but connected to Hull-House:

Lobbied to establish the Illinois Factory Inspector Office (1893); Arbitrator in the Pullman Strike (1894); Successfully lobbied to create Cook County Juvenile Court (1899); Campaigned for passage of the Illinois Child Labor Act (1903); Ladies Garment Workers Union (1903); Vice president of the National Women's Trade Union League (1903); Member of the National Child Labor Committee (1904); Charter member of the American Sociological Society (1905); Member of the Chicago Board of Education (1905); Helps found the National Association for the Advancement of Colored People (1909); Helps found the National Conference of Charities and Corrections (1909); Federal Children’s Bureau (1909); Mediator in Chicago Garment Worker's Strike aka Hart, Schaffner, and Marx Strike (1910); Vice President of National American Woman Suffrage Association (1911); 1st head of National Federation of Settlement and Neighborhood Centers (1911); Delegate to Progressive National Convention (1912).

(Encyclopaedia Britannica, 2024: Jane Addams Papers Project, 2024b; Stevens, 2003)

Section 5: Local to Global

As we look to the future, Participatory Research remains a valuable method for examining and ameliorating pervasive societal disparities on local and global levels. Addams’s own work, that of her network, and Addams recognitions substantiate the viability that her method is increasingly macro. (Klosterman & Stratton 2006, p. 162; Seigfried, C.H., 2013, pp. 148-154) Furthermore, Addams recognized the potential for development of these local ideas into global applications. (Klosterman & Stratton, 2006, p. 162; Whipps, 2004, pp. 123-126) During Addams’s time she established evidence that

her method worked beyond Hull-House and the surrounding community. A few notable historical figures who acknowledged the influence of Addams and Hull-House in their own work include W. E. B. DuBois, Charlotte Perkins Gilman, Ida B. Wells-Barnett, and Fannie Barrier Williams. (Deegan, 2013, p. 253; Stevens, 2003, p. 28) Addams was able to use the models developed from her own work to effect important social changes in her lifetime. the following are international events where Addams argued, presented, or employed her models and methods:

Delegate to The Women's Peace Plan to Europe (1899); Delegate to the First National Peace Conference (1907); Speaks at the Conference and Congress of International Woman's Suffrage Alliance, Budapest, Hungary (1913); Presides at International Congress of Women at The Hague, Netherlands (1915); President International Committee of Women for Permanent Peace (1915); Helps found Women's International League for Peace and Freedom, Zurich Switzerland (1919); Presides at the Women's International League for Peace and Freedom, Vienna, Austria (1921); Presides at the Women's International League for Peace and Freedom, Washington, D.C. (1924) ; Presides at the Women's International League for Peace and Freedom, Dublin, Ireland (1924); Presides over conference of Pan-Pacific Women's Union in Hawaii (1928); First American Female Recipient of the Nobel Peace Prize (1931).

(Encyclopaedia Britannica, 2024: Jane Addams Papers Project, 2024b; Stevens, 2003)

Today we see Addams's participatory research methods in use, globally. In the United States, founded in participatory research and action is the successful work on Trust-Based Relational Intervention at the Karyn Purvis Institute of Child Development (Purvis, 2018). In her 2018 Indonesian peat restoration study, Yuliani stresses the necessity of community as participants to understand, "the conditions, needs, and

attitudes of local people.” (p. 15) Finally, in India, Choudhuri’s 2024 investigation into, “how children create and use stocks of different types of capital in addition to social capital” asserts the necessity of participatory method. (pp. 9-11.)

Conclusion

This study corrected a historical oversight that attributed Jane Addams’s methodology and practices of participatory research, under all its guises or alternative names, to other scholars. This article explained how Jane Addams’s methods and practices continue to serve as models across disciplines, and that other individuals and entities built their frameworks on her method and models. Addams’ tools for participatory research; immersive, inclusive, reflexive, and showing agency, empowered her, the residents at Hull-House, and associates beyond the local community to address inequities or disparities at a local and global level. Therefore, this study asserts that Addams’s methods, practices, research, and published results substantiate her work as the model for “participatory research.” This emerging paradigm shift occurred during the late 1800’s and early 1900’s with Jane Addams’s approach to research. If history teaches us nothing else, it teaches us that the foundation for what is “new” may in fact have existed decades or centuries ago. It is imperative to learn from past achievements and mistakes, our own or others. There is an important lesson as learned from Addams and others, in research, public action, nonprofit work and all other areas. We must listen, report, and act based upon the needs and wants of any given community instead of “acting” from our own limited perspective. Additionally, our research must be accessible. Therefore, we must seek to normalize a diversity of methods in conducting our research, and in “publishing” the research in journals or platforms that are accessible to a wider variety of societies, globally. It is vital that we continue to endeavor to bring this level of equality and equitability to the canons of our research, our teaching, and our commerce.

IRB

This project is compliant with all IRB protocols at the author’s university.

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