

DISCLOSING GLOBAL FEMINIST PRAGMATIC VALUES: SOLVING THE GLOBAL SCOURGE OF WOMEN'S OPPRESSION AND CRIMINALIZATION

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ABSTRACT: Cosmopolitan feminism has contributed to critical theory, specifically in terms of identifying the intersection of social problems such as sexism, racism, greed which substitutes competition for creativity, poverty, crime, violence, and war. Jane Addams saw these problems as solvable if we act from our sympathetic understanding. Ongoing interpretations of her writings and activism offers a social ethics entailing doing the right thing according to moral progress and solidarity, brought about through our open social relationships. However, we need to continually re-inquiry about the expected and lasting meanings of our associated relationships, as we reach out to others as individuals, while acknowledging our life affirming values of love. Therefore, I propose three feminist pragmatic values, which correlate with Addams' radical approach to international feminist activism. I contend, such value analysis will continually inspire feminist sympathetic knowledge, which is not dependent on our privileging moral judgements or law-based mandates, that are most often formulated with male authoritative values in mind. I think this is a more productive approach to dissolving women's ongoing oppressions.

To uncover such a value theory, I interpret Addams' thoughts in the context of other axiology of her time. In some respects, Max Scheler's theories about sympathy and a sociology of knowledge correlate with Addams' values as embedded with our sympathetic understanding. There are feminist criticisms of both Addams and Scheler which are important to address, before I assert their writings on sympathy are helpful to a contemporary feminist value theory. As well, to tackle long standing oppression and criminalization of women in terms of pragmatic values, we need to understand the dualistic problems planted in our understanding and practices. Such dualist tendencies, which not only led Addams astray but continue to mis-guide our thinking and actions away from an orientation of love and nurturing, stand in the way of our sympathetic knowledge. Therefore, contemporary feminists, such as M. Joan McDermott, can help us discern solutions to the criminalization of women, as we understand more about feminist approaches to our phenomenal and spiritual experiences. So, we return to persistent, experiential life-affirming values, rather than man made laws, to re-orient ourselves and to eliminate the oppression and criminalization of women and all people around the world.

Keywords: Jane Addams, Max Scheler, John Dewey, post-modern critical theory, axiology, sympathy, criminalization/erasure of women

Introduction

Recently Elon Musk said, "The fundamental weakness of Western civilization is empathy." To briefly add context, he warns against "civilizational suicidal empathy, not caring about other people." (Rogan 2025, Podcast).¹ Taking a contradictory position to his socio/political argument is not the main thrust of my thoughts, however, I will explain how sympathetic knowledge, as embedded in a feminist, pragmatic approach to feminist values makes the world a better place.

The most contemporarily progressive legacy left by Jane Addams, lies with her understanding of "*overcoming, substituting, recreating, adjusting moral values, forming new centers of spiritual energies*" (Addams 1906, p.8).² Problematically, an example of unfinished work, if transformed values retain our attention and praxis, is to change the ongoing, world-wide criminalization and murder of women. Today, around the globe, women are incarcerated and murdered by people in painful personal relationships and in the name of state institutions, at an alarming rate. I think reinterpreting Addams writings, in terms of feminist, sympathetic values, helps repair her mistaken confidence in social constructivism of eugenics and denegation of some women, as we continue to act, eradicating the criminalization and oppression of women.

I will not be able in this essay to outline the genesis of sympathy, as such has a vast storied history, i.e. disputes about fact/value dichotomy and value objectification. Also, it is not my project here to decide whether interests or values are most effective when finding solutions to human problems. Although I do think, Addams integrates vital interests and decision making with values and emotions. As well, I am not able to complete a defense of the efficacy of pragmatic value theory over an embattled

¹ During a three-hour interview with the podcaster Joe Rogan released February 28, 2025, <https://www.youtube.com/watch?v=sSOxPJD-VNo>.

² Addams 1906, *Newer Ideals of Peace*, The MacMillan Company, p. 8.

Darwinian approach to meliorism, or an increasingly less sustainable relational ethics of care.³ So, with such disclaimers, we find ourselves in the fields of ontology, phenomenology, and epistemology, as a somewhat theoretical pursuit. However, I will argue that in terms of Addams' pragmatism, value solutions are most beneficial when devising our practices as sympathetic. But possibly the most relevant urgent caveat, to my discussion, is that I will not defend Addams' misinterpretation of 'pure values' as Western values, which has caused disastrous problems, as she unwittingly undermined uplifting women.

To begin, Addams' writings on Hull House have been particularly influential when considering social ethics as a matter of equally empowering, personal, yet broadly contextualized relationships. For example, contemporarily, a citizen's personal choice to have an abortion, because of well-being concerns, brings new associations and understandings of the challenges and strengths of the women in our communities. Her contributions to advocacy practices for social justice, such as elevating personal testimony, participatory assistance, and community organizing, have historically been effective. Particularly helpful to our current discussion, is Addams' development of sympathetic understanding by our active listening. When directing the programming at Hull House in Chicago (founded in 1889) and paving the way for an international ethos of feminist activism, she encouraged open dialogue amongst the immigrant residents about their personal struggles, which in turn was understood as important to community building activities and practices. As pointed out by feminists involved with an ethics of care, such as Maurice Hamington, par Addams' example we listen with our bodies as we are emotionally involved with the hopes and fears of those we care about,

³ It is not the purpose of this essay to supplant or solve the problems of an ethics of care. However, because such ethics is based on the value of love and nurturing, it's problems can be transposed to a value theory. For more information, see Nancy J. Crigger, "The trouble with Caring: A Review of Eight Arguments Against an Ethic of Care.", *Journal of Professional Nursing*, Vol. 13, Issue 4, 1997, pp. 217-221.

and thereby we become value bonded (Hamington 2001, pp. 105-122).⁴ Our emotional bonds take on enlarged significance as we continually relate our dialogues to the public's interests. With such sympathetic understanding, we act with solidarity, by realizing our shared aspirations for a better life amidst our reciprocal concerns.

However, what has also been made clear is that legal protections and ethical debates do not convince everyone to respect each other's inalienable rights. We need to continually ask what the expected and lasting meanings of our associated relationships are in terms of ongoing problems, amidst persistence prejudices and oppressions. I find we need to highlight our common aspirations as felt values, embodied with collective meanings. Addams' evocation of the feminist values of nurturing one another, as a globally progressive resource, is especially pertinent in terms of an ongoing process of value analysis.

Throughout her writings, Addams told of people's everyday experiences, highlighting their emotions in action, as proof for our ability for intuitive value analysis. She avoids dividing our personal and social interests, enlarging our emotional experiences globally, emphasizing our feeling and understanding of values. She puts forth a powerful approach to our most complex situations in terms of shared values of nurturing.⁵ In her 1906 text *Newer Ideals of Peace*, she offers what I understand as

⁴ Maurice Hamington 2001, "Jane Addams and a Politics of Embodied Care", *The Journal of Speculative Philosophy*, 2001, New Series, Vol. 15, No. 2, On Pragmatism and Feminism, p. 105-122.

⁵ See: Addams, *Newer Ideals of Peace*, Guttenberg Press, eBook #69879, Release date Jan. 2023. Original publication: United State: The Macmillan Company, 1906, p. 9. "It is difficult to formulate the newer dynamic peace, embodying the later humanism, as over against the old dogmatic peace. The word, "non-resistance" is misleading, because it is much too feeble and inadequate. It suggests passivity, the goody-goody attitude of ineffectiveness. The words "overcoming," "substituting," "re-creating," "readjusting moral values," "forming new centres of spiritual energy" carry much more of the meaning implied. For it is not merely the desire for a conscience at rest, for a sense of justice no longer outraged, that would pull us into new paths where there would be no more war nor preparations for war. There are still more strenuous forces at work reaching down to impulses and experiences as primitive and profound as are those of struggle itself. That "ancient kindness which sat beside the cradle of the race," and which is ever ready to assert itself against ambition and greed and the desire for achievement, is manifesting itself now with unusual force, and for the first time presents international aspects."

her definition of pragmatic sympathetic values (Addams 1906, p. 9),

Moralists agree that it is not so much by the teaching of moral theorems that virtue is to be promoted as by the direct expression of social sentiments and by the cultivation of practical habits; that in the progress of society sentiments and opinions have come first, then habits of action and lastly moral codes and institutions. Little is gained by creating the latter prematurely, but much may be accomplished to the utilization of human interests and affections.”⁶

But it is with her book *Peace and Bread in Time of War* (Addams 1922), as she details the women’s pacifist movement, that her value theory becomes clearly integral to feminist cosmopolitanism. For Addams nurturing values are central to securing everyone’s health, and well-being, as well as women’s empowerment in general. Her thoughts on values can be read in the context of other axiology of her time. Both Addams and Max Scheler had ideas of combining life-affirming emotions with praxis to make universal changes. Scheler’s insights about universal values of love and sympathy (as he decides in late writings sympathy is more important than empathy), as presented by our individual emotions, creativity, and sense of purpose, are akin to Addams’ insights about women’s intuitive knowledge.

Today, a critical approach to cosmopolitan feminism makes it imperative we recognize, that Addams did not fully understand the importance of varied cultural norms, the deep resentment of the male patriarchy, and the disastrous practices and politics arising from eugenics (Kennedy 2008).⁷ Her misconceptions included a lim-

ited knowledge of evolution in terms of human personhood, as she employed biological technology as a generic ethical tool, hoping for social, moral progress. As well, Addams was unwittingly complicit with a longstanding trend to criminalize sex workers, as she conflated such work with the era’s fears of White Slavery (Blackmore 2017).⁸ She fervidly advocated for those social changes, as she fought to liberate women and protect children.

Although she did at times reflect upon some missteps, her contradictions present us with another reason to re-interpret her writings with feminist values in mind. Specifically, in respect to sympathy we can think of nurturing as both vital to our individual lives, and to our purposes in a collective sense of enhancing other people’s lives, rather than formal moral duty to others. Upon close reading of Addams and contemporary philosophers interested in pragmatism, we can discern three values which present us with normative practices of sympathy, constituting a cosmopolitan feminist axiology. By pragmatic I assume, persons being forward looking by employing melioristic analysis and practices. By feminist I assume, nurturing and caring as experiential and inspiring means to assuring our creative conjoined futures without prejudice, oppression, abuse, and poverty. By cosmopolitanism I assume political and state institutional institutions which are open to analysis on emotional basis of an enlarged sense of love for everyone.

Three values of pragmatic feminism are: Value I: Nur-

⁶ Ibid. “...The Advocates of Peace would find the appeal both to Pity and Prudence totally unnecessary, could they utilize the cosmopolitan interest in human affairs with the resultant social sympathy that now is developing among all the nations of the earth.”

⁷ See A.C. Kennedy 2008, p. 28. “Eugenics, “Degenerate Girls,” and Social Workers During the Progressive Era. *Affilia*, 23(1), 22-37. <https://doi.org/10.1177/0886109907310473> . “Furthermore, feeble-mindedness was understood in distinctly gendered terms. For example, William Snow, the president of the American Social Hygiene Association in 1916, was also concurrently the vice president of the American Eugenics Society, while Jane Addams was an honorary vice president of the American Social Hygiene Association (Haller, 1963; Pivar, 2002). The goals of the association included encouraging education on heredity for youths, minimizing “marriage between the generally sick and the well,” preventing

“reproduction of defectives,” and “safeguarding children” (Haller, 1963, p. 131; Pivar, 2002).”. Also See, Thomas C. Leonard 2016, *Il-liberal Reformers: Race, Eugenics and American Economics in the Progressive Era* (Princeton, NJ: Princeton University Press, 2016).

⁸ See: By: Erin Blakemore 2010, Jane Addams’s Crusade Against Victorian “Dancing Girls”, October 11, 2017, <https://daily.jstor.org/jane-addams-crusade-victorian-dancing-girls/> Accessed March, 2025, CST: 20:00. “The association of “white slavery”—the favorite bugaboo of the age—with dance halls underlines the ways in which freely mixing working-class men and women stoked wealthier Americans’ fears of immigration, race, and sex. Prostitution rings did exist at the time, and both prostitutes and procurers could be found at dance halls. But the term elicited fears of innocent white women preyed on by immigrant pimps who forced them into lives of vice.” See also: Victoria Bissell Brown, “Sex and the City: Jane Addams Confronts Prostitution”, *Feminist Interpretations of Jane Addams*, edited by Maurice Hamington, The Pennsylvania State University, 2010, p 125-158.

turing the world is our entry into a world of fair, productive, and life affirming values. Value II: Our purposes and meanings as persons are consolidated into values by us playing an active part in the world's progress. Value III: Participatory, worldwide compassion, i.e. sympathy for the poor and children, is central to securing everyone's equity and freedom from oppression.

Section I: Addams as Value Theorist: Emphasis on Sympathetic Knowledge

"Peace and Bread in Times of War" (Addams 1922), is an account of Addams' launch of the Women's International League for Peace and Freedom. She makes an ontological, yet socially progressive claim that women's nurturing of children and community offers more spiritual and practical value than male heroism in war; "Bread and milk came earlier in evolution than weapons and war" (Addams 2002, p.1).⁹ As a public philosopher, particularly fighting for women's rights for the franchise in democratic countries, she assumes women as originators and frontline activists of a global ethos of nurturing. Sympathy, as an emotional/intellectual approach to life's problems, is her value orientation. She integrated practices born out of necessary interests with broadly meaningful ideas of caring for others. She developed this concept, sympathetic knowledge, throughout her writings.¹⁰

She begins to work through her understanding of sympathetic knowledge in "A New Consciousness and an Ancient Evil" (Addams 1912), as she attempted to solve social problems of the criminalization of women, with an enlarged understanding of social responsibility.¹¹ In

the early part of the twentieth century, White Slavery, became a moral preoccupation in the United States of America, and Addams found such criminality as intersected with prostitution (Diffie 2005).¹² Addams was caught up with the fervor of those times, calling for the eradication of White Slavery was for her a social justice issue. Even so, that issue was also an inflated advisory for those who were against immigration. Confusingly, we know by her work with Hull House in Chicago, Ill., such fearmongering was converse to Addams' purposes to include immigrants in the social life of the larger community. We will return to her misunderstandings of the value of individual persons' decision making and an autonomy of women's sexuality, latter in this discussion.

I would argue her value orientation of help and nurturing, is more important than her moralizing against the associative or moral "evils" of prostitution. We want here to discern what she meant by sympathetic knowledge, as an epistemology of understanding, and helpful to making present, each other's innate capacity to love and act on life affirming ideas. Such ideas accord with Addams' unique respect for human beings, because of our tendencies to highlight ontological ideas in our everyday lives. Our emotions are embodied in our understandings, as being the "organic preparation for action" and as presentations of transformative human values, in the sense we become ever more expansive with our loving of one another. She wrote, "All of this emotion ought to be made of value, for quite as a state of emotion is invariably the organic preparation for action, so it is certainly true that no profound spiritual transformation can take place without it." (Addams 1902)¹³

⁹ Addams 1922, p. 1, *Peace and Bread in Time of War*, University of Illinois Press, 2002, p. 1.

¹⁰ For further reading see, Hamington, "Jane Addams and a Politics of Embodied Care", 2001 and Delysa Burnier, "Embracing Others with 'Sympathetic Understanding' and 'Affectionate Interpretation': Creating a Relational Care-Centered Public Administration," *Administrative Theory & Praxis* 43 (1): 42-57, 2019. doi:10.1080/10841806.2019.1700460.

¹¹ Addams 1912, *A New Consciousness and an Ancient Evil*, <https://www.gutenberg.org/files/15221/15221-h/15221-h.htm>, Chapter 1, "After all, human progress is deeply indebted to a study of imperfections, and the counsels of despair, if not full of seasoned wisdom, are at least fertile in suggestion and a desperate spur to

action. Sympathetic knowledge is the only way of approach to any human problem, and the line of least resistance into the jungle of human wretchedness must always be through that region, which is most thoroughly explored, not only by the information of the statistician, but by sympathetic understanding."

¹² See: Christopher Diffie 2005. "Sex and the City: The White Slavery Scare and Social Governance in the Progressive Era." *American Quarterly* 57, no. 2 (2005): 411-437. <https://dx.doi.org/10.1353/aq.2005.0025>. Accessed March 20th, CST: 21:00.

¹³ Addams 1902, *A New Consciousness and an Ancient Evil*, The Macmillan Company, 1912. For "organic preparation for action"

I understand sympathetic knowledge here as an emotional presentation of the prime value of love, as an intelligence opened by our ideas in action. Individuals strive to be givers and recipients of love, even amongst their personal and social strife, so we admire and empower them, not pity them. We can think as an example of self-actualization, not in terms of a lesser sense of personhood, of children who although they feel we are helping them with love, want to act on their own. Sympathetic knowledge offers us a realization of a difference between “fellow feelings” and meaningful, purposeful understandings, as we find solidarity through our shared values while making plans together (Addams 1902 Chapter III).¹⁴ In this respect we replace feeling sorry for some else, i.e. that “I share your pain” moment, with being involved in making our lives and the world better (Addams 1906).¹⁵

Sympathetic knowledge is value knowledge, as we believe in and act on love. Our knowledge finds us

see page 11. <https://www.gutenberg.org/files/15221/15221-h/15221-h.htm> Accessed March 21, CST: 23:00. For quote “All of this emotion...” See Chapter 1: “After all, human progress is deeply indebted to a study of imperfections, and the counsels of despair, if not full of seasoned wisdom, are at least fertile in suggestion and a desperate spur to action. Sympathetic knowledge is the only way of approach to any human problem, and the line of least resistance into the jungle of human wretchedness must always be through that region which is most thoroughly explored, not only by the information of the statistician, but by sympathetic understanding.”

¹⁴ Addams 1902, *Democracy and Social Ethics*, Chapter III, See: <https://standardebooks.org/ebooks/jane-addams/democracy-and-social-ethics/text/>, p. 70, Accessed March 19th, CST: 22:00. “The scene is a clear statement that after all, life does not consist in wealth, in learning, in enterprise, in energy, in success, not even in that modern fetich, culture, but in an inner equilibriaum, in the “agreement of soul.” As well from *Democracy and Social Ethics*, “I’m a good person”, is not adequate to attain individual morality in an age demanding social morality, to pride oneself on the results of personal effort when the time demands social adjustment, is utterly to fail to apprehend the situation”. As well as from *Democracy and Social Ethics*, “But at bottom we distrust a little a scheme which substitutes a theory of social conduct for the natural promptings of the heart, even although we appreciate the complexity of the situation. The state of mind which an investigation arouses on both sides is most unfortunate; but the perplexity and clashing of different standards, with the consequent misunderstandings, are not so bad as the moral deterioration which is almost sure to follow.”

¹⁵ Addams 1906, p. 11, *Newer Ideas on Peace*. “If we accept this statement when we must assume that the new social morality, which we do badly need, will of necessity have its origin in the social affections – we must search in the dim border land between compassion and morality for the beginning of that cosmopolitan affection, as it is prematurely acalled.”

thinking not in terms of invariable information, nor moral platitudes. For Addams, sympathetic knowledge has historically been carried forward by women, especially when caring for children, and specifically as a matter of strengthening, listening, and responding *with* them to surmount challenges.¹⁶ Addams stresses women as the forebearers of this radically different approach to problem solving, as we feed, listen, learn, and assist others, rather than the male championed approaches of didactic calculation, aggression, financial competition, war, and privation. She claims an expansion of women’s practices is necessary (Addams 1906, p. 11),

A great world purpose could not be achieved without woman’s participation founded upon an intelligent understanding and upon the widest sympathy, at the same time the demand could be met only if it were attached to her domestic routine, its very success depending upon a conscious change and modification of her daily habits.¹⁷

Clearly, examples of our global nature of nurturing are the world food programs of the United Nations. Contemporarily, there remains a universal value of food and nurturing within the global political and secular culture, with international projects, such as the ‘World Central Kitchen’ and US Aid. One of the core values listed on the WCK website is empathy, explained as “We meet people where they are with dignity and respect, building connections through openness and awareness. We are intentional and mindful of the impact of our words and actions on others.”¹⁸

Such an interpretation of Addams’ suggestions about women’s intuitive loving orientation to life is comparable to Scheler’s view of love as the most life affirming value, by which we find our purposes entwined with our spiritual pursuits (such as philosophy, the arts, sciences with are life affirming). I think such a comparison helps alleviate Addams’s philosophy of some of the class, cul-

¹⁶ Once again for further reading see Hamington, 2001, as cited above.

¹⁷ Addams 1922, *Peace and Bread in Times of War*, p. 80-81.

¹⁸ World Central Kitchen, Accessed March, 2025, <https://wck.org/mission-vision-values>, CST 20:00.

tural prejudice she professed. Segueing to this topic, I can quote Scheler, as he defines love as a central value (Scheler 1922, p. 16),

... love is that movement wherein every concrete individual object that possesses value achieves the highest value compatible with its nature and ideal vocation; or wherein it attains the ideal state of value intrinsic to its nature.¹⁹

Section II: Addams, Scheler, and Feminist Sympathetic Values

Presented to us via our emotions and actions, ideas spring forth from our experiences. When our ideas are imbued with successful actions, as meaningful to our life affirming purposes, they become normative. Pragmatic ideas in action resonate through our experiences as values.²⁰ Sympathetic knowledge, as a mode of understanding and/or analysis, enlarges this process.

Written about widely during the Social Progressive Era, sympathy (and empathy,) were concepts which some Western philosophers and early sociologists, considered as integral to cosmopolitan ethics. Yet, Scheler writes about value theory to replace formal ethics. He finds our individual natures enlarged by our knowledge of love, not by a separate state of experience, such as Kant's *sensus communis*. He took a sympathetic view of our experiences, offering an alternative to subjective, legalistic, duty-based, and pleasure-oriented ethics. In the final edition of "The Nature of Sympathy", he explains sympathy as a thoughtful and emotional experience, and the primary source of all value knowledge (i.e. factual, self-identity, others, good and bad, right and wrong) (Scheler 1922).²¹

¹⁹ Scheler 1922, p. 161, *The Nature of Sympathy*, Edition, trans. By Peter Heath, Routledge & Kegan Paul LTD, 1970, p. 161.

²⁰ See Addams 1906, *New Ideals of Peace*, p. 8. "Moralists agree that it is not so much by the teaching of moral theorems that virtue is to be promoted as by the direct expression of social sentiments and by the cultivation of practical habits; that in the progress of society sentiments and opinions have come first, then habits of action and lastly moral codes and institutions. Little is gained by creating the latter prematurely, but much may be accomplished to the utilization of human interests and affections."

²¹ Scheler 1922, *The Nature of Sympathy*, Preface to 1922 Edition, trans. By Peter Heath, Routledge & Kegan Paul LTD, 1954, p. xviii.

Scheler, a contemporary of Addams, was skeptical of American pragmatism. He critiqued the pragmatism of his time, as a philosophy which is overly Darwinian, and obsessed with material outcomes. Yet, alike to Addams, he presents us with an integrating experience-based view of reality and human/social consciousness, affording human persons imaginative and value-oriented knowledge (Addams 1906, p. 8).²² Addams' value theory is alike to Scheler's in many ways, as she connects sympathetic knowledge, as individually understood, and felt, yet shared with others via values, through our far-reaching nurturing practices.

Before elucidating how feminist values supersede what is considered by these interlocutors as male values, I want to briefly address critiques of Scheler's writings on phenomenology and ethics, in terms of sexism. At the outset, I need to reiterate, our current discussion is focused on value philosophy explicated in terms of sympathy, and more focused on Addams' views than Scheler's. Accordingly, in "The Nature of Sympathy" Scheler's categories of non-formal ethics of values and his understanding of evolutionary levels of consciousness and feelings, are explicated in terms of experiential phenomenology, as a source of sociology of knowledge. He eases up on his hierarchical approach to values, to find our lives expanded when we are inspired by and acting on our sympathy and love. He makes it clear he is writing about our lived experiences (Scheler 1922, p. xlix),

Love and Sympathy can also be of significant, indeed crucial interest to *metaphysics*, the central discipline of philosophy; but only *if* it can be assumed that their manifestations are *intrinsic* to our psycho-somatic and cognitive-cum-spiritual life, and incapable of further analysis in empirical or genetic terms.²³

²² See Scheler 1926, *Cognition and Work*, trans. Zachary Davis, Northwestern University Press, 2021. Specifically, to my point see: Rebecca L Farinas, "Art and Soul: James and Scheler on Pragmatic Aesthetics", *Classical American Philosophy: Poiesis in Public*, Bloomsbury, 2021. Also: Some contemporary pragmatists find Scheler's thoughts on the eternal and transcendental prominence of love, as the value supreme, incongruent with his emphasis on our ongoing philosophical anthropology. See Hans Joas, *The Genesis of Values*, The University of Chicago Press, 2000, p. 101-102.

²³ Scheler 1922, *Nature of Sympathy*, p. xlix.

So, while we cannot dispute hierarchical structures in terms of his work on ethics, which can read as reinforcing a patriarchal authority, positing a superior (to our experience) divine echelon of morality, we can discern his writings on sympathy as more focused on how to increase our understanding and caring for other people.²⁴ Also, Scheler has been thought of as a phenomenologist who thinks “the ultimate destiny of women is matrimony and reproduction”, and he writes that abortion and planned parenthood should become obsolete.²⁵ As well, the very division of a human condition, as a split between our vital urges and our creative spirit, is dubious to feminists and pragmatists, as we will explore in the fourth section of this paper. Undoubtedly such critiques remain extremely problematic among pragmatic feminists, and while I cannot offer a full rebuttal here, I can offer points of clarification, which I think justify our use of his value theory in terms of contemporary feminist philosophy.

We should keep in mind, by adding to his book, *The Nature of Sympathy*, late in his life, Scheler shifted his thinking away from conceptualizing our spirit and autonomous will as the shining and dominate mode of persons, to a more synthetic experiential condition of our everyday experiences. He envisioned an ever more cosmic purpose in terms of our spiritual achievements (Hein 1978, pp. 42-55).²⁶ Nonetheless, in all of his writings he clarifies feminine values as paramount, to the world’s current complacency with a masculine imbalance of values, i.e. rationality, power, ego, and competition over love and sympathetic understanding. He envisions a time when feminist values of love, which are embodied in the strug-

gles and meaningful lives of women, will replace anti-value actions and institutions.²⁷ His conclusions in this respect, align with Addams’ pursuits for the values of peace and nurturing over war.

Contemporarily, Sandra Lee Bartky, takes a deep dive into *The Nature of Sympathy*, finding Scheler’s insistence on the personal, individual advent of sympathetic knowledge and on “emotional distance” (Bartky’s words) as a source of women’s empowerment. Our emotional distance is not the objectification of our desire to use other people, but can be a source of genuine fellow feeling, as we acknowledge each other as unique persons with our own feelings. Thereby, women find a lasting solidarity, in terms of our personalized practices of care for each other, as people who are different than each other (Bartky 2002, pp. 79-83).²⁸

Importantly for our discussion of Addams’ value theory, Scheler proposes the need for an investigation of “patterns of sympathetic attitude” in his 1924, treatise on a sociology of knowledge (Scheler 1924).²⁹ He notes how our life affirming value knowledge progresses outwardly, expansively, never enforcing political or national divisions, and never relying on our punitive natures. Scheler’s ideas of such a sympathetic knowledge can help us contemporarily with global problems. Although he did not include a critique of male patriarchy, he insightfully writes (Scheler 1922, p. 232),

The various systems of exacting vengeance, for example, which culminate in the statutory penalties of the criminal law, are all based upon different patterns of sympathetic attitude. Their history is a continuous dissolution of earlier states and finally into indifference. The ‘expansion’ of sympathies, and their qualitative sublimation and spiritualization (positively, in love, and negatively in hate), always implies a further forma-

²⁴ For a discussion of employing his more hierarchal axiology to dissolve value imbalance bought on by male oppression, see Ruggeri, C., “A criticism of Young’s ‘Throwing Like a Girl’ through Scheler’s understanding of motor action”, *Cont Philos Rev* 52, 335–359 (2019). <https://doi.org/10.1007/s11007-019-09475-8>.

²⁵ See Hilde Hein 1978, “Comment on Max Scheler’s “Concerning the Meaning of the Feminist Movement”, 1978 (Fall), *Philosophical Forum*, 9: 42–54.

²⁶ See: E. Kelly 1997, “Metaphysical Horizons: Spirit and Life In: Structure and Diversity”, *Phaenomenologica*, vol 141. Springer, 1997. Dordrecht. https://doi.org/10.1007/978-94-017-3099-0_13. Accessed March, 2025, 20:00.

²⁷ See Manfred S. Frings 1965, *Max Scheler: A Concise Introduction into the World of a Great Thinker*, Marquette University, 1965. Chapter 10: “The Age of Adjustment”, p. 145-156.

²⁸ Sandra Lee Bartky 2002, *Sympathy and Solidarity, and Other Essays*, Rowman and Littlefield Publishers, Inc., 2002. See pp. 69-89. Specifically, pp. 79-83.

²⁹ See, Scheler 1924, *Problems of a Sociology of Knowledge*, Translated by Manfred Frings, Intro. Kenneth Stikkers, Routledge, 2021.

tion and dissolution of solidarity in individual groups.³⁰

For Scheler, our propensity to love is a perception of values, preceding understanding of empirical facts or logical, rational understanding.³¹ We are truly value-soma, as our love is not just a feeling but an emotional act with embodied meanings. We do not pity people, when loving those in distress, we act to help because we love the person suffering, as we find their genuine value as also a loving person. Values *are* factual, while we individually experience them as emotions, as we conceptualize our experiences. Values also help us objectify our life purposes. For Scheler, analyzing values is finding our values in motion as attached and presented by objects in our world. For example, art and rituals as expressive and relative to our metaphysical thinking and to our historical meanings, are value oriented. We are ultimately decision makers, as we are continually drawn to objectify ourselves, as relative to our values. Surely, we identify ourselves politically through our conjoined circumstances. We present ourselves as value oriented, as well as integrated with our ethical reality.

We can affirm a universal value of love as a life affirming orientation and indispensable to our identities. Amidst post WWI international peace efforts, Scheler revised his book on sympathy, (1922), adding ideas on our understanding of others as reciprocal and creative. Love in terms of “crowds, the communal unit, and society at large”, retains our most vital and purposeful sense of who we are as reflective, thoughtful individuals.³² Scheler writes (Scheler 1922, p. 164),

With this state of things, we may conjoin the (non-empirical) postulate that all love (once it is somehow perceived), evokes a loving response, and thereby brings a new moral value into being – for a loving response also possesses moral

goodness, as an instance of love; and hence there emerges a principle which we propose to call the ‘principle of the solidarity of all moral beings’...³³

Furthermore, Scheler answers questions of how we solve social problems, as he claims that we are all responsible for each other’s moral decisions. We share, emotionally, thoughtfully, and in actions, our love for one another, and we share the guilt for our transgressions.³⁴ In his preface to that late edition, he criticizes the deterministic and biological nature of Western science, in terms of people’s understanding of one another.³⁵ Surely, he did not approve of pro-eugenic movements, such like Addams’ involvement in terms of social constructivism.³⁶

Evidently, both Addams’ and Scheler did not think of sympathy as pity. Addams’ was involved with her own philosophical anthropology, offering thoughts on modern communities as only beginning to realize our cosmopolitan affections, as we experience new and differing moral practices. She was optimistically looking forward to the advent of value solidarity of peace and liberation for women, as she writes (Addams 1907, p. 11),

If we accept this statement when we must assume that the new social morality, which we do badly need, will of necessity have its origin in the social affections – we must search in the dim bor-

³³ Scheler 1922, *The Nature of Sympathy*, p. 164.

³⁴ Ibid. “...It implies that with regard to their respective moral values, each is answerable, in principle, for all, and all for each; that were it a question of mankind as bearers of all moral values, in collective responsibility of the Idea of the morally perfect Being, all stand proxy for one and one for all; so that each must share the blame for another’s guilt, and each is party from the outset to the positive moral values of everyone else.”

³⁵ See for reference and more information: John G. Gunnell, “Max Weber in America”, *Journal of American History*, Volume 98, Issue 3, December 2011, Pages 870–871, <https://doi.org/10.1093/jahist/jar484>. Accessed March 20th, CST: 23:00. Although Scheler does not mention American philosophers in his second edition, it is possible he had knowledge of Jane Addams. Scheler was close friends and colleague of Max Weber. Addams was a collaborator and friend of Marianna Weber, who was married to Max. Interestingly, they did have a profession connection. Max Weber, who knew Scheler and who profoundly influenced Scheler’s phenomenology in respect to social relationships, met with Addams in Chicago in 1904. Marianne Weber was at that meeting, and both she and Addams were mutually impressed by each other’s work in terms of feminism and social work. Addams and Marianne Weber shared an understanding of how approaches to ethical situations and our social world in general is unfairly gendered.

³⁶ Scheler 1922, *The Nature of Sympathy*, p. 118.

³⁰ Scheler 1922, *Nature of Sympathy*, p. 232.

³¹ See: Max Scheler 1913-1916, *Formalism in Ethics and Non-formal Ethics of Values*, trans. Manfred S. Frings and Roger L. Funk, Northwestern University Press, 1973, p. 40.

³² Scheler 1922, *The Nature of Sympathy*, Preface to 1922 Edition, trans. By Peter Heath, Routledge & Kegan Paul LTD, 1954, p. xviii.

der land between compassion and morality for the beginning of that cosmopolitan affection, as it is prematurely called.³⁷

Summarily, Addams, along with Scheler, understands love as uplifting the self-worth of each other (for Addams, especially uplifting women and children), and the inspiration for making social change. So, with love we can consolidate our progressive, creative solidarity. Upon close reading of both value theories of sympathy, we can discern three basic values, presenting us with normative practices, and constituting a cosmopolitan feminism: Value Practice I: Nurturing the world is our entry into a world of good and universal values. Value Practice II: Our purposes and meanings as persons are consolidated into loving values by us playing a mindful part in the world's progress. Value Practice III: Participatory compassion, especially for caring for the poor and children, is key to everyone's personhood.

In this section, we have emphasized the vital importance of love and nurturing to our future understanding of how to live happy correlational lives. Scheler has contributed by deepening the phenomenological notions of our perception and expression of values and sympathetic knowledge, while Addams' stresses accomplishing objective aims. We will leave Scheler's axiology here, yet we keep in mind, he was critical of pragmatism and Western positivist approaches to people's understanding of one another. So, it seems to me, that to fulfill an overview of sympathetic, feminist value analysis, we must address Addams' mistaken ideas on eugenics, and social constructivism, as she has unwittingly contributed to the oppression and criminalization of women.

Section III: Feminist Value Solutions to the Ongoing Criminalization and Oppression of Women.

As said, Addams' approaches to sympathy and values are melded with her advocacy for women, hoping to em-

bolden us as members of socio/political life. However, contemporarily for us to fully embrace feminist cosmopolitanism based on sympathy, we must address Addams digressions. For us to understand how privileged social status, as a matter of economic self-interest, and how our legalistic and morally judgmental cultures, stop us from more strongly presenting feminist value solidarity, is particularly important. So, I will point out in more detail Addams' missteps, then revaluing what I have understood in terms of the basics of her value theory.

Value 1: Nurturing each other is our entry into a value-oriented world.

Addams forefronts individual creativity finding women more self-aware of their individual worth and purposes, while born to nurture each other. Likewise, we can enlarge our values when assisting with global needs. The advent of a change in women's consciousness, as possessing human resources greater than weapons, coincides with women's imaginative spirit of freedom as social equity. As well she presents values in action as our initial orientation, without first thinking in terms of financial concerns or geo-political interests.

Addams thought of the post WWI world food challenge, as an opportunity to change the capitalization of human resources in terms of profits by men, as well as how to achieve world peace. Of course, the male patriarchy has intensified financial interests involving many nurturing fields of human endeavor, such as medical care, education, and food. White male capitalists are currently the richest people in the world, and their practices are minimally philanthropic in terms of alleviation of the oppression of women, feeding the world's starving, and lifting the misery of racism.³⁸

³⁸ See: Addams 1922, *Peace and Bread in Time of War*, p. 47."A great world purpose could not be achieved without woman's participation founded upon an intelligent understanding and upon the widest sympathy, at the same time the demand could be met only if it were attached to her domestic routine, its very success depending upon a conscious change and modification of her daily habits....But it was possible that as women entered into politics when clean mild and the premature labor of children became factors in political life, so they might be concerned

³⁷ Addams 1907, *Newer Ideas of Peace*, p. 11.

However, women also become value disoriented. Stacy Lynn reports that in 1899, Addams' wrote an apology to her friend Ida B. Wells. Wells had called Addams out on writing offensively about African Americans, in an address protesting lynching. Addams criminalized Black people taking a position of White middle class emotional superiority.³⁹ She said Black men were "bestial" and "uncontrolled". Addams also suggested Black women were naturally easy prey to disastrous social conditions. Although we should keep in mind her apology, she faltered when thinking of how everyone uniquely presents values to the world, and that this understanding takes precedent over our own genteel circumstances, and our anti-sympathetic understanding of other people's experiences (Lynn 2018).⁴⁰ We can think of how much more expansive our nurturing is as a 'joining with' and 'sharing of', rather than a detached, cool handed, socially acceptable, reconstruction of a persistent prejudice.

If we truly consider the limitations of our prejudices, while realizing the present-day problems of capitalizing off the degradation of women, brown, and black people, many of us must admit to being involved with blocking

our value perceptions. Many of us continue to depend on and trade with capital made by means of taking advantage of people's needs. Many of us are limited, as we victimize people who struggle with financial problems, and as we prejudice others outside our 'normal' aesthetic understanding.

Value 2: Value Practice II: Our purposes and meanings as persons are consolidated into loving values by us playing a mindful part in the world's progress.

Addams' quest throughout her writings is how to attain women's liberation in an age of social morality? For Addams, our pragmatic tools are only as good as our creative intelligence, as we should not repeat past mistakes, by using outdated and inadequate solutions. It is beyond the scope of this essay to analyze how feminist philosophies, which harbor views on the agency and self-determination of women, allowed writers to critique women's abilities to care for others. We can say Addams did indeed neglect the importance of individual subjective sexuality and the freedoms entailed with private and personal emotions, as well as the global resistance to feminist equalities on such grounds. So, it is appropriate to briefly spotlight recent scholarship critiquing Addams, in terms of two persistence issues, eugenics and criminalizing prostitution.

Addams' mistaken generality of women's positive identity as 'morally pure', can be discerned early in her book, *A New Conscious and an Ancient Evil* (Addams 1912), as well as a late career book, *The Spirit of Youth and the City Streets* (Addams 1930). Her proposals which have been proven to be cruel and unhelpful to adding to personal happiness and social betterment, were segregating women, who were thought of as degenerate, from men so they would not have children. In terms of criminalizing such women, she singled out women who worked as prostitutes or committed crimes, and who possibly had learning challenges, or had difficult home lives, as essentially different than 'normal working' girls from good families who had lost their way (Lubove

with international affairs when these at last were dealing with such human and poignant matters as food for starving peoples who could be fed only through international activities."

³⁹ Keeping in mind she helped organize the NAACP, forming the Woman's Peace Party, the International Committee of Women for Permanent Peace, and the Women's International League for Peace and Freedom, and contributed tirelessly to the suffragette movement and acted as an advocate for children's rights.

⁴⁰ Stacy Lynn 2018, "Jane Addams, Ida B. Wells, and Racial Injustice in America", Jane Addams Paper Project. August 22, 2018. <https://janeaddams.ramapo.edu/2018/08/jane-addams-ida-b-wells-and-racial-injustice-in-america/>. Accessed March 19th, CST 19:00. As well see: Addams, *A New Conscious and an Ancient Evil*, Chapter 4. "The community forces the very people who have confessedly the shortest history of social restraint, into a dangerous proximity with the vice districts of the city. This results, as might easily be predicted, in a very large number of colored girls entering a disreputable life. The negroes themselves believe that the basic cause for the high percentage of colored prostitutes is the recent enslavement of their race with its attendant unstable marriage and parental status, and point to thousands of slave sales that but two generations ago disrupted the negroes' attempts at family life. Knowing this as we do, it seems all the more unjustifiable that the nation which is responsible for the broken foundations of this family life should carelessly permit the negroes, making their first struggle towards a higher standard of domesticity, to be subjected to the most flagrant temptations which our civilization tolerates."

1962).⁴¹ Such stigmas of women who behave harshly in harsh environments, deters all mothers and daughters from finding their voices and unique talents, so as to change their environments.

As said, it is well known, Addams' literary techniques, which became embedded in feminist philosophy, elevate the personal stories of people who are experiencing hardship and injustice, so our common values can be felt through open, non-judgmental communication. She continually, throughout her career, elevates the stories of women who were robbed on their autonomy because of prostitution.⁴² As noted, she was concerned with women who were driven into prostitution because of sex trafficking or poverty. Addams contribution to opening social analysis and activism for these challenges is significant. Confusedly, her leanings toward trusting evolutionary theories of biology and technological inventions over her value theory, diminishes the nurturing agency and sympathetic understanding abilities of women (Newman and Cohen 1993).⁴³ At the same time she was empowering women, she undermined women's agency as a matter of a lack of intelligence, claiming women were not able to fully make their own moral choices because they lacked not only social resources and in turn human intelligence because of their circumstances. In part, her social constructivism is dysfunctional because of her misconceptions.

Prostitution, during her time, as it remains in some respects today, a difficult and disappointing life, because of our male dominated society's usury and greed. Addams thought of prostitution as a moral evil, because of

cycles of poverty and lack of education. Yet, how could Addams justify that women should be valued as workers with rights, but not as sex workers with rights? There is an argument to be made, that prostitution is no less value oriented than other jobs which are loveless, such as opportunistic insurance or real estate jobs, yet the former is unacceptable because of sex. Regardless of the validity of such a comparison, there seems to be a problem with Addams moral certitude, as she presumes prostitutes are not active moral agents, as they are victims, and thereby robbed of full intelligence. We might hear their stories, but not by them, only by moral translators. Contemporarily prostitution remains a practice impacted by poverty, slavery, emotionally disturbing practices, health problems, insecurity for individuals and families, and usury, but is it illegal for these reasons, or moral reasons? We do know when we victimize prostitutes, we do not put first most the value of the individuals involved, and therefore how can we find the subsequent criminalization of prostitutes helpful? ⁴⁴

However, we must now admit that societal fear mongering and the victimization of groups of underprivileged women as deviants, does not promote well-being, and denigrates basic values of individual creativity and societal nurturing. Yet, we have discussed how Addams' emphasis on civic action, is augmented by a deeper analysis of values, and includes the creation of new ideas through our sympathetic understanding. That these analytic practices are generally assumed as come about by a male faculty, is problematic.

Although Addams offers women a new, wide, global path for their aims, she narrowed women's value of caring for others by her restrictive views of each woman's

⁴¹ See Roy Lubove 1962, "The Progressives and the Prostitute", *The Historian*, Taylor & Francis Group, Vol. 24, No. 3 (May, 1962), pp. 308 – 330. As well, White criminals signaled citizens to put more efforts into social resources, while Black culture or some women and poor white people, were criminalized as being inferior culturally, and therefore less important for social progress. See: Addams, *A New Conscience and an Ancient Evil*.

⁴² See: Frances Newman and Elizabeth Cohen et al 2023, "Prostitution: Historical Perspectives on the Study of Female Prostitution", *History of Women in the United States*, Volume 9: Prostitution, DeGruyter Brill, 1993, pp. 99-105.

⁴³ Gerald O'Brien 2023, *The Eugenic Movement and the Social Work Profession* Gerald O'Brien. HQ 755.5.U5 037 2023. Oxford University Press., 2023.

⁴⁴ On the website, 'Jane Addams Peace Association', Accessed March 19, 2025, 20:00 CST. the previously mentioned critiques of her values, are pointed out, with caveats. It seems her turn away from biological determinism to cultural improvement was instrumental to the advancement of women yet flawed in at least two ways "Jane Addams and the White Supremacy of Her Time: Vision and Limitation", Newsletter, Jane Addams Peace Association. <https://www.janeaddamschildrensbookaward.org/jane-addams-and-the-white-supremacy-of-her-time/> (Cited Jan. 23, 2025).

personal choices about her body and sexual practices. Scholars now turn to an integrated view of a prostitute's life and their decisions.⁴⁵ Yet, to redeem Addams, we can surmise our self-confidence is enhanced by our sympathetic knowledge, as a person is more aware of their value, while focusing on nurturing, not sacrificial aspects of their lives.

We can, however, turning once again to Addams' value conclusions, as she recognizes the need for people in general to value kindness and mutual affection amidst all mitigating circumstances, by their actions (Addams 1912, Chapter V).

Certainly, no philanthropic association, however rationalistic and suspicious of emotional appeal, can hope to help a girl once overwhelmed by desperate temptation, unless it is able to pull her back into the stream of kindly human fellowship and into a life involving normal human relations. Such an association must needs remember those wise words of Count Tolstoy: "We constantly think that there are circumstances in which a human being can be treated without affection, and there are no such circumstances."⁴⁶

Value 3: Peace and love are prime values by which we are ever expanding and realigning our individual and collective objective aims and value pursuits.

The suffragette movement made progress towards world peace through securing the franchise and influencing

governments in many democracies around the world, although in our world today we are still experiencing oppression, war, and violence against women.

Yet, for Addams, an individual moral triumph is non-plus if our society and environments remain unaffected by our sympathetic knowledge of others and our nurturing practices. Her philosophy therefore presents us with a phenomenology of reaching out to other people because we want to care for them, presenting us with a key aspect of our value of love, but such is an ongoing process as our ends and means when changing our environmental and social conditions.

Today there are political movements which are returning to science and technology as means for social constructivism. We are reminded by sociologists and scholars of the history of philosophy, Addams held misguided views on biological re-conditioning and social constructivism. A.C. Kennedy, Erin Blake, and Gerald O'Brien have all written, in their respective fields, about the social harm done by Addams' philosophy in this respect. She was very much involved in the pro-eugenics movement of her time (O'Brien 2023).⁴⁷ Kennedy (Kennedy 2008, p. 29) does consider that Addams' pro-eugenics stance was "positioned within her broader focus on the prevention of social ills, the merits of a scientific approach, and advocacy for children's rights."⁴⁸ However, the harm done was far-reaching, as we now understand that the pro-eugenics, social progressive movement of the United States, during the nineteenth to mid-twentieth century, was a model for Nazi Germany. As heinous,

⁴⁵ Frances Newman and Elizabeth Cohen et al 2023, "Prostitution: Historical Perspectives on the Study of Female Prostitution", *History of Women in the United States*, Volume 9: Prostitution, DeGruyter Brill, 1993, p. 104.

"Current perspectives on prostitution are concerned with the experience of the prostitute and with the meaning of the activity for those who engage in it, as well as with the social institutions, forces, and supports that influence the life and choices (and lack of choices) of the prostitute. The combination of these two perspectives has important implications for intervention and remediation. Respect for the individual who has made a particular adjustment to the society in which she lives—as a devalued sexual object in a society which values women primarily as sexual objects—requires that attempts be made to demonstrate other ways to fulfill important needs and goals without violating and devaluing the integrity of her experience. In addition, an understanding of the social systems that influence and control the individual leads to a commitment to social change in the form of decriminalization of prostitution and of more enlightened attitudes toward women in general."

⁴⁶ Addams 1912, *A New Consciousness and an Ancient Evil*, Chapter V.

⁴⁷ Lynn's research is cited above. Gerald O'Brien 2023, *The Eugenic Movement and the Social Work Profession*, HQ 755.5.U5 037 2023. Oxford University Press., 2023. See: Erin Blake-more 2017, Jane Addams's Crusade Against Victorian "Dancing Girls", October 11, 2017, <https://daily.jstor.org/jane-addams-crusade-victorian-dancing-girls/> Accessed March, 2025, CST: 20:00. Angie C. Kennedy 2008, Eugenics, "Degenerate Girls," and Social Workers During the Progressive Era, "Feminist Inquiry in Social Work", Volume 23, Issue 1, online <https://doi/10.1177/088610990731047>, Accessed March, 2025, CST 20:00. Also Roy Lubove, "The Progressives and the Prostitute", *The Historian*, Vol. 24, No. 3 (MAY, 1962), pp. 308-330 (23 pages) <https://www.jstor.org/stable/24437958>.

⁴⁸ Kenney, 2008, p. 29.

was the mass (women and men) sterilization programs of the Twentieth Century. Despite legal changes, these institutionally sanctioned practices continue today, especially affecting women in prisons (Ladd-Taylor 2020).⁴⁹

We will in the final section, investigate further, how Addams' instrumentation of science as a form of meliorism has been harmful, because of her failure to break down dualisms of modern science and society. Especially I point to Addams contradicting her theoretical assumptions with eugenic practices which are irreversible. She thought of moral tests as necessarily expansive, and was a proponent of re-valuation in accord with ethical progress. She wrote (Addams 1902, p. 2),

But we all know that each generation has its own test, the contemporaneous and current standard by which along it can adequately judge of its own moral achievements, and that it may not legitimately use a previous and less vigorous test. The advanced test must indeed include that which has already been attained but it includes no more, we shall fail to go forward, thinking complacently that we have "arrived" when in reality we have not yet started.⁵⁰

But we have learned throughout this discussion, that reaching out to others, elevating their stories, and taking their part through activism, means accepting that our expectations for others, and the consequences of our actions can be falsely plotted and authoritatively misguided. Surely, we must love by not merely elevating people's stories, and taking up their causes with our norms and cultural bias, but by sharing our expressions and presentations of loving values. Love needs to be a way of freeing ourselves and others to live more harmoniously, not masking their futures with our own intentions.

⁴⁹ See Molly Ladd-Taylor 2020, *Fixing the Poor: Eugenic Sterilization and Child Welfare in the Twentieth Century*, John Hopkins Press, 2020.

⁵⁰ See: Addams 1902, *Democracy and Social Ethics*, p. 2. "But we all know that each generation has its own test, the contemporaneous and current standard by which along it can adequately judge of its own moral achievements, and that it may not legitimately use a previous and less vigorous test. The advanced test must indeed include that which has already been attained but it includes no more, we shall fail to go forward, thinking complacently that we have "arrived" when in reality we have not yet started."

Section IV: The Ongoing Struggle of Feminist Criminology and the Value of Love

M. Joan McDermott, in the early part of this century, wrote poignantly for our purposes here, about value theory and feminist criminology. I think Addams' disclosures of values of love bridge the dualisms which McDermott gleaned from Dewey's notes in *Unmodern Philosophy and Modern Philosophy* (McDermott 2002).⁵¹ Dewey's thoughts seem to be stated as opposite to Scheler's axiology, but our purpose here is not to realign the former to the later, as we want to discern a pragmatic synthesis of epistemological schisms, in terms of feminist values. Citing four main dysfunctional characteristics of modern society which denigrate values, McDermott highlights Dewey;

- (a) the depreciation of doing and making and the over-evaluation of pure thinking and reflection,
- (b) the contempt for bodies and matter and praise of spirit and immateriality,
- (c) the sharp division of practice and theory, and
- (d) the inferiority of changing things and events and the superiority of a fixed reality.

I align these four problematic dualisms with 4 major global injustices of the criminalization and victimization of women, which Meda Chesney-Lind and Syeda Tonima Hadi (Chesney-Lind and Hadi 2016) write about in their chapter, "Criminalizing Women: Global Strategies for Denying Female Victimization". Throughout this section, I focus on a way forward by sympathetic knowledge and feminist value practices.⁵²

Firstly, the abolishment of reproductive rights, correlates with the dualistic fallacy of the depreciation of

⁵¹ M. Joan McDermott 2002, "On Moral Enterprises, Pragmatism, and Feminist Criminology" in *Crime and Delinquency*, Volume 48 Issue 2, April 2002, pp. 283–299. Such values orient us towards a world without litigious punitive systems and towards better educational, community and cultural enrichment, and more fruitful and secure social programs and institutions. Accordingly, such institutions will be value oriented as well as value-making, being based on our loving interpersonal and world-oriented relationships.

⁵² Meda Chesney-Lind and Syeda Tonima Hadi 2016, "Criminalizing Women: Global Strategies for Denying Female Victimization", *Women and Children as Victims and Offenders: Background, Prevention, Reintegration*. Eds, H. Kury, S. Redo, E. Shea, Springer, 2016. https://doi.org/10.1007/978-3-319-08398-8_23.

doing and making and the over-evaluation of pure thinking and reflection. Surely, concerns for, women's well-being, global over-population, and the prioritized valuation of our ongoing relationships, are practical reasons for changing abortion restrictions.

Criminalizing abortion needs to be rethought as an interdisciplinary problem, across value fields of science, personal experience, social relationships, and most importantly for our purposes here in terms of loving value practices, instead of moral, legal, or political judgements. Reinstating women's 'right to choose', we will be able balance assessments based on certain views of science, such as a right to life, with the inspiring value of individual women's emotional experiences and approaches to problem solving. To continue with what we have discussed so far, the value of our personhood lies with our individual sense of purposefulness to nurture others. In today's culture wars 'My body, my choice' is at odds with "The right to life movement". With such rights coming from societal, theoretical political movements, taking precedence over the doings and makings of our personal experience. Surely understanding the context of a mother's life is lost in a generic understanding of the priority of an unborn person, so the later movement is specifically prone to generalizing people rather than to understanding their uniqueness.

Criminalizing abortion frustrates aims of protecting women from unsafe abortions or preventing unneeded abortions. Anti-abortion laws for adults, can weaken human rights for all individuals, especially regarding a right to health, right to privacy, right to work. Such criminalization lessens the prowess of our communities in terms of practical and symbolic freedoms. It puts a theoretical commanding law of science or God, above our empathy for each other's situations and circumstances.

This brings us to our second area of injustice as the merging of religion and law to criminalize female sexuality and sexual expression. This form of abuse correlates with Dewey's dualism (b) the contempt for bodies and

matter, and praise of spirit and immateriality. It is beyond the scope of this essay to disclose problems and search for solutions of gender in the value field of religion. As well, Addams did not write specifically on religious matters, in terms of ethics or values.

She did however relate spirituality with an adjustment between family and social claims as a matter of our "enlarged interest in life" (Addams 1902, pp. 38-39).⁵³ For Addams such a basic principle relates to our spirituality, and with passages in *Democracy and Social Ethics* she makes a pragmatic move, by including our emotions and actions with our plans of broadening our relationships in terms of cosmopolitan pursuits. She references St. Francis of Assisi, when clarifying that the social claim, as a purposive force for meaningful individual action, involves spiritual love, such as what we often feel in terms of family values. Such values include 1) the love of mercy 2) to do just acts 3) and to walk humbly with God. Her main point at this juncture, is that there is a phenomenologically transcendence of personal virtues, which is emotional, and charitable towards our wide-ranging humanity.⁵⁴

Addams thoughts of family and honor codes, as a matter of keeping women from actualizing their social contributions; can be thought of as an affront to Dewey's dualist division of our bodies and our spiritual values. Patriarchal led families often include punitive praise and blame measures, which in turn are sanctioned by legal decisions. We can think here of father's making marriage decisions and being guaranteed by law material compensation for consummating the marriage of a daughter. Addams wrote a chapter 'Filial Relations', as she was concerned with the dangers of private sanctioned justice, which restricts women from a more public life (Addams 1902).⁵⁵ Codes of family honor can still be seen

⁵³ Addams 1902, *Democracy and Social Ethics*, pp. 38-39.

⁵⁴ For further reading see: Fischer, Marilyn 2013, "Reading Addams's *Democracy and Social Ethics* as a Social Gospel, Evolutionary Idealist Text." *The Pluralist* 8, no. 3 (2013): 17-31. <https://doi.org/10.5406/pluralist.8.3.0017>.

⁵⁵ Addams 1902, *Democracy and Social Ethics*, Chapter III.

as preventing women and men from participating with their public claim in mind. 'Civic Housekeeping' is Addams' value enlarged method of civic organization and development in terms of the feminist values of our homes. With such an orientation, we maintain our loving care for others and equal share economy with a pragmatic phenomenological approach to our communities' common projects and decisions. Building a sense of community values, means transforming the meaning of misconstrued values, in respect to oppressive family codes, by allowing everyone to guide their own lives, while participating with the transforming work of living together with life affirming value orientations. Surely, there is work to be done in terms of a comprehensive feminist value analysis of spirituality and sexuality.

Chesney-Lind and Hadi suggest a third major global strategy for denying female victimization is "the use of the courts to punish victims of sexual abuse who run away from their abusers". Such promotes a "legal abuse of women and enforcement of patriarchal privilege". This can be thought of as problematic as a dualistic chasm between practice and theory. Theory and clear-cut laws can be stated in cause-and-effect statements as a form of clarity, over value realization and analysis which can seem fuzzy. Punitive laws, taking away the parental rights or financial support of mothers, who are acting in self-defense or in defense of others are often upheld for the sake of the supremacy of law, or by judges because of future speculative applications. Such laws seem to address general circumstances and normative practices in terms of judicial theory and court practices. But the ability for someone to make a judgement on a law, without fully empathizing with someone accused of circumstantial wrongdoing, is to prioritize theory or the practices of that court over our vital value of understanding and caring for one another.

These dualisms of our modern consciousness seem to persist in our patriarchal dominated world today. To shake off the patriarchy once and for all, feminist pragmatic criminology has been re-interpreted by some contemporary

feminists, into a discussion of feminist theory in post-human times. Such analysis is integral to our critical discussion, in that Addams' (and Scheler's) humanism could be understood as under theoretical attack. Post-humanism is antithetical to Addams' (and Scheler's) humanism, in that sympathetic knowledge by women is transformative to others, affording a prioritization of human love as the premiere value of personhood. Obviously, living creatures feel and present love, and non-living objects present love and illicit expression by living creatures, but for Addams and Scheler, only persons can elevate our loving intentions by conceptualizing and broadening those practices indiscriminately. Yet, there might be room to learn from some suggested post-human feminist practices, in terms of caring and nurturing for all life, regardless of rational intelligence or speciesism, in a more value driven world.

Emily Jones explains how we need to take on board, regarding our current laws; civic, federal, and international laws, that most are tainted by White male Western centrism, anthropocentric views of our lives and broader environments. Laws are a means for empowering the very people who place litigious theory over caring practices. On an international scale law generalizes all life in terms of male bias and prejudice. Emily Jones (Jones 2023), a post-human feminist writes,

International law has played, in some instances, an important role in providing aspirational frameworks for those seeking to create a better future. However, international law is also based upon a series of normative underpinnings, including anthropocentrism and exclusionary humanism, i.e. the centering of the white male subject. International law subsequently plays a core role in structuring a maintaining an unequal global order.⁵⁶

Civic and federal laws in the United States often reflect the criminalization of people for profit. Women are low hanging fruit for such profits, and although there are understanding and value-oriented lawyers, contemporarily laws propagate a punitive and for-profit system. How do

⁵⁶ Emily Jones 2023. *Feminist Theory and International Law: Posthuman Perspectives*, Routledge, 2023. <https://doi.org/10.4324/9781003363798>. Accessed March 15, CST: 20:00.

we move away from laws which criminalize women who are thought of as victims, laws which are misconstrued as normative or theoretically true and right, when they uphold a punitive system. It is not surprising that there are a record numbers of women, involved with non-violent crimes being imprisoned in the United States. In terms of domestic violence, often women are in double jeopardy of being released on terms of restraining orders, which can entrap them to recidivism as they are kept from their kids and ostracized from regular employment opportunities. Laws should promote valuing the redeeming and nurturing qualities of each other, rather than punitive measures.

Finally, Chesney-Lind and Hadi alert us to another worldwide problem for women, as the demonization and sexualization of “enemy women as a justification for mass rape in wartime”. There is a correlation with this form of oppression with Dewey’s dualism, the inferiority of changing things and events and the superiority of a fixed reality. Again, turning to Addams’ thoughts on the heroic spirit of war, as often thought of existing throughout human history and as an eternally lasting moral pursuit. War remains a practice acted on despite any other collective and individual moral concerns, or humanistic international laws. However, war is historically difficult for women, thinking here as brutality referenced by Chesney-Lind and Hadi, to the disclosures offered by Addams all those years and wars ago. Addams wrote of single parent households and emotionally broken soldiers and families. Surely, she assumed that by now we would have replaced war with caring for one another, by means of our public spirit founded on nurturing and our sense of inclusion in all our everyday and political practices. Acceptance of differing and changing norms, and pluralism of ideas is paramount for our shared success and progress. Co-shouldering our contemporary problems and anxieties, in our personal and interconnected social lives, replaces values of eternal heroism with primary values of nurturing.

So, a new sense of self-identity is entailed with our value orientations. A participatory, pluralistic approach,

by which we analyze political and personal circumstances with those being oppressed, letting them find their vital sense of purpose amongst our common struggles. Women are key players in such efforts, as life-givers we embody the phenomenological values of enlarging, not closing in and destroying, our intertwined worlds.

However, contemporarily, cosmopolitan feminism has been defined by Niamh Reilly (Reilly 2007) as,

a critical engagement with international human rights law; a global feminist consciousness that contests patriarchal, capitalist, and racist power dynamics in a context of neoliberal globalization; cross-boundaries dialogue that recognizes the intersectionality of forms of oppression; collaborative transnational strategizing on concrete issues; and the utilization of global forums as sites of cosmopolitan solidarity and citizen action.⁵⁷

Surely, this critical approach to intersected oppression is derivative of Addams’ thinking about cosmopolitan feminism, as we have discussed, however there are vast differences in respect to a *closed* subjective feminist consciousness or varied relationships and interests, and Addams’ ideas of the value of our respect for each person and their circumstances and sympathetic knowledge. I think reinterpreting her ethics and practices of change, in terms of inherent feminist values of love, helps her redemption from past transgressions, as we boldly act to eradicate the criminalization and oppression of women.

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⁵⁷ Niamh Reilly 2007, “Cosmopolitan Feminism and Human Rights.” *Hypatia* 22, no. 4 (2007): 180–98. <http://www.jstor.org/stable/4640111>. Accessed March 15th, CST: 18:00.

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