

Pioneers in Arts, Humanities, Science, Engineering, Practice

Volume 10

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Editor

Jane Addams: Progressive Pioneer of Peace, Philosophy, Sociology, Social Work and Public Administration



 Springer


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Acknowledgement: The cover photograph as well as all other photos in this volume were taken from the Jane Addams Memorial Collection photo collection of the University of Illinois—Chicago Library and *Twenty Years at Hull House*, a book published by The MacMillan Company, New York, NY (1912), that granted permission, if required by U.S. Law, for publication in this volume. A book website with additional information on Jane Addams and her major book covers is at: http://afes-press-books.de/html/PAHSEP_Addams.htm.

ISSN 2509-5579 ISSN 2509-5587 (electronic)
Pioneers in Arts, Humanities, Science, Engineering, Practice
ISBN 978-3-319-50644-9 ISBN 978-3-319-50646-3 (eBook)
DOI 10.1007/978-3-319-50646-3

Library of Congress Control Number: 2016958986

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Cover Photograph: Jane Addams, ca. 1931, (*JAMC_0000_0009_1592*), *Special Collections, University of Illinois at Chicago Library*

Copyediting: PD Dr. Hans Günter Brauch, 1890, AFES-PRESS e.V., Mosbach, Germany

Printed on acid-free paper

This Springer imprint is published by Springer Nature
The registered company is Springer International Publishing AG
The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland

The original version of the book was revised: The author name has been treated as an editor. The erratum to the book is available at DOI [10.1007/978-3-319-50646-3_20](https://doi.org/10.1007/978-3-319-50646-3_20)

*This book is dedicated to George, Daniel and
Jeffrey Glaser.*

Foreword

Jane Addams: A Feminist Pioneer

There have been many fine biographies¹ and books, which examine the ideas² of Jane Addams. This book makes the case that Jane Addams is a *pioneer*—a pioneer of peace, philosophy, feminist studies, social science and professional fields. According to the Merriam-Webster dictionary pioneers traverse the land. A pioneer is “one of the first people to move to or live in a new area.” Pioneers inhabit new physical space and “settle” a new area. Pioneers also inhabit the world of abstraction. They help “to create or develop new ideas or methods” and “prepare for others to follow” (Merriam-Webster n.d.). Hence, pioneers are explicitly and implicitly part of a community. A covered wagon train filled with families traveling west is a typical image of a pioneer, not the lone trapper wandering in the wilderness.

Addams is a pioneer in all three senses of the word. In the 1880s proper young women were not supposed to establish a home in the dangerous, dirty, slums of the inner city. She and other early residents of Hull House crossed this invisible boundary occupying a new space with the goal of settlement. The Settlement Movement, which she helped found, was almost by definition a pioneering effort. She was also deeply engaged in developing new ideas and methods. The innovative maps of *Hull House Maps and Papers* (1895) became a prototype method for urban sociology (Deegan 1988) (see Fig. 1.1). By applying a feminine standpoint to ethics, municipal management, peace, pragmatism, industrialism, democracy, and labor market practices she developed a host of new ideas.

Young women of Addams generation were expected to live their lives within the family or private sphere. Their brothers, on the other hand, were free to operate in the almost limitless public sphere. A woman’s duty to her family established a claim that trapped her—creating a real and invisible boundary. Paternalism was at

¹See for example Knight (2005), Brown (2004), Linn (1935), Davis (1973).

²See for example Hamington (2009) and Elshtaine (2003).

the heart of the wall that cared for her and entrapped her simultaneously. Most of Addams's pioneering efforts can be explained through the lenses of a daughter traveling beyond the private sphere.

She often compared her urban environment to feudal cities. At their best feudal cities were led by a caring all-powerful Lord. Cities had to prepare for invaders and thus created a strong wall to keep out threats. The Lord and his soldiers protected the dependent residents. Women stayed within the walls and prepared food, made soap, spun wool, kept house, cared for children, delivered babies and tended to the sick. This system valued soldiers and ignored children. Chicago, too, ignored the plight of children through filthy streets, child labor and dangerous jails. Addams persistently criticized city government for failing to discard an outmoded feudal mindset.

Addams saw clear parallels between the nineteenth century daughter bounded by her home responsibilities and the residents of feudal cities. In many ways Addams's father was like the idealized feudal Lord. He was the most prominent citizen of Cedarville, Illinois. There he ran the mill and bank. Citizens of the community were obviously closely tied to the fortunes of John Huy Addams.

Like a good Lord he had his eye on the world beyond the mill. He was active in politics serving in the Illinois State Senate often spending months away from home. In the winter of 1863, during the darkest days of the American Civil War, Senator Addams was called to the state capitol leaving 2-year-old Jane, and her four siblings. His wife Sarah, age 49 and 7 months pregnant, was in charge of the farm and family. During a snowstorm, in the tradition of the Lady of the Manor, Jane's mother was called to deliver the baby of a millworker. Sarah saved the mother and baby but en route, fell, fatally injuring herself and her unborn child. This was probably the most important event in Jane Addams's life.

Both her parents modeled a life of service. Tragically, in her case it was the close-to-home service that was most dangerous. Her mother's death set the stage for an unusually strong father-daughter bond. In addition, a contentious relationship with a domineering stepmother must have left her feeling trapped. She was bound by space and an inflexible ethic—the rigidly held belief that a woman's paramount *duty* was to serve her husband and family. In Hull House she set up a home independent of patriarchy where the *sphere of duty* grew, changed and interacted—moving outward from the neighborhood, to embrace the world. In so doing, she became a pioneer in every sense of its meaning (Shields and Rangarajan 2011).

Jane Addams was among the first wave of American women to receive a college education. She thrived in Rockford Seminary's all-woman environment. Here she took on challenges like editing the school newspaper, participating in the debate club, and leading the Class of 1881. She understood that as colleges opened their doors, women would travel well beyond the restrictive private sphere. In her Junior Class Oration, entitled "Bread Givers" she examined "the change which has taken place ... in the ambition and aspirations of woman." As women developed their intellect and direct labor something new had emerged. "She wishes not to be a man, nor like a man, but she claims the same right to independent thought and action ... [She] has gained a new confidence in her possibilities, and fresher hope in her progress." At age 20, Addams (1880) recognized that women of her generation were poised to cross boundaries.

And, like a pioneer, who does not want to break with the past, but rather incorporate cherished possessions into her new home, Addams continued to value traditional women's contributions and experiences. "As young women of the nineteenth century, we assert our independence ... we still retain the old ideal of womanhood—the Saxon lady whose mission it was to give bread onto her household" (Addams 1880). Forty years later, in *Peace and Bread in Time of War* Addams would again turn to the "bread giver's" theme. *Peace and Bread* chronicled her efforts to collect and distribute bread to the starving children of war ravaged Europe (Addams 1922). Clearly, the "Saxon Lady's" limited sphere (boundary) had grown to include the aftermath of the Great War. She was a pioneering, bread-giver pacifist, challenging boundaries and embracing the feminine experience.

Jane Addams was most well known as a woman of action. For example, she founded Hull House, championed causes, organized reform efforts, gave speeches, investigated urban life, taught extension courses, wrote magazine articles, led professional organizations, established new peace and justice organizations, and demonstrated for suffrage. Her pioneering efforts in the world of ideas—philosophy—are less well recognized.

The world of philosophy is closely tied to the academy. It was after all, iconic philosopher, Plato who established the Academy (387 BCE) a precursor to universities. Further, his Academy was situated outside the city limits, away from ordinary experience. Universities and philosophy for millennia have welcomed ideas and closed their doors to women. Therefore, any nineteenth century woman recognized as a philosopher is perhaps by definition a pioneer (Shields 2010).

Louis Menand (2001) claims that at its core, Hull House was an educational institution nested in a turbulent, immigrant neighborhood. Maurice Hamington (2009), Addams scholar and philosopher, notes that Hull House was an environment, where women could muse, ask questions, debate, experience urban life and make sense of it through the lenses of feminine experience. Like the Academy, Hull House was an incubator of philosophic ideas. This incubator was pioneering because it was explicitly informed by feminine experience.³

Plato was fascinated with geometry and mathematics which led him to a theory of Forms. For Plato, Forms were "ideal, eternal, unchanging and pleasingly independent of earthly visible things" (Gottlieb 2016, p. 154). The concept five, for example, is impossible to touch, hear or see yet it clearly exists—in a real, yet intangible, world of abstraction. For Plato, numbers and geometric shapes had a sort of perfection or Form. He reasoned that these perfect Forms could be found in other realms and represented a kind of transcendent, fixed, truth.

In contrast, Addams had little use for rigid, ethereal truth. She was interested in the messy, imperfect world of lived experience—particularly women's experience. Her ethics, rather than focusing on individual fixed characteristics like virtues,

³One way to bring into the light, Addams philosophical contributions is to contrast her with Plato. Please note that the point here is to draw out Addams's philosophic contributions not to precisely capture Plato's ideas.

delved into the perplexity that characterized human situations, such as a daughter who was drawn to serve a broader society and was bound by a family claim or a friendly visitor charged with remediating poverty by teaching poor families better habits only to be haunted by a crowded tenement filled with coughing, sick mothers and crying babies (Addams 1902).

Plato's idealized and well-ordered *Republic* described a lowly producer class and elevated the militarized guardian and philosopher king. In contrast, Addams focused on the trials of a recently industrialized and often exploited Chicago labor force—the men and women of the lowly producer class. Where Plato distrusted democracy the residents of Hull House went about socializing democracy among a teeming multitude who made their way to Chicago, often ill equipped for life in this new land. Feminist pragmatist, Jane Addams, rotated the problem 90 degrees realizing the possibility from the chaos of its very diversity. “With a classic pragmatist combination of relentless common sense and elastic vision, she saw and took the opportunity to forge something broader and more durable than the obligatory servicing of the immediate, though paramount need ... She allowed this community to evolve with the mutual guidance of both the immigrants and the benefactors and did not consider the benefit of the experiences to be limited to either.” (Brom and Shields 2006, p. 303).

In *Twenty Years at Hull House*, Addams (1910) recalls the first time she was exposed to poverty. It was as a child of six on a ride to the mill with her father. When leaving the mill Addams eyes wandered, as a young child's do. She was saddened by the homes on the streets they passed that were close together, dirty, and run down devoid of privacy. Her father explained that less well-to-do persons lived in these homes. In a prescient insight, young Jane declared that she would not only live in a large home but it would be in a neighborhood with the dilapidated houses of the poor. John Huy Addams died shortly after Jane graduated from Rockford Seminary leaving her a sizable inheritance. For the next 8 years, however, she was “duty bound” to share life with her selfish, demanding stepmother. She took her first pioneering steps when she challenged this bond and established her new home (Hull House), as she predicted, amidst the torrid tenements of Chicago's Ninth Ward.

We had the opportunity to travel to Chicago to visit Hull House in October 2015. It still stands on Halstead Street, no longer shrouded by immigrants' homes, but rather is a Museum sitting at the edge of the University of Illinois—Chicago (UIC). Now, Jane Addams name and legacy stands forever within the grounds of a bustling urban university—a living testament to her pioneering efforts. Hull House is a visitors' attraction filled with antiques and important artifacts such as first edition books and her gold Nobel Peace Prize encased in a glass display. Looking at her desk, it was hard not to imagine the hours she spent crafting the books, speeches and thousands of letters, which spread her ideas and connected her to reform organizations around the world.

While the Jane Addams Hull House Museum celebrates her accomplishments it also uses a “Contemporary Exhibit” to highlight and redress twenty-first century problems. During our visit the “Into the Body—Into the Wall” exhibit used the wall of the Cook County Jail (Chicago, Illinois) to consider the architectures of power and incarceration. The wall stood as a social, political, psychological and physical frame. It was a vehicle to imagine alternatives, present inside and outside the wall

personal stories and in this way reflect the community's vision of transformation (Jane Addams Hull House Museum n.d.).

At the time of this writing (November 2016), Hull House Museum's Contemporary Exhibit ("Official Unofficial Voting Station: Voting for All Who Legally Can't") honors the disenfranchised, e.g., immigrants, children, and current and formerly incarcerated persons. It serves as a living exhibit where those who cannot legally vote can cast unsanctioned ballots for the President of the United States. In keeping with Hull House and Jane Addams' legacy as an educational institution, this insurgent project continues a conversation about the disenfranchised.

I am a young man, born 98 years after Miss Addams founded the Hull House Settlement. Before beginning this project, I had an elementary understanding of Hull House, mostly just its existence. So when I began assisting Dr. Shields over two years ago, I could not have imagined myself studying the works of Jane Addams, let alone writing a foreword for this volume.

As an 8-year veteran of the US Army, I am an unlikely student of Jane Addams. I took for granted the Army's implied patriarchic norms where women care for children and the men go off to war. Addams story helped me to see the boundaries she crossed. I began to realize her importance in shaping the lives of women across the world. To say that I have gained a sympathetic understanding for the adversity women faced then and the still disenfranchised face today is an understatement.

I am glad to have studied the life and works of Jane Addams and proud to see that so many have continued in her path by advocating for change where it is most needed. There is clearly much left to do. Today's crime ridden city of Chicago has experienced more shootings and murders in 2016 than in the last 20 years. In addition, Addams ideas and example may prove useful to societies' across the world facing terroristic acts and political unrest. At one time, I thought we needed another Jane Addams, but instead I see her passionate activism and life as continued through other's avocation, as evidenced by the Contemporary Exhibit at the Jane Addams Hull House Museum.

San Marcos, TX, USA
November 2016

Patricia M. Shields
Chad G. Kunsman

Chad G. Kunsman is a research assistant at Texas State University and editorial assistant for *Armed Forces & Society*, an interdisciplinary peer-reviewed publication. He is also an honorably discharged, disabled veteran of the United States Army and of the War in Iraq; Chad served 8 years (2006–2014) in the U.S. Army and attained the rank of Sergeant. He has a dual major Bachelor of Arts in Psychology & Social and Criminal Justice from Ashford University (2014) where he graduated Summa Cum Laude and a Master of Arts in Legal Studies from Texas State University (2016) where he graduated with a 4.0. His master's thesis was published as a law review article in the *Southern California Interdisciplinary Law Journal*. Chad is a law school aspirant with a passion for research and writing. His research interests include military sociology, legal issues of new and emerging technologies, and veterans' legal affairs. Chad, his fiancé, and daughter currently live in Austin, Texas, but will soon relocate to Chicago to attend law school. He and his family live a very active and healthy lifestyle. Finally, Chad is also a Certified Personal Trainer (National Federation of Personal Trainers) and enjoys helping others begin a spirited diet and exercise regimen.

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Acknowledgements

In the early 1990s I became intrigued with applying Classical American Pragmatism to my field—public administration (PA). Vincent Luizzi, then chair of the Texas State philosophy department, was my mentor and guide. During one of my many trips to the library, I learned that Jane Addams and African American W.E.B. Du Bois were identified as founders of American Pragmatism. Shortly thereafter Jean Elshtain lectured at the Texas State Political Science Department. We had a chance to chat at a social event and I learned she was in the process of writing an intellectual biography of Jane Addams. Elshtain's book, *Jane Addams and the Dream of American Democracy* became my first real encounter with Addams's idea.

Journal editors Gary Wamsley (*Administration & Society*) and Richard Stillman (*Public Administration Review*) supported and inspired my study of the links between pragmatism and public administration. The articles I wrote for these journals helped me to explore and integrated Addams' ideas into public administration. Other PA colleagues such as Janet Hutchinson, Camilla Stivers, Delysa Burnier, Jennifer Alexander, Helisse Levine, Maria D'Agostino, Jos Raadschelders, Grant Rissler, Glen Cope, Harvey White and Don Mensel encouraged me to explore the history of women in public administration.

For decades my scholarly attention focused on seemingly unrelated areas—pragmatism and military studies. I have edited an important journal in the area—*Armed Forces & Society* (AF&S) since 2001. A previous editor, sociologist, James Burk, helped me to see that Chicago Sociologist and founder of *Armed Forces & Society*, Morris Janowitz, was a pragmatist. While studying his seminal work *The Professional Soldier*, it occurred to me that philosophical pragmatism could be applied to contemporary peacekeeping. Dutch peacekeeping scholar, Joseph Soeters saw the connection immediately. Subsequently we co-authored a chapter on pragmatism and peacekeeping in a book edited by philosopher Shane Ralston.

At that point I realized that most of the contemporary literature I had read on Jane Addams focused on her work prior to WWI. By comparison to her early works, Addams books and articles on peace were virtually ignored. Her peace

activism and writings on peace led to a period of public disfavor, ridicule and isolation. By the time she was honored with the Nobel Prize, however, she was once again an admired icon. But her works on peace received little attention, perhaps still tainted by association. Some 100 years after The Hague Women's Peace Conference, it was perhaps time for a more serious exploration of her philosophy of peace. Further, these unexplored works might provide insight into ways military operations charged with peacekeeping could be more effective. Texas State provided me with a faculty development leave where I explored Addams ideas of peace and the problems with contemporary peacekeeping operations.

My exploration of the peace literature and Addams ideas led me to suggest peace as a topic of a sermon series to the Pastors of my church. Shortly thereafter I found myself along with Rabbi Alan Freedman, and Reverends Javier Alanis, Michael Floyd, Brad Highum and Lynnae Sorenson as part of a Lenten sermon series on Peace. This series became a special issue in the journal *Global Virtue Ethics Review* (edited by Cynthia Lynch) and provided a biblical perspective for Addams ideas of peace and justice.

Philosophers David Hildebrand and Maurice Hamington were particularly helpful during my leave. A special shout out to public administration colleague Guy Addams for encouraging me. I appreciate support from members of Texas State and the Political Science department including Ken Grasso, Vicki Britain, Nandhini Rangarajan, Audrey McKinney, Hassan Tajalli, Bill DeSoto, Dodie Weidner, Coleen Rankin, Jo Korthals, Sheri Mora, Chris Brown, Emily Hanks, Howard Balanoff, Connie Brownson, Jeremy Wells, Hyun Yun, Paul DeHart, Shirley Ogletree, Audwin Anderson, Margaret Vaverek, Rebecca Montgomery, Jo Ann Carson, Pam Tise, Don Inbody, Travis Whetsell, Rodolfo Hernandez, Catherine Hawkins, Ashleen Manchaca-Bagnulo, and Ross McEwen.

The library staff at the University of Illinois, Chicago provided invaluable assistance. I appreciate the assistance of Colin Smith and Lindsey Bentley who helped get some of the Addams papers ready for publication. Special thanks to Chad G. Kunsman who helped track down permissions, edit the manuscript, identify Addams bibliography entries and general management of the Dropbox. His help was invaluable.

I also want to thank Hans Günter Brauch for his interest in working with me to produce a book on Jane Addams for this series. His speedy response to questions or concerns made the project much easier. Even though he was across the ocean, it always seemed like he was next door.

My first encounter with Jane Addams came through my association with Social Work. Thanks to my Social Worker husband, George Glaser, for introducing me to Jane Addams and her work at Hull House. Many thanks to my son Daniel Glaser and his wife Yi Guo Glaser for getting me out of the Texas heat and allowing me to work for several weeks on the book in their home in Michigan. Also thanks to other friends and family who have supported me along the way Jeffrey Glaser, Melissa De Tarr, Peggy Beltrone, Joe Shields, Linda Buckley, Karron Lewis, Laurie Donovan, and Paula Ashby.



Rockford College Graduating Class 1931; (JAMC_0000_0025_1712), *Special Collections*,
University of Illinois at Chicago Library

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