

Jane Addams Biographical Analysis

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Non-Profit Management

PADM 7040

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Valdosta State University

March 31, 2013

Introduction

In developing a biographical sketch of Jane Addams, we have to explore both the historical and philosophical background of the social reformer as well as examine the character traits she possessed and how they were responsible for her being able to achieve the great things at Hull House. In her efforts in furthering American social progress, we know much of Addams life and her body of work as mainly reflected in her writings and speeches. Most scholars of the Addams cite *Twenty Years at Hull House*, first published in 1912, as the work that best defines Addams and her early philosophy. Addams believed that the best way for society to advance was to promote "lateral progress". Uplifting the masses of humanity was the only way to have true and lasting progress. By promoting more participation in the social and cultural aspects of society, people will come together and democratize advancement.

We also must look at the work of early collaborators and beneficiaries. Representing success stories in their own right, their lives illustrate the impact that the innovative Settlement House movement had influencing the sweeping reforms of the day. Hull House touched the lives of many in helping relieve the grip of poverty. The skillful promotion of cross-cultural understanding by Addams at Hull House and the values she embodied, would become a model for the progressive movement.

Personal Traits of Jane Addams

The personal traits of Jane Adams were formed early on by her father who instilled in her a sense of duty that was instrumental in forming her goals in life. In a day when women were expected to assume submissive roles in society, Jane rejected the idea and pursued a course in life of education, service to humanity and public acclaim. She relates in the first chapter of *Twenty Years at Hull House* how she got her first glimpse of poverty in her hometown with the

segregated nature and squalor of the neighborhoods of the working classes. It was here in her early years that she first tells us of her desire to live among the poor. The experience implies that this was her motivation for opening Hull House "on the theory that the dependence of classes on each other is reciprocal". Addams relates in the first chapters of *Twenty Years* many such experiences with her father and how he did not attempt to shield her from the social injustices of the day and "all that has to do with death and sorrow" and how he "drew [her] into the moral concerns of life" (Adams 2011 [1912], 1).

In setting up Hull House in her early thirties, Jane Addams was exhibiting a driving ambition that transcended societal expectations and set her on a path of accomplishment in the Progressive Era. After graduating college, her family wanted her to settle down to a traditional life, she however did not abandon her ambitions and after a period of travel and reflection, continued her mission in life to help the poor and downtrodden. Her ambitious goals were expressed "To provide a center for higher civic and social life; to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago" (Adams 2011 [1912], 66).

Jane Addams was an innovator. While Settlement homes were first modeled after Toynbee Hall in England, they represented an innovation in the United States in many ways. While in England, they were dealing with strict class structures of society. In America, Hull House was set up to deal with the poorer new immigrants and Addams set out with the difficult task to bridge the gap between cultures. Perhaps because other avenues of professional development were closed to women, Addams felt that women would best be suited to lead Hull House as opposed to the leadership at Toynbee Hall of young men from Oxford and Cambridge.

The Progressive Movement in general, and Hull House especially, was marked by cultural-sensitivity as personified by Addams and was how she was able to bridge the social gaps. Not by the imposition of American culture, but through a thorough understanding and appreciation of the cultural values that up until that time had been judged inferior by American Society. In her remarks in a speech to the University Settlement Society, Addams states that settlements "more and more regards itself as a mere center... to which people from all parts of town and of all class of beliefs and traditions may come and may consider together this incongruous life" (Knight 2005, 403).

Jane Addams was a risk taker. Many instances in *Twenty Years* Addams exhibited her seeming indifference to risk or even seeking out situations where she may have been in physical danger. During her travels in Spain she relates the story of seeing a bull fight and being relatively unmoved by the slaughter of bulls and horses. As Garbage Inspector, she would work the streets to the shock of the neighborhood residents, and without fear, confront bad practices with arrests and court fights. Often the garbage collectors were made angry by her constant monitoring (Wheeler 1990, 65). Addams' risk taking behavior was also evident in an episode related in *Twenty Years at Hull House* when she and her classmates at college experimented with opium and its mind-expanding properties (Adams 2011 [1912], 26).

Jane Addams was compassionate in a fearless way. This quality was disarming to those who opposed her. This is evident on two occasions when Addams was awakened by intruders in her bedroom at Hull House. In both cases, she did not fear bodily harm from the would-be burglar. In the first instance, she was more concerned that the noise of the intruder would disturb a child in the next room and politely asked the man to go quietly and let himself out the front door. If the man had jumped out of the window, she feared he might be hurt. The second

intruder, when discovered by Addams was disarmed by her caring demeanor and seeming lack of alarm. She asked about his situation and when the man explained that he was simply out of work and not a professional thief, she offered to help him find him a job. When the man returned the next morning as instructed, Addams was able to find him a job (Wheeler 1990, 39).

Jane Addams was a realist. In many instances, being an active participant in the administrative and political process, taught Addams about limiting factors in society that resisted change. In an effort to unseat a corrupt political boss, she fought a spirited campaign but was defeated by his shrewd manipulation of the electorate. Addams did not let this discourage her spirit to seek reforms. She learned from her defeat and moved on, using the lessons she learned to educate others and to guide her later work. She sought to understand the sources of the politician's popularity with the public (Addams, Jane 2005 [1902], 1592). In a meeting with Tolstoy, whom she admired, he admonished her to get closer to her people through manual labor. Realizing that her efforts were better spent on tasks related to organizing reform efforts and other cultural events at Hull House, she abandoned Tolstoy's notions as unpractical (Adams 2011 [1912], 167).

Exhibiting early pragmatic traits, Jane Addams had an undying faith in the progress of humanity to overcome social problems. Much of this faith was born out by her ability to see both sides of an issue. During strikes where she was called to mediate, one with a teachers union and another with railroad workers, she worked for moderation on both sides. Violence and unwillingness to compromise did not benefit anyone and she worked to find the middle ground and to work out a peaceful settlement (Adams 2011 [1912], 197).

Historical Background

The early the early years at Hull House for Addams was marked by degradation in the standard of living by the increasing industrialization and urbanization of the American socio-economic landscape. The industrial growth after the Civil War was fueled by a shortage of labor that spurred industry to develop efficient and high-speed technologies to increase production. High tariffs on imported goods, abundant fuel and a growing agriculture sector created major industries all interconnected by a network of railroads and communication infrastructure. The invention of the steam engine was the driver of the first industrial revolution in Great Britain in the late 18th Century; however, the second industrial revolution occurred in the United States and Germany in the mid-19th century. Innovations in metal, chemical and foodstuff production transformed America. Electricity further increased the efficiency of industry, scientific research was applied to industrial production and laboratories developed a vast array of new products. Engineering and scientific professions flourished along with a growing service sector. (Tyndall and Shi 2004, 803).

Immigration was a major factor in the growth of urban areas. While many ethnic groups fled Europe due to economic hardship, religious prosecution, and famine, many were actively recruited by agents of American industries. Railroads produced advertisements to draw immigrants to populate western lands that were rapidly opening up and agents offered to pay for passage with money borrowed from future wages. New immigrants settled in urban neighborhoods segregated along lines based on culture and language as well as vocation. With few skills and strange customs and religions, immigrants sparked resentment from native-born Americans as well as other communities that were made up of more established immigrants from previous waves of immigration (Tyndall and Shi 2004, 850).

After the Reconstruction of the United States following the Civil War, the administrations of the Republican Era from Grant to McKinley, 1868 to 1901, were generally without distinction. Except for the Civil Service Act of 1883, the moral climate was unfavorable and government lacked the technological capacity and the manpower to effect any reforms. The reluctance of Congress to provide adequate staff and the demand for talent in the burgeoning railways, steel, and manufacturing industries left the Presidents weak and ineffective (White 1958, 1).

Many of the larger cities were run by bosses and machine-style politics that ran on a system of patronage and most of their effort and power structure was directed at perpetuating the system. Much of the growth of the cities was driven by immigrant groups seeking jobs. Because these new constituents were concentrated in segregated neighborhoods, they voted as a block, and cast their ballots based on ethnicity. With the system of Ward Politics, the elections were predictable, easy to manipulate and the possibility for reform was remote. While most of the mechanisms of the machine political system were self-serving, the political organizations were often a positive force for assimilation and upward mobility for immigrants (Judd 2010, 47).

The upper classes in American society were influenced by the sentiments of the Victorian Era in the decades following the Civil War. The growth of industrialization also saw the rise of an upper class that wielded much of the political power. In many respects, Captains of Industry were more powerful than the President and this class developed into what Mark Twain called "The Gilded Age". They adopted much of the style, dress and air of superiority of Victorian England. Industrialization, with its developing talent in middle management, facilitated a leisure class characterized by conspicuous consumption. With this separation of management from the owners, the close personal relationships that characterized work life of much of the history of the

modern world were fundamentally changing to contractual relationships (Tyndall and Shi 2004, 802-22).

Philosophical and Social Movements

Modernity

The period in question also saw the rise of the social movement of Modernism. Also referred to as Modernity, it was a rejection of Victorian strict and structured sentiments characterized by clear-cut dichotomies, right and wrong, good and evil. This movement is not easily defined. Having roots in the Enlightenment, it found fertile soil in the urban decay of the industrial revolution. Lyotard, the philosopher who formulated the Post-Modernism school defines Modernity as the "age of the metanarrative". In rejecting metanarratives, Marxism for example, Lyotard felt that social reality is too complex to be summed up in a broad sweeping terms. Indeed, it is the rejection of the precepts of Modernity in the present that best define it. After all, we are living in the Post-Modern Age (Woodward 2002).

With Modernity, it is believed that human knowledge and advances in technology will eventually solve all our problems, including correcting social ills. Realities in the present time lead us to believe otherwise. The failure of the state directed economy in the Soviet Union and China embracing a capitalist economic model, and the global rejection of communism in general, support the post-modern argument. Modernists at the turn of the 20th Century, in rejecting Victorian ideals held a more humanistic view of the world and were among the first to appreciate the value in other cultures and their customs (Lavender 2000). How can the Victorians consider themselves civilized when they were responsible for the imperialism that perpetuated slavery,

bigotry, and the misery found in industrialized urban centers? Lavender sums up the sentiments driving the Modernist worldview.

"Those that the Victorians had dismissed (and subjugated) as 'savages' the Modernists saw as being the truly civilized--responsible users of their environments, unselfish and family-oriented, generous, creative, mystical and full of wonder, and egalitarian. These 'savages,' post-WWI Modernists pointed out, did not kill millions with mustard gas, machine-guns, barbed wire, and genocidal starvation" (Lavender 2000).

Pragmatism

John Dewey and Jane Addams were born about a year apart on the eve of the Civil War in 1859 and 1860 respectively. In the late 19th century, Dewey became a professor of Philosophy at the University of Chicago and a frequent visitor at Hull House. Dewey would become an important intellectual force in American Society and he is credited as one of the main proponents of the school of thought that came to be known as American Pragmatism. Dewey's popularity stems from the practical applications of his theories in the reform movements sweeping through most aspects of American society during his time. The basic premise of Pragmatism is that "an ideology or proposition is true if it works satisfactorily, the meaning of a proposition is to be found in the practical consequences of accepting it, and that unpractical ideas are to be rejected" (McDermid 2013). In other words, an idea or theory is true if it works and benefits individuals or society.

In one of his major works on Ethics, Dewey observes, "almost all important ethical problems arise out of the conditions of associated life." According to Dewey, when faced with major social and economic changes, men and women are "forced to note the influence exerted

upon individuals by collective conditions... [and force reflective men and women] to determine what social tendencies they shall favor and which ones they shall oppose ... strive to conserve ... modify or abolish". Dewey goes on to say that the wide spread major social problems, such as the changes they were experiencing at the turn of the century, raise issues that necessitate moral decisions for democratic governments. With democracy "personal" morality changes to "social" morality, however the danger of major social upheaval and social disruption requires action. "In one sense the change to social morality makes morals more acutely personal than they were when [more autocratic forms of government and] custom ruled. It forces the need of more deliberate and steadfast personal convictions, more resolute personal attitudes in action--more personal in the sense of being more 'conscious' in choice and more voluntary in execution" (Dewey 1909 [1963], 478-79).

Addams was a pragmatist who put thought into action. In the introduction to the 2001 edition of *Democracy and Social Ethics* by Addams, Seigfried (2001) argues that Addams developed an alternative tradition of radical pragmatism that was rooted in the founding of the United States and the faith in the ability of each person to decide how to live their lives. Seigfried goes even further and argues that Addams, if her entire body of work is considered, she should be considered as equals to John Dewey and other major pragmatist thinkers.

Addams wanted to avoid being labeled and the women of Hull House developed new vocabulary to apply to their groundbreaking endeavors to better able to encourage fresh ideas and approaches (Knight 2005, 257). Knight tells that during the early collaborations with Dewey, the moral philosophy that would become Pragmatism had not been formally named, but Addams had become to exemplify pragmatist values. When she first established Hull House she felt well equipped with her high ideals, cultural experience and education to take on the task, however she

quickly learned otherwise. Later she would advise new residents that they should not assume that they know working class people. To avoid the mistake, residents need to be "emptied of all conceit of opinion and all self-assertion. . . [and] must come . . . assuming that the best teacher of life is life itself" (Knight 2005, 257).

Most scholars do not know for certain to what influence Dewey and Addams had on each other's philosophical development. The radical pragmatism, in its practical application at Hull House and demonstrated truths evident in the reforms of the age, must have been an inspiration to Dewey in his body of work, however there is scant evidence. Knight (2005, 258) acknowledges that evidence in their conversations, writings, published and unpublished, indicate that they had a mutual, but subtle influence on each other. Addams, based on her conscious and deliberate abandonment of any type of theoretical or preconceived notion, would only give formal pragmatism dogma a polite reference in consideration for Dewey's sentiments. Seigfried (2011) on the other hand, has gone to great lengths in an analysis of both Addams' and Dewey's writings to demonstrate Addams' influence on Dewey. In a her 2011 presentation at the Society for the Advancement of American Philosophy, Seigfried argues that their expressed views on Democracy and Ethics there is definitive evidence that Addams early work had an influence on Dewey's formulations of pragmatic theories of the same subject. "It is clear from Dewey's early lectures at the University of Chicago that Addams' philosophy was thoroughly pragmatic and far ahead of Dewey's at the time." It is widely known that Dewey was excited about her writings and taught her book *Democracy and Social Ethics* in his classes at the University when it was published in 1902. The fact that Dewey had problems understanding some of Addams' views, according to Seigfried, that were "creatively pragmatic in theory and method", for example, that the working classes perhaps could teach Dewey something about Ethics, should not impede those

who are seeking to appreciate Addams as an early pragmatist. Seigfreid concludes her presentation by stating "what makes Dewey's 1916 book, *Democracy and Education*, such a clear, theoretical statement about democracy as a way of life is that it reflects more closely Addams' position".

Progressivism

The Progressive Movement as it came to be called in America began in the 1890's and ended in 1917 when the Progressive Party, led by Theodore Roosevelt was disbanded during the Election of 1916. Because most of its efforts nationally coalesced around Roosevelt at the end, most Americans believe that it was a cohesive and well organized effort to cure social ills surrounding the industrial urban areas, to fight for more effective government at all levels, to Americanize the immigrants, to remedy unhealthy food practices and correct various of other problems and conditions caused by rapid industrialization. Link (1983) tells us that, in actuality the various groups trying to solve our social and economic problems were actually many groups with separate movements, often contradictory, and with very different motives and values. Link cautions us that in any analysis of the period, we must separate out the rhetoric from the actual work that was done to alleviate the widespread suffering in America. In addition, any critical analysis of the period has to be careful with value judgments of what is considered enlightened action and change. Labeling someone or an organization is progressive, with its positive connotations may mislead. For example, in the 1890's in the efforts to improve the welfare of immigrant families through Americanization, with disregard for their own culture, is today viewed as misguided, however the vast majority of native-born at that time (and perhaps today) would believe the goals to be correct. We know now, as Addams knew then, efforts that ignore the culture of an individual is morally wrong.

One thing that is special about the era is that the reform permeated virtually every aspect of the lives of most Americans like no other movement before or since. To quote Link, "Almost no literate person in the United States in, say, 1906, could be unaware that ten-year-old children worked through the night in dangerous factories". Widely circulated periodicals uncovered examples of corruption and unimaginable harm done to the innocent in spectacular fashion. The style of journalism known as "muckraking" was keen to expose even minor infractions and not many stories of the injustices of the day were left untold (Link 1983, 24).

In assessing the character and spirit of progressivism, Link notes a commonality in their negative attitude toward industrialism and that the public may have been outraged, but they understood that industry was here to stay. They sought to root out the causes of bad conditions resulting from the blind pursuit of profits and work within the system. Another common element of the movement was the faith in progress and the role science played in developing new methods and objectives. In applying the principals of economics, statistics, and other emerging social sciences the progressives sought remedies to the problems by investigating the facts and in doing so, ensured that those implementing the reforms would have expert guidance. As Addams personified and championed, progressives were the first to recognize the diversity of American society as a factor, with its divisions and conflicting interests and more than anyone tried to reconcile the differences in the reforms. Link cites this as one of the most significant achievements of the progressives and at the same time the cause that many reforms fell short of their goals (Link 1983, 117).

At the close of the progressive era, Link concludes, the divisions of society resisted change and the government was not up to the task of implementing most of the reforms, mainly due to the influence of special interests. Although the reforms fell short of their rhetoric and lofty

goals, they did accomplish much of what they set out to do. Some of the problems persist today and we are no closer to finding solutions to the effects of poverty in the United States, but the progressives "were not afraid to confront the problems of a modern industrial society with vigor, imagination, and hope. They of course failed to solve all those problems, but no other generation of Americans has done consciously better in addressing the political economic, and social conditions which it faced" (Link 1989, 118).

Hull House Visitors

Visitors at Hull House include residents, collaborators, aid recipients and a multitude whose relationship defies characterization. All who entered her doors worked to further Hull House objectives in various ways. Florence Kelley, Mary Kenney and Julia Lathrop could be characterized as fellow radical pragmatists of Addams. According to Seigfried, pragmatists aim for democratic inclusiveness. As early pragmatists, Addams, Kelley, Kenney, and Lathrop used "reflection in its actual historical, psychological, economic, political, and cultural context and defined its goal as the intelligent overcoming of oppressive conditions" (Seigfried 1996, 21). In this sense, Benny Goodman through his Jazz music could, by way of Siegfried's description, be considered a radical pragmatist. Goodman acknowledged the influence by black jazz musicians on his music and he was a pioneer in the inclusion of Negro musicians into his orchestra as early as 1936 (Firestone 1993, 156).

Florence Kelly

Addams describes Florence Kelley as an early resident of Hull House. She was an influential force at Hull House and an activist in the movement to eliminate child labor in Illinois. Addams explains in *Twenty-years at Hull House* how Mrs. Kelley convinced the state

labor bureau to investigate wide spread abuse of child labor in Chicago. She headed up the investigation and due to her findings, effectively lobbied a committee to recommend the legislature to set a minimum age at fourteen for employment. Once the law was passed she headed up the factory investigation team to monitor compliance. If Kelley's success story as an early resident of Hull House is astonishing, it must be noted that the state prosecutor who brought violators before the court was also a resident of Hull House (Addams 2006 [1912], 122-123).

Kelley lived at Hull House from 1891 to 1899. She was married with three children and initially used Hull House as a shelter from an abusive husband. Kelley was determined to make a new life for her and her children in Chicago. At Hull House, Kelley was able to bring the organization to focus specifically on labor issues. She had written widely on the subject was an avowed Marxist. She corresponded with Fredrick Engels and translated some of his significant works into English. She fully expected to be an instrumental part in the demise of capitalism, however, she did not believe a violent overthrow would be in the best interest of society and therefore channeled her intellect and ability toward reform. By the end of her career as a reformer, she was able to drastically change the way capitalists treated the working classes (Knight 2005, 229-233).

After her tenure with Hull House, Kelley went on to join a Settlement House in New York City. She continued here work that included reform of the sweatshop system and was instrumental in improving the unsanitary and unhealthy work conditions for children and women. Working hours were also unregulated and Kelley campaigned tirelessly for an eight-hour workweek. According to Sklar, Supreme Court Justice Felix Frankfurter believed that Kelley had probably "the largest single share in shaping the social history of the United States

during the first thirty years of this century... in securing legislation for the removal of the most glaring abuses of our hectic industrialization following the Civil War" (Sklar 1985).

Mary Kenney

Another resident of Hull House in the early years was Mary Kenney. Of Irish decent, she came up through the ranks as a worker in the printing industry and even though she had limited education, she was able to become an effective union organizer. Addams recognized the unbalance of power between the working poor and the business class and actively recruited Kenney to fill the role of empowering groups of workers to collectively bargain with the company owners. Because of her actual experience on the shop floor for most of her young life, Addams felt like Kenney was well qualified to lead this movement. (Knight 2005, 211-13). The rapid industrialization and urbanization raised the quality of life for some, but the working classes clung to a precarious existence. Tyndall and Shi (2004, 822) note that America had the highest accident rate of any industrial nation in the world and unlike most European nations at the time, had no form of compensation if a worker was injured.

Kenney already had experience organizing labor unions when she came to Hull House. Shortly after she was first introduced to Addams, Kenney was invited to hold meetings of her women's bindery union at Hull House. At first Kenney was wary of associating with the non-working class women of Hull House. Addams also questioned whether unions would be a good fit with the social objectives the house. Ranks of union organizers, it was widely believed, were filled with anarchists and their violent methods. The Haymarket riot, bombing, and massacre of 1886 were fresh in everyone's memory. The need for unions for the poor was too great for Addams to ignore, and Kenney was instrumental in helping Addams understand this need (Knight 2005, 211-13). Three other women's unions met at Hull House, shirtmakers,

shoemakers, and the cloakmakers, making the organization a center for union activity. (Elshtain 2002, 100).

Before coming to Hull House Kenney moved from shop to shop in the printing trade and joined the Ladies Federal Labor Union which was formed in 1888. The participation of Women in unions was relatively new. Alzina Stevens, a resident at Hull House and fellow union activist, collaborated with Kenney in organizing the Working Woman's Union in 1877. Also from a working class background, Stevens had lost a finger in a textile mill in New England (Hovde 1989, 70). In *Twenty Years at Hull House*, Addams does not mention Kenney by name in her many descriptions of labor union collaborations. She does include Stevens, however, primarily as an assistant to Kelley in her work with factory inspection. Addams notes that Stevens was a president of the Jane Club in *Twenty years at Hull House* (Addams 2006 [1912], 126). While not receiving credit in Addams' book directly, other scholars of Addams credit Kenney with the establishment of the Jane Club. This was an apartment complex near Hull House where young working women could live with out fear of being evicted if they participated in union activity (Sklar 1985, Hovde 1989,71, Knight 2005, 247).

Julia Lathrop

Julia Lathrop was a Hull House resident and, as Addams relates in *Twenty Years at Hull House*, a member of the State Board of Charities and early activist. In one instance there was public health issue surrounding a smallpox epidemic. Lathrop was instrumental in working in the effort to avoid its spread by organizing and supporting the public health workers fighting the disease. During the epidemic, and with her work with other charities, she worked closely with the community and, according to Addams, formed a model for Hull House residents who wished

to become involved with other charities in working with the needy. This help was indirect and not considered part of the primary social mission of Hull House (Addams 2006 [1912] 183-88).

Lathrop and Addams became close friends. Like Kenney, Lathrop's upbringing was remarkably similar to that of Addams. In an early, unexpected collaboration, Addams reluctantly helped Lathrop deliver a baby (Knight 2005, 207). Lathrop was involved in relief work typical of charities of the day and was based loosely on a model that was adopted from the British Organization of Charities. Influential as Lathrop was at Hull House, Knight (2005, 227) states that Addams "remained relatively uninterested in issues of poverty, but she was willing, because she wished to be cooperative, to help Lathrop seek the application of [British] methods city wide." Because the primary mission of Hull House was social in nature, and relief work was, according to Knight (2005, 227), "incidental"... they felt that helping one's neighbors in crisis was simply humane".

In 1893, Lathrop helped found the Chicago School of Civics and Philanthropy to train professional social workers to staff the state institutions. This was the first school of social work in the nation. Her charitable work provided support for mental illness, juvenile delinquency infant mortality and nutrition and in 1912, she became director of the U.S. Children's Bureau. As head of this organization, investigations lead to Congress passing an act in 1921 that provided federal funds to set up health centers for expectant mothers and provide child health services (Hovde 1989, 63-65). A current evaluation of the part Lathrop played in the reform movement by scholars of public administration casts her in a favorable light because she worked to define the role politics plays in bureaucracy. She appreciated the interrelations of political, bureaucratic and other organizational players in building consensus from the inside of government as well

building a coalition with the community. She understood that this was the key to building lasting social change (Stivers 2002).

Benny Goodman

Benny Goodman dominated popular music with his clarinet during the 1930's and was one of the most famous products of the Hull House Boys' Band. Born in a poor Jewish community in Chicago, Goodman began playing the clarinet at an early age in local groups, and credits his music for keeping him from the violence and crime in his Near West Side neighborhood. Goodman was encouraged by his father to join the band program at Hull House that was restarting after World War I. Following the war there was a problem with idle boys getting involved with crime and the band was part of a broader campaign to address the lawlessness. Along with new instruments, the band members were issued crisp uniforms. Goodman noted that the uniforms were a way to bring diverse groups together and build cohesion and a sense of belonging. Those who put on the uniform felt a sense of achievement and responsibility (Firestone 1993, 23).

Marching bands were popular with many organizations during this time and the Hull House band was able to compete with some of the best in Chicago. The boys were directed by James V. Sylvester whose skilled instruction was credited for building the band into a source of pride for Hull House. They were present at many Hull House functions, but were invited to play other venues such as church picnics and dances. The boys were exposed to professional musicians who were playing Ragtime, a form of early Jazz. It was during this time that the style of Jazz that ushered in the Jazz Age of the 1920's and 1930's was emerging from the nightclubs in New Orleans and spreading to other major cities. As Jazz was becoming popular, talented band members would get the opportunity to perform with professional bands and members of the

Boys' band would actively recruit other talented musicians who could play Jazz. Outside opportunities also convinced Goodman that he could make a living with his music (Firestone 1993, 25).

The highlight for the Boys' Band was the annual summer camp in the countryside. Such activities were normally restricted to children from affluent families. The trips to the wooded area near Chicago were perhaps the first time the students had ventured away from the slums and experience nature first hand. The country club atmosphere of the woodland retreat had swimming pools, gardens, and playgrounds that offered the boys an experience away from the city and a taste of the what life could be like out of their poverty stricken neighborhood. (Firestone 1993, 24).

Regrettably, Goodman never finished High School, dropping out to support his family in 1923. In about 10 years, he would have a profound influence the popular music in the United States. Goodman never forgot his beginnings at Hull House and credits much of his success in music to his time there. He came back to visit and inspire all the young people, a source of immense pride for his extended family at Hull House (Firestone 1993, 29).

Conclusion

The long and celebrated life of Jane Addams took her into many spheres of American Society, however she found some semblance of order in her life at Hull House. She relates a story from a woman who, as a young girl, discovers a small toad in her garden, alone and seemingly lonely, and in need of companionship. The girl later discovered a bigger toad at the other side of the garden. Upon introducing the small toad to the big toad, to her shock and dismay, the big toad devoured the small one. This story illustrates how someone who lives outside their boundaries, immigrants in America, college educated and cultured American

women living in unnatural settings, for example, often protest "exactly what [they] wanted--to be swallowed and digested, to disappear into the bulk of the people." She admits "Twenty Years later I am willing to testify that something of that sort does take place after years of identification with an industrial community" (Addams 2011 [1912] 186). Here she is saying that losing her self-identity was an important step in gaining acceptance in the Hull House community.

Addams was able to form intimate and long lasting relationships while at Hull House with her fellow residents and was able to facilitate deep and fundamental changes in the way that the different immigrant cultures and generations of individuals related to each other. She built a sense of community in her neighborhood that transcended any sense of belonging that she could have achieved elsewhere. Her intimate and loving relationships with the other women at Hull House perhaps gave her a semblance of order in her life that could not be achieved anywhere else in America at the beginning of the 20th Century.

Each generation of Americans has its challenges. The forming of our nation, the end of slavery, the progressive era are all early movements where we find inspiration and greatness in our heroes. In our post-modern world, we have seen similar great achievements. The modern era of environmental protection was ushered in by Rachel Carson and her seminal work *Silent Spring*. The Civil Rights Legislation of the mid-1960's led by Martin Luther King removed barriers to advancement by a large sector of our society. We must believe that somehow, the spirit and character of Jane Addams lives on today. The achievements of the past will be equaled in our collective future by those who are willing to stand up against injustice.

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