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## JANE ADDAMS: A SOCIAL SCIENTIST'S EXPERIENCE IN THE STRUGGLE FOR PEACEFUL CONFLICT RESOLUTION—A LESSON FOR CONTEMPORARY PEDAGOGY

### JANE ADDAMS: DOŚWIADCZENIA SPOŁECZNIKOWSKIE W WALCE O POKOJOWE ROZSTRZYGANIE KONFLIKTÓW. LEKCJA DLA WSPÓŁCZESNEJ PEDAGOGIKI

**Streszczenie:** Artykuł podejmuje zagadnienie edukacji dla pokoju w kontekście jednostkowych doświadczeń, na podstawie opisu życia i działalności amerykańskiej aktywistki Jane Addams, laureatki Pokojowej Nagrody Nobla z 1931 roku. Zarówno jej codzienna działalność, która jest interpretowana jako stwarzanie pozytywnych kontekstów zapobiegania konfliktom zbrojnym, jak też późniejszy pacyfistyczny radykalizm, stanowią integralną postawę sprzeciwu wobec wojny jako rozwiązywania sporów, i traktowania jej jako usprawiedliwianie obrony pokoju na świecie. Jej doświadczenia sprzed wieku stają się dla nas „lekcją dla współczesności”, iż edukowanie dla pokoju nie oznacza wymuszania nieszczerych deklaracji czy powielania stereotypów, a stanowi proces szczerzej dyskusji społecznej oraz efekt przemian w zmiennej, dojrzewającej refleksyjności jednostek i grup nad wartościami tworzonymi w obrębie całej wspólnoty ludzkiej, a także nad rolą kobiet w tym dziele.

**Słowa kluczowe:** Jane Addams, koncepcja „pozytywnego” pokoju, całożyciowe uczenie się, wartości demokracji

**Abstract:** This article addresses the issue of education for peace in the context of individual experience, based on a description of the life and activities of the American activist Jane

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Addams, winner of the Nobel Peace Prize in 1931. Both her everyday activity, which is interpreted as creating positive contexts for the prevention of military conflicts, as well as her later pacifistic radicalism constitute an integral attitude of opposing war as a solution to disputes and treating war as a justification for defending peace in the world. Her experiences from a century ago become a lesson for us today that educating for peace does not mean forcing declarations or copying stereotypes. Rather, it is a process of sincere discussion and the changing, maturing reflections of individuals and groups about values created within the entire human community, including the role of women in this work.

**Keywords:** Jane Addams, the concept of “positive” peace, lifelong learning, democratic values

## Introduction

Jane Addams (1860–1935) became a symbol of America’s struggle for migrants’ rights and world peace. In 1931, she was the first American and second woman in the world to receive the Nobel Peace Prize, which was awarded to her jointly with Nicholas Murray Butler. In the prize motivation, we read that it was awarded: “for their assiduous effort to revive the ideal of peace and to rekindle the spirit of peace in their own nation and in the whole of mankind.”<sup>2</sup> However, both Addams’s social and pacifist activities, as well as her increasing responsibilities with initiatives for social change, reflect the years-long inner transformation of a woman who lived and worked in the US at the turn of the 20th century. After her death, she became a symbol of a social activist struggling to change public opinion on issues crucial to democracy. Addams’s contribution became an area of analysis and discussion about values and personal commitment to the daily challenge of building a better world, shared with others.

Based on Addams’s life and work as well as excerpts from her speeches, the presented texts show the crucial role of education in the formation of attitudes, views, and implementation of actions for peace; and further, that not only educators are responsible for this commitment. She also emphasized that education for peace is a lifelong learning process which requires a comprehensive approach in considering the factors shaping that peace education. The example of Jane Addams’s life is a contribution to tracing the path that an individual goes through in the processes of internalizing his or her positions, the importance of the various environments in which he or she encounters issues of peaceful culture creation, and the need for both personal and collective experiences that confront these ideals with reality.

According to Patricia Shelds and Joseph Shoeters, for contemporary narratives peace is mostly temporally understood as a time of “non-war,” with the possibility of armed conflict breaking out at any moment. Attributed to wars and civil unrest,

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2 The Nobel Peace Prize 1931, Nobelprize.org, <https://www.nobelprize.org/prizes/peace/1931/addams/facts/>, accessed May 4, 2023.

preventive measures are required (opposing war, protecting against the threats, efforts to reduce violence). This is especially true in view of the many previous periods of “non-peace” in the history of human civilization, when threats have appeared to challenge the fragile construction of peaceful ideals that have been built with great care. Warnings against war play an important role in this work of building a pro-peace narrative. The authors called this approach a “negative” formula for creating the conditions for peace. However, in their view, Jane Addams worked for peace differently—more from the bottom up, as the realization of human rights in everyday life, built by societies “from within.” She worked through demands for administrative reform, grassroots social change, integration, and the creation of a basis for social trust. They show that each of the fields Addams has dealt with, both in practice and in moral and socio-philosophical considerations, only solidifies her importance as a theorist and practitioner of global peacemaking (Shields, Soeters 2017). The authors note that Addams, while criticizing the short-sighted approaches of local authorities in solving current social problems and acting on behalf of the local community, presented a different style of “positive” cultivation of the concept of peace. In their view, the positive connotation of defining peace means working on its foundations in everyday life not threatened by war. The ideal of a positive context for peacebuilding includes social justice and equality, cooperation, community involvement, effective governance, and the development of democracy. Less frequently articulated and studied in this way, the concept of peace also deals with the underlying social mechanisms that enhance positive relations both inside and outside the family unit, broader social groups, including urban residents or members of the whole nation. “Positive peace” is both a process and a goal (Shields, Soeters 2017, p. 324). Therefore, it is worth tracing Addams’s activities from this angle. It should be pointed out that we are dealing with the complex matter of the dynamic formation of her attitude throughout life, with the maturation of social reflection from acquired experiences and spiritual transformations. She also observed the consequences of her own decisions and kept up a dialogue with herself on the meaning of humanity and the world. Certainly, her approach to peace was neither as clear-cut nor as consistently focused as in her later period, so a correction should be adopted over any interpretations that may be tainted by simplifications.

### **Child and adolescent formation of attitudes toward armed conflict**

Jane Addams spent the first years of her life in a wealthy, happy home, surrounded by loving parents and older siblings (Bryan et al. 2003, Knight 2010). Her father, John Addams, had a formative influence, as she herself emphasized. She adored him and considered him a model of moral and civic virtues. He formed in Jane and his other children a respect for work, family, and education. He inspired and demanded continuous improvement and personal integrity, while being a warm

and kind counselor. Addams's father was also involved in political and economic life at the local and national level. He supported the efforts of Abraham Lincoln and worked to lay the foundations of modern American democracy. He made his abundant private library available to residents. As Addams emphasized in the first chapter of her book *Twenty Years of Hull House*, it was books and conversations with her father that formed her mind, character, and social attitudes, impressing upon her and the importance of living a worthwhile life (Addams 1912, pp. 1–21). Addams experienced a period of early childhood in the shadow of the Civil War. As a young adult, she supported every effort to unite the United States of America and even believed that a radical, armed end to the American Civil War chaos should be achieved. Over time, her political views mellowed in favor of a fascination with science, literature, and art. Her stay at the Rockford Seminary for Women (later renamed Rockford College) highlighted her leadership skills and her love of writing about socially important issues. Even as a young woman she believed it was important to fight for people's rights, and that women were particularly predisposed to do so because they possessed the intuition and empathy necessary to see more fully the real situation of the world. However, she believed that if women did not equip their knowledge with arguments in the form of scientific data, they would be disregarded in the great issues of "state importance." In her graduation speech entitled "Cassandra," delivered on behalf of the school's female graduates, she pointed to the symbolic figure of King Priam's daughter and her sad end:

To one of these beautiful women, to Cassandra, daughter of Priam, suddenly came the power of prophecy. Cassandra fearlessly received the power, with clear judgment and unerring instinct she predicted the victory of the Greeks and the destruction of her father's city. But the brave warriors laughed to scorn the beautiful prophetess and called her mad. The frail girl stood conscious of Truth but she had no logic to convince the impatient defeated warriors, and no facts to gain their confidence, she could only assert and proclaim until at last [...] she becomes mad" (Addams 1881).

Later in her speech, Addams appealed to women to seek arguments in science if they want to have a real impact. If the text of her speech were to be taken more universally, Addams's youthful credo resonates with a contemporary challenge and appeal for teaching about peace. She sought something other than the emotional slogans often ignited in the mass imagination or the creation of deliberate dichotomies. "Playing on emotions" related to professed ideals could also foster extremisms and the confrontation of "crazy pacifists" with "crazy nationalists." Indeed, the facts underpinning the rationality of a world of peace, the benefits of co-creation, the sharing of knowledge and practice for the betterment of people's lives, are sometimes disregarded or treated as a naive, utopian value system that—sooner or later—a selfish, power-hungry human nature will overcome. Addams

showed by her continued work that this need not be the case, but her road was long and often bumpy.

She saw great economic, social, and worldview disparities both in her European travels and in the United States. Addams hinted that in Spain, during a bloody bullfight, she had an epiphany of sorts that a just human world must be fought for—it was not enough to merely reflect upon and be moved by the plight of the disadvantaged (Addams 1912, pp. 65–88). Jane Addams's period of youthful exploration laid the foundation for her further involvement in society. She wanted to right wrongs in a gentle, peaceful way, but also became increasingly bold in her decision to change the further path of her life from observer to activist. She was uncertain of her own role in a world of different patterns, attitudes, cultures—observing injustice, learning world history, and trying to understand its mechanisms. It was also a time of analyzing her own resources, preferences, forming ambitions, and solidifying a conviction about the meaning of her own life. It was a time of critical assessment of reality, herself, her own poor health, her decision not to start a family, and a host of other daily reflections on what it means to be useful.

### **Engaging in local challenges: Defending human rights—The “Hull House” Settlement in Chicago**

Only in the next period of her life can we trace a kind of self-education in action towards a “positive” peace-building context, although it was also evaluated by researchers indirectly, and rather *post-factum*. Forty years of building a social experiment in establishing Hull House Settlement to serve the European emigrants arriving in America was an example (like the more than 200 other similar initiatives) of the progressive social thought of the era. Hull House Settlement was a social model where the observation of immigrants in their “second homeland” was a form of empathetic, pragmatic, and educational response to the difficult fate of those fleeing poverty and military conflicts in Europe. We can consider this time a period of peace-building in the shadow of wars. However, this time of the normalization of relationships between different ethnic groups and experiences of socialization and integration into American conditions were difficult, demanding, and often unjust. Observing poverty and deprivation and dealing with migrants was for Addams an entry into the first area of conflicts of a local, often systemic nature, which the aforementioned authors earlier wrote about. Addams fought against the perception of these European immigrants as inferior citizens (also in a symbolic sense, she tried to restore dignity by calling them “neighbors”). The existing social differentiation reinforced by mechanisms of cultural exclusion weakened, in her view, the forces of democracy understood as a system co-created under the formula of the social contract. It was an indigenous form of struggle for peace and coexistence of all people. Addams felt she had a message for all—immigrants,

volunteers, trade unionists, religious activists, entrepreneurs, scientists, teachers, housewives, community organizations, local governments—to reflect on their own attitudes and the meaning of community, which is built by their daily decisions and choices. She pointed to the failure of humanity in producing and submitting to dehumanized systems, when, in her view, industrialization could have had a different face.

Critiques of her actions pointed out that she was too conformist in trying to please various parties. In fact, she sought to appeal to the consciences and to the values of those she considered leaders of change, e.g., teachers and caregivers—those offering a wise upbringing that could give children the opportunity for a better life, improved educational conditions, and deeper understanding of children's needs. She saw the sense in creating conditions for social development through the necessary struggle for the right to safe work conditions, healthcare, and protection against unfair laws against children, but also through facilitating private initiatives and vocational education for the poor. The ultimate goal was the general improvement of living conditions for residents of the big city and the prevention of future social conflicts.

Addams's activism in Chicago and rest of the United States continued to develop smoothly and with increasing support until the famous Pullman Strike of 1894. This event made her understand for the first time the conciliatory stance in the context of social and political conflicts, between factory owners and the labor movement, unions in particular. Her role, despite her personal involvement and willingness to help as a negotiator, was ignored. Nevertheless, her famous essay "A Modern Lear," published many years after the strike, became a manifesto of pacifist views. In it the concept of understanding the other side in a conflict became a key to building a lasting foundation for cooperation, not only in bringing a truce closer but as a protection against military conflict. This concept also serves as a foundation for future more harmonious solutions. Addams's premise is the understanding that traditional methods and tools of maintaining peace and prosperity by force are "aging" with social progress, and a new outlook is needed to create effective mechanisms for the future. In her view it is only by building sincere, direct relationships with others that we might co-create "the heartbeat of the rest of the world" (Addams 1912b, p. 136). We find this sentiment in the following two quotes from her speech in which she is responding to the Pullman Strike of 1894, published in 1912: "The virtues of one generation are not sufficient for the next, any more than the accumulations of knowledge possessed by one age are adequate to the needs of another" (Addams 1912b, p. 135). Further, Addams wrote,

Our thoughts, at least for this generation, cannot be too much directed from mutual relationships and responsibilities. They will be warped, unless we look all men in the face, as if a community of interests lay between, unless we

hold the mind open, to take strength and cheer from a hundred connections (Adams, 1912b, p. 137).

This approach of building mutual understanding directed toward empathetic thinking and developing a daily culture of peace was becoming increasingly clear to Addams. She pointed out in her publications, speeches, and activism that in radical activist thinking a reflection on what is important to others is also needed. As an already an experienced and well-known activist and founder of the Hull House Settlement, she sought to involve herself in the peaceful reconciliation of disputes with encouragement toward the transformation of all parties. Her final goal was mutual understanding and cooperation. This was the result of not just deep internalization of her experiences but also the conviction that one cannot remain indifferent to bloodshed, human misery, and family tragedy.

### **Supporting women in shaping world peace**

Addams's first book, in which she considered the question of world peace, was written in 1907 and titled *The Newer Ideals of Peace* (1907). It not only stirred a public debate about war and peace but also galvanized personal reflection on the role of the individual caught up in moral dilemmas, especially in the light of allegations of treason due to her opposition to joining military actions "in the name of peace." We can find many parallels with contemporary discussions about defending world peace and its long-lasting stability. In this text, Addams pointed out the differences between the old and new ideals of peace. She considered the latter to be active and dynamic integration processes in the spirit of democratic participation which, if implemented, would naturally eliminate war. The older ideals (of necessary defense) in her view required constant support and mobilization of new forces for its promotion and sustainment (Addams 1907, p. 599). She pointed out that propaganda related to the necessity of such defense was carried out throughout the 19th century in almost all civilized countries by a small group of people who never stopped shouting against war and its wickedness, and who preached the doctrines of peace in two basic ways. The first, a moralistic approach, appealed to higher feelings, pity, and the imagination. The second appealed to prudence and the high cost associated with both preparation for and the end of war, which stops people's progress and moral development (Addams, *ibid.*). She wrote,

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 centers 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 (Addams 1907, p. 600).

For Addams, the pursuit of peace was as much a “primitive” or basic human emotional impulse as fighting, although it was considered the result of one’s social development. She pointed out that the basic difference in the two approaches was the differentiation between “one’s own” and “strangers”:

The life of the tribal man inevitably divided into two sets of actions, which appeared under two different ethical aspects: the relation within the tribe and the relation with outsiders, the double conception of morality maintaining itself until now. But the tribal law differed no more widely from inter-tribal law than our common law does from our international law. Until society manages to combine the two we shall make no headway toward the newer ideals of peace (Addams 1907, p. 600).

She pointed out that empathy belongs to the essence of tribalism, which used to be judged as selfish, and which cosmopolitanism can use as an extension of natural human needs shared by all people. She insisted on building a network of relationships founded on these basic instincts, which are stronger than the pursuit of violence. She believed that these issues should be studied in smaller social circles, such as cosmopolitan cities, where human behavior, needs, and motives are visible as if through a lens. She believed that one only needed to look at these more closely to find answers to questions such as how to build peace based on the simplest relationships, characteristic of the local community:

Early associations and affections were not based so much on ties of blood as upon that necessity for defense against the hostile world outside, which made the life of every man in a tribe valuable to every other man. The fact of blood was, so to speak, an accident. The moral code grew out of solidarity of emotion and action essential to the life of all (Addams 1907, p. 601).

Contemporary references to the new tribalism only confirm us in a similar view of the original communal instincts, albeit with a different interpretation of their effects (cf. Maffesoli 2008).

According to Patricia Shields and Joseph Soeters, Addams’s vision of peace included the ideal of an inclusive, non-paternalistic, empirical democracy, in which work on internal order would simultaneously become the foundation of peacebuilding (Shields, Soeters 2017, pp. 325–326). In this regard, American



progressivism was close to Polish positivism and grassroots work premised on reducing social inequality through supporting education, eliminating injustice, and taking responsibility for a peaceful future, carried out by the intellectual elites of the time.

Addams, as a pacifist, fought for peace even before World War I. She tried to get President Woodrow Wilson to mediate peace between conflicting European countries and not enter the war. When the United States nevertheless decided to take part in that armed conflict, she was still against it. Addams's protests caused resentment and anger among both politicians and most of the war-opposing public, and the reputation she had previously enjoyed thanks to her years of work at Hull House was replaced with public criticism as well as negative emotions toward her and her any pacifist activities. (Tensions and conflicts arose within the Hull House settlement as well.) She was met with social ostracism, often bordering on hatred (Fradin, Fradin 2006, pp. 144–160). In her text “The Long Road of Woman's Memory” (1916), she recalled having many ethical doubts about her own attitude toward war in the context of her religious values and pursuit of the integrity. She spent a lot of time reflecting on principles we should follow, how we ought to deal with the negative emotions of the majority demanding forceful solutions, and the volatility of public opinion when our beliefs are not popular or in line with them.

The outbreak of World War I came as a shock to Jane Addams, especially because all her previous work at Hull House had been based on the principles of fraternity and cooperation among people of different national origins (Fradin, Fradin 2006, p. 127). It was clear that Addams would be an opponent of the war and not remain passive. As late as December 1914 she began to deal with the immediate organization of the local Chicago Peace Committee. Then, along with activist Carrie Chapman Catt, she jointly led a conference in Washington, DC, on January 10, 1915, at which the 3,000 participants resolved to establish the *National Peace Comittee for Women* and elected her president of this new organization (Fradin, Fradin 2006, pp. 129–130). The inspiration for founding this organization came from Addams's belief (a continuation of an earlier youthful argument) that women have a natural “anti-war” instinct, which was also reflected in a passage in the preamble of the conference's Declaration:

As women, we are particularly charged with the future of childhood and with the care of the helpless and the unfortunate. We will no longer endure without protest that added burden of maimed and invalid men and poverty-stricken widows and orphans which [war creates] (Fradin, Fradin 2006, p. 131).

A few months later, on April 28, 1915, she chaired the International Congress of Women at The Hague (1915), attending at the invitation of Dr. Aletta Jacobs. Addams was elected president of the new organization established there, the Women's International League for Peace and Freedom (WILPF). The publication

“Women at the Hague” features seven essays that are post-Congress voices on protecting societies from the effects of war. Addams wrote three essays in it. In the first of them, “The Revolt Against War,” she described the women’s mission she made around Europe right after the Hague Congress. In it, she described visits by a group of female anti-war activists to government officials and diplomats of various European countries. The women’s travels in Europe and diplomatic interventions did not become a significant breakthrough. Nevertheless, Addams felt that such action was her duty. During the trip, however, she observed certain patterns in the narrative justifying necessary defense in the name of preserving values, traditions, ideals and showing the enemy’s bad qualities above all. She pointed out that this type of approach was not equally shared by everyone and concluded that our attitudes toward war or peace are the result of socialization:

The older men believed more in abstractions, shall I say; that when they talked of patriotism, when they used certain theological or nationalistic words, these meant more to them than they did to the young men; that the young men had come to take life much more from the point of view of experience; that they were much more—pragmatic [...], that they had come to take life much more empirically (Addams 1915, p. 29).

She also pointed out that generational differences tended to relate to different experiences and greater uncertainty in younger men, who were even willing to question and protest against slogans and social stereotypes defending the meaning of war, but no longer had such a choice when they had to become soldiers (Addams 1915, pp. 29–31). She went on to point out that forcible solutions were linked to the uncertainty of peace as a sustainable element of the future. At the meetings in Europe, she experienced not only fears about the war but also fears about the peace that would come and the new social arrangements the new rules of international cooperation. People were not sure what these would look like in the future, and this also filled them with anxiety (Addams *ibid.*, p. 37).

In another essay, “Factors in Continuing War,” Addams showed that one of the reasons for maintaining the state of war, was the lack of ability to have a political conversation with the public, and discovered that decision-makers tended to meet in small groups and support each other in their conversations, not seeing, in her opinion, the broader contexts that could only take place in public conversation (Addams 1915, p. 42). In doing so, she showed the veiled tyranny and believed that the antidote to it would be a free press, whose power and ability to initiate public debates could not be overestimated (Addams 1915, p. 43) The first conclusion of her trip was that in all the countries she visited she saw people lacking the knowledge for a full, proper assessment of the situation, because the press had no ability to shape opinion or present data and power was exercised by institutions that did not care (Addams, 1915, p. 43). She was told repeatedly in many countries

that negotiations were a symptom of weakness and that a show of force was needed for future peace negotiations (ibid., p. 44), which she disagreed with. She believed that every small step brings the world closer to peace, although her opinion was disregarded by many politicians. In 1919, she traveled to Europe again, this time to gather information on how to help the victims of the war without differentiating between the parties to the conflict (Addams, 1922).

Undoubtedly, her primary achievements for peace, honored by the Nobel Prize in 1931, was for the last 20 years of her life. This is when she was heavily involved in the co-founding and work of the Women's International League for Peace and Freedom, and in activities before, during, and after the First World War. The negative attitude toward her (from the war era) changed and she was fully rehabilitated. She was again recognized as one of America's most influential women, receiving many awards and honors, including from renowned universities.

On May 2, 1935, nineteen days before her death at a ceremony marking the 20th anniversary of the Women's International League for Peace and Freedom in Washington, DC, she stated:

We don't expect to change human nature to change, we peacemakers [...] But we hope to change human behavior. We may be a long way from permanent peace, and we may have a long journey ahead of us in educating the community and public opinion. It may not be an [easy task], but it tests our endurance and our moral enterprise, and we must see that we keep on doing it (Fradin, Fradin 2006, p. 188).

### **A "lesson" written by biography: Lessons in education for peace in modern times that can be drawn from Addams's life**

It would be appropriate to consider how the life of the former social activist and her legacy could provide reflective lessons for contemporary peace efforts, especially in the field of education. Below are several conclusions, perhaps not in full agreement with Addams's beliefs, but still valuable from the point of view of educational engagement in the promotion of peace in the world.

1. Lifelong formation of a pro-peace attitude as a process of change and learning.

Thinking about war and peace is dominated by images and group discussions related to the mechanism of socialization in national contexts: defense or expansion of borders, formation of patriotic attitudes, etc. Meanwhile, building a culture of peace and educating for peace is also a process of individual transformations related to people's daily experiences of how they are treated in the world from childhood, family, as well as non-family patterns, through youthful peer circles,

to professional experiences and senior maturity. They are not given once and for all; they are political, and sometimes religious values play a significant role in this process. They become the foundations for constructing self-awareness, relationships with others, attitudes to the world, and an assessment of our role in it. The question therefore is, what can be learned and what do we need to experience? How do we do it in relation to an attitude that promotes peace as a universal value? This is especially true in everyday situations where anxieties, conflicts, misunderstandings, and negative social reactions of various kinds in some way prepare us either for struggle or for cooperation. Jane Addams's biography is just an exemplification of the complex matter of co-occurring stimuli and factors affecting our emotions, perception of the world, and intellectual maturation. This is especially important in the case of people who in the future become public figures and perform socially significant functions. It is also important from the point of view of the sources that shape public opinion.

2. Education for peace as a transformative process in everyday life.

The first point leads us to the question: Is education for peace only an anti-war, defensive, and therefore in some way a special context for assessing the world of values? Or is it rather a process of continuous creation and development of the idea of peace as a state of natural equilibrium, and participation in its creation? In Addams's case, her response to the experience of cultural and historical differences and the needs of integration was to run the previously mentioned migrant support program. Social participation made knowledge and empathy two important aspects of understanding differences and engaging in educating the environment about the sources of social problems. This, in turn, led to the use of an empowering strategy in its organic work in reducing racial, ethnic, and economic social conflict. In the long run, her work also represented a protection of the younger generation from the frustrations and traumas of daily life, treating educational development at the local level as securing the idea of peace in an intra-territorial (centripetal) sense.

3. Democratic processes to facilitate important conversations about difficult issues.

If armed conflicts (local, national, and international) are inevitable, the question arises, what task do we give education for peace: ideological, paternalistic, practical? Often conflicts arise in situations where there is a lack of adequate communication, understanding of differing positions or their arguments. This ignorance, in turn, can result from a communication style and dispute resolution skills that are not clearly defined. Not only are there formal laws and rules, but also informal social and cultural regulations for holding discussions or reaching consensus. The democratic premise of creating a space for public debate requires the appropriate competence to use this potential in an effective way that serves the public. It is not always clear what young,

mature, and older people think about war and peace in the context of their own experiences and visions of the future, or what kind of peaceful transgenerational existence they propose. It's also a question about the way education is practiced and understood as a preferred mode of cultural transmission. Is education an imposed rhetoric of educational power, or a partnership discussion between generations? Related to these are certain competencies for conducting "peaceful" conversations: the ability to debate, to arrive at similar positions, to identify differences of opinion, to work out solutions where all expectations are not always met. The question arises: what is the place of democracy in the contemporary public anti-war debate? Is there room for the free presentation of opinions, including those that differ from the majority? What arguments are cited? Are they considered in our study of solutions other than armed aggression? For Addams, dialogue with "neighbors" and strengthening their potential for self-organization has been key in responding to their real needs and prioritizing aid tasks.

#### 4. The role of the media as a catalyst for information transmission

It seems that the modern style of news reporting based on an attempt to draw the attention of the public through "warning signs" has led to the inclusion of war discourse in the pattern of media communication with the public at various levels. However, the creation of anxiety, war scares, disinformation, a sensationalist tone, social fears, and tensions does not fully meet the needs and experiences of the younger generation, which is critical of colonizing minds with manipulative narratives. Addams pointed out that the attitudes of misunderstanding of war supporters were partly due to their incomplete knowledge of the phenomenon. She pinned her hopes on the educational role of a free, reliable press. Thus, the need for in-depth and objective information is crucial, especially as the threat of false, incomplete, or manipulated information spreads. With awareness of the role of the media in shaping the mind and emotions, we must ask how education can change these attitudes and views. Will it allow one to get to know another person in a different, more direct way, or should it work to re-educate the media about its important socio-educational and pedagogical functions? Can it equip one with the competence to deal with one's own fears, anxieties, and emotions triggered by media coverage, as well as with the fears of others? Do we still pin our hopes on the fact that mass media service could provide social integration and build social trust?

#### 5. Practical ethics manifested by just law as prevention of violence.

Disagreements, animosities, and resentments often stem from a lack of regulation or insufficient mechanisms for creating rules and working out solutions in situations of tension and conflict. Many everyday situations cry out for more

just (not necessarily highly punitive) laws, regulations, and standards that would not allow unjust, retaliatory, exclusionary, dehumanizing practices, whether in the local, national, or international arena. The next question, then, is about the role of education and ethics in treating them as social practices, setting high standards for policymakers and implementers of laws that regulate and support the protection of human rights everywhere, at all times. Addams set a high ethical bar for herself, though she forgave the shortcomings and mistakes of others. However, she consistently advocated and defended the right to civil co-determination of rules of social coexistence that prevent unjust and exclusionary practices by individuals against others.

#### 6. Social education as an adaptive system of educating society.

Contemporary changes are forcing an adjustment in thinking about educational institutions and styles. New spaces for educating individuals and groups must now also be taken into account. It is worth asking ourselves whether and how to conduct education for peace outside of educational institutions? This is a question not only about programs and the education of young people, but also about the role of social activists in extracurricular settings, especially those who not always consciously—and sometimes in good faith—take up the “conflict game” on behalf of defending the rights of various groups. Addams believed that, as an activist with no formal pedagogical training but with many years of educational practice (especially with socially excluded individuals), she was obliged to do educational work in the local environment. She sought to do so with other activists and with professionals to develop joint solutions. But is it possible today to address civic issues in the spirit of communitarianism? That is, understanding the role of the community and our co-creation of it, as elements of a certain whole? How much do some communitarian visionaries limit their understanding of reality—and in teaching others about their priorities, forget to listen to others or fail to understand what the world looks like beyond their actions? In creating peace education programs, it is therefore worthwhile to consider different voices and use them wisely in creating a safe space for diverse choices and discussions about them.

#### 7. Consequence of migration conflicts as a challenge to the validity of “war and peace” standards.

In education for peace, it is worth paying attention to the voices of migrants. We can consider their refugee perspective in areas of refuge, that is, within circumstances of “apparent security,” when remembering traumas and understanding refugees’ way of thinking and evaluating events. This requires new kinds of multicultural and intercultural competencies. Often, this will mean working through negative emotions and injuries. It is not only a therapeutic task but also an educational one,

related to teaching attitudes towards difficult situations and the ability to forgive, to constructively create a framework for a new reality. This is a question about the subjective aspects of education for peace in reflecting on attitudes towards the other, in a situation where war—economic, ethnic, or religious—is territorially variable and in practice can affect anyone. More examples of similar questions and reflections could be cited, but these few provide the impetus for deeper reflection on the issue.

### **Conclusion**

Jane Addams was a social activist who found her purpose in helping others. She was not always explicitly pacifistic and early on did not participate in the discussion of global peace. In her long struggle, Addams went from a local perspective to a global one, from reflective practice to empathetic thinking about building a culture of peace. All her thoughts were grounded in the context of daily life. In her publications, speeches, and engagements, she argued for radical thinking with the needed for reflection on what was important to others, and what ideals ought to be followed. Addams gained experience and became widely known in America as a founder of the Hull House. Her efforts to bring peaceful reconciliation of disputes (encouraging conflicted parties to transform and cooperate) risked the loss of her reputation and social experiments. However, she took risk in the conviction that one cannot indifferently witness events whose result is bloodshed, human misery, and drama for families and children. It worth noting that her activities are still debatable, and opinions are divided when it comes to some of her decisions.

The recorded work of Jane Addams and the International Women's League has been repositied, in the early 1930s, at Swarthmore College, Pennsylvania. Jane Addams donated to Swarthmore College her books and articles related to peace and social justice, as well as the Nobel Peace Prize she received in 1931. "The Peace Collection," as it came to be called, has grown over time and now includes the papers of various individuals and many (primarily American) organizations. It became a place to document the development of the peace movement from the early 19th century to the present day. The Swarthmore Library's holdings also include documents illustrating the of world peace efforts in categories such as secular pacifism, disarmament, conscientious objection, nonviolence, civil disobedience, anti-militarism, the Vietnam War, protests by African-Americans in the US, civil rights efforts, racial justice, women's rights, civil liberties, the anti-nuclear movement, and other pro-peace movements. This collection is a special tribute to the next generation of people who remained sensitive to peace efforts. These are people who, by their courage, showed that we must again and again take up the risk of questioning the mechanisms that cause uncertainty in the face of assurances of stability and the common pursuit of "peace." To paraphrase Addams's previously quoted words, we still hope to change human behavior, but this task tests our

endurance and our morality. As we now face another war in Europe, we need to renew a discussion about what it means to act and educate for peace.

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