Supporting Community Learning

A Staff Development and Resource Guide for After-school Youth-education Programs

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INTRODUCTION

Supporting Community Learning: A Staff Development and Resource Guide for After-school Youth-education Programs was written to support people who provide educational services for children and adolescents in community youth programs. The *Guide* focuses on the critical role of staff development in effective service provision and provides practical guidance about organizing in–service education sessions for youth practitioners in order to strengthen literacy programming.

The *Guide* also includes the history of the Bowne Foundation Professional Development Group. Since 1988, these teachers and program managers have offered staff development workshops in literacy education for staff of New York City after-school programs. A process for designing and implementing professional growth experiences is described through the Group's story which can serve as a model for other youth educators to emulate. The *Guide* features five of the best workshops on literacy education and student assessment to evolve out of the Group's ongoing dialogue with practitioners about the kinds of professional education experiences they need. These workshops should be adapted to the needs and interests of individual programs. Suggestions for evaluating staff development sessions and information about additional staff development resources are also available in this book.

WHO IS THE GUIDE FOR?

This *Guide* is for anyone who cares about or works in after-school youth education. You may be a staff member in the youth agency you attended as a child or teenager. You may be a parent, a volunteer, a student, or an educator who has chosen the out-of-school venue in which to work with youth. You may be an educational coordinator or administrator who wants to help a staff with diverse work experiences become skilled educators. You may be an activist or a youth advocate, a policymaker or a technical assistance specialist, a researcher or a trainer. Even though you come from a wide variety of backgrounds and interests, you have a common interest in providing excellence in education during non-school hours.

The Importance of Staff Development

Consistent and appropriate staff development is essential for designing and sustaining quality programming, yet it is often neglected. Funding for after-school programs is limited, with priority given to direct services. As a result, there are few models of professional development in youth-education programs. Youth workers are rarely given time to learn about teaching or to examine their assumptions about education. These circumstances point to the need for creating in-house opportunities for practitioners' on-going education.

Effective professional development enables staff to work together on developing a cohesive program that uses resources wisely. A well-conceived in-service education program allows practitioners to:

- read professional literature about education theory and practice;
- write about, reflect on, and analyze their educational experiences, practices, and understandings of how children learn;
- use observation and inquiry to explore various approaches to education;
- confer with colleagues about instructional methods and the beliefs underlying them;
- examine and then create a shared understanding of the program's educational philosophy, vision, and goals; and
- pool expertise in order to address some of the challenges inherent in youth work.

These kinds of opportunities support youth workers' becoming experts in structuring learning experiences that reflect a more informed understanding of how children learn best. Staff development experiences also create a community of educators—a cohesive group of professional learners who support each other and take risks to stretch to new learning.

After-school Programs as Education Providers

Historically, after-school youth programs excelled in offering social services and recreation. Now they are increasingly called upon to address young people's educational needs. Consequently, in many programs staff must provide education services with little in-house expertise and limited access to knowledge about after-school education. Because they are usually not teachers or members of professional networks, youth practitioners are often isolated from current know-how in the fields of education and community-based youth services. Furthermore, they cannot look to

most professional education institutions to provide courses specifically geared to youth practitioners. And, since many staff members work part-time, they are preoccupied with delivering services and find few chances to concentrate on improving programming.

For all these reasons, while youth programs are deeply committed to the young people they serve, too frequently their educational activities rely heavily on completing decontextualized skills–based workbooks, ditto–sheets, or computer exercises. For too many children, this approach to skill–building is similar to limited approaches often used in their classrooms. Although this situation is changing, youth practitioners' cite their lack of expertise in education as keeping them from drawing upon a wealth of innovative and successful educational methods offering a viable alternative to workbooks.

Youth agencies often offer young people opportunities they might not otherwise have: investigating careers with mentors, contributing to community projects such as gardening and recycling, and taking classes with professionals and artists. These experiences can provide a context for rich reading, writing, and oral language learning. More often than not, however, these literacy connections are not made.

While many programs are expected to help children with homework and traditional school subjects, few programs provide this help in engaging and effective ways. Youth programs need assistance in order to capitalize on their strengths as educating institutions.

The Bowne Professional Development Group was formed to address youth programs' need for assistance in creating high–quality education services. The Group's in–service education enables youth workers to enlarge their educational vision and extend their expertise in educational programming. The *Guide*'s first section tells the Group's story.

Other Sections of the *Guide*

In the second section (pages 11-12), we examine what constitutes effective staff development. In section three (pages 13-14), we consider how you might assess your program's staff development needs. In the fourth section (pages 15-16), we outline the essential elements of one particularly useful format for professional development—the workshop. In section five (pages 17-40), we explain how you can organize and lead five popular and effective workshops in literacy education and student assessment. In the sixth section (page 41), we offer suggestions for how

to structure participants' evaluating each workshop session. Eight appendices (pages 43-96) include copies of materials you will need in conducting the workshops featured here. Appendix 9 (pages 89-96) offers a list of additional sources of information. In the last section (pages 97-101), we describe ourselves, the five authors of this book.

ACKNOWLEDGMENTS

Dianne Kangisser, Vice President of the Robert Bowne Foundation, has been a great advocate for professional development for staff in youth-serving agencies. Without her support and enthusiasm, and the Foundation's financial assistance, this *Guide* would not have been possible.

This *Guide* is based on the work of the Bowne Professional Development Group. Since the Group's inception in 1988, the members have included Rye Archibald, Jules Dunham, Azi Ellowitch, Nelida Espina, John Garvey, Felicia George, Karen Griswold, Maureen Harrison, Sara Hill, Susan Ingalls, Anne Lawrence, Liz-Beth Levy, Eileen Lyons, Charlotte Marchant, William Neff, Melissa Nieves, Edmundo Quinones, Zilka Rosa, Sara Schwabacher, Jonathan Shevin, Marian Straw, Lena Townsend, Claudia Ullman, Linda Vereline, Frank Wirmusky, Marcie Wolfe, and Lawrence Woodbridge. They represent a range of New York City organizations concerned about youth including East Harlem Tutorial Program, Madison Square Boys and Girls Club, Mindbuilders, North Bronx Family Service Center, Project Reach Youth, Stanley Isaacs Neighborhood Center, the American Reading Council, the Institute for Literacy Studies at Lehman College, and the Literacy Assistance Center.

The many youth practitioners who participated in our workshops enabled us to improve them through their responses and evaluations.

The Literacy Assistance Center and the Institute for Literacy Studies supported our work on this *Guide*. A number of Institute staff helped us conceptualize and produce this book: the 1994–95 Staff Inquiry Group reviewed an early draft; Marcie Wolfe and Elizabeth McGee provided welcome editing advice; Ellen Hegarty and Genevieve Vincent assisted with word-processing; Eileen Cropper used her desktop production skills to prepare our manuscript for publication; and Edith Litt, Christopher Perkins, Ana Ramirez and Phyllis Williams provided invaluable technical support.

We are grateful for the contributions of all these people.

Our Story: The Professional Development Group

In 1988, with a grant from the Robert Bowne Foundation, the Institute for Literacy Studies at Lehman College, the Literacy Assistance Center, and the American Reading Council began to provide technical assistance, including staff development, to after-school youth-education agencies. Through this work, staff from the three organizations recognized that they needed to learn more about youth education programs, and they convened a group of literacy specialists and after-school practitioners to explore the issues. This group evolved into the Professional Development Group which today consists of youth educators and literacy practitioners from a wide variety of experiences and programs. What we have in common is a commitment to providing quality educational experiences for young people and adults.

A primary purpose of the Group is to enhance members' professional development as educators, youth programming experts, and staff development specialists. We have found participation in the Group to be such a positive experience for our own professional growth that we believe it can provide a model for staff at youth programs.

Another purpose of the Group is to support and teach youth agencies' staff members to strengthen their skills as service providers and educators. We meet once a month to discuss our work and determine what workshops we want to offer. We gather information about programs' needs through surveys, site visits, and discussions with practitioners. Once we determine workshop topics, we form working committees whose members are responsible for developing and facilitating the workshops. To inform this phase of our work, we read and discuss professional literature, and we share staff development and instructional techniques.

We are a community of learners. Our meetings are a comfortable, non-judgmental environment in which to discuss critical issues. We talk about the day-to-day struggles in running programs and teaching. We support each other by offering suggestions, strategies, or just shoulders to cry on. We investigate our own learning by reading, writing, and reflecting on our experiences. This process of learning together leads us to re-examine our educational values, philosophies, and goals which in turn influences our teaching and staff development work.

Anne Lawrence, an early member of the Group, recalls it fondly, saying:

> I got to meet with a group of professionals who were working in literacy programs, sometimes in settings different than my own. Developing workshops, reading articles together, and hearing different perspectives were significant because I don't always find time to read on my own and this forced me to do it. As I'm more involved in staff development, I see that it's essential to be talking about what you do on an on-going basis; it puts experiences in a new light and helps you apply new ideas to your own classroom or program.

Over the years, the Group has had ongoing discussions about a variety of issues—some of them controversial—that come up in youth work: making the most of cultural differences, evaluating competing instructional approaches, handling parents' expectations, and working with gay youth. These discussions helped us explore some of our own personal assumptions and spurred us to clarify our beliefs. For these conversations to take place, our sense of community was critical, for we could not have talked unless we felt safe and able to let our guards down.

Our Beliefs about Literacy Education

In the course of meeting, we have articulated and refined our beliefs about how people learn. Through our readings and discussions, we have extended our inquiry into how these beliefs might shape our work as literacy educators. We have formulated these beliefs into the following set of literacy education principles.

Literacy education has a purpose. People who successfully learn to read and write, both inside and outside formal educational settings, read purposefully, even when the purpose is entertainment. Thus, reading and writing instruction should be meaningful, enabling learners to grasp something new, get something done, or engage in a pleasurable experience. Reading and writing ought to be connected to the learner's goals, needs, and life interests.

Reading and writing can enhance and define one's identity. We often use reading or writing to find out who we are and envision the person we hope to become. Think of why Anne Frank wrote her diary and young people still read it. Literacy activities can enlarge learners' self-knowledge and help them make connections between themselves and larger issues in the world around them.

Reading and writing are social activities. Literacy is about communicating. To support optimal learning, students need to be able to talk and collaborate with peers and teachers.

Authentic materials are powerful tools for learning. Authentic learning materials are underutilized for teaching purposes. Such materials are found in, or relate appropriately to, a program's focus. They might include the sheet music, choreography charts, and biographical sketches of performers in a program's dance component. Or they could be the letters children write about a community problem. Use of such materials ought to be complemented by multicultural and multilingual literature as well as informational texts. Worksheet–type materials for skill–drill are limiting (even when they are computer–based) and should be avoided.

Skills instruction is contextualized. Young people need many opportunities to read all kinds of genres and produce various types of writing. These opportunities ought to be organized to increase children's pleasure from and satisfaction with reading and writing, and to serve as the context in which children learn fundamental reading strategies and writing skills. Rather than relying on drills and rote memorization, teachers should use young people's writing, for example, as the basis for lessons on language rules and grammar conventions.

Learners' personal and cultural experiences are valued. We help children increase their self– confidence as learners by designing educational activities that allow them to explore their histories and languages or examine issues in their communities. These activities can serve as a springboard for exploring other people's cultures and experiences. In this way, we can help young learners broaden their understandings.

Various modes for learning are offered. Field trips, guest speakers, simulation games, role playing, internships, job–shadowing, and interactive computer programs can serve as exciting and effective educational experiences for youth.

How these Literacy Education Principles Guide our Work as Educators

Our principles inform our practice as teachers and staff development specialists. Staff development must model good teaching. Therefore, our literacy education principles guide our decisionmaking as to how we will design and lead professional development sessions. In our workshops, activities are learner-centered and purposeful. They address practitioners' needs as identified through surveys and discussions. They encourage youth workers to regard themselves as literacy educators and specialists in teaching and learning. They ask programs' staff members to

examine how their own education experiences affect their work. Participants are actively engaged in the subject to be learned: they actually do the activities rather than hear about them from a lecturer. Social learning is encouraged because activities are designed so that participants can share, learn from each other, and work cooperatively. Authentic materials are used: social history articles, short stories, poems, and student writing. And, finally, our workshops aim to be inclusive: we try to explore and be sensitive to issues of ethnicity, race, gender, sexual orientation, class, and special needs.

Effective Staff Development

Since the primary purpose of staff development is to enhance the quality of services, appropriate staff development must be an intrinsic part of an organization's life. Staff at *all* levels, including administrators and program managers, should participate in regular staff development experiences, and management should place a high priority on making opportunities for staff to learn with colleagues through discussing their work, talking about program issues, planning, and developing curricula. These conversations require a supportive environment so that staff can try new ideas and take risks, both essential parts of the learning process. When educators have had these kinds of learning experiences, it is more likely that they will encourage the young people they work with to try new ideas and take risks too.

Staff development activities become models for staff to use when determining how to structure learning experiences for program participants. In other words, there should be no distinction between the kinds of activities offered for a staff development session and lessons organized for youth. It is important, however, to keep in mind that staff development workshops take place in an artificial environment, in a restricted time frame. Learning activities with youth can be extended over much longer periods of time, depending on the depth of the topic and the interest of the young people. Finally, staff development can be delivered in a variety of formats such as workshops, special topic meetings, teacher–shares, seminars, inquiry or study groups, and professional exchanges in which practitioners take turns observing each other.

The following characteristics of effective staff development should serve as criteria to guide you in organizing an agency–wide staff development plan as well as individual sessions. Appropriate staff development:

Is experiential. In talking about our workshops, youth practitioners often say, "The thing I like best about your workshops is that they're hands-on; I always take something back that I can use the same day." Staff development needs to mirror activities that teachers can do with learners. For example, if teachers are learning about reading processes, they need to be reading themselves in the workshop and reflecting on their reading strategies. People learn especially effectively by focusing on what they have learned through real-life or concrete experiences.

Makes connections between practice and theory. Staff development choices need to be informed by theory as well as values, experiences, and research–based findings about learning. Unless teachers understand the theory behind the practice, they will not be able to plan educational experiences that consistently demonstrate a coherent belief system about teaching and learning. In our workshops, we explain our theoretical orientation and point out how the activities fit with our beliefs. In addition, we create opportunities for participants to articulate and question their own beliefs about teaching and learning, and challenge ours.

Involves staff in meeting their own professional development needs. Quality programs are the result of staff members' working together to create program offerings, identify what kinds of staff development experiences will strengthen their capacity to provide excellent services, and determine how they might meet their professional development needs. Staff who work this way will be more invested in the program and the young people with whom they work.

Provides time for staff to meet regularly. Staff members need to meet routinely to engage in activities and discussions that facilitate their developing a shared approach to meeting the changing needs and interests of their students. To evolve this shared understanding of how to work with youth, staff must talk about their educational philosophies, values, standards, and goals. There is often a great deal of latent expertise in organizations. When staff are given the opportunity to share their perspectives, inquire into the sticky issues that are generated by real–life teaching, and work on problems collectively, they become more of a learning community and the organization becomes more educationally coherent.

Assessing Staff Development Needs

In order to develop a staff development plan for your agency or organize individual staff development sessions, you must assess your organization's approach to educating young people, staff development needs, and support for staff growth. We suggest that you start your assessment by examining and analyzing your program's educational design as it currently exists and then envisioning how you would like it to be. Investigate various after-school youth-education models and evaluate how successful they are in attracting and serving young people. Discuss what works in your program and the changes you would like to make. Consider what kinds of staff development opportunities your agency presently offers. Identify the types of staff development experiences you will need in order to pursue the changes you envision.

In conducting your assessment, the following questions can launch your inquiry. You may want to select a few of the questions, write about them, and share your responses in a whole group discussion.

Education Services

> What services do you offer? What is your educational philosophy? What does a typical educational activity look like? Does it reflect your educational philosophy? If so, how? How do you plan your educational programming? Does planning include all program staff as well as young people, community members, and parents? How are your education goals carried out in other program components—recreation and social services, for instance.

Staffing and Staff Meetings

> What is the balance between part-time or full-time staff? How does this affect the program? Do you have an educational coordinator? If so, what is the coordinator's role? Do staff understand this role? If not, how does that affect your program? How often does staff meet? If you meet seldomly, why is meeting not a priority? When you meet, what is the purpose of the meeting? Who determines the agenda? Who facilitates the meeting? What gets discussed? Do you ever learn something new together or share your approaches to helping children learn?

Learning Environment and Resources

> What does your program space look like? Is it inviting? Is it literacy-rich with posters, bulletin boards full of student writing, book displays, and comfortable reading nooks? What kinds of literacy materials can young people use: books, magazines, films, books–on–tape, computer software?

Literacy Focus

> How are reading, writing, and discussion woven into activities in all your program components?

Once you have determined your staff development needs, you will be ready to consider how you will meet them. The remainder of this *Guide* can help you use a workshop format for organizing pertinent staff development sessions. Included are precise instructions for how to run five workshops that have been successfully offered many times to support youth practitioners' growth as literacy educators.

WELL–DESIGNED WORKSHOPS

Workshops are a highly effective format for offering participants specific training combined with opportunities for more open–ended exploration. The following elements are found in workshops whenever the workshop format is used to its greatest advantage. An effective workshop:

Has a purpose related to what participants need in order to work more effectively in their programs.

Is experiential, putting participants in the role of learners. If a workshop is on teaching writing, for example, participants should write in the workshop.

Is flexible, in that participants' needs can determine how workshop time is alloted.

Is interactive. There should be a lot of time for discussion, as well as asking and answering questions, among all the participants and the facilitator(s).

Has been designed by drawing upon a range of input from staff. The best and most professionally responsible staff development comes from collaborative planning. Staff know a great deal about what they need and should be involved in decisionmaking about the focus of staff development sessions and the process for pursuing that focus.

Has variety. Participants should be engaged in activities ranging from the physical to the reflective.

Focuses on a meaningful topic that meets real professional and organizational needs.

Offers appropriate reading materials that are engaging and not too abstract.

Uses presenters who are familiar with the needs of their audience. Presentations should be pertinent to the context—particular programs—in which workshop participants work.

Makes use of in-house staff expertise as much as possible to share exemplary practices.

Has management support. Agency leaders must back staff development in all its dimensions. Staff will need time to contribute to staff development plans, and to participate in workshop sessions. Also, staff will need to feel that they can communicate openly about what programming or administrative changes would improve services to youth. If

administrators are committed to the best care for young people, they must welcome and support this kind of exchange and continuous program adjustment.

Is evaluated by participants. Careful evaluation is critical to effective staff development because participants' feedback provides a valuable perspective that should inform future staff development planning.

LITERACY EDUCATION WORKSHOPS

During the past seven years, the Professional Development Group has designed over fifteen staff development workshops, continually revising and refining them. We selected four workshops to provide a base for understanding experiential approaches to teaching practitioners about literacy education for youth. Taken together, these workshops demonstrate a range of approaches to literacy programming that integrate many of the traditional academic disciplines. In addition, we included a workshop on student assessment because looking closely at young people, their work, and their growth is a key, but under-represented, professional development activity.

All of our workshops support participants' learning how they can strengthen their skills as educators of children and adolescents. In our workshops, we try to make the best use of what is known about the process of learning. Recent research has shown that language is integral to learning. Consequently, each of our workshops includes a variety of activities that require participants to read, write, speak, and listen.

Since writing–to–learn activities help students understand their own thinking and knowledge, we use these kinds of activities frequently to encourage youth providers to adapt them to their prorgrams. We suggest that workshop facilitators provide participants with lined paper and folders to hold their various writing pieces. Then they can create their own "writing folders" so that, from time to time, they can review their work to see how their ideas and writing have developed. Creating writing folders is the kind of activity workshop participants can use with young people. In each of our workshops, we model activities that practitioners can take back to their programs.

These workshops are designed to serve up to 25 participants. However, a more optimal number would be 16. Each workshop should fit in a three–hour time block.

Supporting Literacy Development: What Helps Us Learn?, our first workshop (see page 19), enables participants to make connections between their own development as readers and writers and some of the basic principles for supporting young people's literacy development.

Reading should be integrated into all aspects of youth programming through innovative approaches that support both in-school and out-of-

school learning. ***Reading: Expanding the Possibilities***, our second workshop (see page 22), offers two activities that are pertinent to this goal and, also, are fun.

Active Learning Strategies: Tools for Learning, our third workshop (see page 25), tackles study skills, a challenge that after-school program staff grapple with on an ongoing basis.

Stories of Light: Celebrating Winter, our fourth workshop (see page 31), is a special seasonal workshop which draws upon reading, writing, and art. However, the activities in this workshop need not be saved for the holidays; they can be modified and enjoyed throughout the year.

Once youngsters are reading and writing regularly as part of their after-school experiences, you will want to know more about how their proficiency has changed over time. ***What are our Children Learning?***, our last workshop (see page 34), will help you observe, track, and assess students' growth in learning.

We describe how to give each of these workshops in the hope that community educators will use them as a springboard for staff discussions and planning related to after-school programming. We have included introductory remarks to help you understand the workshop's goals and usefulness, a workshop plan with specific information about how to proceed, a schedule for how you should budget your time, and a list of materials you will need in conducting the workshop. (One copy of the reading materials you will need for some of the workshops can be found in the appendices cited in the instructions for that workshop.)

Each of these workshops is just a beginning and not meant to stand alone. Each one invites participants to continue experimenting, observing, raising questions, seeking additional information, or pursuing other experiences that can help them augment their skills and improve their programs.

Workshop
Supporting Literacy Development: What Helps Us Learn?

Introduction for Facilitators

In order to explore engaging and effective educational activities for children, we begin by examining with participants our responses to learning, beliefs about teaching, and feelings about reading and writing. In this workshop, as in all of our workshops, we think about ourselves as learners, as well as educators, because we want to be able to accurately gauge other learners' experiences and struggles. We consider what supported our growth as readers and writers and what supports young people's literacy development in after-school programs. And finally, we invite participants to assess their programs' literacy activities and envision new directions for literacy programming. What is especially useful about this workshop is that participants are able to articulate abstract concepts about literacy development when asked to draw from their own particular experiences.

Workshop Plan

Part I: Experiences with Reading and Writing

Activity 1: Reflective Writing

Ask participants to take a few minutes to write about an experience they have had with reading or writing that was significant in some way for them. This experience may have: occurred when they were adults, children, or adolescents; been positive or negative; and happened at home, at school, or in another setting.

Activity 2: Pair Shares (of Personal Stories)

After people write, ask participants to share their stories with partners by reading aloud or telling about what they have written. When each participant has shared his or her story and the partner–talk is completed, ask for volunteers to read their stories to the whole group. (Try to get at least five stories shared.)

Activity 3: Group Share

Now give participants up to five minutes to identify one element in their stories that either supported or created obstacles to their being

comfortable and proficient with reading and writing. Ask people to share with the group one of these elements and make a list of the elements people name for everyone to see, using a two-column chart drawn on a flip chart or board. (See the chart on the next page for an example of the kinds of participant observations we have elicited when we have conducted this workshop.) Discuss why the elements that supported literacy development did so and why the other elements did not.

Part II: Program Applications

Ask participants to write about the reading and writing activities used in their programs. Then have them underline those activities they described that support literacy development and put an x next to any activities they described that hinder children's progress as readers and writers. Finally, ask them to make a list of the ways they would like to improve their programs' literacy activities. After participants have finished writing, solicit volunteers to share their reflections with the whole group. Post a list of participants' suggestions for improvements and discuss how to go about making such improvements.

Schedule

15 minutes	Facilitators' Introductory Comments
30 minutes	Reflective Writing
30 minutes	Pair Shares
60 minutes	Group Share
45 minutes	Program Applications

Materials Checklist

Paper for participants' writing—flip chart—markers.

Factors Supporting Reading/Writing	Factors Limiting Reading/Writing
an opportunity to do a lot of reading and writing	limited opportunity to read or write
someone with whom you can discuss writing or books	no audience for writing
being read to	no feedback about writing
good books are available	never having been read to
choice in assigned reading and writing	writing and reading errors over-corrected
having a purpose for reading and writing	never heard talk about what makes writing clear, interesting, and strong
	little choice in assigned writing
	reading and writing activities that are rote, meaningless, and unconnected to children's lives

Workshop
Reading: Expanding the Possibilities

Introduction for Facilitators

This workshop encourages youth practitioners to think about new approaches to teaching reading in non-school settings. The first part of the workshop is intended to raise participants' awareness of struggling readers' experiences and feelings. In the second part, an everyday experience—cooking—is mined for its potential in helping children strengthen their reading skills.

Workshop Plan

Part I: The Experience of Reading

Activity 1: Partner Reading

Ask participants to pair up and read *The Doctor's Office.* (A copy of this story is available in Appendix 1, on page 43) Most of the story is written with symbols representing the alphabet. Trying to read this story allows participants to re-experience what struggling with unfamiliar text is like.

Activity 2: Group Share

Reconvene the group to discuss the following questions: What was this story about? How did you feel while you were trying to read it? What made it easier for you to read? What made it harder? What was it like to read with a partner? What strategies did you use to figure out the text? List the answers to the last question on newsprint and post it in full view for all participants. (See chart on the next page for some examples of the strategies participants often mention using.)

Now, ask participants to think about what connections they can make between their experiences with the story and young people's experiences (in their programs) with reading. Discuss the following questions: What strategies do young people use to read difficult material? Are they similar to or different from your strategies? How can young people be supported when they encounter new and difficult reading material?

READING STRATEGIES

using the illustrations

building on sight vocabulary

predicting

guessing

using the story's meaning or context

using symbol/sound relationships

asking someone

Part II. Real-life Reading

Food is essential to communities. Consequently, in students' everyday lives with their families and in their neighborhoods, cooking with others, sharing recipes, and telling stories about food are common occurrences. The next activity—food preparation—models for participants how real-life experiences can be simulated and used in program settings. This activity also allows participants to consider the many social, organizational, literacy, and mathematical skills involved in daily, familiar tasks like cooking. By using this kind of educational activity, youth workers can offer young people experiences that are fun and supportive of their understanding traditional academic subjects.

Activity 3: Cooking (Making Guacamole)

Divide participants into four groups of four to six people at a table. Give each table the ingredients and recipe for making guacamole, an avocado-based dip. (A recipe is provided in Appendix 2, on page 50). Also, distribute cooking tools. Ask participants to spend 30 minutes following the recipe to make guacamole and cleaning up. Do not give further instructions. The groups will have to decide how to divide up the work and assign roles and responsibilities.

Activity 4: Activities that Reinforce and Extend Learning

When each group has finished making its bowl of guacamole, gather everyone around a few tables, distribute tortilla chips, and, as partici-

pants dip chips into guacamole and munch, brainstorm together about what skills students would use in a cooking activity. Make a list of the skills you discuss and post it for all of the participants to see. Concentrate on the reading skills discussed earlier in the workshop. Ask practitoners to share their ideas as to how they might reinforce some of these skills through other relevant educational activities.

Introduce one such activity: reading children's literature with food themes! (See Appendix 3, on page 51, for a list of books.) Give participants a few minutes to look through the books you have and then ask them to choose one book to read. After ten minutes, ask participants to talk to a partner about the book they chose: why they chose it, its plot, and their responses to it. (This partner–talk allows participants to articulate the process readers go through when selecting reading material and to give mini-book reviews. Partner–talk is also a wonderful pre–writing activity allowing learners to think about their ideas before trying to express them in writing.

Part III: Program Applications

As a wrap up, ask participants to share their answers to these questions: What have you learned in this workshop that you will try out in your programs? Which of the books with food–themes seem most appealing for the children in your programs? How would you modify the cooking activity to accommodate the children you serve?

Schedule

10 minutes	Facilitators' Introductory Comments
25 minutes	Partner Reading
30 minutes	Group Share
40 minutes	Cooking
45 minutes	Activities that Reinforce and Extend Learning
30 minutes	Program Applications

Materials Checklist

The Doctor's Office (Appendix 1)—flip chart—markers—recipe for guacamole (Appendix 2)— cooking utensils (cutting boards, knives, garlic presses, spoons, forks, and a large bowl)—ingredients for guacamole—corn chips—cleanup materials (sponges, water, and a large garbage bag)—children's literature in which food is a theme (See list in Appendix 3).

Workshop
Active Learning Strategies: Tools for Learning

Introduction for Facilitators

Helping youngsters become more proficient at traditional academic subjects is a big concern for programs, so staff often struggle to help young people strengthen their study skills. In the first part of this workshop, we ask participants to examine their own learning strategies, compare them with young people's strategies, and determine how they would like to strengthen the learning strategies used by young people in their programs. The next parts of this workshop—entitled *Mind Maps* and *Researching from Multiple Sources*—offer two innovative ways to help students learn to be learners. You will not be able to cover both parts in what remains of the usual three-hour time block needed for our workshops. So you may want to offer these two parts concurrently (with participants' choosing one of them to attend) or sequentially (with participants attending on different days or weeks to give them the opportunity to be present for both parts and try out the demonstrated approaches with children between sessions). In this workshop, as in all of our workshops, set aside time for staff to assess and discuss how the new approaches they are trying with students are working.

Workshop Plan

Part I: Learning Strategies

Activity 1: The Learning Strategies Survey

Distribute the *Survey* (in Appendix 4, on page 53) and have each participant complete one. This *Survey* helps participants identify what strategies they use when trying to learn something, and it is a segue into exploring students' learning strategies. When participants have completed the *Survey*, ask them as a group to consider how their personal responses are similar to and different from those used by students in their programs. List these comparisons on newsprint for everyone to see. Put a star next to those strategies on the list that participants feel their programs should help young people adopt or strengthen. Discuss how programs might support students' growth in using the strategies participants have starred.

Part II: Mind Maps for Reading Comprehension

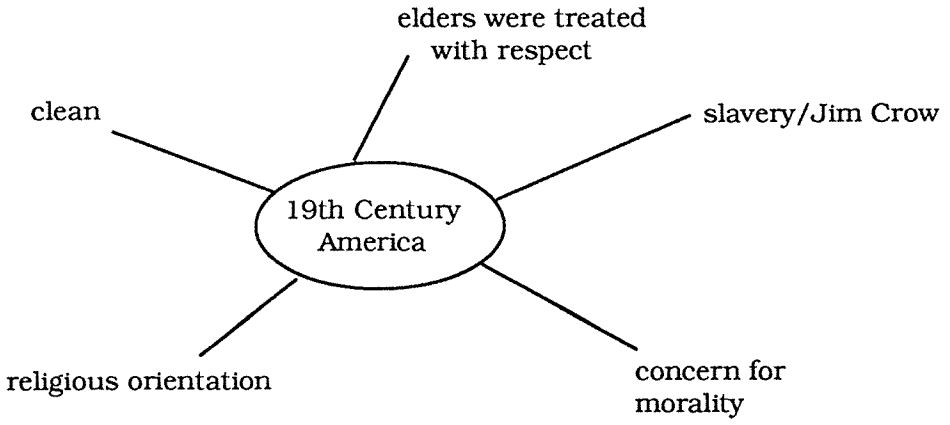
Mind-maps are tools for teachers to use in helping students stick with challenging reading and understand that reading. Mind–maps (also called semantic maps or graphic organizers) developed out of schema theory, which proposes that every time someone learns something new he or she builds on prior knowledge. This theory suggests that in formal learning situations, teachers should devise ways of helping students articulate what they know already. Then the teachers can choose educational activities that will enable students to add to the foundation of information and understandings they possess. And students can see more clearly how new learning connects with old learning.

One way of helping students identify what they know about a subject is to ask them to brainstorm (through writing, drawing, or discussing) everything they associate with that subject. With these bits of knowledge in hand, they will be ready to make a mind–map for themselves. In the next activity, we ask workshop participants to create mind–maps through a process that they can then use with students.

Activity 2: Pre-reading Brainstorm

Ask participants to spend five minutes brainstorming in writing or by drawing a list of everything they can recall about the United States in the 19th century. (Participants can focus on any topic that is relevant to a challenging piece of reading they will be undertaking.)

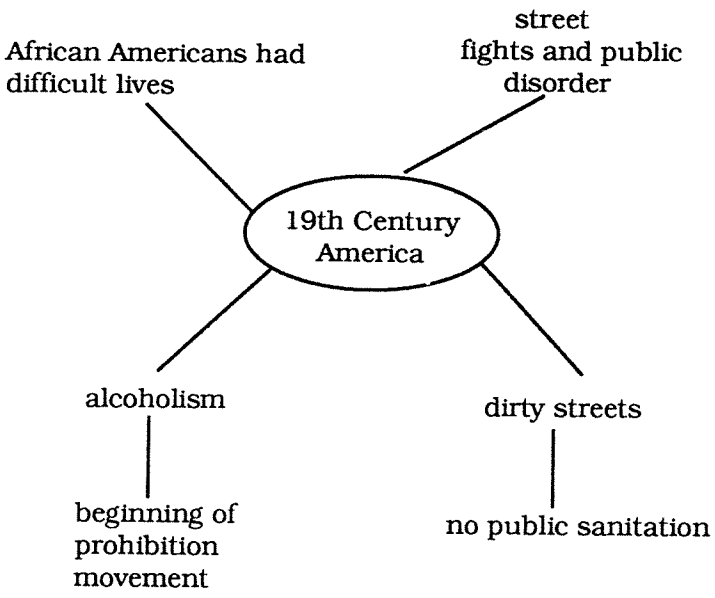
When participants are ready to share their information, use a go–around or round–robin process in which everybody takes a turn talking. As people begin to speak, draw a simple mind–map (on newsprint or a chalk board) that reflects participants' information and understandings. Here is an example of a mind–map we made in one of our workshops.



Activity 3: Connecting Prior Knowledge to New Learning

Distribute an *American Heritage* magazine article entitled "The Secret Life of a Developing Country. (Ours)." (For a copy, turn to Appendix 5 on page 55) This article describes life in the United States during the last century. Ask participants to read the entire article silently. After they have read it, ask them to write a response to the question: What did you learn about 19th century America that you didn't know before? After about ten minutes, participants should participate in a round-robin sharing of what they wrote. Now ask participants to consider how to use the mind-map they made about 19th century America to help them understand and retain the new information and concepts they have just encountered in the article.

Based on this discussion ask participants to modify their original mind-map by incorporating new information and concepts from the article they read. Here is an example of what the new mind-map might look like.



As participants can see, trying to incorporate new information forces the mind-map maker to devise a much more complex organization for the mind-map by using larger categories and then sub-categories to summarize what is known. In this way, mind-maps force us to begin identifying more abstract descriptions of data, and the process of categorizing is a wonderful thinking skill for children to practice.

Mind-maps are not only useful for identifying what we know and are learning. They also help us identify questions and areas for further study.

Part III: Researching from Multiple Sources

Many students are at a loss when asked to collect information about a topic and write a research paper. This part of our workshop models how students can conduct an investigation into any subject by (1) gathering information and perspectives from various sources and (2) using writing to help them understand what they are learning. When we lead this workshop, we choose a topic that is popular with kids and can be explored through a rich array of learning materials: dinosaurs! We supply our room with all kinds of materials (at different reading levels and in as many different languages as we can find) on dinosaurs: books, wall charts, maps, stencils, children's literature, good–quality videos, games, and drawings.

Activity 4: Pre–research Brainstorm

Have participants sit in a circle and give them each a little notebook to use as a *learning log.* Next ask each participant to select one plastic dinosaur out of a shoe box. (For this activity, the kind of dinosaur he or she chooses becomes "my dinosaur.") Tell participants: If you can recall the correct name for your dinosaur, record the name in your learning log. Then allow participants to spend ten minutes writing their first log entries on everything they can remember about "my dinosaur" and all other dinosaurs.

Now have participants make a list together (on newsprint) of their collective knowledge about dinosaurs. (Group members may correct each other's misinformation, but you may need to help people speak tactfully.)

Activity 5: I–Search

Now participants are ready to begin their own investigations into their dinosaurs' lives—the plastic dinosaurs they picked earlier. (A few participants may prefer to investigate a related topic.) Emphasize that this kind of research is an "I–Search process" (as developed by Ken Macrorie: see page 89 for further information on how to conduct I-Search research). Participants should be looking into aspects of dinosaurs lives that interest them or seem useful to understand for their work with children.

In the next section of their learning logs, participants should take notes in the course of their research. Ask them to record these notes on the left pages of their logs and use the right pages for writing questions and personal responses to the material they are learning. To launch partici-

pants' conducting research on their plastic dinosaurs, ask them to take their dinosaurs to the introduction–to–dinosaurs wall–chart you have posted, match their dinosaurs with the appropriate pictures, and copy information about their dinosaurs into the notes section of their learning logs.

During this period, participants can work on their own, or confer with others while investigating their dinosaurs (or related–topics). Give them about 50 minutes to use the learning materials in your workshop space, and then add an additional ten minutes so they can sift through their notes to determine how they will introduce their dinosaurs (or topic) and answer two questions for the whole group of workshop participants: What did you learn in your research that interested you the most? What would you want to investigate further?

Spend 45 minutes in a round–robin process for the group share. (If you have a lot of participants, you may have to divide into two or three smaller groups for this sharing.) Compare what participants learned with the information they generated through their initial brainstorming. List what else people would like to study. (When we have conducted this workshop, participants have mentioned prehistoric weather and vegetation; the conflicting theories about the extinction of dinosaurs; and children's fascination with dinosaurs.) Consider the various points of view participants encountered in the sources they consulted.

Activity 6: Program Applications

As a wrap–up, ask participants to think about how they might support children's research at their programs. Many participants have noted that they could organize trips to places that young people can use for research: libraries, museums, the local historical society, or a bookstore, Also, they have pointed out that in their programs they could organize a similar research project, extended over at least a week to allow students time to complete each piece of research well. And, they have speculated about how they might help students use learning logs as a tool for organizing and understanding research.

Schedule

10 minutes	Facilitators' Introductory Comments
40 minutes	Learning Strategies Survey

Part II

10 minutes	Facilitators' Introductory Comments
30 minutes	Pre-reading Brainstorm
60 minutes	Connecting Prior Knowledge to New Learning

Part III

10 minutes	Facilitators' Introductory Comments
30 minutes	Pre-research Brainstorm
90 minutes	I-Search
30 minutes	Program Applications

Materials Checklist

Learning Strategies Survey (Appendix 4)—paper—pencils—markers—flip chart— *American Heritage* magazine article (Appendix 5)—notebooks—box to store dinosaurs—small, anatomically correct plastic models of dinosaurs (available at places such as the American Museum of Natural History in New York City and children's museums)—a rich array of learning materials about dinosaurs in Spanish and English (or other languages, depending on your audience)—*Dinosaur Panorama* wall chart (available for purchase from the American Museum of Natural History; if this item is not accessible, try to find another chart that shows dinosaurs through the ages)—maps showing where dinosaurs bones have been discovered—dinosaur stencils—small notebooks.

Workshop
Stories of Light: Celebrating Winter

Introduction for Facilitators

This workshop helps practitioners prepare for the winter holiday celebrations. The workshop evolved from our working with youth-program staff to develop appropriate ways of celebrating holidays when serving young people from diverse backgrounds and communities. We wanted holiday activities that would enable youth and adults to see what we gain from differences and what we have in common despite differences. We also wanted to identify a unifying theme for the various winter holiday traditions, and we concluded that light is a central image and concern. Finally, we wanted to emphasize the uniqueness of each family as well as each culture, so we decided to ask participants to come to the workshop with an object from their winter celebrations at home or a personal story about those celebrations.

This workshop was the first one in which we used art, and we were so pleased with the results that subsequently integrating all of the arts—language arts, music, dance, visual arts, and crafts—and, later, math and science—became an important goal for us in our staff development work.

In preparing for this workshop, facilitators may want to decorate the workshop space with children's materials pertinent to the holiday focus and theme of light. Once when we gave this workshop, we displayed paper maché piñatas that young people at one of our programs had made to celebrate the Puerto Rican holiday of Three Kings.

Workshop Plan

Part I: Winter Celebrations

Activity 1: Guided Meditation

Start with a guided meditation to get people into the spirit of the winter season. In Appendix 6 (page 73), you will find directions for reading four selections from Gloria Naylor's novel *Mama Day*. These selections describe the winter-time "candle walk" of African Americans on the Sea Islands off the coasts of Georgia and South Carolina. After the reading, discuss the memories or thoughts of the winter season that came to listeners during the story. Also discuss the theme of light.

Activity 2: Sharing Holiday Traditions

Have participants gather in groups with three to four members. Now give participants the following directions for their task: Spend the next 15 minutes telling your colleagues about the objects you brought to represent your winter holiday celebrations at home or share with them a story or memory from your celebrations.

After the small-group sharing, ask participants to spend another 15 minutes writing a short reflection about their objects, stories, or memories. Let participants know that these are not private reflections—their colleagues are the audience for these pieces of writing in this activity and the next two activities.

After participants have finished their reflections, regroup and solicit a few volunteers to read their pieces for the whole group. Then ask participants to discuss: What do we gain from cross-cultural experiences? How might holiday sharing be structured in youth programs?

Part II: Using the Theme of Light

Activity 3: Charcoal Erase

We chose this particular art activity to show how teachers can use activities from various disciplines to explore a theme such as light. In this activity participants illustrate the reflections they wrote (in the last activity) by using a technique called charcoal erase. The goal of this technique is to bring light out of dark. (This technique is very messy, so participants will need smocks or plastic bags to protect their clothing.)

Ask participants to cover a blank piece of paper with charcoal strokes, thus making a completely dark surface. Indeed, the surface should look as dark as possible. Now, have participants create an image by erasing charcoal as needed. An image will emerge from the dark background.

Activity 4: Creating a Mini-museum

Hang participants' charcoal art on a wall next to the written reflection it illustrates. Presto: you have created your own mini-museum display! Have participants walk around and examine their colleagues' art and memories/stories. Reconvene the group. Ask if anyone has questions for an author or artist. Describe one or two pieces of work (written or visual) in depth. Consider how this activity, combined with the last one, would work in participants' programs.

Activity 5: Extending Learning through Literature

Children's literature offers wonderful opportunities to explore themes. For this workshop, read Leo Lionni's *Frederick* aloud to the group. Discuss the book's use of light as an image. What are the many meanings light conveys?

Give participants an opportunity to examine other books, a multicultural collection, where light is a theme.

Part III: Program Applications

As a wrap-up, lead a group discussion. Consider what light means in its many dimensions: its lifegiving properties, its spiritual power (signifying birth and renewal), and its symbolic importance in religious observances—in Christianity, Christmas celebrates the birth of Jesus, the light for the world, and in Judaism, Chanukah celebrates, in part, the miracle of the menorah's continuing to give light long after its oil should have run out. Identify less commonly known winter holidays that have light as a theme: the Indian holiday of *Diwali*, for instance. Pool ideas about other activities participants might undertake to help children learn to respect different cultural traditions and explore the theme of light. Finally, ask participants if they can think of other images or metaphors that work as a unifying theme for winter or other holidays.

Schedule

10 minutes	Facilitators' Introductory Comments
20 minutes	Guided Meditation
40 minutes	Sharing Holiday Traditions
30 minutes	Charcoal Erase
20 minutes	Creating a Mini-museum
30 minutes	Extending Learning through Literature
30 minutes	Program Applications

Materials Checklist

Selection from Gloria Naylor's *Mama Day* (Appendix 6)—candles and holders—matches—a small flashlight—charcoal—smocks or plastic bags to protect clothing—white art paper—writing paper—gum erasers—tape—Leo Lionni's *Frederick*—a multicultural collection of children's books in which light is a theme.

Workshop
What are our Children Learning?

Introduction for Facilitators

This workshop is about student assessment. By assessment we mean using methods other than standardized tests to note, track, and evaluate changes over time in young people's learning. New approaches to student assessment rely on looking carefully at children's behavior and work. An in–depth understanding of children and how they are progressing enables students, staff, and families to identify and build on students' strengths and provide support and instruction when needed. Teachers and caregivers should focus more on what youngsters can do, and place less emphasis on what they cannot do.

Assessment data can be used for different purposes and audiences. The information practitioners' derive from using student–centered, performance–based assessment methods is meant to guide their decisions about what and how to teach, interactions with the young people themselves, conversations with children's families, and reports for funders. Students also can use this information to determine what they are learning, how they learn most easily, which skills need strengthening, and what special interests they would like to pursue.

The three parts of this workshop will require more time than the three hours we usually use for our workshops, so you will need to schedule your staff development time accordingly.

Workshop Plan

Part I: The Role of Assessment in the Learning Process

Activity 1: Participants' Understandings of Student Assessment.

Ask participants to put the day's date at the top of a piece of paper and then respond in writing to the question, What does student assessment mean to you? (Allow ten minutes for this writing.) Next, have participants share what they have written with partners for another five minutes. Then, ask participants to put their writing in their writing folders, for review at the end of the workshop. Participants can assess at this time, and on later occasions, how their thinking about student assessment has changed as a result of their participating in this workshop.

Wrap up this first exploration of what participants think about student assessment by asking them to discuss the methods their programs use to assess young people's learning and their views of these methods.

Activity 2: Participants' Experiences with Assessment

Ask participants to take another piece of paper. Read the following facilitators' directions to them:

> We all have areas of knowledge and skills in which we feel confident and competent. For the next three minutes, make a list of your areas of expertise: maybe these areas include fishing, driving, murder mysteries, parenting, a sport, art, music, a particular hobby, cooking, sewing, car mechanics, friendship, or something else.

After three minutes, continue your directions to participants:

> It takes time to become proficient at anything, and the road to mastery is smooth sometimes and rocky at other times. However difficult the learning may be, when we want or need to become good at something, we persevere. Choose one area in which you have expertise and skills, and describe in writing how you became an expert. And why: was it deliberate, did it just happen because you were so interested in a particular topic, or was there another reason?

Allow ten minutes for this writing. Now, ask participants to spend another five minutes making a timeline that describes their development in acquiring this expertise.

Next, ask participants to identify a few turning points (highlights or difficult moments) showing change or growth in the learning they have just described in their writing and timelines. Give each participant a manila folder and ask them to spend five minutes representing these turning points through drawings on the inside of the folder. These drawings may be in the form of symbols or stick figures! (For example, in one workshop we conducted, a participant wrote about her ten-year apprenticeship learning to play the flute. On her folder, she represented this experience by drawing a simple figure of herself playing the flute, and by drawing a rectangle, as the stage where she had performed in public for the first time—a milestone in her life.)

Give participants another five minutes to write a reflection describing how formal or informal assessment hindered or advanced their learning. Let participants know that when they have completed this reflection, they should put the three pieces of writing that they have just produced into their folders which will become "assessment folders."

For the next 15 minutes, have participants meet in groups of three to four people. The task for each group is to examine members' assessment folders and contents—the writing pieces, timelines, and reflections—and then focus on how assessment affects learning. Ask the group to designate one member as a recorder/reporter who can take notes on members' insights and conclusions about the role of assessment in their learning, and then summarize these views for the whole group when it reconvenes.

After the whole group gathers, ask participants to focus on the role of assessment in learning. Outline the highlights of this discussion, as it unfolds, on newsprint for everyone to see.

Wrap up by talking about assessment folders. This activity simulates how participants can teach young people at their programs to make assessment folders. These folders can hold all kinds of work: writing, drawing, photographs, tapes of presentations, adults' attestations as to the work a student has accomplished (for instance, in mentoring a younger program participant), and young people's statements about their own growth, development, and achievements. What is placed in the folder can represent young people's first, best, favorite, or latest work.

For example, a young person studying photography might place in her folder: the first photo she shot in the program, a copy of a professional photograph that influenced her along with a copy of a photo she made that shows this influence, a reflective piece of writing about a favorite photo along with a copy of that photo, an attestation from a photography mentor, a strip of film she developed on her own, a flier from the youth program's annual art exhibit in which she contributed one photo, and a picture of that photo hanging on the wall!

Assessment folders give students a chance to amass a record over time of what they are learning and accomplishing. By reviewing these folders with teachers, friends, parents, or other adults, young people can determine what they want or need to concentrate on next.

Part II: Assessing Learning with Journals

Journals, like assessment folders, are tools that teachers and learners can use to learn about students' progress. Young people can use journals to track and reflect on learning or to conduct a dialogue with a teacher. Teachers can use journals as a window into children's thinking and skills.

In the second part of this workshop, participants will assume the role of students by starting their own journals, using them to reflect on a story that is read to them and to examine their own reading comprehension.

Then, as educators, participants will examine how journals can be used to assess learning. Participants will analyze one child's journal entry (written in response to the same story they listened to) in order to learn about that child's reading comprehension.

Activity 3: Tapping Prior Knowledge about Journal-keeping

Give each participant a small, spiral-bound notebook to use as a journal. Ask participants to write for five minutes about previous experiences with journal writing, or if they have not kept journals, what they know about journal writing. (In starting this way, we are tapping participants' prior knowledge.) Then ask participants to share their information, and as they do so, list major points on newsprint. You can refer to this list at the end of the workshop to assist participants' integrating their former and current ideas about how journals can be used.

Activity 4: Pre-reading Activities

Pre-reading activities are designed to support children's reading comprehension by making reading more satisfying and understandable. For instance, children who have the opportunity to visit the seashore will find books that are set by the sea easier to comprehend. While site-visits are one highly effective pre-reading activity, other, less time-consuming, alternatives can be used: films, songs, clothing, and pictures can help young people understand a new piece of reading. Or talking about a text before reading it—making predictions and asking questions—can help readers engage with the text, as they will want to see if their predictions are accurate and to learn the answers to their questions.

Now participants will do one type of pre-reading activity together. Have them look at the picture on the cover of Roald Dahl's *James and the Giant Peach* and then read the title. Ask them to write in their journals any questions or predictions they have about the book (if they have not read it already).

Activity 5: Using Journals for Supporting and Assessing Reading Comprehension

Phase 1: Participants as Learners

Ask participants to read the first two chapters from Roald Dahl's *James and The Giant Peach.* (A copy of the cover and these chapters are available in Appendix 7, on page 77.) If copies of this selection are not

available for everyone, read the selection out loud. Both silent reading and reading aloud are useful in assessing comprehension. If, for example, a child does not understand a story when he reads it silently but does show evidence of understanding it when it is read aloud, it may indicate that the difficultly is in decoding the text. With instruction in word attack strategies, he may, in the future, be able to go on to read the story. Reading aloud is also a strategy for helping children read and understand books they might otherwise avoid or abandon.

After the reading, ask participants to write their reactions to the reading in their journals, and then share their journal entries with a partner. Participants should jot a few notes to themselves about the kinds of responses their partners made to the reading. Reconvene the whole group and ask for volunteers to read their journal entries. After several entries have been shared with the whole group, discuss what participants learned about reading comprehension from the journal entries and partner–talks.

On one occasion when we led this workshop, a participant said that her partner's journal entry had summarized the reading extremely well and thus she was confident that he understood the story. Another participant talked about focusing in her journal entry on her feelings about being read to and how these feelings had gotten in the way of listening as carefully as she wished to. Yet another participant noted that he and his partner had used their journal entries to record some questions they had about the reading, and then they used their partner–talk to help each other understand the reading.

Wrap up this discussion by considering what participants learned about using silent reading or reading aloud, journals, and partner–talk to support reading comprehension. Then concentrate on how journals can be used to assess reading comprehension.

Phase 2: Participants as Educators

In this phase, participants will analyze the journal entry a child made in response to the book, *James and the Giant Peach*. Ask participants to read the journal entry (available in Appendix 8, on page 83) with a partner and talk about what they notice about the child as a reader. Then reconvene the whole group and ask participants to share their responses, which should be summarized on newsprint and posted for everyone to see.

When we have had this discussion in workshops we have led, the participants said that the child:

- is able to put herself in the part of the main character.
- asks questions.
- is able to notice details.
- understands directions.
- gives her opinions.
- makes predictions.

To wrap up, review the list participants made, in the beginning of Part II, on how they used or understood journals. Ask participants to discuss new ways they can use journals to assess learning. In a workshop we led, a participant said she wanted to use dialogue journals (an ongoing conversation between two or more people written within a journal) with her high school tutors to learn more about their observations, concerns, and questions!

Part III: Program Applications

Have participants retrieve their responses to the question posed at the beginning of this workshop—What does student assessment mean to you?—and ask them to rethink their responses by answering two questions: Has your view of student assessment changed? How?

Finally, focus again on the student assessment methods that participants' programs use and how participants want to add to or modify those methods.

Schedule

Part I

10 minutes	Facilitators' Introductory Comments
45 minutes	Participants' Understandings of Student Assessment
60 minutes	Participants' Experiences with Assessment

Part II

10 minutes	Facilitators' Introductory Comments
20 minutes	Tapping Prior Knowledge about Journal-keeping
10 minutes	Pre-reading Activities
60 minutes	Participants as Learners
30 minutes	Participants as Educators

Part III

30 minutes	Program Applications

Materials Checklist

Folders— paper— pencils— a copy of Roald Dahl's *James and the Giant Peach*, or a copy of the cover and the first two chapters (Appendix 7)— small spiral notebooks —a copy of a child's journal entry about *James and the Giant Peach* (Appendix 8).

Evaluating Workshops

Evaluating staff development sessions is extremely important. As part of our evaluation, we always ask workshop participants to assess their experiences with us because their perceptions help us gauge whether our design and facilitation were successful and useful.

We vary our questions for participants to fit each workshop's goals. For instance, one of our goals for our *Stories of Light* workshop was to encourage youth workers to consider alternative ways of celebrating the winter holidays, ways that would be inclusive for children and staff who celebrate Christmas and Chanukah in a traditional fashion, celebrate these holidays in less traditional fashions, or celebrate other holidays around the same time of the year. The first question on our assessment form for this workshop was: How did the workshop help you re-think the way you approach winter holiday activities at your program? Participants' responses helped us understand some of the changes in their thinking that had occurred because of their experiences in the workshop.

The following questions are among those we usually ask on an assessment form at the end of each workshop. Use them, and modify them as needed, when you conduct a workshop.

1. Has our workshop provided you with strategies for thinking about and addressing an educational issue?

2. What were some additional ideas or activities that came to mind as you participated in this workshop?

3. What in this workshop will you take back and use in your own program?

4. What were your general impressions of the workshop? What worked well? What changes or suggestions would you make?

Participants' responses to our workshop assessment questions enable us to keep our fingers on the pulse of the youth practitioner community. By deepening our understanding of practitioners' interests and challenges, we have placed ourselves in a better position to craft professional development experiences that truly meet their needs. When used appropriately, participant assessment helps to keep staff development specialists like us attentive to our mission: to increase the likelihood that program directors and staff will provide young people with the support and opportunities they need during after-school hours.

APPENDICES

APPENDIX 1
FOR *READING: EXPANDING THE POSSIBILITIES*

A copy of *The Doctor's Office* begins on the next page.

A SPECIAL PREPRIMER

Illustrations by Judy Goodwin

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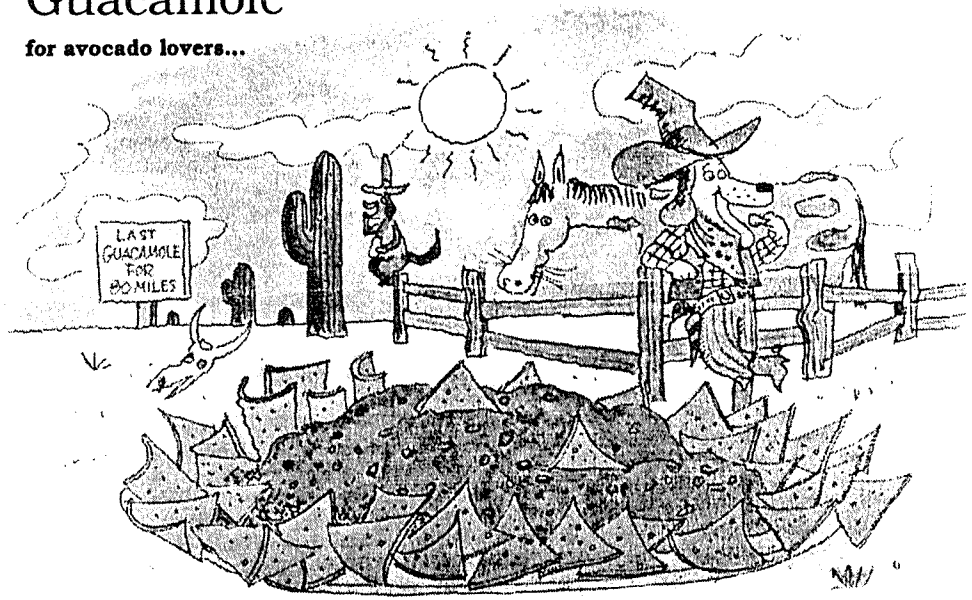
Appendix 2
For *Reading: Expanding the Possibilities*

A recipe for Guacamole is on the next page.

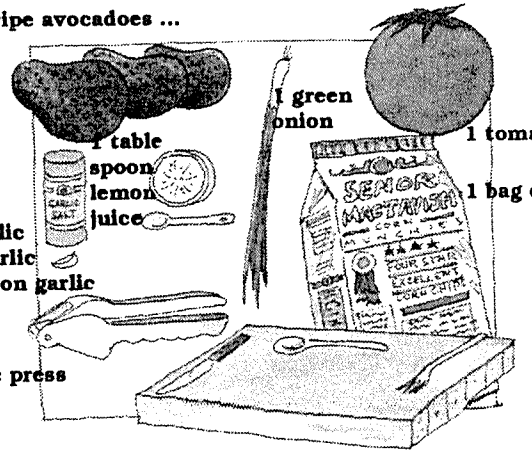
Guacamole

for avocado lovers...



INGREDIENTS AND TOOLS:

3 ripe avocadoes ...



1 green onion

1 tomato

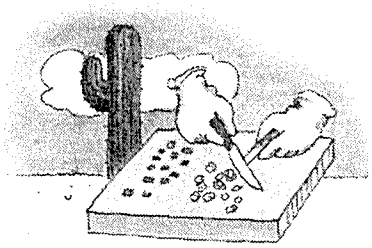
1 table spoon lemon juice

1 bag corn chips

1 clove of garlic (if you like garlic) or 1/2 teaspoon garlic powder

garlic press

[knife, spoon, fork, cutting board]



GETTING READY:

1. Wash the onion and tomato then have your assistant help you chop them into tiny pieces. Set them aside.

2. The avocadoes have big pits inside. You can dig them out by first cutting the avocado in half and then using a spoon. Save one of the pits and put it aside. Scoop the insides into a bowl and mash it all up with a fork.

3. If you like garlic, you can put in the garlic powder, or, if you <u>really</u> like garlic, you can peel a garlic clove (probably something for your assistant) and squeeze it through a garlic press into the mashed-up avocadoes.

4. Add the tomato, onion, lemon juice and a few shakes of salt. Mix thoroughly. Bring on the corn chips and dig in.

5. If you have any leftovers, put the pit you saved back into them and store covered in the refrigerator. The pit will keep the guacamole from turning brown.

6. If you don't have any leftovers, you can still use the pit to sprout an avocado plant. Just stick in four toothpicks and suspend the pit over a jar of water with the pointy end up and the rounded end in the water. In about a week you should see a little plant sprouting out of the top. In a month or so, you can transfer your sprouting avocado tree to a pot of soil if you want.

APPENDIX 3
FOR *READING: EXPANDING THE POSSIBILITIES*

A LIST OF CHILDREN'S BOOKS WITH FOOD THEMES

Aesop's Fables	*The Ant and the Grasshopper*
	The Fox and the Grapes
Ahlberg, Janet and Allan	*Each Peach Pearl Plum*
Barrett, Judi	*Cloudy with a Chance of Meatballs*
Carle, Eric	*The Very Hungry Caterpillar*
Dahl, Roald	*The Twits*
	Charlie and the Chocolate Factory
dePaola, Tomi	*Strega Nona*
Dr. Seuss	*Green Eggs and Ham*
Druker, Malka	*Grandma's Latkes*
Editors of Klutz Press	*KidsCooking: A Very Slightly Messy Manual*
Grimm Brothers	*Goldilocks and the Three Bears*
Health, Amy	*Sofie's Role*
Lenski, Lois	*Strawberry Girl*
McCloskey, Robert	*Blueberries for Sal*
Milne, A.A.	*Winnie the Pooh* ("IN WHICH Pooh goes Visiting and Gets into a Tight Place")
Moxley, Susan Gardner	*Gardner George Goes to Town*
Potter, Beatrix	*The Tale of Peter Rabbit*
Sandberg, Carl	*Rootabaga Stories*
Silverstein, Shel	*Where the Sidewalk Ends* (see the poems entitled *Pancake, Sleeping Sardines, Peanut Butter Sandwich, Spaghetti, Me–Stew, Hungry Mungry*)
Westcott, Nadine Bernard	*The Giant Vegetable Garden*

APPENDIX 4
FOR *ACTIVE LEARNING STRATEGIES: TOOLS FOR LEARNING*

LEARNING STRATEGIES SURVEY

Think of a time when you had to learn something new.

1. What were you trying to learn?

2. Why were you trying to learn it? Was it for fun, a required course, your mother, a hobby, work-related training, a license, an event in your religious community, or what?

3. How did you go about trying to learn it? What learning strategies did you use—consulting someone else, reading, practicing, taking lessons, memorizing, or what?

4. What difficulties did you encounter in trying to learn it?

5. How did you handle these difficulties?

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AMERICAN HERITAGE

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THE COVER: J. C. Leyendecker's spirited 1906 view of a U. Penn. player belies the fact that football was in big trouble. The story starts on page 102.


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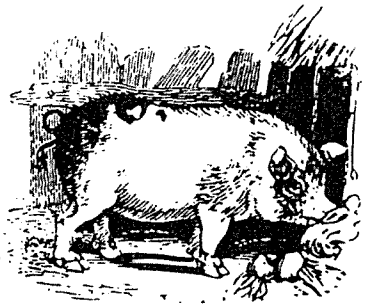
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by Geoffrey C. Ward. Of John L. Sullivan.

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by Peter Baida. Rockefeller remembers.

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by Olivier Bernier. The Tiffany screen.

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by the editors. View from the train.

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34 HOW MEDIA POLITICS WAS BORN
by Greg Mitchell. To keep Upton Sinclair from becoming governor of California in 1934, his opponents invented a new kind of campaign, the kind you know all too well.

44 THE SECRET LIFE OF A DEVELOPING COUNTRY (OURS)
by Jack Larkin. In the first half of the nineteenth century, we were not at all the straitlaced, white-picket-fence nation we imagine ourselves to have been. By looking at the patterns of everyday life and by asking the questions that historians often don't think to ask—what were people really like? how did they greet one another in the street? how did they occupy their leisure time? what did they eat?—Jack Larkin brings us a portrait of another America, an America that was so different from both our conception of its past life and from its present-day reality as to seem a foreign country.

69 THE DINNER PARTY
by A. R. Gurney, Jr. For generations it was regarded as the mainspring, the reward, and the proof of a civilized social life.

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by Gary A. Reynolds. He was the best society portraitist of his day. But that day came to an end.

94 IS AMERICA FALLING BEHIND?
An interview with Paul Kennedy by Robert Heilbroner. It's never a bad thing to question how you're doing.

102 INVENTING MODERN FOOTBALL
by John S. Watterson. SMU isn't playing this season; men on the team were accepting money from alumni. That's bad, of course; but today's game grew out of even greater scandal.

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In pictures.

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APPENDIX 5
FOR *ACTIVE LEARNING STRATEGIES: TOOLS FOR LEARNING*

A copy of "The Secret Life of a Developing Country. (Ours)." from *American Heritage* magazine begins on the next page. We thank the author, Jack Larkin, Director of Research, Collections and Library at Old Sturbridge Village, for permission to use this piece.

sufficiency of meat and bread for their families; they paid relatively little attention to foodstuffs other than these two "staffs of life," but since that time the daily fare of many households had grown substantially more diverse.

COMING TO THE TABLE

Remembering his turn-of-the-century Kentucky boyhood, Daniel Drake could still see the mealtime scene at the house of a neighbor, "Old Billy," who "with his sons" would "frequently breakfast in common on mush and milk out of a huge buckeye bowl, each one dipping in a spoon." "Old Billy" and his family were less frontier savages than traditionalists; in the same decade Gov. Caleb Strong of Massachusetts stopped for the night with a country family who ate in the same way, where "each had a spoon and dipped from the same dish." These households ate as almost all American families once had, communally partaking of food from the same dish and passing around a single vessel to drink from. Such meals were often surprisingly haphazard affairs, with household members moving in and out, eating quickly and going on to other tasks.

But by 1800 they were already in a small and diminishing minority. Over the eighteenth century dining "in common" had given way to individualized yet social eating; as families acquired chairs and dining utensils, they were able to make mealtimes more important social occasions. Most Americans expected to eat individual portions of food at a table set with personal knives, forks, glasses, bowls, and plates. Anything that smacked of the old communal ways was increasingly likely to be treated as a sin against domestic decency. The clergyman Peter Cartwright was shocked at the table manners of a "backward" family who ate off a "wooden trencher," improvised forks with "sharp pieces of cane," and used a single knife, which they passed around the table.

"One and all, male and female," the observant Margaret Hall took note, even in New York's best society, ate "invariably and indefatigably with their knives." As a legacy of the fork's late arrival in the colonies, Americans were peculiar in using their "great lumbering, long, two-pronged forks," not to convey food to the mouth, as their English and French contemporaries did, but merely to keep their meat from slipping off the plate while cutting it. "Feeding yourself with your right hand, armed with a steel blade," was the prevalent American custom, acknowledged Eliza Farrar's elaborate *Young Lady's Friend* of 1836. She added that it was perfectly proper, despite English visitors' discomfort at the sight of a "prettily dressed, nice-looking young woman ladling rice pudding into her mouth with the point of a great knife" or a domestic helper "feeding an infant of seventeen months in the same way."

Families began to sit down at mealtime.

Mrs. Farrar acknowledged that there were stirrings of change among the sophisticated in the 1830s, conceding that some of her readers might now want "to imitate the French or English . . . and put every mouthful into your mouth with your fork." Later in the nineteenth century the American habit of eating with the knife completely lost its claims to gentility, and it became another relic of "primitive manners." Americans gradually learned to use forks more dexterously, although to this day they hold them in the wrong hand and "upside down" from an Englishman's point of view.

> Primitive manners succumbed to campaigns for temperance and gentility.

The old ways, so startlingly unfamiliar to the modern reader, gradually fell away. Americans changed their assumptions about what was proper, decent, and normal in everyday life in directions that would have greatly surprised most of the men and women of the early republic. Some aspects of their "primitive manners" succumbed to campaigns for temperance and gentility, while others evaporated with the later growth of mass merchandising and mass communications.

Important patterns of regional, class, and ethnic distinctiveness remain in American everyday life. But they are far less powerful, and less central to understanding American experience, than they once were. Through the rest of the nineteenth century and into the twentieth, the United States became ever more diverse, with new waves of Eastern and Southern European immigrants joining the older Americans of Northern European stock. Yet the new arrivals—and even more, their descendants—have experienced the attractiveness and reshaping power of a national culture formed by department stores, newspapers, radios, movies, and universal public education. America, the developing nation, developed into us. And perhaps our manners and morals, to some future observer, will seem as idiosyncratic and astonishing as this portrait of our earlier self. ★

Jack Larkin is Chief Historian at Old Sturbridge Village. This article is adapted from his new book *The Reshaping of Everyday Life in the United States, 1790–1840*, published by Harper & Row.

breeding. He found instead that he had to "go on shaking hands here, there and everywhere, and with everybody." Americans were not blind to inequalities of economic and social power, but they less and less gave them overt physical expression. Bred in a society where such distinctions were far more clearly spelled out, Marryat was somewhat disoriented in the United States; "it is impossible to know who is who," he claimed, "in this land of equality."

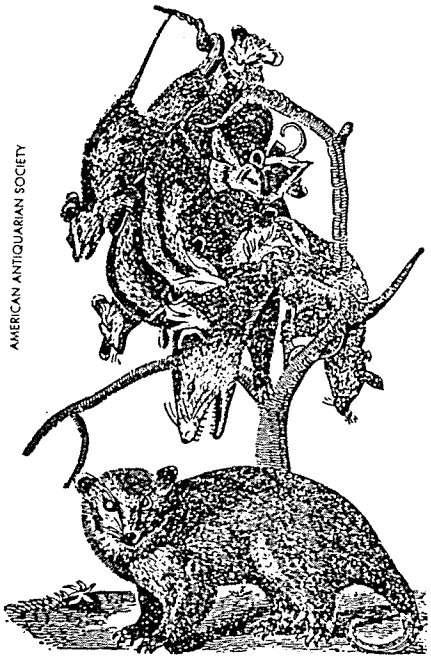
Well-born British travelers encountered not just confusion but conflict when they failed to receive the signs of respect they expected. Margaret Hall's letters home during her Southern travels outlined a true comedy of manners. At every stage stop in the Carolinas, Georgia, and Alabama, she demanded that country tavernkeepers and their households give her deferential service and well-prepared meals; she received instead rancid bacon and "such an absence of all kindness of feeling, such unbending frigid heartlessness." But she and her family had a far greater share than they realized in creating this chilly reception. Squeezed between the pride and poise of the great planters and the social debasement of the slaves, small Southern farmers often displayed a prickly insolence, a considered lack of response, to those who too obviously considered themselves their betters. Greatly to their discomfort and incomprehension, the Halls were experiencing what a British traveler more sympathetic to American ways, Patrick Shirreff, called "the democratic rudeness which assumed or presumptuous superiority seldom fails to experience."

LAND OF ABUNDANCE

In the seventeenth century white American colonials were no taller than their European counterparts, but by the time of the Revolution they were close to their late-twentieth-century average height for men of slightly over five feet eight inches. The citizens of the early republic towered over most Europeans. Americans' early achievement of modern stature—by a full century and more—was a striking consequence of American abundance. Americans were taller because they were better nourished than the great majority of the world's peoples.

> Americans were better nourished than the great majority of the world's peoples.

Yet not all Americans participated equally in the nation's abundance.



AMERICAN ANTIQUARIAN SOCIETY

Possum and other game were dietary staples.

Differences in stature between whites and blacks, and between city and country dwellers, echoed those between Europeans and Americans. Enslaved blacks were a full inch shorter than whites. But they remained a full inch taller than European peasants and laborers and were taller still than their fellow slaves eating the scanty diets afforded by the more savagely oppressive plantation system of the West Indies. And by 1820 those who lived in the expanding cities of the United States—even excluding immigrants, whose heights would have reflected European, not American, conditions—were noticeably shorter than the people of the countryside, suggesting an increasing concentration of poverty and poorer diets in urban places.

Across the United States almost all country households ate the two great American staples: corn and "the eternal pork," as one surfeited traveler called it, "which makes its appearance on every American table, high and low, rich and poor." Families in the cattle-raising, dairying country of New England, New York, and northern Ohio ate butter, cheese, and salted beef as well as pork and made their bread from wheat flour or rye and Indian corn. In Pennsylvania, as well as Maryland, Delaware, and Virginia, Americans ate the same breadstuffs as their Northern neighbors, but their consumption of cheese and beef declined every mile southward in favor of pork.

Farther to the south, and in the West, corn and corn-fed pork were truly "eternal"; where reliance on them reached its peak in the Southern uplands, they were still the only crops many small farmers raised. Most Southern and Western families built their diets around smoked and salted bacon, rather than the Northerners' salt pork, and, instead of wheat or rye bread, made cornpone or hoecake, a coarse, strong bread, and hominy, pounded Indian corn boiled together with milk.

Before 1800, game—venison, possum, raccoon, and wild fowl—was for many American households "a substantial portion of the suppiy of food at certain seasons of the year," although only on the frontier was it a regular part of the diet. In the West and South this continued to be true, but in the Northeast game became increasingly rare as forests gave way to open farmland, where wild animals could not live.

Through the first half of the eighteenth century, Americans had been primarily concerned with obtaining a

ally; from the early seventeenth to the late eighteenth century, pipe stems became steadily longer and narrower, increasingly distancing smokers from their burning tobacco.

In the 1790s cigars, or "segars," were introduced from the Caribbean. Prosperous men widely took them up; they were the most expensive way to consume tobacco, and it was a sign of financial security to puff away on "longnines" or "principe cigars at three cents each" while the poor used clay pipes and much cheaper "cut plug" tobacco. After 1800 in American streets, barrooms, stores, public conveyances, and even private homes it became nearly impossible to avoid tobacco chewers. Chewing extended tobacco use, particularly into workplaces; men who smoked pipes at home or in the tavern barroom could chew while working in barns or workshops where smoking carried the danger of fire.

"In all the public places of America," wrote Charles Dickens, multitudes of men engaged in "the odious practice of chewing and expectorating," a recreation practiced by all ranks of American society. Chewing stimulated salivation and gave rise to a public environment of frequent and copious spitting, where men every few minutes were "squirting a mouthful of saliva through the room."

Spittoons were provided in the more meticulous establishments, but men often ignored them. The floors of American public buildings were not pleasant to contemplate. A courtroom in New York City in 1833 was decorated by a "mass of abomination" contributed to by "judges, counsel, jury, witnesses, officers, and audience." The floor of the Virginia House of Burgesses in 1827 was "actually flooded with their horrible spitting," and even the aisle of a Connecticut meetinghouse was black with the "ejection after ejection, incessant from twenty mouths," of the men singing in the choir. In order to drink, an American man might remove his quid, put it in a pocket or hold it in his hand, take his glassful, and then restore it to his mouth. Women's dresses might even be in danger at fashionable balls. "One night as I was walking upstairs to

An expert spitter takes aim.

valse," reported Margaret Hall of a dance in Washington in 1828, "my partner began clearing his throat. This I thought ominous. However, I said to myself, 'surely he will turn his head to the other side.' The gentleman, however, had no such thought but deliberately shot across me. I had not courage enough to examine whether the result landed in the flounce of my dress."

The segar and the quid were almost entirely male appurtenances, but as the nineteenth century began, many rural and lower-class urban women were smoking pipes or dipping snuff. During his boyhood in New Hampshire, Horace Greeley remembered, "it was often my filial duty to fill and light my mother's pipe."

After 1820 or so tobacco use among women in the North began to decline. Northern women remembered or depicted with pipe or snuffbox were almost all elderly. More and more Americans adopted a genteel standard that saw tobacco use and womanliness—delicate and nurturing—as antithetical, and young women avoided it as a pollutant. For them, tobacco use marked off male from female territory with increasing sharpness.

In the households of small Southern and Western farmers, however, smoking and snuff taking remained common. When women visited "among the country people" of North Carolina, Frances Kemble Butler reported in 1837, the "proffer of the snuffbox, and its passing from hand to hand, is the usual civility." By the late 1830s visiting New Englanders were profoundly shocked when they saw the women of Methodist congregations in Illinois, including nursing mothers, taking out their pipes for a smoke between worship services.

After 1800, in public and private it became nearly impossible to avoid tobacco chewers.

FROM DEFERENCE TO EQUALITY

The Americans of 1820 would have been more recognizable to us in the informal and egalitarian way they treated one another. The traditional signs of deference before social superiors—the deep bow, the "courtesy," the doffed cap, lowered head, and averted eyes—had been a part of social relationships in colonial America. In the 1780s, wrote the American poetess Lydia Huntley Sigourney in 1824, there were still "individuals . . . in every grade of society" who had grown up "when a bow was not an offense to fashion nor . . . a relic of monarchy." But in the early nineteenth century such signals of subordination rapidly fell away. It was a natural consequence of the Revolution, she maintained, which, "in giving us liberty, obliterated almost every vestige of politeness of the 'old school.'" Shaking hands became the accustomed American greeting between men, a gesture whose symmetry and mutuality signified equality. Frederick Marryat found in 1835 that it was "invariably the custom to shake hands" when he was introduced to Americans and that he could not carefully grade the acknowledgment he would give to new acquaintances according to their signs of wealth and

birth control. They could read reasonably inexpensive editions of the first works on contraception published in the United States: Robert Dale Owen's *Moral Physiology* of 1831 and Dr. Charles Knowlton's *The Fruits of Philosophy* of 1832. Both authors frankly described the full range of contraceptive techniques, although they solemnly rejected physical intervention in the sexual act and recommended only douching after intercourse and coitus interruptus. Official opinion, legal and religious, was deeply hostile. Knowlton, who had trained as a physician in rural Massachusetts, was prosecuted in three different counties for obscenity, convicted once, and imprisoned for three months.

But both works found substantial numbers of Americans eager to read them. By 1839 each book had gone through nine editions, putting a combined total of twenty to thirty thousand copies in circulation. An American physician could write in 1850 that contraception had "been of late years so much talked of." Greater knowledge about contraception surely played a part in the continuing decline of the American birthrate after 1830.

New ways of thinking about sexuality emerged that stressed control and channeling of the passions. Into the 1820s almost all Americans would have subscribed to the commonplace notion that sex, within proper social confines, was enjoyable and healthy and that prolonged sexual abstinence could be injurious to health. They also would have assumed that women had powerful sexual drives.

Starting with his "Lecture to Young Men on Chastity" in 1832, Sylvester Graham articulated very different counsels about health and sex. Sexual indulgence, he argued, was not only morally suspect but psychologically and physiologically risky. The sexual overstimulation involved in young men's lives produced anxiety and nervous disorders, "a shocking state of debility and excessive irritability." The remedy was diet, exercise, and a regular routine that pulled the mind away from animal lusts. Medical writings that discussed the evils of masturbation, or "solitary vice," began to appear. Popular books of advice, like William Alcott's *Young Man's Guide*, gave similar warnings. They tried to persuade young men that their health could be ruined, and their prospects for success darkened, by consorting with prostitutes or becoming sexually entangled before marriage.

The sexual lives of Americans began to change, reshaped by a new emphasis on self-control.

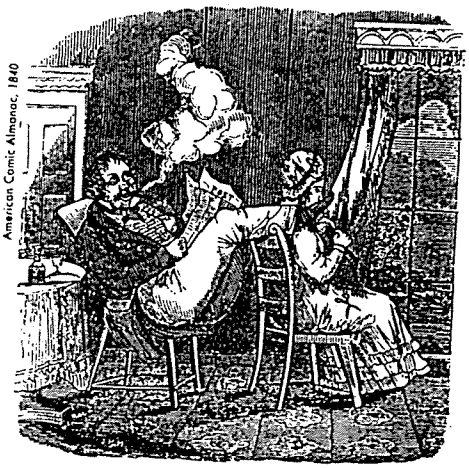
A new belief about women's sexual nature appeared, one that elevated them above "carnal passion." Many American men and women came to believe during the nineteenth century that in their true and proper nature as mothers and guardians of the home, women were far less interested in sex than men were. Women who defined themselves as passionless were in a strong position to control or deny men's sexual demands either during courtship or in limiting their childbearing within marriage.

Graham went considerably farther than this, advising restraint not only in early life and courtship but in marriage itself. It was far healthier, he maintained, for couples to have sexual relations "very seldom."

Neither contraception nor the new style of courtship had become anything like universal by 1840. Prenuptial pregnancy rates had fallen, but they remained high enough to indicate that many couples simply continued in familiar ways. American husbands and wives in the cities and the Northern countryside were limiting the number of their children, but it was clear that those living on the farms of the West or in the slave quarters had not yet begun to. There is strong evidence that many American women felt far from passionless, although others restrained or renounced their sexuality. For many people in the United States, there had been a profound change. Reining in the passions had become part of everyday life.

SMOKING AND SPITTING

"Everyone smokes and some chew in America," wrote Isaac Weld in 1795. Americans turned tobacco, a new and controversial stimulant at the time of colonial settlement, into a crucially important staple crop and made its heavy use a commonplace—and a never-ending source of surprise and indignation to visitors. Tobacco use spread in the United States because it was comparatively cheap, a homegrown product free from the heavy import duties levied on it by European governments. A number of slave rations described in plantation documents included "one hand of tobacco per month." Through the eighteenth century most American smokers used clay pipes, which are abundant in colonial archeological sites, although some men and women dipped snuff or inhaled powdered tobacco.


American Comic Almanac, 1840

On the home front: a smoker indulges.

Where the smokers of early colonial America "drank" or gulped smoke through the short, thick stems of their seventeenth-century pipes, those of 1800 inhaled it more slowly and gradu-

chimney collapsed around them; the apprentices and young journeymen—many of whom had surely been previous customers—were treated by local officials "to wine, for the good work."

From medium-sized towns like Augusta and York to great cities, poor American women were sometimes pulled into a darker, harsher sexual world, one of vulnerability, exploitation, and commerce. Many prostitutes took up their trade out of poverty and domestic disaster. A young widow or a country girl arrived in the city and, thrown on her own resources, often faced desperate economic choices because most women's work paid too poorly to provide decent food, clothing, and shelter, while other women sought excitement and independence from their families.

As cities grew, and changes in transportation involved more men in long-distance travel, prostitution became more visible. Men of all ages, married and unmarried, from city lawyers to visiting country storekeepers to sailors on the docks, turned to brothels for sexual release, but most of the customers were young men, living away from home and unlikely to marry until their late twenties. Sexual commerce in New York City was elaborately graded by price and the economic status of clients, from the "parlor houses" situated not far from the city's best hotels on Broadway to the more numerous and moderately priced houses that drew artisans and clerks, and finally to the broken and dissipated women who haunted dockside grogshops in the Five Points neighborhood.

From New Orleans to Boston, city theaters were important sexual marketplaces. Men often bought tickets less to see the performance than to make assignations with the prostitutes, who sat by custom in the topmost gallery of seats. The women usually received free admission from theater managers, who claimed that they could not stay in business without the male theatergoers drawn by the "guilty third tier."

Most Americans—and the American common law—still did not regard abortion as a crime until the fetus had "quickened" or began to move perceptibly in the womb. Books of medical advice actually contained prescriptions for bringing on delayed menstrual periods, which would also produce an abortion if the woman happened to be pregnant. They suggested heavy doses of purgatives that created violent cramps, powerful douches, or extreme kinds of physical activity, like the "violent exercise, raising great weights . . . strokes on the belly . . . [and] falls" noted in William Buchan's *Domestic Medicine*, a manual read widely through the 1820s. Women's folklore echoed most of these prescriptions and added others, particularly the use of two American herbal preparations—savin, or the extract of juniper berries, and Seneca snakeroot—as abortion-producing drugs. They were dangerous procedures but sometimes effective.

REINING IN THE PASSIONS

Starting at the turn of the nineteenth century, the sexual lives of many Americans began to change, shaped by a growing insistence on control: reining in the passions in courtship, limiting family size, and even redefining male and female sexual desire.

Bundling was already on the wane in rural America before 1800; by the 1820s it was written about as a rare and antique custom. It had ceased, thought an elderly man from East Haddam, Connecticut, "as a consequence of education and refinement." Decade by decade the proportion of young women who had conceived a child before marriage declined. In most of the towns of New England the rate had dropped from nearly one pregnant bride in three to one in five or six by 1840; in some places prenuptial pregnancy dropped to 5 percent. For many young Americans this marked the acceptance of new limits on sexual behavior, imposed not by their parents or other authorities in their communities but by themselves.

Just say no: Quaker lovers hold back.

These young men and women were not more closely supervised by their parents than earlier generations had been; in fact, they had more mobility and greater freedom. The couples that courted in the new style put a far greater emphasis on control of the passions. For some of them—young Northern merchants and professional men and their intended brides—revealing love letters have survived for the years after 1820. Their intimate correspondence reveals that they did not give up sexual expression but gave it new boundaries, reserving sexual intercourse for marriage. Many of them were marrying later than their parents, often living through long engagements while the husband-to-be strove to establish his place in the world. They chose not to risk a pregnancy that would precipitate them into an early marriage.

Many American husbands and wives were also breaking with tradition as they began to limit the size of their families. Clearly, married couples were renegotiating the terms of their sexual lives together, but they remained resolutely silent about how they did it. In the first two decades of the nineteenth century, they almost certainly set about avoiding childbirth through abstinence; coitus interruptus, or male withdrawal; and perhaps sometimes abortion. These contraceptive techniques had long been traditional in preindustrial Europe, although previously little used in America.

As they entered the 1830s, Americans had their first opportunity to learn, at least in print, about more effective or less self-denying forms of

and Harriet's tryst with Charles was a commonplace event in early-nineteenth-century America. It escaped historical oblivion because she was unlucky, less in becoming pregnant than in Charles's refusal to marry her. Asa Lincoln did not approve of Sabbath evening indiscretions, but he was not pursuing Harriet for immorality. He was concerned instead with economic responsibility for the child. Thus he interrogated Harriet about the baby's father—while she was in labor, as was the long-customary practice—in order to force Charles to contribute to the maintenance of the child, who was going to be "born a bastard and chargeable to the town."

Some foreign travelers found that the Americans they met were reluctant to admit that such things happened in the United States. They were remarkably straitlaced about sexual matters in public and eager to insist upon the "purity" of their manners. But to take such protestations at face value, the unusually candid Englishman Frederick Marryat thought, would be "to suppose that human nature is not the same everywhere."

The well-organized birth and marriage records of a number of American communities reveal that in late-eighteenth-century America pregnancy was frequently the prelude to marriage. The proportion of brides who were pregnant at the time of their weddings had been rising since the late seventeenth century and peaked in the turbulent decades during and after the Revolution. In the 1780s and 1790s nearly one-third of rural New England's brides were already with child. The frequency of sexual intercourse before marriage was surely higher, since some couples would have escaped early pregnancy. For many couples sexual relations were part of serious courtship. Premarital pregnancies in late-eighteenth-century Dedham, Massachusetts, observed the local historian Erastus Worthington in 1828, were occasioned by "the custom then prevalent of females admitting young men to their beds, who sought their company in marriage."

Pregnancies usually simply accelerated a marriage that would have taken place in any case, but community and parental pressure worked strongly to assure it. Most rural communities simply accepted the "early" pregnancies that marked so many marriages, although in Hingham, Massachusetts, tax records suggest that the families of well-to-do brides were considerably less generous to couples who had had "early babies" than to those who had avoided pregnancy.

PRINCETON UNIVERSITY LIBRARY, SINCLAIR HAMILTON COLLECTION

Lovers await Cupid's dart in this woodcut.

"Bundling very much abounds," wrote the anonymous author of "A New Bundling Song," still circulating in Boston in 1812, "in many parts in country towns." Noah Webster's first *Dictionary of the American Language* defined it as the custom that allowed couples "to sleep on the same bed without undressing"—with, a later commentator added, "the shared understanding that innocent endearments should not be exceeded." Folklore and local tradition, from Maine south to New York, had American mothers tucking bundling couples into bed with special chastity-protecting garments for the young woman or a "bundling board" to separate them.

In actuality, if bundling had been intended to allow courting couples privacy and emotional intimacy but not sexual contact, it clearly failed. Couples may have begun with bundling, but as courtship advanced, they clearly pushed beyond its restraints, like the "bundling maid" in "A New Bundling Song" who would "sometimes say when she lies down/She can't be cumbered with a gown."

Young black men and women shared American whites' freedom in courtship and sexuality and sometimes exceeded it. Echoing the cultural traditions of West Africa, and reflecting the fact that their marriages were not given legal status and security, slave communities were somewhat more tolerant and accepting of sex before marriage.

Gradations of color and facial features among the slaves were testimony that "thousands," as the abolitionist and former slave Frederick Douglass wrote, were "ushered into the world annually, who, like myself, owe their existence to white fathers, and those fathers most frequently their own masters." Sex crossed the boundaries of race and servitude more often than slavery's defenders wanted to admit, if less frequently than the most outspoken abolitionists claimed. Slave women had little protection from whatever sexual demands masters or overseers might make, so that rapes, short liaisons, and long-term "concubinage" all were part of plantation life.

As Nathaniel Hawthorne stood talking with a group of men on the porch of a tavern in Augusta, Maine, in 1836, a young man "in a laborer's dress" came up and asked if anyone knew the whereabouts of Mary Ann Russell. "Do you want to use her?" asked one of the bystanders. Mary Ann was, in fact, the young laborer's wife, but she had left him and their child in Portland to become "one of a knot of whores." A few years earlier the young men of York, Pennsylvania, made up a party for "overturning and pulling to the ground" Eve Geese's "shameful house" of prostitution in Queen Street. The frightened women fled out the back door as the

Early-nineteenth-century Americans were more licentious than we imagine them to be.

A popular temperance print of 1826 shows a drunkard's progress from a morning dram to loss of his home.

Elsewhere the rude life of the tavern and "cruel amusements" remained widespread, but some of their excesses of "sin and shame" did diminish gradually.

Over the first four decades of the nineteenth century the American people increasingly made churchgoing an obligatory ritual. The proportion of families affiliated with a local church or Methodist circuit rose dramatically, particularly after 1820, and there were fewer stretches of the wholly pagan, unchurched territory that travelers had noted around 1800. "Since 1830," maintained Emerson Davis in his retrospect of America, *The Half Century*, ". . . the friends of the Sabbath have been gaining ground. . . . In 1800, good men slumbered over the desecration of the Sabbath. They have since awoke. . . ." The number of Sunday mails declined, and the campaign to eliminate the delivery of mail on the Sabbath entirely grew stronger. "In the smaller cities and towns," wrote Mrs. Trollope in 1832, worship and "prayer meetings" had come to "take the place of almost all other amusements." There were still communities near the edge of settlement where a traveler would "rarely find either churches or chapels, prayer or preacher," but it was the working-class neighborhoods of America's larger cities that were increasingly the chief strongholds of "Sunday dissipation" and "Sabbath-breaking."

Whipping and the pillory, with their attentive audiences, began to disappear from the statute book, to be replaced by terms of imprisonment in another new American institution, the state penitentiary. Beginning with Pennsylvania's abolition of flogging in 1790 and Massachusetts's elimination of mutilating punishments in 1805, several American states gradually accepted John Hancock's view of 1796 that "mutilating or lacerating the body" was less an effective punishment than "an indignity to human nature." Connecticut's town constables whipped petty criminals for the last time in 1828.

Slaveholding states were far slower to change their provisions for public punishment. The whipping and mutilation of blacks may have become a little less ferocious over the decades, but the whip remained the essential instrument of punishment and discipline. "The secret of our success," thought a slave owner, looking back after emancipation, had been "the great motive power contained in that little instrument." Delaware achieved notoriety by keeping flogging on the books for whites and blacks alike through most of the twentieth century.

Although there were important stirrings of sentiment against capital punishment, all American states continued to execute convicted murders before the mid-1840s. Public hangings never lost their drawing power. But a number of American public officials began to abandon the long-standing view of executions as instructive communal rituals. They saw the crowd's holiday mood and eager participation as sharing too much in the condemned killer's own brutality. Starting with Pennsylvania, New York, and Massachusetts in the mid-1830s, several state legislatures voted to take executions away from the crowd, out of the public realm. Sheriffs began to carry out death sentences behind the walls of the jailyard, before a small assembly of representative onlookers. Other states clung much longer to tradition and continued public executions into the twentieth century.

SEX LIFE OF THE NATIVES

Early-nineteenth-century Americans were more licentious than we ordinarily imagine them to be.

"On the 20th day of July" in 1830, Harriet Winter, a young woman working as a domestic in Joseph Dunham's household in Brimfield, Massachusetts, "was gathering raspberries" in a field west of the house. "Near the close of day," Charles Phelps, a farm laborer then living in the town, "came to the field where she was," and in the gathering dusk they made love—and, Justice of the Peace Asa Lincoln added in his account, "it was the Sabbath." American communities did not usually document their inhabitants' amorous rendezvous,

A man in the stocks awaits a flogging.

around to watch petty criminals receive "five or ten lashes . . . with a rawhide whip."

Throughout the United States public hangings brought enormous crowds to the seats of justice and sometimes seemed like brutal festivals. Thousands of spectators arrived to pack the streets of courthouse towns. On the day of a hanging near Mount Holly, New Jersey, in the 1820s, the scene was that of a holiday: "around the place in every direction were the assembled multitudes—some in tents, and by-wagons, engaged in gambling and other vices of the sort, in open day." In order to accommodate the throngs, hangings were usually held not in the public square but on the outskirts of town. The gallows erected on a hill or set up at the bottom of a natural amphitheater allowed onlookers an unobstructed view. A reprieve or stay of execution might disappoint a crowd intent on witnessing the deadly drama and provoke a riot, as it did in Pembroke, New Hampshire, in 1834.

RISE OF RESPECTABILITY

At a drunkard's funeral in Enfield, Massachusetts, in the 1830s—the man had strayed out of the road while walking home and fallen over a cliff, "his stiffened fingers still grasping the handle of the jug"—Rev. Sumner G. Clapp, the Congregationalist minister of Enfield, mounted a log by the woodpile and preached the town's first temperance sermon before a crowd full of hardened drinkers. In this way Clapp began a campaign to "civilize" the manners of his parishioners, and "before many years there was a great change in the town; the incorrigible were removed by death, and others took warning." Drinking declined sharply, and along with it went "a general reform in conduct."

Although it remained a powerful force in many parts of the United States, the American way of drunkenness began to lose ground as early as the mid-1820s. The powerful upsurge in liquor consumption had provoked a powerful reaction, an unprecedented attack on all forms of drink that gathered momentum in the Northeast. Some New England clergymen had been campaigning in their own communities as early as 1810, but their concerns took on organized impetus with the founding of the American Temperance Society in 1826. Energized in part by a concern for social order, in part by evangelical piety, temperance reformers popularized a radically new way of looking at alcohol. The "good creature" became "demon rum"; prominent physicians and writers on physiology, like Benjamin Rush, told Americans that alcohol, traditionally considered healthy and fortifying, was actually a physical and moral poison. National and state societies distributed anti-liquor tracts, at first calling for moderation in drink but increasingly demanding total abstinence from alcohol.

> Liquor consumption provoked a powerful reaction: an unprecedented attack on drinking.

To a surprising degree these aggressive temperance campaigns worked. By 1840 the consumption of alcohol had declined by more than two-thirds, from close to four gallons per person each year to less than one and one-half. Country storekeepers gave up the sale of spirits, local authorities limited the number of tavern licenses, and farmers even abandoned hard cider and cut down their apple orchards. The shift to temperance was a striking transformation in the everyday habits of an enormous number of Americans. "A great, though silent change," in Horace Greeley's words, had been "wrought in public sentiment."

But although the "great change" affected some Americans everywhere, it had a very uneven impact. Organized temperance reform was sharply delimited by geography. Temperance societies were enormously powerful in New England and western New York and numerous in eastern New York, New Jersey, and Pennsylvania. More than three-fourths of all recorded temperance pledges came from these states. In the South and West, and in the laborers' and artisans' neighborhoods of the cities, the campaign against drink was much weaker. In many places drinking ways survived and even flourished, but as individuals and families came under the influence of militant evangelical piety, their "men of business and sobriety" increased gradually in number. As liquor grew "unfashionable in the country," Greeley noted, Americans who wanted to drink and carouse turned increasingly to the cities, "where no one's deeds or ways are observed or much regarded."

Closely linked as they were to drink, such diversions as gambling, racing, and blood sports also fell to the same forces of change. In the central Massachusetts region that George Davis, a lawyer in Sturbridge, knew well, until 1820 or so gaming had "continued to prevail, more and more extensively." After that "a blessed change had succeeded," overturning the scenes of high-stakes dice and card games that he knew in his young manhood. Impelled by a new perception of its "pernicious effects," local leaders gave it up and placed "men of respectable standing" firmly in opposition. Racecourses were abandoned and "planted to corn." Likewise, "bear-baiting, cock-fighting, and other cruel amusements" began to dwindle in the Northern countryside.

stealing apples in their yard and punished him by "throwing him over the fence," injuring him painfully. Over the years hostilities broke out periodically. Lewis Miller remembered walking down the street as a teenaged boy and meeting Mrs. Weaver, who drenched him with the bucket of water she was carrying. He retaliated by "turning about and giving her a kick, laughing at her, this is for your politeness." Other York households had their quarrels too; in "a general fight on Beaver Street," Mistress Hess and Mistress Forsch tore each other's caps from their heads. Their husbands and then the neighbors interfered, and "all of them had a knock down."

When Peter Lung's wife, Abigail, refused "to get up and dig some potatoes" for supper from the yard of their small house, the Hartford, Connecticut, laborer recalled in his confession, he "kicked her on the side . . . then gave her a violent push" and went out to dig the potatoes himself. He returned and "again kicked her against the shoulder and neck." Both had been drinking, and loud arguments and blows within the Lung household, as in many others, were routine. But this time the outcome was not. Alice Lung was dead the next day, and Peter Lung was arrested, tried, and hanged for murder in 1815.

> In isolated areas it was not uncommon to meet men who had lost an eye in a fight.

In the most isolated, least literate and commercialized parts of the United States, it was "by no means uncommon," wrote Isaac Weld, "to meet with those who have lost an eye in a combat, and there are men who pride themselves upon the dexterity with which they can scoop one out. This is called *gouging*."

THE SLAVE'S LOT

Slaves wrestled among themselves, sometimes fought one another bitterly over quarrels in the quarters, and even at times stood up to the vastly superior force of masters and overseers. They rarely, if ever, reduced themselves to the ferocity of eye gouging. White Southerners lived with a pervasive fear of the violent potential of their slaves, and the Nat Turner uprising in Virginia in 1831, when a party of slaves rebelled and killed whites before being overcome, gave rise to tighter and harsher controls. But in daily reality slaves had far more to fear from their masters.

Margaret Hall was no proponent of abolition and had little sympathy for black Americans. Yet in her travels south she confronted incidents of what she ironically called the "good treatment of slaves" that were impossible to ignore. At a country tavern in Georgia, she summoned the slave chambermaid, but "she could not come" because "the mistress had been whipping her and she was not fit to be seen. Next morning she made her appearance with her face marked in several places by the cuts of the cowskin and her neck handkerchief covered with spots of blood."

Southern stores were very much like Northern ones, Francis Kemble Butler observed, except that they stocked "negro-whips" and "mantraps" on their shelves. A few slaves were never beaten at all, and for most, whippings were not a daily or weekly occurrence. But they were, of all Americans, by far the most vulnerable to violence. All slaves had, as William Wells Brown, an ex-slave himself, said, often "heard the crack of the whip, and the screams of the slave" and knew that they were never more than a white man's or woman's whim away from a beating. With masters' unchecked power came worse than whipping: the mutilating punishments of the old penal law including branding, ear cropping, and even occasionally castration and burning alive as penalties for severe offenses. In public places or along the road blacks were also subject to casual kicks, shoves, and cuffs, for which they could retaliate only at great peril. "Six or seven feet in length, made of cowhide, with a platted wire on the end of it," as Brown recalled it, the negro-whip, for sale in most stores and brandished by masters and overseers in the fields, stood for a pervasive climate of force and intimidation.

A white master takes a baby from its mother.

PUBLIC PUNISHMENT

The penal codes of the American states were far less bloodthirsty than those of England. Capital punishment was not often imposed on whites for crimes other than murder. Yet at the beginning of the nineteenth century many criminal offenses were punished by the public infliction of pain and suffering. "The whipping post and stocks stood on the green near the meetinghouse" in most of the towns of New England and near courthouses everywhere. In Massachusetts before 1805 a counterfeiter was liable to have an ear cut off, and a forger to have one cropped or partially amputated, after spending an hour in the pillory. A criminal convicted of manslaughter was set up on the gallows to have his forehead branded with a letter M. In most jurisdictions town officials flogged petty thieves as punishment for their crime. In New Haven, Connecticut, around 1810, Charles Fowler, a local historian, recalled seeing the "admiring students of [Yale] college" gathered

Legion of Liberty (ALBANY, 1845), NEW YORK PUBLIC LIBRARY

BOTH: AMERICAN ANTIQUARIAN SOCIETY

Backwoodsmen have a "knock down" in this 1841 woodcut from *Crockett's Almanack*.

highways often specialized in teamsters or stage passengers, while country inns took their patrons as they came.

Taverns accommodated women as travelers, but their barroom clienteles were almost exclusively male. Apart from the dockside dives frequented by prostitutes, or the liquor-selling groceries of poor city neighborhoods, women rarely drank in public.

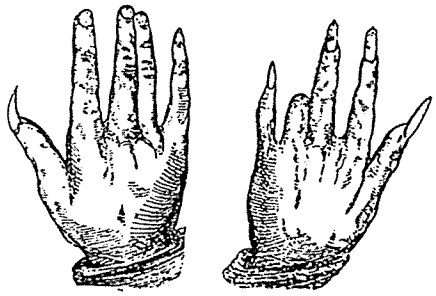
Gambling was a substantial preoccupation for many male citizens of the early republic. Men played billiards at tavern tables for money stakes. They threw dice in "hazard," slamming the dice boxes down so hard and so often that tavern tables wore the characteristic scars of their play. Even more often Americans sat down to cards, playing brag, similar to modern-day poker, or an elaborate table game called faro. Outdoors they wagered with each other on horse races or bet on cockfights and wrestling matches.

Drink permeated and propelled the social world of early-nineteenth-century America—first as an unquestioned presence and later as a serious and divisive problem. "Liquor at that time," recalled the builder and architect Elbridge Boyden, "was used as commonly as the food we ate." Before 1820 the vast majority of Americans considered alcohol an essential stimulant to exertion as well as a symbol of hospitality and fellowship. Like the Kentuckians with whom Daniel Drake grew up, they "regarded it as a duty to their families and visitors . . . to keep the bottle well replenished." Weddings, funerals, frolics, even a casual "gathering of two or three neighbors for an evening's social chat" required the obligatory "spirituous liquor"—rum, whiskey, or gin—"at all seasons and on all occasions."

Northern householders drank hard cider as their common table beverage, and all ages drank it freely. Dramming—taking a fortifying glass in the forenoon and again in the afternoon—was part of the daily regimen of many men. Clergymen took sustaining libations between services, lawyers before going to court, and physicians at their patients' bedsides. To raise a barn or get through a long day's haying without fortifying drink seemed a virtual impossibility. Slaves enjoyed hard drinking at festival times and at Saturday-night barbecues as much as any of their countrymen. But of all Americans they probably drank the least on a daily basis because their masters could usually control their access to liquor.

> To get through a long day's haying without drink seemed an impossibility.

In Parma, Ohio, in the mid-1820s, Lyndon Freeman, a farmer, and his brothers were used to seeing men "in their cups" and passed them by without comment. But one dark and rainy night they discovered something far more shocking, "nothing less than a *woman beastly drunk* . . . with a flask of whiskey by her side." American women drank as well as men, but usually much less heavily. They were more likely to make themselves "tipsy" with hard cider and alcohol-containing patent medicines than to become inebriated with rum or whiskey. Temperance advocates in the late 1820s estimated that men consumed fifteen times the volume of distilled spirits that women did; this may have been a considerable exaggeration, but there was a great difference in drinking habits between the sexes. Americans traditionally found drunkenness tolerable and forgivable in men but deeply shameful in women.



The hands of a celebrated gouger.

By almost any standard, Americans drank not only nearly universally but in large quantities. Their yearly consumption at the time of the Revolution has been estimated at the equivalent of three and one-half gallons of pure two-hundred-proof alcohol for each person. After 1790 American men began to drink even more. By the late 1820s their imbibing had risen to an all-time high of almost four gallons per capita.

Along with drinking went fighting. Americans fought often and with great relish. York, Pennsylvania, for example, was a peaceable place as American communities went, but the Miller and Weaver families had a long-running quarrel. It had begun in 1800 when the Millers found young George Weaver

Davy Crockett, like many Americans, preferred to wash himself in the great outdoors.

and wash themselves completely. The daughters of the Larcom family, living in Lowell, Massachusetts, in the late 1830s, began to bathe in a bedchamber in this way; Lucy Larcom described how her oldest sister started to take "a full cold bath every morning before she went to her work . . . in a room without a fire," and the other young Larcoms "did the same whenever we could be resolute enough." By the 1830s better city hotels and even some country taverns were providing individual basins and pitchers in their rooms.

At a far remove from "primitive manners" and "bad practices" was the genteel ideal of domestic sanitation embodied in the "chamber sets"—matching basin and ewer for private bathing, a cup for brushing the teeth, and a chamber pot with cover to minimize odor and spillage—that American stores were beginning to stock. By 1840 a significant minority of American households owned chamber sets and washstands to hold them in their bedchambers. For a handful there was the very faint dawning of an entirely new age of sanitary arrangements. In 1829 the new Tremont House hotel in Boston offered its patrons indoor plumbing: eight chambers with bathtubs and eight "water closets." In New York City and Philadelphia, which had developed rudimentary public water systems, a few wealthy households had water taps and, more rarely, water closets by the 1830s. For all others flush toilets and bathtubs remained far in the future.

The American people moved very slowly toward cleanliness. In "the backcountry at the present day," commented the fastidious author of the *Lady's Book* in 1836, custom still "requires that everyone should wash at the pump in the yard, or at the sink in the kitchen." Writing in 1846, the physician and health reformer William Alcott rejoiced that to "wash the surface of the whole body in water daily" had now been accepted as a genteel standard of personal cleanliness. But, he added, there were "multitudes who pass for models of neatness and cleanliness, who do not perform this work for themselves half a dozen times—nay once—a year." As the better-off became cleaner than ever before, the poor stayed dirty.

WE DRANK AND FOUGHT WHENEVER WE COULD

In the early part of the century America was a bawdy, hard-edged, and violent land. We drank more than we ever had before or ever would again. We smoked and chewed tobacco like addicts and fought and quarreled on the flimsiest pretexts. The tavern was the most important gateway to the primarily male world of drink and disorder: in sight of the village church in most American communities, observed Daniel Drake, a Cincinnati physician who wrote a reminiscence of his Kentucky boyhood, stood the village tavern, and the two structures "did in fact represent two great opposing principles."

The great majority of American men in every region were taverngoers. The printed street directories of American cities listed tavernkeepers in staggering numbers, and even the best-churched parts of New England could show more "licensed houses" than meetinghouses. In 1827 the fast-growing city of Rochester, New York, with a population of approximately eight thousand, had nearly one hundred establishments licensed to sell liquor, or one for every eighty inhabitants.

America's most important centers of male sociability, taverns were often the scene of excited gaming and vicious fights and always of hard drinking, heavy smoking, and an enormous amount of alcohol-stimulated talk. City men came to their neighborhood taverns daily, and "tavern haunting, tippling, and gaming," as Samuel Goodrich, a New England historian and publisher, remembered, "were the chief resources of men in the dead and dreary winter months" in the countryside.

City taverns catered to clienteles of different classes: sordid sailors' grogshops near the waterfront were rife with brawling and prostitution; neighborhood taverns and liquor-selling groceries were visited by craftsmen and clerks; well-appointed and relatively decorous places were favored by substantial merchants. Taverns on busy

In the 1820s America was a bawdy and violent land. We drank more than we ever would again.

We were not "clean and decent" by today's standards; washing was difficult.

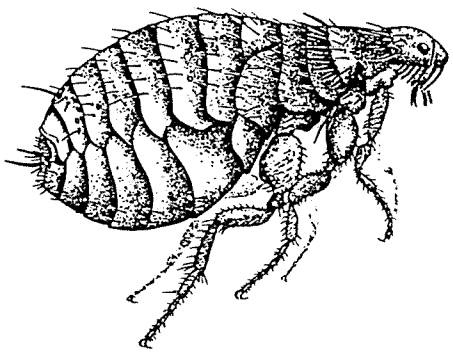
without one. "Without a pot to piss in" was a vulgar tag of long standing for extreme poverty; those poorest households without one, perhaps more common in the warm South, used the outdoors at all times and seasons.

The most decorous way for householders to deal with chamber-pot wastes accumulated during the night was to throw them down the privy hole. But more casual and unsavory methods of disposal were still in wide use. Farm families often dumped their chamber pots out the most convenient door or window. In densely settled communities like York, Pennsylvania, the results could be more serious. In 1801, the York diarist Lewis Miller drew and then described an event in North George Street when "Mr. Day an English man [as the German-American Miller was quick to point out] had a bad practice by pouring out of the upper window his filthiness . . . one day came the discharge . . . on a man and wife going to a wedding, her silk dress was fouled."

LETTING THE BEDBUGS BITE

Sleeping accommodations in American country taverns were often dirty and insect-ridden. The eighteenth-century observer of American life Isaac Weld saw "filthy beds swarming with bugs" in 1794; in 1840 Charles Dickens noted "a sort of game not on the bill of fare." Complaints increased in intensity as travelers went south or west. Tavern beds were uniquely vulnerable to infestation by whatever insect guests travelers brought with them. The bedding of most American households was surely less foul. Yet it was dirty enough. New England farmers were still too often "tormented all night by bed bugs," complained *The Farmer's Almanack* in 1837, and books of domestic advice contained extensive instructions on removing them from feather beds and straw ticks.

Journeying between Washington and New Orleans in 1828, Margaret Hall, a well-to-do and cultivated Scottish woman, became far more familiar with intimate insect life than she had ever been in the genteel houses of London or Edinburgh. Her letters home, never intended for publication, gave a graphic and unsparing account of American sanitary conditions. After sleeping in a succession of beds with the "usual complement of fleas and bugs," she and her party had themselves become infested: "We bring



Insects infested many American beds.

them along with us in our clothes and when I undress I find them crawling on my skin, nasty wretches." New and distasteful to her, such discoveries were commonplace among the ordinary folk with whom she lodged. The American children she saw on her Southern journey were "kept in such a state of filth," with clothes "dirty and slovenly to a degree," but this was "nothing in comparison with their heads . . . [which] are absolutely crawling!" In New Orleans she observed women picking through children's heads for lice, "catching them according to the method depicted in an engraving of a similar proceeding in the streets of Naples."

BIRTH OF THE BATH

Americans were not "clean and decent" by today's standards, and it was virtually impossible that they should be. The furnishings and use of rooms in most American houses made more than the most elementary washing difficult. In a New England farmer's household, wrote Underwood, each household member would "go down to the 'sink' in the lean-to, next to the kitchen, fortunate if he had not to break ice in order to wash his face and hands, or more fortunate if a little warm water was poured into his basin from the kettle swung over the kitchen fire." Even in the comfortable household of the prominent minister Lyman Beecher in Litchfield, Connecticut, around 1815, all family members washed in the kitchen, using a stone sink and "a couple of basins."

Southerners washed in their detached kitchens or, like Westerners in warm weather, washed outside, "at the doors . . . or at the wells" of their houses. Using basins and sinks outdoors or in full view of others, most Americans found anything more than "washing the face and hands once a-day," usually in cold water, difficult, even unthinkable. Most men and women also washed without soap, reserving it for laundering clothes; instead they used a brisk rubbing with a coarse towel to scrub the dirt off their skins.

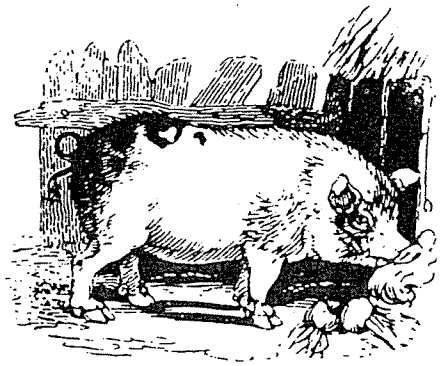
Gradually the practice of complete bathing spread beyond the topmost levels of American society and into smaller towns and villages. This became possible as families moved washing equipment out of kitchens and into bedchambers, from shared space to space that could be made private. As more prosperous households furnished one or two of their chambers with washing equipment—a washstand, a basin, and a ewer, or large-mouthed pitcher—family members could shut the chamber door, undress,

BETTMANN ARCHIVE

more frankness and spontaneous geniality" than did the city or country people of the New England and Middle Atlantic states, as did the "odd mortals that wander in from the western border," that Martineau observed in Washington's political population.

WE WERE DIRTY AND SMELLY

Early-nineteenth-century Americans lived in a world of dirt, insects, and pungent smells. Farmyards were strewn with animal wastes, and farmers wore manure-spattered boots and trousers everywhere. Men's and women's working clothes alike were often stiff with



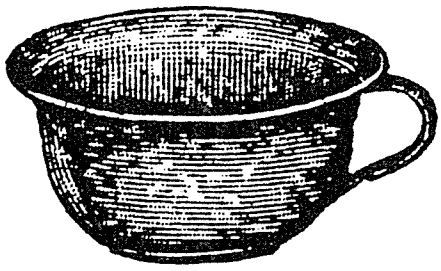
Freely moving pigs fed on the city's trash.

dirt and dried sweat, and men's shirts were often stained with "yellow rivulets" of tobacco juice. The locations of privies were all too obvious on warm or windy days. Unemptied chamber pots advertised their presence. Wet baby "napkins," today's diapers, were not immediately washed but simply put by the fire to dry. Vats of "chamber lye"—highly concentrated urine used for cleaning type or degreasing wool—perfumed all printing offices and many households. "The breath of that fiery bar-room," as Underwood described a country tavern, "was overpowering. The odors of the hostlers' boots, redolent of fish-oil and tallow, and of buffalo-robes and horse-blankets, the latter reminiscent of equine ammonia, almost got the better of the all-pervading fumes of spirits and tobacco."

Densely populated, but poorly cleaned and drained, America's cities were often far more noisome than its farmyards. Horse manure thickly covered city streets, and few neighborhoods were free from the spreading stench of tanneries and slaughterhouses. New York City accumulated so much refuse that it was generally believed the actual surfaces of the streets had not been seen for decades. During her stay in Cincinnati, the English writer Frances Trollope followed the practice of the vast majority of American city housewives when she threw her household "slops"—refuse food and dirty dishwater—out into the street. An irate neighbor soon informed her that municipal ordinances forbade "throwing such things at the sides of the streets" as she had done; "they must just all be cast right into the middle and the pigs soon takes them off." In most cities hundreds, sometimes thousands, of free-roaming pigs scavenged the garbage; one exception was Charleston, South Carolina, where buzzards patrolled the streets. By converting garbage into pork, pigs kept city streets cleaner than they would otherwise have been, but the pigs themselves befouled the streets and those who ate their meat—primarily poor families—ran greater than usual risks of infection.

PRIVY MATTERS

The most visible symbols of early American sanitation were privies or "necessary houses." But Americans did not always use them; many rural householders simply took to the closest available patch of woods or brush. However, in more densely settled communities and in regions with cold winters, privies were in widespread use. They were not usually put in out-of-the-way locations. The fashion of some Northern farm families, according to Robert B. Thomas's *Farmer's Almanack* in 1826, had long been to have their "necessary planted



Chamber pots were dumped in the streets.

in a garden or other conspicuous place." Other countryfolk went even further in turning human wastes to agricultural account and built their outhouses "within the territory of a hog yard, that the swine may root and ruminate and devour the nastiness thereof." Thomas was a long-standing critic of primitive manners in the countryside and roundly condemned these traditional sanitary arrangements as demonstrating a "want of taste, decency, and propriety." The better-arranged necessaries of the prosperous emptied into vaults that could be opened and cleaned out. The dripping horse-drawn carts of the "nocturnal goldfinders," who emptied the vaults and took their loads out for burial or water disposal—"night soil" was almost never used as manure—were a familiar part of nighttime traffic on city streets.

The humblest pieces of American household furniture were the chamber pots that allowed people to avoid dark and often cold nighttime journeys outdoors. Kept under beds or in corners of rooms, "chambers" were used primarily upon retiring and arising. Collecting, emptying, and cleaning them remained an unspoken, daily part of every housewife's routine.

Nineteenth-century inventory takers became considerably more reticent about naming chamber pots than their predecessors, usually lumping them with miscellaneous "crockery," but most households probably had a couple of chamber pots; genteel families reached the optimum of one for each bedchamber. English-made ceramic pots had become cheap enough by 1820 that few American families within the reach of commerce needed to go

LEFT: ANDERSON COLLECTION, PRINT ROOM, NEW YORK PUBLIC LIBRARY. RIGHT: SEARS ROEBUCK CATALOG

and marriage, countrymen and women were equally constrained, with couples "wearing all unconsciously the masks which custom had prescribed; and the onlookers who did not know the secret would think them cold and indifferent."

Underwood noted a pervasive physical as well as emotional constraint among the people of Enfield; it was rooted, he thought, not only in the self-denying ethic of their Calvinist tradition but in the nature of their work. The great physical demands of unmechanized agriculture gave New England men, like other rural Americans, a distinctively ponderous gait and posture. Despite their strength and endurance, farmers were "heavy, awkward and slouching in movement" and walked with a "slow inclination from side to side."

Yankee visages were captured by itinerant New England portraitists during the early nineteenth century, as rural storekeepers, physicians, and master craftsmen became the first more or less ordinary Americans to have their portraits done. The portraits caught their caution and immobility of expression as well as recording their angular, long-jawed features, thus creating good collective likenesses of whole communities.

The Yankees, however, were not the stiffest Americans. Even by their own impassive standards, New Englanders found New York Dutchmen and Pennsylvania German farmers "clumsy and chill" or "dull and stolid." But the "wild Irish" stood out in America for precisely the opposite reason. They were not "chill" or "stolid" enough, but loud and expansive. Their expressiveness made Anglo-Americans uncomfortable.

The seemingly uncontrolled physical energy of American blacks left many whites ill at ease. Of the slaves celebrating at a plantation ball, it was "impossible to describe the things these people did with their bodies," Frances Kemble Butler, an English-born actress who married a Georgia slave owner, observed, "and above all with their faces. . . ." Blacks' expressions and gestures, their preference for rhythmic rather than rigid bodily motion, their alternations of energy and rest made no cultural sense to observers who saw only "antics and frolics," "laziness," or "savagery." Sometimes perceived as obsequious, childlike, and dependent, or sullen and inexpressive, slaves also wore masks—not "all unconsciously" as Northern farm folk did, but as part of their self-protective strategies for controlling what masters, mistresses, and other whites could know about their feelings and motivations.

A dour face of the early 1800s.

American city dwellers, whose daily routines were driven by the quicker pace of commerce, were easy to distinguish from "heavy and slouching" farmers attuned to slow seasonal rhythms. New Yorkers, in particular, had already acquired their own characteristic body language. The clerks and commercial men who crowded Broadway, intent on their business, had a universal "contraction of the brow, knitting of the eyebrows, and compression of the lips . . . and a hurried walk." It was a popular American saying in the 1830s, reported Frederick Marryat, an Englishman who traveled extensively in the period, that "a New York merchant always walks as if he had a good dinner before him, and a bailiff behind him."

In marriage, couples wore "all unconsciously the masks which custom had prescribed."

Northern and Southern farmers and city merchants alike, to say nothing of Irishmen and blacks, fell well short of the standard of genteel "bodily carriage" enshrined in both English and American etiquette books and the instructions of dancing masters: "flexibility in the arms . . . erectness in the spinal column . . . easy carriage of the head." It was the ideal of the British aristocracy, and Southern planters came closest to it, expressing the power of their class in the way they stood and moved. Slave owners accustomed to command, imbued with an ethic of honor and pride, at ease in the saddle, carried themselves more gracefully than men hardened by toil or preoccupied with commerce. Visiting Washington in 1835, the Englishwoman Harriet Martineau contrasted not the politics but the postures of Northern and Southern congressmen. She marked the confident bearing, the "ease and frank courtesy . . . with an occasional touch of arrogance" of the slaveholders alongside the "cautious . . . and too deferential air of the members of the North." She could recognize a New Englander "in the open air," she claimed, "by his deprecatory walk."

Local inhabitants' faces became more open, travelers observed, as one went west. Nathaniel Hawthorne found a dramatic contrast in public appearances only a few days' travel west of Boston. "The people out here," in New York State just west of the Berkshires, he confided to his notebook in 1839, "show out their character much more strongly than they do with us," in his native eastern Massachusetts. He compared the "quiet, silent, dull decency . . . in our public assemblages" with Westerners' wider gamut of expressiveness, "mirth, anger, eccentricity, all showing themselves freely." Westerners in general, the clergyman and publicist Henry Ward Beecher observed, had "far more freedom of manners, and

WE LOOKED DIFFERENT

Contemporary observers of early-nineteenth-century America left a fragmentary but nonetheless fascinating and revealing picture of the manner in which rich and poor, Southerner and Northerner, farmer and city dweller, freeman and slave presented themselves to the world. To begin with, a wide variety of characteristic facial expressions, gestures, and ways of carrying the body reflected the extraordinary regional and social diversity of the young republic.

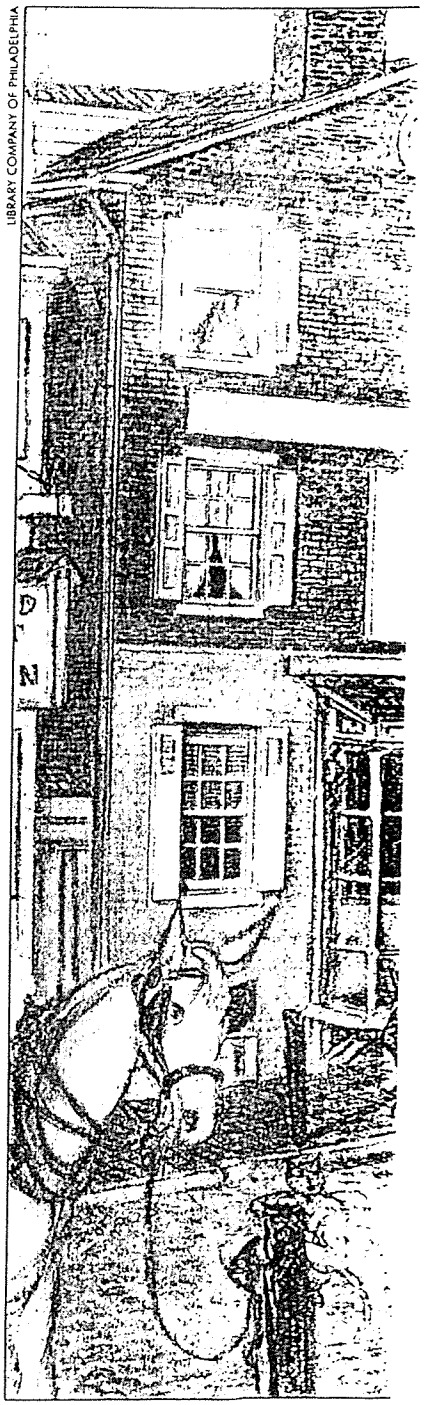
When two farmers met in early-nineteenth-century New England, wrote Francis Underwood, of Enfield, Massachusetts, the author of a pioneering 1893 study of small-town life, "their greeting might seem to a stranger gruff or surly, since the facial muscles were so inexpressive, while, in fact, they were on excellent terms." In courtship

BY JACK LARKIN

THE SECRET LIFE OF A DEVELOPING COUNTRY

(OURS)

Forget your conventional picture of America in 1810. In the first half of the nineteenth century, we were not at all the placid, straitlaced, white-picket-fence nation we imagine ourselves to have been. By looking at the patterns of everyday life as recorded by contemporary foreign and native observers of the young republic and by asking the questions that historians often don't think to ask of another time—what were people really like? how did they greet one another in the street? how did they occupy their leisure time? what did they eat?—Jack Larkin brings us a detailed portrait of another America, an America that was so different from both our conception of its past life and its present-day reality as to seem a foreign country.



LIBRARY COMPANY OF PHILADELPHIA

A pig floors unwary Philadelphians at a busy intersection. This anonymous mid-nineteenth-century watercolor suggests the squalor and chaos of street life in an earlier America.

Appendix 6
For *Stories of Light: Celebrating Winter*

Guided Meditation Using Selections from Gloria Naylor's *Mama Day*

In this guided meditation you will be reading four excerpts from *Mama Day* (1988 Vintage paperback). You will need two facilitators to carry out this activity: one facilitator should serve as narrator/reader and the other facilitator should attend to lighting—electric and candle. You will need to be extremely careful with lit candles and have a fire extinguisher on hand.

When you are ready to begin this activity, have participants assume comfortable positions in your space. Then the narrator should introduce the readings:

> I am going to read an excerpt from the novel *Mama Day* written by Gloria Naylor. This excerpt is about a holiday celebration in Willow Springs, a fictional island among Georgia's coastal Sea Islands. To experience this piece of writing with all your senses, get into a comfortable position. Take a deep breath. Relax. Take another deep breath. Let your imagination go.

Now read the first excerpt from *Mama Day*.

First excerpt (pages 107-108)

Miranda's kitchen floor is strewn with pots and pans. There's only so much space in them little trailers, and she's gotta clear her pantry 'cause it's only three weeks till Candle Walk—there'll be so much stuff she'll have no place to put it.

"I think I'm gonna to have start storing my gifts out at the other place." she tells Abigail, who's sitting at her table with a large bowl in her lap. Abigail is making sweet orange rocks; she plans taking them out on Candle Walk. She buys a large sack of fresh oranges around the first of December, punches holes in the fruit, and studs them all over with cloves. Sprinkling a few tablespoons of powdered orris root into her bowl, she rolls her orange all around in it before dropping it in a paper bag that'll sit in her cedar chest for the next few weeks to dry. She's gotta make a good three dozen, 'cause folks been greeting her all week. "Come my way, Candle Walk." They love them sweet orange rocks. One will keep a room or closet smelling good all year. Hear they're called pomanders in other parts, but that don't stop the folks in Willow Springs from calling them what they want, just like the old Reverend Hooper couldn't stop Candle Walk night. He ain't been the first to try—that's what happens when you get them outside preachers who think they know more than they do. When you open up your mouth too much, something stupid's bound to come out, talking about folks should call it Christmas. Any fool knows Christmas is December twenty-fifth—that ain't never caught on too much here. And Candle Walk is always the night of the twenty-second. Been that way since before Reverend Hooper and it'll be that way after him.

I guess I could clear out the shed over there, but I'd hate to start on that." Miranda sighs.

For years Miranda ain't had to greet, "Come my way, Candle Walk. Folks use that night to thank her. Bushels of cabbage, tomatoes, onions, and beets. A mountain of jams, jellies, and pickled everything. Sides of beef, barrels of fish, and enough elderberry wine to swim in. The ginger cakes ain't worth mentioning—the ginger cookies, pudding, and drops. And from the younger folks who don't quite understand, new hats, bolts of cloth, even electric toasters.

Now the narrator should tell participants:

> Now that you know a little about what a candle walk is, close your eyes, if you wish, and try to imagine a cool dark winter evening in the country. The stars are bright. Lots of friendly people are out.

Turn the lights off and light candles at junctures marked in the remaining text which you should continue to read to participants.

Second excerpt (page 110)

Candle Walk night. Looking over here from beyond the bridge you might believe some of the more far-fetched stories about Willow Springs: The island got spit out from the mouth of God, and when it fell to the earth it brought along an army of stars. He tried to reach down and scoop them back up, and found Himself shaking hands with the greatest conjure woman on earth. "Leave 'em here, Lord," she said. "I ain't got nothing but these poor black hands to guide my people, but I can lead on with light." Nothing but a story, and if there's an ounce of truth in it, it can't weigh even that much. Over here nobody knows why every December twenty-second folks take to the road—strolling, laughing, and talking—holding some kind of light in their hands. It's been going on since before they were born, and the ones born before them.

1st candle

This year is gonna be a good one, 'cause the weather's held and there ain't no rain. A lot of the older heads can bring out their real candles, insisting that's the way it was done in the beginning. They often take exception to the younger folks who will use kerosene lamps or sparklers, rain or no rain. They say it's a lot more pleasant than worrying about hot wax dropping on your hands. The younger ones done brought a few other changes that don't sit too well with some. Used to be when Willow Springs was mostly cotton and farming, by the end of the year it was common knowledge who done turned a profit and who didn't. And with a whole heap of children to feed and clothe, winter could be mighty tight for some. And them being short on cash and long on pride, Candle Walk was a way of getting help without feeling obliged. Since everybody said, "Come my way, Candle Walk," sort of as a season's greeting and expected a little something, them that needed a little more got it quiet-like from their neighbors. And it weren't no hardship giving something back—only had to be any bit of something, as long as it came from the earth and the work of your own hands. A bushel of potatoes and a cured side of meat could be exchanged for a plate of ginger cookies, or even a cup of ginger toddy. It all got accepted with the same grace, a lift of the candle and a parting whisper, "Lead on with light."

2nd candle

Third excerpt (pages 111-112)

There's a disagreement every winter about whether these young people spell the death of Candle Walk. You can't keep 'em from going beyond the bridge, and like them candles out on the main road, time does march on. But Miranda, who is known to be far more wise than wicked, says there's nothing to worry about. In her young days Candle Walk was different still. After going around and leaving what was needed, folks met in the main road and linked arms. They'd hum some lost and ancient song, and then there'd be a string of lights moving through the east woods out to the bluff over the ocean. They'd all raise them candles, facing east, and say, "Lead on with light, Great Mother. Lead on with light." Say you'd hear talk then of a slave woman who came to Willow Springs, and when she left, she left in a ball of fire to journey back home east over the ocean. And Miranda says that her daddy, John-Paul, said that in his time Candle Walk was different still. Said people kinda worshipped his grandmother, a slave woman who *took* her freedom in 1823. Left behind seven sons and a dead master as he walked down the main road, candle held high to light her way to the east bluff over the ocean. Folks in John-Paul's time would line the main road with candles, food, and slivers of ginger to help her spirit along. And Miranda says that her daddy said *his* daddy said Candle Walk was different still. But that's where the recollections end—at least, in the front part of the mind. And even the youngsters who've begun complaining about having no Christmas instead of this "old 18 & 23 night" don't upset Miranda. It'll take generations, she says, for Willow Springs to stop doing it at all. And more generations again to stop talking about the time "when there used to be some kinda 18 & 23 going-on near December twenty-second." By then, she figures, it won't be the world as we know of no way—and so no need for the memory.

3rd candle

But looking at Willow Springs tonight, it's impossible to imagine such a day coming. The roads are all aglow, filled with young and old, laughter ringing out into the chill evening air. Even them sanctimonious folks like Pearl got their candles and shopping bags of gifts and food. Pearl wouldn't miss Candle Walk no matter what Reverend Hooper preached.

4th candle

Fourth excerpt (page 113)

It takes them a good two hours to make it halfway to the bridge road. So many folks to exchange a word with, a new toddler to admire or hug. Off in the distance a round, bright spot is zigzagging along the road. When it gets a little closer, they see it's Dr. Buzzzard with a huge flashlight.

"Now, ain't that nothing." Miranda shakes her head.

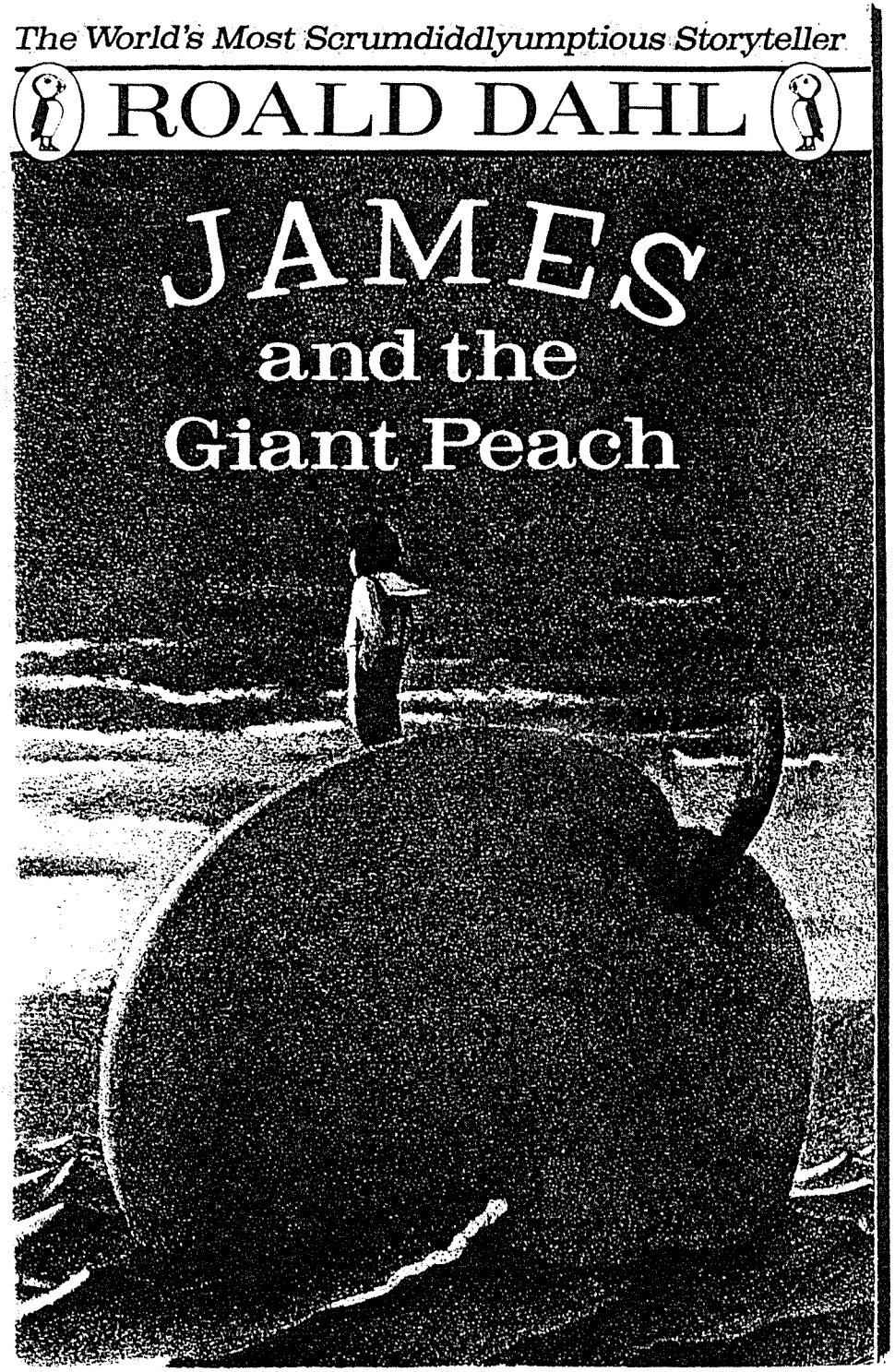
Dr. Buzzard is dressed to kill for Candle Walk. He's got a new pair of overalls, red flannel shirt, and even put strings in his sneakers. He's surrounded by a horde of children, 'cause they know he keeps his pockets filled for them tonight with his special honey ginger drops.

5th candle

"Lead on with light! Lead on with light!" Dr. Buzzard, face flushed, waves his Duracell at them.

Appendix 7
For *What are our Children Learning?*

A copy of the cover and the first two chapters of Roald Dahl's *James and the Giant Peach* begins on the next page.



JAMES AND THE GIANT PEACH

A Children's Story

ROALD DAHL

illustrated by
NANCY EKHOLM BURKERT

PUFFIN BOOKS

1

HERE is James Henry Trotter when he was about four years old.

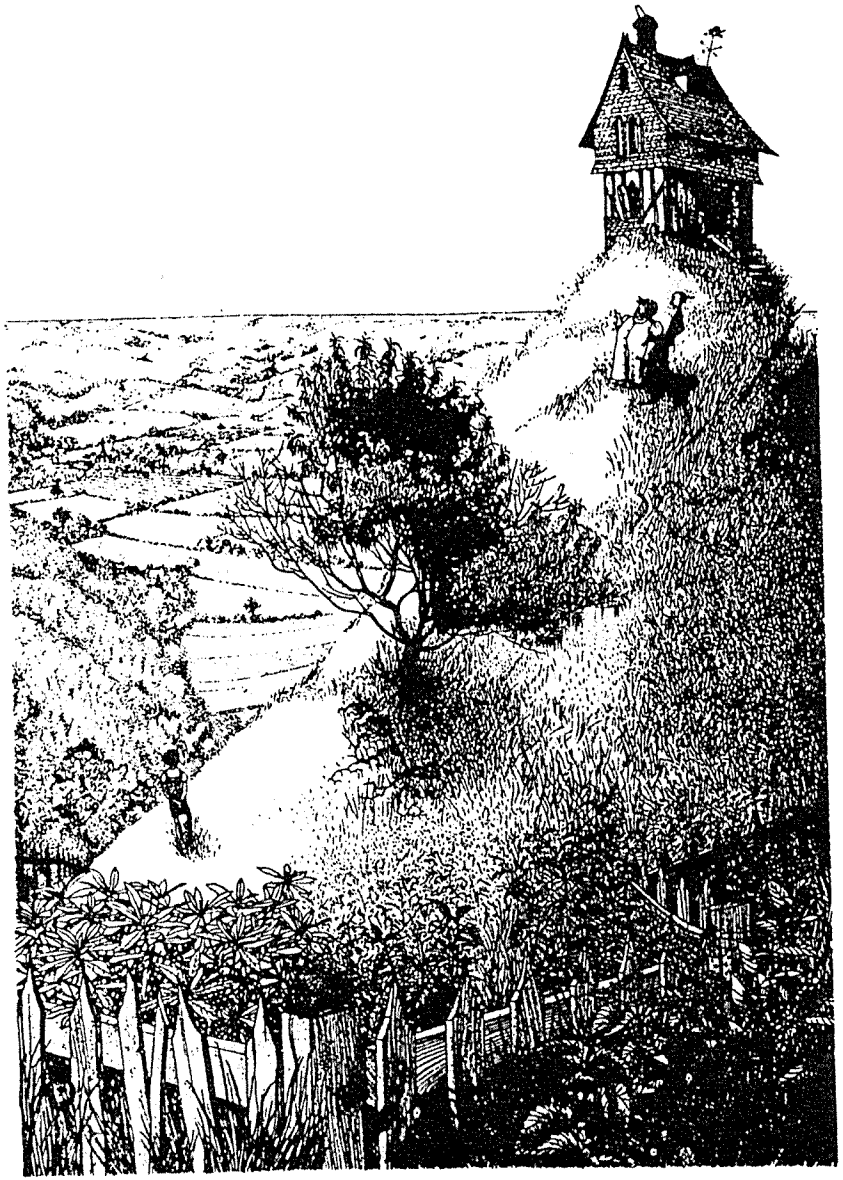
Up until this time, he had had a happy life, living peacefully with his mother and father in a beautiful house beside the sea. There were always plenty of other children for him to play with, and there was the sandy beach for him to run about on, and the ocean to paddle in. It was the perfect life for a small boy.

Then, one day, James's mother and father went to London to do some shopping, and there a terrible thing happened. Both of them suddenly got eaten up (in full daylight, mind you, and on a crowded street) by an enormous angry rhinoceros which had escaped from the London Zoo.

Now this, as you can well imagine, was a rather nasty experience for two such gentle parents. But in the long run it was far nastier for James than it was for them. *Their* troubles were all over in a jiffy. They were dead and gone in thirty-five seconds flat. Poor James, on the other hand, was still very much alive, and all at once he found himself alone and frightened in a vast unfriendly world. The lovely house by the seaside had to be sold immediately, and the little boy, carrying nothing but a small suitcase containing a pair of pajamas and a toothbrush, was sent away to live with his two aunts.

Their names were Aunt Sponge and Aunt Spiker, and I am sorry to say that they were both really horrible people. They were selfish and lazy and cruel, and right from the beginning they started beating poor James for almost no reason at all. They never called him by his real name, but always referred to him as "you disgusting little beast" or "you filthy nuisance" or "you miserable creature," and they certainly never gave him any toys to play with or any picture books to look at. His room was as bare as a prison cell.

They lived — Aunt Sponge, Aunt Spiker, and now James as well — in a queer ramshackle house on the top of a high hill in the south of England. The hill was so high that from almost anywhere in the garden James could look down and see for miles and miles across a marvelous landscape of woods and fields; and on a very clear day, if he looked in the right direction, he could see a tiny gray dot far away on the horizon, which was the house that he used to live in with his beloved mother and father. And just beyond that, he could see the ocean itself—a long thin streak



of blackish-blue, like a line of ink, beneath the rim of the sky.

But James was never allowed to go down off the top of that hill. Neither Aunt Sponge nor Aunt Spiker could ever be bothered to take him out herself, not even for a small walk or a picnic, and he certainly wasn't permitted to go alone. "The nasty little beast will only get into mischief if he goes out of the garden," Aunt Spiker had said. And terrible punishments were promised him, such as being locked up in the cellar with the rats for a week, if he even so much as dared to climb over the fence.

The garden, which covered the whole of the top of the hill, was large and desolate, and the only tree in the entire place (apart from a clump of dirty old laurel bushes at the far end) was an ancient peach tree that never gave any peaches. There was no swing, no seesaw, no sand pit, and no other children were ever invited to come up the hill to play with poor James. There wasn't so much as a dog or a cat around to keep him company. And as time went on, he became sadder and sadder, and more and more lonely, and he used to spend hours every day standing at the bottom of the garden, gazing wistfully at the lovely but forbidden world of woods and fields and ocean that was spread out below him like a magic carpet.

2

Here is James Henry Trotter after he had been living

with his aunts for three whole years—which is when this story really begins.

For now, there came a morning when something rather peculiar happened to him. And this thing, which as I say was only *rather* peculiar, soon caused a second thing to happen which was *very* peculiar. And then the *very* peculiar thing, in its own turn, caused a really *fantastically* peculiar thing to occur.

It all started on a blazing hot day in the middle of summer. Aunt Sponge, Aunt Spiker, and James were all out in the garden. James had been put to work, as usual. This time he was chopping wood for the kitchen stove. Aunt Sponge and Aunt Spiker were sitting comfortably in deck-chairs nearby, sipping tall glasses of fizzy lemonade and watching him to see that he didn't stop work for one moment.

Aunt Sponge was enormously fat and very short. She had small piggy eyes, a sunken mouth, and one of those white flabby faces that looked exactly as though it had been boiled. She was like a great white soggy overboiled cabbage. Aunt Spiker, on the other hand, was lean and tall and bony, and she wore steel-rimmed spectacles that fixed onto the end of her nose with a clip. She had a screeching voice and long wet narrow lips, and whenever she got angry or excited, little flecks of spit would come shooting out of her mouth as she talked. And there they sat, these two ghastly hags, sipping their drinks, and every now and again screaming at James to chop faster and faster. They also talked about themselves, each one saying how beautiful she thought she was. Aunt Sponge had a long-handled mirror on her lap, and she kept picking it up and gazing at her own hideous face.

"I look and smell," Aunt Sponge declared, "as
lovely as a rose!
Just feast your eyes upon my face, observe my
shapely nose!
Behold my heavenly silky locks!
And if I take off both my socks
You'll see my dainty toes."
"But don't forget," Aunt Spiker cried, "how much
your tummy shows!"

Aunt Sponge went red. Aunt Spiker said, "My sweet,
you cannot win,
Behold MY *gorgeous curvy shape, my teeth, my*
charming grin!

Oh, beauteous me! How I adore
My radiant looks! And please ignore
The pimple on my chin."
"My dear old trout!" Aunt Sponge cried out, "You're
only bones and skin!"

"Such loveliness as I possess can only truly shine
In Hollywood!" Aunt Sponge declared. "Oh,
wouldn't that be fine!
I'd capture all the nations' hearts!
They'd give me all the leading parts!
The stars would all resign!"
"I think you'd make," Aunt Spiker said, "a lovely
Frankenstein."

Poor James was still slaving away at the chopping-block. The heat was terrible. He was sweating all over. His arm was aching. The chopper was a large blunt thing far too heavy for a small boy to use. And as he worked, James began thinking about all the other children in the world and what they might be doing at this moment. Some would be riding tricycles in their gardens. Some would be walking in cool woods and picking bunches of wild flowers. And all the little friends whom he used to know would be down by the seaside, playing in the wet sand and splashing around in the water . . .

Great tears began oozing out of James's eyes and rolling down his cheeks. He stopped working and leaned against the chopping-block, overwhelmed by his own unhappiness.

"What's the matter with you?"Aunt Spiker screeched, glaring at him over the top of her steel spectacles.

James began to cry.

"Stop that immediately and get on with your work, you nasty little beast!" Aunt Sponge ordered.

"Oh, Auntie Sponge!" James cried out. "And Auntie Spiker! Couldn't we all—*please*—just for once—go down to the seaside on the bus? It isn't very far—and I feel so hot and awful and lonely . . ."

"Why, you lazy good-for-nothing brute!" Aunt Spiker shouted.

"Beat him!" cried Aunt Sponge.

"I certainly will!" Aunt Spiker snapped. She glared at James, and James looked back at her with large frightened eyes. "I shall beat you later on in the day when I don't feel so hot," she said. "And now get out of my sight, you disgusting little worm, and give me some peace!"

James turned and ran. He ran off as fast as he could to the far end of the garden and hid himself behind that

Appendix 8
For *What are our Children Learning?*

A copy of a child's journal entry about *James and the Giant Peach* begins on the next page. This journal entry was given to us by Laura Schwartzberg. We appreciate her sharing her students' writing about *James and the Giant Peach.*

James and the Giant peach.
chapters 2 and 3
1/6/87 by carolyn.

If I were James I would run away and go back to the town I lived in and go live with my friends.

James an the giant pea
chapters 3 and 4 1/6/87

I love the way he puts in every little detail. For instec when he says aun spong looks like a over bould cabg. And when he sa aunT spiKer has loge wei norw lips.

√

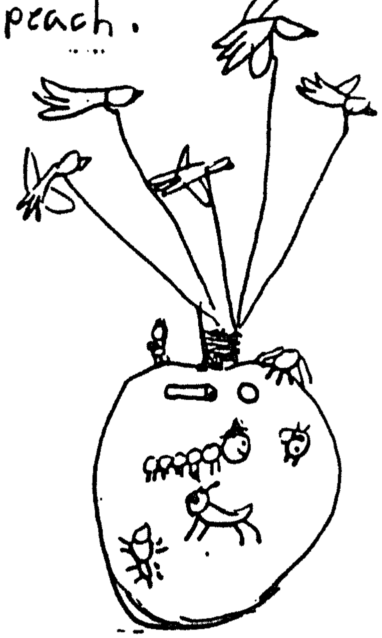
James and the Giant Peach
Chapter 15

If I were James I would
Try to make the peach roll
to.... my ...
& I would go to The m..
and ... fame is. I would
have my pe cher
news paper and when
aunt Spong and aunt Spil
er saw it thay would get
realy mad.

James & the giant peache

chapters 20 & 21

I wonder if you rely got enough
Seagulls could you rely leift a
giant peach.

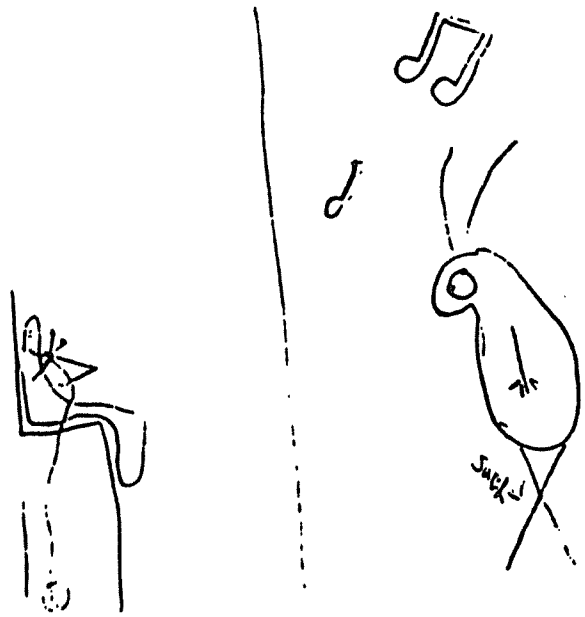


James and the giant peach
1/13/87 chapt 1 5 & 9

If it were't for James
aunt Spong and aunt Spi
er would't be so ritch.

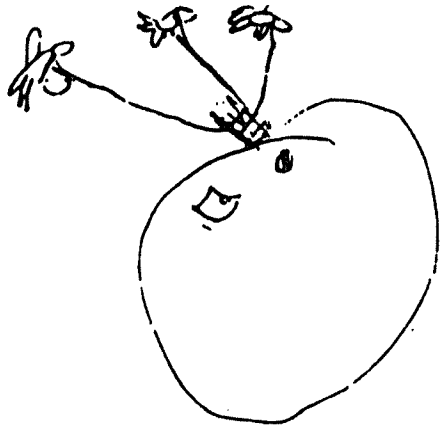
James and the giant Peach
12 0 87 chapter 12

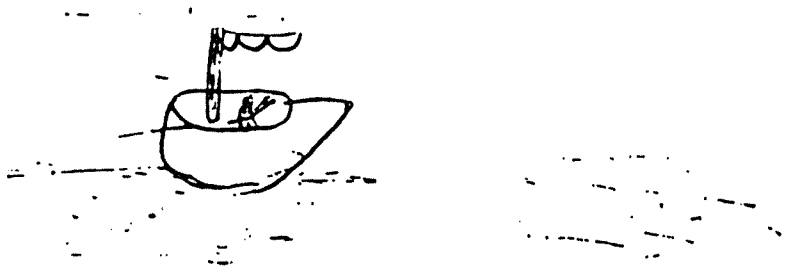
If I were the silkworm I would
spin lots of clothes for everybody
for the winter and if I were the gla
sshoppe I would play in a symph-
ony orchestra, and make lots of
mony.



James and the giant peac
chapter 23 + 24

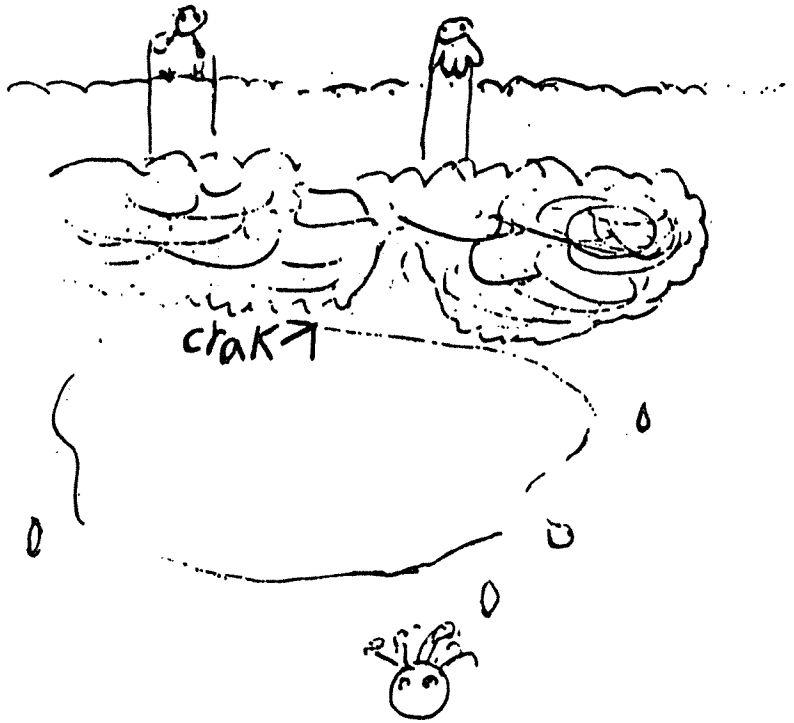
I think it would funny to see a giant peacl. through a telescope.





Jam[illegible] The [illegible]
[illegible] = chapt[illegible] 29 + 31

I bet it was rely loud whe
the cloud burst out and all the
water came runing out.



Appendix 9

Youth Education in Community–based Programs
An Annotated Bibliography

Curriculum Development/Instructional Approaches

Goodman, K. (1986). *What's Whole in Whole Language?* Portsmouth: Heinemann.

This book describes the essence of the whole language philosophy, and what a whole language program might look like. Although written for in–school education, explanation is applicable to out–of–school education. Written in very simple, clear language.

Haas–Foletta,K. and Cogley, M. (1990). *School–age Ideas and Activities for After School Programs.* Nashville: School–Age NOTES.

A compendium of projects and activities for children in an after–school context. Contains guidelines on developing a multicultural curriculum. Also includes tips for successful field trips, good teacher/parent communication, conflict resolution and problem solving. Also contains a resource and publications guide.

Hill, S. (1994). What is an Afterschool Curriculum? *PASEsetter* (A newsletter of the Partnership for Afterschool Education). Issue #1, Fall.

This article describes some philosophical underpinnings of curriculum development and points out some differences between commercial developed curricula and curricula that are developed by community–based afterschool programs.

Macrorie, K. (1988). *The I-Search Paper.* Portsmouth, NH: Boynton/Cook, a division of Heinemann.

This book, written by a college professor for his students, provides guidance for students to examine and reflect on their experiences and experience writing as a way of thinking.

Singer, J.Y. (1992). People, parks and rainforests. *Childhood Education*, 68:05.

An article that describes a project at a community based after–school program in which the children researched rainforests, created a scale model, and got involved in the ecology of their local park.

Ellowitch, A., Griswold, K., Hammer, M., Shelton, D., Townsend, L.O. and Wolfe, M. (1991). *Portraits of Youth Programs. Education After School.* New York: Institute for Literacy Studies, Lehman College, CUNY.

Descriptions of exemplary after–school youth programs that incorporate literacy into their education activities.

Davidson, J. and Koppenhaver, D. (1988). *Adolescent Literacy: What Works and Why.* New York: Garland Publishing, Inc.

A study of youth-education programs that incorporate language arts instruction. Provides program descriptions and program planning suggestions. Especially of note are suggestions for summer programming.

Heath, S..B. and McLaughlin, M.W. (1991). Community organizations as family. *Phi Delta Kappan,* April.

An article that describes "what kinds of programs effectively address adolescents' developmental needs as they move from childhood to adulthood in high–risk environments." The authors found that for young people, important elements include a sense of safety, a sense of belonging to a group and the valuing of differing talents, ages, and approaches.

Hill, S. & Walters, S. (1995). A perfect match: Whole language and afterschool education programs. *Literacy Harvest.* A Journal of the Literacy Assistance Center. 04:02, Summer.

This article lays down some of the theoretical and philosophical bases of whole language, and then describes three after-school education programs which implemented whole language in very different ways at their programs.

Ingalls, S. (1993). The evolution of pigs in space. *The Literacy Harvest,* 02:02. New York: The Literacy Assistance Center.

An article that portrays the evolution of a youth educator, and the development of the Integrated Language Arts Package, a curriculum project which integrates literacy and the arts.

Lefstein, L. and Lipsitz, J. (1986). *3:00 to 6:00 pm: Programs for Young Adolescents*. Center for Early Adolescence. University of North Carolina, Chapel Hill.

The results of an extensive poll of parents, teachers and children as to what they consider essential elements for effective youth programs. The introductory chapter outlines some of these criteria in detail. The book goes on to list programs serving youth which meet the criteria established in the survey, and describes program activities. While the focus in this book is not specifically on education, readers may be able to find some useful information pertaining to programming, staffing and costs.

A Matter of Time: Risk and Opportunity in the Non-school Hours. (1992). New York: The Carnegie Corporation.

A report from the Task Force on Youth Development and Community Programs, this key policy document provides concrete suggestions for program development. Provides evidence for the importance and value of after–school programming for youth.

McLaughlin, M.W. and Heath, S.B. (1993). Casting the self: Frames for identity and dilemmas for policy. In *Identity and Inner City Youth: Beyond Ethnicity and Gender*. New York: Teachers College Press.

A chapter which describes the results of a five year research project. An analysis of the research identified key components of any successful program serving youth out–of–school. Some of these components include involving young people in program planning and curriculum development and holding high standards and expectations in terms of behavior and achievement.

McLaughlin, M.W., Irby, M.A., and Langman, J. (1994). *Urban Sanctuaries: Neighborhood Organizations in the Lives and Futures of Inner–City Youth*. San Francisco: Jossey–Bass Publishers.

This book "explores the strategies" that community leaders and their organizations use to meet the challenges of creating and sustaining youth programs in spite of enormous obstacles.

Youth Employment

Glover, R. and Marshall, R. (1993). Improving the school–to–work transition of american adolescents. *Teachers College Record*. 94:03, Spring.

An article on the gap between high school and employment for adolescents who do not attend college.

Mikulecky, L. (1982). Job literacy: The relationship between school preparation and jobs. *Reading Research Quarterly.* 17:03.

This study examined the literacy demands, competencies, and strategies present in the daily reading of students and workers in order to determine the extent to which literacy as it is encountered in schools is a preparation for various occupational literacy demands.

Weinbaum, S. (1992). *Creating Educationally Effective and Engaging Youth Employment Programs: Summary of the Youth Employment Program Assistance Project.* New York: Academy for Educational Development.

A project summary that describes how the Academy for Educational Development worked with the New York City Department of Employment to improve its programming for youth. Outcomes include changes in "organization, pedagogy and curriculum of youth employment programs in New York City."

Family Literacy

Auerbach, E. R. (1989). Toward a socio–contextual approach to family literacy. *Harvard Educational Review*, 59(02), May.

This article critiques family literacy programs which emulate a school–based model, and suggests that especially for immigrant families, children do a great deal English language instruction for their parents, and therefore a new model of teaching needs to be explored.

Gadsden, V. (1994). Understanding family literacy: Conceptual issues facing the field. *Teachers College Record.* 96:01, Fall.

This article identifies issues in the development of family literacy as an area of research and practice, with a focus on historical, social and cultural issues. The author recommends an integrative, interdisciplinary approach, based on the family–support movement.

Taylor, Denny. (1983). *Family Literacy: Young Children Learning to Read and Write.* Portsmouth: Heinemann.

The stories of six families, each having a child considered to be successfully learning to read and write.

Strickland, D. and Taylor, D. (1989). Family storybook reading: Implications for children, families and curriculum. In D. Strickland and L. Morrow (Eds.), *Emerging Literacy:Young Children Learn to Read and Write*. Newark, Del.: International Reading Association.

This chapter describes the interaction between children and adults when they share books at home and the implications of this for educational settings.

Peer Tutoring

Leland, C. and Fitzpatrick, R. (1994). Cross–age interaction builds enthusiasm for reading and writing. *The Reading Teacher*. 47(04), December/January.

The description of a cross–age tutoring program in which sixth–grade students were paired with kindergarten children. In the project, when students were reading and writing collaboratively on a regular basis, both age groups' literacy skills were enhanced.

Rekrut, M.D. (1994). Peer and cross–age tutoring: The lessons of research. *Journal of Reading. 37(05)*, February.

A review of the history and research on peer and cross–age tutoring. The article also provides some guidelines for program development based on the research.

Research

Halpern, R. (1992). The role of after–school programs in the lives of inner–city children: A study of the "Urban Youth Network." *Child Welfare*. 71:03, May–June.

In a study of a large afters-chool program in the Chicago area, it was found that the quality of the programming and the interest of the children were high when staff had enough time to plan. In addition, children were the best served developmentally at programs when there was a caring adult available and when groups provided "clear values and expectations."

Taylor, D. and Dorsey–Gaines, C. (1988). *Growing Up Literate: Learning from Inner–City Families*. Portsmouth: Heinemann.

A study of the familial contexts in which young African–American children living in urban poverty are successfully growing up literate.

What Adolescents Want and Need From Out–of–School Programs: A Focus Group Report. (1992). Washington, D.C.: Carnegie Council on Adolescent Development.

The findings of a two–year project to assess non–school programs offered by various community based youth organizations. The project included focus group interviews with youth about their current activities and preferences for after–school programming.

Staff Development and Training

Lawyer–Tarr, S. (1991). *School–Age Child Care Professional Training (A Workbook for Teaching Staff).* Tulsa: The Clubhouse – Afterschool Caring and Sharing, Inc. (Available from School–Age NOTES, Nashville).

A teaching manual for after-school staff, this guide provides useful information on a range of issues including establishing ground rules and discipline, rites of passage and other social development issues, and homework help. While not addressing education per se, the manual covers some extremely important areas that need to be considered with any educational programming.

Literacy Development

Cullinan, B. E. (1989). Literature for young children. In D. Strickland, L. M. Morrow (Eds.), *Emerging Literacy: Young Children Learn to Read and Write.* Newark, Del.: International Reading Association.

An article on books for children which provides criteria for selecting literature and an annotated list of outstanding books for younger children.

Duff, O. B. and Tongchinsub, H. J. (1990). Expanding the secondary literature curriculum: Annotated bibliographies of American Indian, Asian American, and Hispanic American Literature. *English Education.* December.

An article that describes a rationale for including multicultural literature into the secondary school curriculum. Includes an extensive annotated list of multi–ethnic books.

George, F. (1991). African–American Books for Children. New York: The National Center for Service Learning in Early Adolescence, CUNY.

An annotated bibliography of outstanding African–American books for children.

Reading and Your Adolescent. Urbana–Champaign: University of Illinois, The Center for the Study of Reading.

A guide for parents to help them encourage their adolescents to read. Includes several suggested book lists. This pamphlet would be also good for program staff to review.

Computers & Technology

Chaiklin, S., Hedegaard, M., Navarro, K., Pedraza, P. (1990). The horse before the cart: A theory based approach to using computers in education. *Theory Into Practice.* 29:O4, Autumn.

An article that describes a computer project with children at a community based organization in Spanish Harlem. The article talks about some principles for using computers effectively in education.

Hill, S. (1994). Twists, turns and new configurations: Computers and adult basic education. *Literacy Update.* The Newsletter of the Literacy Assistance Center, New York, N.Y. 04:02.

An interview with Debbie Ruth Guerra from the Brooklyn Public Library Literacy Program in which she describes the program's shift from workbook–like computer programs to using productivity tools such as databases and word processing programs. Because of this move, the students learning became more active, they read and wrote more, and the program moved toward a more project–based curriculum.

Schwartz, J. (1990). Using an electronic network to play the scales of discourse. *English Journal,* March.

This articles describes the use of an electronic network to develop writing with youth.

Sayers, D. (1993). Distance team teaching and computer learning networks. *TESOL Journal.*

How an intercultural team teaching partnership was created using an electronic mailbox. Students in these classes created "culture packages" which helped establish links between the two communities in the form of group self–portraits.

Evaluation/Assessment

Herman, J. L., Morris, L. L., Fitz–Gibbon, C. T. (1987). *Evaluator's Handbook.* Newbury Park, CA: Sage Publications.

While this book was specifically written for an outside program evaluator, many of the activities can be used to assess programs internally. Includes activities to help establish parameters, generate questions and clarify the distinction between summative and formative evaluations.

King, J. A., Morris, L. L. and Fitz–Gibbon, C. T. (1987). *How to Assess Program Implementation.* Newbury Park, CA: Sage Publications.

Part of a series of books that includes the *Evaluator's Handbook*, this book deals with a program's implementation, that is, "how the program looks in operation." The book includes help in devising methods of assessment such as interviews, questionnaires and observations.

Valencia, S. (1990). Portfolio approach to classroom reading assessment. *The Reading Teacher.* January.

An article that gives a rationale for using portfolios to assess reading and writing as an alternative to using standardized tests. In addition, the article describes how to create and use portfolios.

Winograd, P. and Paris, S. (1991). Improving the assessment of literacy. *The Reading Teacher.* 45:02, October.

An article that argues for the use of alternatives to the use of standardized tests.

Additional Resources

School–Age Notes: The Newsletter for School–Age Care Professionals. To Order subscription: *School–Age Notes*, PO Box 40205, Nashville, TN 37204.

A monthly newsletter that provides ideas, strategies, tips and techniques for working with youth includes activities, conflict management, administration, training, advocacy and resources. (1 year subscription/ 12 issues $22.95)

This bibliography was prepared by Sara Hill with funding from the Robert Bowne Foundation. Most of these listings can be borrowed from the Literacy Assistance Center Clearinghouse: call (212) 803–3300.

About the Authors

Sara Louisa Hill

I came to literacy education by a circuitous route, first studying language and literacy in a college course on Paulo Freire, the adult educator. It was a unique course in that the teachers actually had us practicing the methodology, rather than just reading about it. Through this enriching experience, I first learned what it was like to be in a community of learners and how language and literacy can affect personal and social change.

After college, I returned to literacy education as a volunteer and, as I realized I had found my niche, went back to school for a Masters degree in Education. It was the right path for me to travel. For the past ten years I have been extremely happy performing a variety of jobs in the field, and I have spent the last seven years as a staff developer in literacy education.

As I think back over the lessons I have learned, one stands out in particular for me. I was the site manager/teacher/tutor/trainer at the Centers for Reading and Writing at the Fordham branch of the New York Public Library in the Bronx. After unsuccessfully butting heads with volunteers who refused to change their approaches to students, I realized that the volunteers I was attempting to train were really beginning teachers. I saw that an important part of my job was to help them sort out their beliefs about how people learn best, how they themselves learn, and what kinds of instructional practices suit their needs and those of their students.

Like many other people, I made a lot of mistakes in the course of my learning about teacher education. However, the instructors who were open to what I had to say (and, perhaps, anyone else who was singing a different tune) became good, if not exemplary, teachers. Many of them are now my colleagues and friends, a goal for all our students.

Lena O. Townsend

One day in late December 1988 I received a phone call from Marcie Wolfe, then Director of Adult Programs at the Institute for Literacy Studies. She said something like, "You probably don't know me but I've heard about you from some people who know your work, and I'd like to invite you to join the Bowne Group. I'll send you some articles we've been

reading and some other materials that will help you understand what the Group does." When I attended my first meeting, I realized how Marcie had heard about me: Karen Griswold, Charlotte Marchant, and Azi Ellowitch, all adult educators I'd worked with, were there. But the focus of this group was not adult education; the focus was learning about how to present workshops to youth practitioners. Well, I'd never developed and presented educational workshops, and I wasn't very familiar with youth programs. I have a Bachelor of Science in Early Childhood and Elementary Education and a Master of Arts in Educational Psychology with an emphasis in reading. Most of my teaching experience was in adult basic education programs. My only experiences with youth programming was as a participant when I was young and as a volunteer for several years with a Cub Scout troop on the Upper West Side when I was in high school.

It's nearly seven years later and I've learned a tremendous amount about the world of youth programs and their vast importance in the lives of young people. I can't imagine New York City or any other area without quality programs and much of my work is dedicated to sustaining and supporting them. I've also learned a great deal about teaching and learning as a result of sharing reading, writing, discussions and planning with the Bowne Professional Development Group. The work I've done with this community of teachers and learners is reflected in my work with youth practitioners, adult educators, and adult basic education students. My professional growth has been due, in large part, to the members of this Group, many of whom are now my friends.

Anne H. Lawrence

I began my career as an adult educator in 1977. I applied for a job tutoring migrant children and was instead hired to teach adults because someone concluded that I "might be good at it." I was sent out to apple orchards in New York's Ulster and Orange Counties. I had few materials, but I "taught" adults how to read and write. Over the next five years, I was a teacher with the Migrant Adult Education Program, and then in General Education Degree and Adult Basic Education classes. During those years I hardly ever went to meetings or workshops, and I barely got to talk to other teachers or my supervisors. Although I had a teaching degree, when I look back on how I taught, I realize that I did not have a clue about what to teach and why. I grew little professionally. My first years in teaching were typical of most educators' first years.

In 1982, I was hired by Literacy Volunteers of New York City to

coordinate one of their volunteer sites. Over the next three years I blossomed as a teacher. I had a chance to observe teachers teach and others observed me teach. There were weekly meetings where we discussed articles and innovations for the program. I was encouraged to attend conferences and workshops. But, best of all, the program coordinators shared an office where we could discuss what we were doing on a casual basis. This is when I became interested in training volunteers and staff development.

I have been lucky to work full time over the last ten years for programs that believed staff development was the essential element in a quality education program. I coordinated a site for the New York Public Library Centers for Reading and Writing. Then I coordinated the Centers' adult education program and staff development. In 1992, I became the Coordinator of Basic Education Staff Development for The City University of New York.

Currently, I am a Program Coordinator for a two-year, DeWitt Wallace-Readers Digest funded project at the Literacy Assistance Center. In this project I am working with staff in five programs to develop and implement project-based curriculum and authentic assessment.

Through all of these jobs, I have worked as a Bowne consultant. I became a consultant in 1988 because I was interested in the challenge of helping after-school programs develop a literacy component for youth. (I hoped that I wouldn't see these same youth later in an adult literacy program I worked at.) I wanted to apply what I knew about teaching reading and writing in new settings. Although my jobs were full-time, I made time for Bowne because I considered the consultant meetings (where we discussed articles and educational issues and developed workshops) my staff development. My work with Bowne has helped me become a better teacher and staff developer.

JONATHAN SHEVIN

When I first entered teaching, I wanted to teach 4th and 5th graders. I had been an English major and thought that those middle years were the "beginning of literature." I didn't want to waste my time on the mechanical skills of early literacy. My wise Bank Street College advisor who was responsible for assigning teaching placements told me to start with younger children: "You should really see where it begins." He sent me to kindergarten. When I became a head teacher, it was in a preschool. When I began teaching adults, it was in an adult literacy program. Those early

skills in reading and writing aren't mechanical. The beginning of literacy is the beginning of literature.

I went on to work with adult learners, student teachers, and volunteers. In 1987, I became Director of Education at the Pius XII Bronx Family Service Center. Staff training became the central focus of my teaching. I both learned and taught that you never know if you know something until you teach it. My job was filled with little cartoon light bulbs going off over people's heads. Not only was everyone learning, but we were a learning community.

Education can be community building. This discovery led to my establishing the Harlem River Restoration Project. (I live with my wife and two children alongside the Harlem.) Now, as the Director of Education and Employment for the Project, I will be expanding the definition of a learning community. There is more to come. Stay in touch.

Susan Ingalls

My life as a community educator began in 1967: after graduating from college I decided to start a multi-media arts center for children. For two decades, our organization, The Loft, ran theatre, film, writing, music, and photography programs for children and youth living throughout southern Westchester. These decades of work gave me the opportunity to create, in collaboration with a gifted group of artist-educators, a singular collection of plays for children and a new approach to using plays with young people, called Language Theatre.

In 1987, I moved on to the East Harlem Tutorial Program. I immediately envisioned filling the Program with bright colors, good books, and challenging "new educational activities" that would be irresistible to children. But when I looked for approaches that would enable my staff to actually implement significant new curricula, I discovered that all the educational resources available for teachers, paraprofessionals, or even volunteers were written from a *school-based* perspective. During my three and a half years at the Program, first as Executive Director and then for two years as Head of Education, I struggled with providing city children with outstanding language arts activities during the non-school hours. During this time I met an extraordinary group called the Bowne consultants.

I went on to further explore youth literacy programming: first as the Literacy Assistance Center's youth specialist and now as the founder and Senior Consultant of the Foundation for Children and the Classics, a not-

for–profit youth service organization that combines Language Theatre techniques with what I (and my colleagues) learned through working with city children.