Sylvia Leigh Lambert. The Library as Sanctuary for Inner-City Youth:
Protections, Implications, Cohesions, Tensions, Recommendations, and
Inspirations. A Master's Paper for the M.S. in L.S degree. July, 2004. 311 pages.
Advisor: Brian Sturm

This study explores the library-as-sanctuary, a motif adopted by many in the

library community, but not explored elaborately prior to this work.   It applies this

motif, its history, and recastings to youth services of inner-city public libraries.

After studying the context of contemporary low-income urban youths' lives, a

detailed discussion follows with attention to the implications of the sanctuary

motif to inner-city youth services. Tensions and cohesions are highlighted.

Inspired by the motif, recommendations are made for spatial design, collection

development, programming, personnel, advocacy, and public policy.

  Headings:

        Library as sanctuary

        Young adult library services – Aims and objectives

        Urban libraries

        Library service – Poverty

        Public libraries – Aims and objectives

THE LIBRARY AS SANCTUARY FOR INNER-CITY YOUTH:
PROTECTIONS, IMPLICATIONS, COHESIONS,
TENSIONS, RECOMMENDATIONS, AND INSPIRATIONS.

by
Sylvia Leigh Lambert

A Master's paper submitted to the faculty
of the School of Information and Library Science
of the University of North Carolina at Chapel Hill
in partial fulfillment of the requirements
for the degree of Master of Science in
Library Science.

Chapel Hill, North Carolina

July 2004

Approved by

_____

Brian Sturm

Table of Contents

The Library as Sanctuary for Inner-City Youth:
Protections, Implications, Cohesions,
Tensions, Recommendations, and Inspirations

"Libraries offer sanctuary. Like synagogues, churches, mosques, and other sacred spaces, libraries can create a physical reaction, a feeling of peace, respect, humility, and honor that throws the mind wide open and suffuses the body with a near-spiritual pleasure."
-American Library Association*

"Libraries could help to create these urban sanctuaries for young people,
 within their walls and elsewhere in the community."
-Virginia A. Walter*

Introduction

A recurrent topic in library-related literature is the library-as-sanctuary.

Many authors have addressed this subject; they have employed this analogy,

using words and phrases such as sanctuary, safe haven, and refuge in order to

describe their near-reverence for the institution that is the library. However,

many of these writers often simply refer to these words in a cursory manner.

They just mention them 'in passing' without revealing information about their

origins, evolving definitions, and contemporary recasting. While often providing

well-intentioned anecdotes, these writers seldom probe deeply into these terms.

They seldom offer readers insights into how the history(ies) of these concepts

can offer inspiration to our institution. In contrast, this paper attempts to examine

in detail the history of the word sanctuary, and in turn, apply this exploration to

the spaces, services, missions, and goals of public libraries. It asks, "What are

the implications—cohesions, tensions, recommendations, and inspirations—of

the protective 'library-as-sanctuary' analogy—and in particular, how can

thisconception apply to youth services in inner-city public libraries?" It asks,

"How can we build, care for, and maintain a library-as-sanctuary-for-inner-city-

youth?"

History, Reconceptions, and Recastings of Sanctuary and the Sanctuary Motif

The etymology of the word <u>sanctuary</u> connects it to the Late Latin <u>sanctuarium</u>, an apparently irregular form of <u>sanctus</u>, meaning "sacred, holy" (Alles 59). The word is also related by analogy to <u>sacrarium</u>, meaning, "shrine" (Alles 59). As a sacred place, it is distinctly set apart from the profane, from the world of ordinary existence.

The most primitive sanctuaries were natural settings like groves of trees and hilltops—locations believed especially touched by the presence of divinities ("Sanctuary," <u>Encyclopaedia Britannica</u>). For example, ancient Germanic peoples perceived some lakes, fountains, and forests as sacred ("Sanctuary," <u>LoveToKnow</u>). Similarly, early Anglo-Saxons focused upon the spirituality of woods and hills, using them as sanctuaries for pre-Christian worship ("Sanctuary," <u>LoveToKnow</u>; Alan). Caves also served as ancient sanctuaries, with their mouths providing a natural demarcation between the sacred and the profane (Alles 59). Some early groups of people arranged rings of stones in order to indicate this essential distinction.

These primitive arrangements were followed by man-made structures like the Assyrians' and Babylonians' ziggurats, terraced pyramids representing the sacred mountain (Alles 59; "Ziggurat"). Another ancient sanctuary-like structure is the sacred lodge, associated with the Native American Algonquin and Sioux

("Sanctuary," <u>Encyclopaedia Britannica</u>). Perhaps the most well known of the early man-made sanctuaries is the Hebrew Tabernacle—a simple portable tent, constructed by Moses for worship by the Israelites during their wandering—during the Exodus from slavery in Egypt to the freedom of the Promised Land. This structure was composed of linen hangings, tapestries, and curtains decorated with cherubim ("Tabernacle," par. 3). The details of the Tabernacle complex were considered to be dictated by Yahweh, whose dwelling place was believed to be the tent's inner room, the "Holy of Holies," where this God of Israel sat invisible upon a throne-like slab of gold atop the Ark of the Covenant—the wooden box, where the tablets of the Ten Commandments were kept ("Tabernacle," pars. 3-4). The Old Testament's account of the Exodus event not only establishes the idea of the Hebrew Tabernacle as a sanctuary that is a *physical place* (Lambert's emphasis) of worship, it also presents one of the first theological accounts of the *protection* (Lambert's emphasis) of sanctuary— through reference to Yahweh's commanding Moses to create several cities of refuge for the Israelites "as well as the stranger and sojourner among you" (Numbers 35:15, qtd. in McConnell 6). Scripture states, "And the Lord said to Moses, 'Say to the people of Israel, when you cross the Jordan into the land of Canaan, then you shall select cities to be cities of refuge for you, that the manslayer who kills any person without intent may flee there'" (Numbers 35:9-11, qtd. in Bau 124).   These cities—Kedesh, Sheehem, Kirjatharba, Bezer, Ramoth, and Golan—were places to which those "who killed unintentionally or without malice" could flee, in order to escape the "blood-vengeance" of the deceased's

relatives (Ptacek 14; Gonzalez 12). These cities of refuge provided the fugitive with a trial by the city elders, in order to affirm the killing as accidental (Bau 125). If innocence was confirmed, the fugitive was allowed—or rather, required—to remain in the city and "lead a normal life and earn his livelihood" until the high priest's death, which served as a substitute death to satisfy the "requirement of expiation of killing by blood" (Bau 127, 126). Hence, the high priest became a central figure of the sanctuary privilege (Bau 126).

Central figures of this privilege in ancient Egypt were the gods Amon and Osiris, the latter being the god of the underworld, considered a grand symbol of nature's creative forces ("Osiris" The Columbia Encyclopedia). Both of these Egyptian gods' temples offered the right of sanctuary ("Sanctuary" The Columbia Encyclopedia). In addition, ancient Egyptians used temples' sacred chambers for a "form of dream healing called incubation" (Swan 16). Incubation involved careful preparation, followed by one's sleeping in a sanctuary, wherein he or she received an instructive or healing dream. Reportedly, a woman, who wanted a child but was apparently unable to conceive, slept in the sanctuary of the god Imhotep's temple, where the god appeared to her in a dream and gave her instructions for preparing a tea for her husband to drink. She followed the instructions, made the recipe, and was pregnant with her husband's offspring that night (Swan 16). Pharaohs were also known to receive instructive dreams through incubation in temple sanctuaries (Swan 17).

Refuge was also found in Greek sanctuaries, erected to honor the protective gods and goddesses of particular communities. These sanctuary

structures "were intended to house offerings made to the gods" (Tomlinson 18).

Sanctuaries of extremely powerful deities and cities were also the sites of

magnificent festivals, attracting tens of thousands of worshippers. Hordes

participated in games, dramatic and choral performances, and feasting in the

outer, ancillary areas of a sanctuary, not disturbing the strict sanctity of its

sacrificial altars and inner temple—"the building in which the god was supposed

to live, and which in fact housed a statue or less lifelike image representing him"

(Tomlinson 16). Significant protection was afforded by the celia in which stood

statues of gods and goddesses in the Greek sanctuaries' inner temples

("Sanctuary," LoveToKnow). Popular for its protection was the temple of Apollo

at Delphi, known "throughout the Mediterranean world as a haven for fugitives"

("Sanctuary" The Columbia Encyclopedia). In addition to the temple of Apollo at

Delphi, that of Athena on the Acropolis was a famous sanctuary, particularly for

Cylon's followers, whose flight there for asylum as political fugitives is noted by

both Plutarch and Thucydides (Ryan 213). Delphi's sanctuary was particularly

renowned for the protective power of its omphalos—the "navel," a round, sacred

stone in the temple of Apollo at Delphi that supposedly represented the center of

the earth ("Omphalos"). Stories suggest that by remaining in contact with the

omphalos, Orestes, who avenged of the death of his father Agamemnon by

killing his mother Clytemnestra and her lover Aegisthus, was safe from the

Furies, the "blood-sucking underworld goddesses who hunt down and destroy

those who shed kindred blood, especially matricides" (Alles 59; "Orestes";

McManus, par. 7). In addition, the site of Delphi was "originally sacred to Mother

Earth (Ge or Gaia), who gave dream oracles to people who came there and slept on the ground" (Swan 18). Most ancients considered the experience of great dreams within a place as a sign of its sacredness—of a spirit inhabiting it (Swan 17). The spirit of Asclepius, the god of medicine and healing, along with other spirits of healing, was associated with "therapeutic sanctuaries" (Swan 19). Greeks, suffering from illness, visited these therapeutic sanctuaries, prayed to the likes of Asclepius, and sought healing in treatments such as dream incubation (Swan 19). Contemporary researchers in environmental medicine believe these healing sites had climates that were conducive particularly to the treatment of respiratory ailments (Swan 19). Similarly, the founder of Greek medicine, Hippocrates, advised city planners to consider the healing properties of natural localities when founding establishments (Swan 19). Meanwhile, philosophers like Theophrastus, maintained that certain areas were more favorable than others for human "flourishing" (Swan 19). The great Plato even remarked on the special spirits of certain places in his dialogue, the <u>Laws</u>: "some localities have a more marked tendency than others to produce better or worse men" (qtd. in Swan 20).

The Greeks also protected special natural localities by walling them off into sacred precincts, called "heiros temenos" (Swan 18). These areas often contained groves of trees and springs or covered mountaintops and were considered the homes of dryads—wood spirits and naiads—the nymphs of brooks, streams, waterfalls, and fountains (Swan 19). Added protection was afforded to these places by laws that made it "illegal to disturb the place and the

living things in it by hunting, fishing, polluting the water, tree-cutting, removing wood or leaves, plowing, sowing, pasturing domestic animals, setting fires, or erecting unauthorized buildings" (Swan 19). In addition, supplicants, seeking protection in these sacred places, could not be dragged out and killed, and the penalties and punishments for violating these laws were severe.

Similarly, most temples in the ancient Greek sanctuary structures offered the privilege of asylum. This word, asylum, is the latinized form of the Greek asylon, which is a combination of a-"not" and sylon-"take," meaning a place from which one cannot be dragged forth or seized (Brink 4; Ryan 213). Many enterprising criminals eventually abused this right of asylum, taking advantage of the rise in numbers of Greek sanctuary buildings and the extension of sanctuary protection to cemeteries, which housed Greek heroes' tombs (Bau 130). The Athenians tried to thwart these abuses by limiting the right of asylum, making its principal purpose "to save the lives of those defeated in war" (Ryan 213).

Limits and regulations upon the privilege of sanctuary abounded under the Roman Empire. The first Roman emperors required the impossible of Greek temples—that they produce legal proofs of their right to exercise the sanctuary privilege. However, when these leaders did allow the privilege to be invoked, it "only provided temporary immunity from prosecution" and required a formal inquisition and the fugitive's submission to full legal defense before allowing him admittance to a sanctuary (Bau 130). Despite these restrictions, Rome had its share of abuses of sanctuary with fugitives seeking safety in the presence of edifices like caesars' statues and busts, emperors' portraits, battle standards,

and even vestal virgins (Bau 130). Roman law sought to prevent many abuses by excluding debtors, murderers, adulterers, and rapists from sanctuary's temporary immunity from violence (Ryan 214). Roman leaders restructured the right of asylum, designing it to protect "the innocent, the maliciously pursued, the injured, the oppressed, and the unfortunate" (Ryan 214). This more concentrated form of sanctuary resulted in its more humane use—particularly by fugitive slaves ("Sanctuary" The Columbia Encyclopedia).

This more humane view of sanctuary accompanied the Roman Empire's legalization of Christianity by Constantine upon his conversion in the early fourth century wherein the protection of sanctuary was extended informally to churches (Ryan 214; Bau 131; Brink 4). The first known explicit reference to Christian churches' exercising the right of sanctuary occurs in the Theodosian Code of 392 (Bau 131). This Code suggests an established use of sanctuary among churches prior to this piece of formal legislation, which further clarified and regulated aspects of church sanctuary practices (Bau 131). For example, in this Code Theodosius the Great denies the right of sanctuary to heretics, apostates, and public debtors, who embezzled monies owed to the state (Brink 4). Three years later a provision was added which forbade churches from receiving refugee Jews, suspected of feigning conversion to Christianity in order to escape "the payment of debts or just punishment" ("Sanctuary," LoveToKnow). Another sanctuary-related landmark occasion for the early Christian church occurred during Alaric the Goth's sacking of Rome in August 410; the invader ordered his fighters to leave churches inviolate, reminding them that the refugees therein

should be spared (Ryan 214). Another highlight for the early church in the western empire occurred in 419 with the extension of the privilege to fifty paces from the church door ("Sanctuary," LoveToKnow). An edict of Theodosius and Valentinian in 431 further extended the privilege to include the entirety of church courtyards ("Sanctuary," LoveToKnow). This provided room in which fugitives could eat and sleep, as provision of these essentials within a church building proper seems to have been outlawed under Theodosian's rule (Bau 131). Historian Paul Vinogradoff writes of this geographic extension of sanctuary, stating that the "curious sight" of fugitives, camping around the grounds of cathedrals and monasteries, made these places of worship seem like "caravanserais of some kind" (Vinogradoff, par. 45). The early fifth century brought the extension of sanctuary—and its campgrounds—to cloisters, cemeteries, and the houses of bishops and clergymen (Bau 131).

This division of space and the extension beyond the physical church structure reflect a major tension between the supposed purity and sacredness of the actual church building and the perceived worldliness and profanity of the fugitive (Bau 131). The privilege of sanctuary hinges on: 1) the belief in the sanctity of a holy place—in this case, of a church—as a consecrated building, and 2) in the related idea of contagion—that is, that one who was admitted into the holy precincts was, through this association, thereby invested with some of the place's sacredness ("Sanctuary," LoveToKnow"). Thanks to the 'virtue' of a fugitive's direct exposure to a church's holiness, it became a sacrilege to remove him from the place. However, there seems to have been a corollary fear that the

fugitive's worldliness could threaten to defile the purity of the church (Bau 131).

Fugitives, seeking sanctuary, were asked to leave all weapons outside; if one

refused, he could be seized in the church ("Sanctuary," LoveToKnow). Perhaps

in an attempt to prevent threats associated with the perceived worldliness of

many fugitives and to protect the purity of churches, Emperor Justinian (ruled

527-565) excluded murderers, adulterers, and rapists from the privilege of

sanctuary (Brink 4). While not officially offering sanctuary to the perpetrators of

such serious crimes, church leaders in the new Germanic kingdoms, acting as

intercessors and advocates, refused to give up guilty fugitives until legal

authorities vowed by oath to not put the accused to death. Hence, church

leaders were able to leverage their authority to limit enactments of capital

punishment ("Sanctuary," LoveToKnow; "Sanctuary," Encyclopaedia Britannica).

Vinogradoff writes rather colorfully of church leaders' authority and their related

advocacy for and humane protection of fugitives: "Gangs of these poor wretches

accompanied priests and deacons on their errands and walks outside the church,

as in such company they were held to be secure from revenge and arrest"

(Vinogradoff, par. 45). One can trace the enhanced authority of early Christian

church leaders as powerful intercessors to a decree by Pope Leo I (papal leader

from 440-461) that church leaders act as inquisitors, examining all fugitives

seeking sanctuary (Bau 131). Further authority was approved by the Council of

Orange, which in 592, allowed bishops much power to intervene in clashes

between fugitive slaves and their masters (Bau 132). Church leaders negotiated

with slave masters, only releasing slaves when the masters promised improved

treatment and their pardoning the flight (Vinogradoff, par. 45). The master of a

fugitive slave with valid complaints of abuse was forced to sell the slave to the

church or another owner (Bau 132). The early church devoted many funds to

this exchange (Bau 132). The Christian church asserted not only its spirituaal

power but established itself as a strong force in economic and legal spheres

(Vinogradoff, par. 45).

The church's authority in the areas of economics, politics, law, and religion

is suggested in the code of laws that Anglo Saxon Ethelbert 1, King of Kent

(ruled 560-616), issued in 597 CE, the same year he was converted to

Christianity by Augustine (Ryan 217). The first of this newly Christianized king's

laws set a penalty for violating the church's peace—or <u>frith</u>, a word with a

Germanic root referring to the sanctuaries of sacred woods (Bau 135). One

seeking the church's peace—its privilege of sanctuary in Anglo Saxon England—

was subjected to a very detailed procedure, which could include touching a

special "sanctuary ring" or knocker on the outer door of the church, sitting on the

frith-stool beside the altar, confessing one's crime to a member of the clergy,

swearing to observe the house rules, paying an admission fee, tolling a special

bell to signify one's praying for sanctuary, and wearing a black gown with St.

Cuthbert's yellow cross, embroidered on the left shoulder ("Sanctuary,"

<u>LoveToKnow</u>). The penalty or fine for violating the church's peace was twice that

for breaching what was known as the king's peace or <u>gryth</u>, an Anglo Saxon legal

concept that was granted only by charter (Bau 135). However, whereas the

church's peace only extended to sacred structures and the designated

perimeters around them, the king's peace could exist wherever he, as supreme

political and military leader, so granted it.

The first extant reference directly to the priviledge of sanctuary in what is

now England hails from a section of laws by King Ine (circa 688-725) of the West

Saxons. He declares:

> If any one be guilty of death, and he flee to a church,
> let him have his life, and make '*bot'* (Ryan's emphasis) as the
> law may direct him. If any one put his hide in peril, and flee to a
> church, be the scourgining forgiven him" (qtd. in Ryan 217).

'Making bot' was the equivalent of paying compensatory damages (Ryan 217).

This focus on monetary compensation along with the granting of sanctuary for

those guilty not of mere accidental manslaughter, but of murder, was the king's

attempt to restrain injured parties from taking the revenge to which they were

traditionally entitled in Anglo-Saxon culture (Ryan 218). This new policy was

intended to prevent blood feuds by encouraging a 'cooling off' period in which

injured parties gathered their composure (Ryan 218). Prevention of blood feuds

was also the likely impetus behind Alfred the Great's (reigned Wessex 871-899)

extension of the right of asylum in 887:

> If a man flees, for any manner of offense, to any monastery
> which is entitled to receive the king's food rent, or to any
> other free community which is endowed, for the space of
> three days he shall have asylum, unless he is willing to come to
> terms [with his enemy] (qtd. in Bau 137).

This three-day period was to provide time for more rational negotiations like

pledges and reparations between the accused and the family/associates of the

injured (Bau 137). During Alfred's reign, the legal provisions regarding sanctuary

grew in complexity. For example, another of Alfred's enactments reads:

> Further, we grant to every church consecrated by a bishop this
> right of sanctuary: if a man, attacked by enemies, reaches it
> either on foot or horseback, he shall not be dragged out for
> seven days, if he can live despite hunger, and unless he
> [himself comes] out [and] fights. If, however, anyone does try to
> drag him out, he shall forfeit the amount due for violation of the
> king's guardianship and the fine for violating the sanctuary of the
> church—and a greater amount if he seizes more than one person
> in such a place (qtd. in Bau 138).

While with this enactment, Alfred broadened the sanctuary privilege, he also

imposed restricted duties upon church officials by asking—or ordering—them to

provide shelter but withold food. Jeanie R. Brink, writing as director of the

Arizona Center for Medieval and Renaissance Studies," notes that this "basic

separation of authority in which the ruler enforced the law and the church

assumed responsibility for protecting or sheltering the individual" made for a

"division of power … far from serene" (5). She adds, "There was a continual

struggle between church and state. Instead of insisting upon their right to violate

or ignore santuary, rulers seemed more interested in asserting control over the

process" (Brink 5).

Control came in the form of more detailed legislation and points of

distinction. For example, King Alfred's grandson, Athelstan, (reigned Wessex

924-939) is known for distinguishing between two types of sanctuary privileges:

1) that sought of "the king, or the archbishop, or a holy church of God," which

provided "respite for nine days" and 2) that sought of "a biship or nobleman, or

abbot," which only provided three days respite (Bau 139). King Athelstan also

distinguished six concentric zones of "territorial sacredness" around sanctuaries

with each area having its own fine for violation. The fine increased with the

zone's proximity to the center. In some cases the outermost zone could extend

over a mile from the church in all directions, with carved crosses marking the

boundaries (Bau 139). The innermost zone contained a church's altar, and no

compensation could redeem violation of such. (Bau 139)

Regulations like these brought about quite a regularized sanctuary system

with an established "law of asylum" by the time of Ethelred II "The Unready"

(reigned 978-1013, 1014-1016) and Canute (ruled 1016-35), both kings of

Wessex (Ryan 219). During their reigns the privilege of sanctuary remained part

of the basic Saxon law of personal damages and fines with church leaders

mediating in disputes and advocating for sanctuary seekers (Bau 142). By this

era the church was also known to maintain poor sanctuary seekers with

revenues designated just for them (Ryan 219). Perhaps this led to the abuse of

sanctuaries by thieves, who, by the time of King Henry I (ruled 1100-1135) were

known as repeat visitors to sanctuaries. Around the end of his reign, King Henry

I initiated a provision that required the thief who "happens to take refuge

repeatedly" to restore "what he has stolen" and then "abjure the province" and

"not return" (qtd. in Bau 143).

The process of abjuring the realm was a major contribution of the Norman

kings. Abjuration was seen as a way to protect several types of sanctuary

seekers: those whose days of refuge had expired, those who refused to submit

to trial, and those targeted by revenge-seekers who could not gain composure of

their tempers (Ryan 220). Abjuring the realm became a complex process. After forty days of safeguard in a sanctuary, a person accused of felony had to appear before the coroner, confess the crime, and take an oath of abjuration of the realm ("Sanctuary," LoveToKnow). This oath to go into permanent exile became an alternative to awaiting trial and subsequent punishment (Bau 144). Abjuring the realm also involved forfeiting one's chattel and lands to the king (Bau 144). Then the abjurer began his—or her—journey toward a port, chosen usually by the coroner. One set off bareheaded, clothed in sackcloth or a long white robe with a red cross of mercy upon it (Bau 147). One carried only a wooden cross ("Sanctuary," LoveToKnow). One was to keep to the kings highway, or risk execution if caught. He or she was not allowed to spend more than two nights in one location ("Sanctuary," LoveToKnow). Guards or constables might escort the abjurer along the way (Bau 148). Travel time to the coast usually averaged twelve days (Bau 148). Upon reaching the port, the abjurer expressed need for passage abroad by either staying on the shoreline or wading daily into the water up to his or her knees (Bau 148). It appears that abjurers' friends paid for their passage out of the realm. Some scholars suggest that ships were required to take abjurers without charging any fees (Bau 148). If after forty days, no ship admitted one aboard, the person could return to the sanctuary at which he or she took the oath of abjuration and try another attempt to leave the realm thereafter (Bau 148). Abjuration also attracted people innocent of any crimes, who took advantage of this provision and the privilege of sanctuary in order to escape personal enemies (Brink 6). However, if one tried a scheme like this, he or she

could not claim to have perpetuated a minor offense with no loss of life or limb,

as these became excluded from the crimes that made one eligible for sanctuary

(Brink 6). Also excluded from seeking sanctuary were "those with consistent or

notorious criminal records, heretics, indicted traitors, sorcerers, and clerks who

had committed a felony in a church" (Brink 6). Since sanctuary was a privilege

delivered by churches, it is understandable that those guilty of crimes of sacrilege

were not allowed to seek it ("Sanctuary," LoveToKnow).

Generally, most sanctuaries operating at the time of the Norman kings

(1066-1154) were reserved for those guilty of capital felonies in which the victim

was either maimed or murdered (Ryan 220). These sanctuaries were known as

"common sanctuaries" and their protection could be found in every church (Ryan

220). However, with the early Plantagenets (1154-1485) came another type of

sanctuary—that of churches, abbeys, and priories, endowed by the kings with

chartered privileges. These "chartered sanctuaries" could protect not only capital

felons but any sort of criminal, even those accused of treason ("Sanctuary,"

LoveToKnow). Moreover, in most cases, one could remain in a chartered

sanctuary for life, but fugitives in chartered sanctuaries often had to take oaths of

fealty to the local lords (Ryan 221; "Sanctuary," Encyclopaedia Britannica). At

least twenty-two chartered sanctuaries existed. Two of the most popular were

Westminster Abbey and St. Martin le Grand, both in London (Bau 150). These

sites were particularly popular with debtors, fleeing their creditors. These debtors

were known to give all of their property to friends, flee to a sanctuary, and wait for

creditors to settle at a reduced value or just give up (Bau 150). So many debtors

had entered into these schemes that by 1402, during the rule of Henry IV (reigned England 1399-1413), a group of Londoners presented a long petition to Parliament, complaining of St. Martins le Grand as a "debtor's haven" and "robber's hideaway" (Ryan 223). It appears that many of those complaining were members of the London crafts guilds, concerned about craftspeople, seeking sanctuary at St. Martins and thereby not only avoiding taxation but also engaging in a profitable "alternate market" in St. Martin's Lane, specializing in counterfeit jewelry (Bau 151). The government was not sympathetic to the guilds. Few checks were put upon St. Martins, which, throughout the 15th century, came to represent "the erosion of a legal privilege intended to protect fugitives into a setting for commercial enterprise" (Bau 152).

Around this time a couple of sanctuaries became known for their connection to royal disputes and for the famous people, seeking protection for political reasons. When her husband went into temporary exile during the War of the Roses, Elizabeth Woodville, queen consort of Edward IV (king of England 1461-1470, 1471-1483), took sanctuary in Westminster Abbey. In 1470 she gave birth there to the couple's eldest son, Edward V ("Edward V"). Needless to say, by this time sanctuary seekers were not required to sleep and eat outdoors, and in fact, St. Gregory's at Norwich was known for its spacious lodgings (Bau 146). Elizabeth Woodville returned to the lodgings of Westminster Abbey—reportedly with so much furniture and chests that workmen had to alter walls to get it all inside—soon after her husband's death in 1483, when his brother, Richard, Duke of Gloucester seized custody of her son, Edward V, the would-be

king ("Sanctuary," <u>Wikipedia</u>; "Woodville, Elizabeth"). She soon released to

Gloucester, Richard, Duke of York, her second son by the king ("Woodville,

Elizabeth"). These boys, aged 13 and 9 respectively, became known as the

"Princes in the Tower," due to their uncle's imprisoning—or perhaps just

protecting—them in the Tower of London ("The Princes"). They were never seen

after the autumn of 1483, and rumors surfaced that their uncle had them

murdered in their sleep ("The Princes"). About a decade later, after Henry VII

seized the throne (ruled 1485-1509), a man named Perkin Warbeck claimed to

be the second of the "Princes in the Tower," Richard, the Duke of York

("Warbeck, Perkin"). Landing in Cornwall in 1497 and proclaiming himself

Richard IV, he raised a rebel army. When the king's forces met his, Warbeck

fled, becoming another famous sanctuary seeker, entering the sanctuary at

Beaulieu Abbey in Hampshire, which the king's representatives soon surrounded.

When promised pardon, Warbeck surrendered and confessed. However, he

created alarm again when he escaped the King's Court in the dark of night,

fleeing this time to the sanctuary at Sheen, only to be captured again,

imprisoned, and hanged for plotting against the king (Gairdner; "Warbeck").

Finally, another celebrity sanctuary seeker was John Skelton, tutor of Prince

Henry, who became Henry VIII (king 1509-1547). Skelton was also Henry VIII's

court poet and royal orator ("Skelton," <u>Columbia</u>). Known for his scathing satires

such as <u>Speak, Parrot</u> about the court, clerics, and his former friend and patron

Cardinal Wolsey, Skelton feared arrest as a consequence of his abrasive

expressions. He took sanctuary in Westminster Abbey, where Abbot John Islip

kindly received him and protected him for several years until the poet's death in 1529 ("Skelton," Columbia; "Skelton," LoveToKnow).

Skelton was quite fortunate, for by the late 15th century, government officials were working to discredit the privilege of sanctuary, particularly for those fugitives claiming it as political opponents. During this period, accounts circulated of government officials supporting the forcible removal of political fugitives from sanctuaries. For example, Sir Humphrey Stafford, who was on the losing side at the Battle of Bosworth Field (1485), sought sanctuary at Colchester in Essex, after Parliament named him a traitor, only to apparently be forced out by Sir John Savage, accompanied by about sixty other knights (Ryan 223-224). In 1516 Savage himself eventually took sanctuary in the priory of St. John of Jerusalem in Clerkenwell, after murdering a Gloucester justice, John Pauncefote (Ryan 225). Reports indicate that Savage, too, was taken out by force (Ryan 225). Clerkenwell's prior was then called to the King's Bench to prove his sanctuary's right to exercise the privilege (Ryan 225). By the reign of Henry VIII such proof was demanded of all sanctuaries. A sanctuary could only operate legally if it could prove privilege either by showing royal grant or the prior allowance of the privilege in the courts (Bau 152).

Tensions continued to escalate between government officials and clerics, as the former imposed more regulations on the latter. In 1530 Parliament abolished abjuration, most likely due to the fear that many abjurers, as expert mariners, fighters, and archers, would share important military tactics with foreign enemies (Bau 154). The year 1534 marked Henry VIII's break with Rome and the

papacy after Pope Clement VII refused to annul the king's marriage to Catherine of Aragon ("Henry"). With that year's "Act of Supremacy" the king declared himself Supreme Head of the Church of England, adding that anyone denying this title was guilty of treason ("Henry"). Incidentally, during the same year Parliament abolished sanctuary for high treason (Ryan 227). The next year it passed a statute requiring sanctuary takers to wear special badges, losing the privilege if caught not doing so. In 1540 it outlawed sanctuary for those who committed murder, rape, burglary, robbery, and arson. It also limited the length of a fugitive's stay to forty days (Ryan 228.). That year also saw Parliament abolish all chartered sanctuaries. Parish churches and their churchyards, cathedral and collegiate churches, and hospitals were allowed to continue serving as sanctuaries (Bau 154). Furthermore, since the privilege of sanctuary held such power in his subjects' imaginations, Henry VIII, also in 1540, established seven cities of refuge as sanctuaries ("Sanctuary," Encyclopaedia Britannica). These were Wells, Westminster, Northampton, Manchester, York, Derby, and Launceston ("Sanctuary," LoveToKnow). During the reign of Henry's son Edward VI (king 1547-1553), the use of these cities as sanctuaries was abandoned (Brink 6). Finally, in 1624, during the reign of James I (1603-1625) the sanctuary privilege was officially abolished by a one-sentence-long statute:

> And Be it alsoe enacted by the authoritie of this present Parliament, that no Sanctuarie or Privilege of Sanctuary shalbe hereafter admitted or allowed in any case (qtd. in Bau 157).

Despite this official legislation, the tradition of sanctuary continued as a common law practice. In particular, many criminals took refuge and resisted

arrest in former religious buildings. One such well-known quasi-sanctuary sprung up in the district that housed the former Whitefriars monastery. The refectory hall of the monastery's priory had been converted into a private theatre in 1606, and fugitives were known to seek sanctuary there (Ryan 229; "Whitefriars"). It seems that there existed a connection between quasi-sanctuaries and London's theater districts. For example, Whitefriars and Salisbury Court, both known for their theaters, were cited as the "privileged places" of escaped convicts in one of George I's (king of Great Britain and Ireland 1714-1727) acts of 1723 ("Sanctuary," LovetoKnow). Also targeted as quasi-sanctuaries in this act, which was an extension of William III's (king of England, Scotland, and Ireland 1689-1702) "Escape from Prison Act," were the Minories, Fulwoods Rents, Mitre Court, Baldwins Gardens, The Savoy, The Clink, Deadmans Place, Montague Close, The Mint, and Stepney ("Sanctuary," LovetoKnow).

Not only were government officials at the time attempting to squelch criminals' quasi-sanctuaries in these districts, they were also relinquishing their own rights of asylum. Ambassadors' houses were traditionally considered quasi-sanctuaries ("Sanctuary," LovetoKnow). In some cases, this quasi-sanctuary status extended to the entire quarter of the town in which the house stood. This privilege was part of ambassadors' diplomatic immunities and extended to those fleeing to these structures. During the 16th and 17th centuries, several ambassadors formally renounced this right to claim and offer asylum. Their decisions appear to have been sparked by Pope Innocent XI's (pope 1676-1689)

decree of May 1685, which abolished the often abused right of foreign

ambassadors in Rome to "harbour in their palaces and the immediate

neighbourhood any criminal that was wanted by the papal court of justice" (Ott).

This decree targeted the French embassy and its adjacent neighborhood, which

was considered a haven for criminals ("Blessed Innocent XI"). While the French

ambassador refused to renounce his right of asylum and was therefore treated

as excommunicated, the Spanish ambassador appeared before the Papal Court

and formally gave up his claim to an immune palace ("Sanctuary," LoveToKnow).

The British ambassador did likewise in 1686. Sixty-two years later, in 1748, the

countries of Portugal, Sweden, and Denmark, along with the city of Venice,

"abolished by express ordinance … the asylum-rights of ambassadorial

residences" ("Sanctuary," LoveToKnow). The late 1700s also saw Germany

officially abolish its asylrecht, the right of asylum, which, however, lingered

centuries through modified forms until 1780 ("Sanctuary, LoveToKnow).

Similarly, forms of sanctuary existed in France throughout the middle ages, but

were severely restricted by Francis I in 1539. The right was eventually abolished

during the French Revolution ("Sanctuary," LoveToKnow).

     Meanwhile, the new country of America enjoyed its reputation as a

sanctuary of sorts, as a place of freedom (for "life, liberty, and the pursuit of

happiness"), as a refuge from political strife and oppression. Writing in 1793,

during his term as the first Secretary of State, Thomas Jefferson notes this

honorable distinction, comparing his land's hopefulness to the horror of France's

Reign of Terror: "America is now, I think, the only country of tranquillity, and

should be the asylum of all those who wish to avoid the scenes which have crushed our friends in Paris" (qtd. in 600). He writes again in 1817 (two years after selling his 6,700 volume library to Congress) of America as an asylum, calling the young country "another Canaan" where men "will be received as brothers, and secured against … oppressions by a participation in the right of self-government" (qtd. in Foley 602).

Despite his eloquent words, which distinguished him as an "apostle of liberty," Jefferson, like many of the "Founding Fathers," depended upon slavery for his economic prosperity ("Thomas Jefferson"). This 'curious institution' sparked what lawyer Ignatius Bau describes as the "first practical provision of sanctuary in the United States on any widespread scale"—the Underground Railroad (Bau 160). This system of "stations"—safe stopping places—for slaves clandestinely fleeing to the north, developed as a form of defiance against the Fugitive Slave Acts ("Underground"). These Congressional laws, dating from 1793 and 1850, approved the capture and return of runaway slaves ("Fugitive"). In defiance of the government, freed slaves, abolitionists, and many church leaders—particularly Quakers, Methodists, and Mennonites—followed their consciences, banded together, and helped between 40,000 and 100,000 people escape slavery during a forty-year period, leading up to the Civil War ("Underground").

Soon after the Union Army won this war and abolished slavery in America, French journalist, politician, and outspoken abolitionist, Edouard-Rene de Laboulaye, proposed the idea of a monument that has become a symbol of

America as a haven of freedom: The Statue of Liberty ("Statue of Liberty").

Dedicated in 1886, the statue was originally known as "Liberty Enlightening the

World," and its pedestal's accompanying poem, "The New Colossus" by Emma

Lazarus, contains famous lines that inspire immigrants and refugees worldwide

to hope for a safe passage to New York Harbor. After addressing this "Mother of

Exiles," the poem takes on Lady Liberty's voice, proclaiming:

> Give me your tired, your poor,
> Your huddled masses yearning to breathe free,
> The wretched refuse of your teeming shore.
> Send these, the homeless, tempest-tost to me,
> I lift my lamp beside the golden door!" (qtd. in "Statue of Liberty").

With these words' prompting, the number of American immigrants grew

considerably during the 1880's. However, federal legislation during this time

period closed America's "golden door" to some, who were "yearning to breathe

free." Such restrictive policies included The Chinese Exclusion Act of 1882,

which primarily "suspended immigration of Chinese laborers to the United States

for ten years" and the general Immigration Act of the same year, which blocked

the entry of what some called "idiots, convicts, and persons likely to become a

public charge" (Smith). Another massive restriction came with the Immigration

Act of 1917, which prompted the administration of literacy tests with the

requirement that immigrants be able to read and write in their native language.

(Smith, "Overview"). It appears that many of America's first immigration policies

and prohibitions undercut the message of Lady Liberty. In fact, decades passed

until a more welcoming and humane act appeared: The Displaced Persons Act

of 1948. Created three years after the ratification of the United Nations with its

mission to promote human rights and provide humanitarian relief, this was the

"first expression of U.S. policy for admitting persons fleeing persecution" (US

Dept. of Homeland Security, Displaced, par. 1). It was aimed at helping people

displaced in Germany, Austria, and Italy as a result of the atrocities of World War

II (US Dept. of Homeland Security, Displaced, par. 1).

This war and its wave of horrible oppressions and persecutions marked

the next major milestone in the history of sanctuary: the Holocaust. Again, many

courageous people risked their own lives to shelter others during this era of

state-sponsored systematic killing by the Nazis of Jewish men, women, and

children, along with "Roma (Gypsies), many non-Jewish Slavs; homosexuals, the

mentally retarded, physically disabled, and emotionally disturbed" ("Holocaust").

Many people summoned their humanitarian spirits and secretly shared their

homes with those targeted by the Nazis for removal to the death camps. They

repurposed basements, attics, and closets as hiding places, providing humble

spaces for sanctuary in the midst of terror. These were people like office

assistant Miep Gies, who, for two years during the Nazi occupation of Holland,

shared her food rations, news from the outside world, and friendship with the

most famous person to go into hiding—Anne Frank. Frank's diary from her time

in hiding is one of the most widely read books in history; in it she refers to the

"Secret Annexe" where she read and wrote and dreamed as "a little piece of blue

heaven" (103; 8 Nov. 1943). Also trying to share a bit of heaven during the

Holocaust was Protestant minister Andre Pascal Trocme, who encouraged the

small French farming village of Le Chambon to become a community of

compassion—a city of refuge (Kellermann 26). Over 5,000 Jews—mostly children—were saved by the town's efforts, which often involved giving refugees new identification cards and birth certificates, which claimed Aryan lineage, and housing them in the safe havens of convents, monasteries, and orphanages (Isom). Also helping in these efforts were people like Valdemar Langlet, leader of the Swedish Red Cross, who rented buildings in the name of his organization, attached signs like "Swedish Library" and "Swedish Research Institute" on their doors, and hid refugees inside these "protective houses" (Larson; "Raoul Wallenberg").

As noted earlier, World War II not only brought out these everyday heroes' compassion, it also brought about the appearance of more humane US policies, explicitly offering protection to refugees. Following the Displaced Persons Act of 1948 was the Immigration and Nationality Act of 1952, which among other things, "made all races eligible for naturalization, thus eliminating race as a bar to immigration" (US Dept. of Homeland Security, Immigration). While this policy claimed that race did not 'matter' and seemed to promote sensitivity to issues of race, President Eisenhower's successful program to round up and deport illegal immigrants from Mexico, employed an ethnic slur, being known as "Operation Wetback" (Smith). Racist language was also spouted by segregationalists, trying to intimidate civil rights workers, who hoped to enforce the "promises of Brown v. Board of Education" (Colbert 42). Throughout the 1960s Southern churches offered activists, like those from the Student Nonviolent Coordinating Committee, refuge from white mob violence and threats (Colbert 43).

Similarly, churches offered sanctuary to conscientious objectors and draft resisters, protesting the Vietnam War. One of the first instances of this support occurred during the "Service of Conscience and Acceptance," held at Boston's Arlington Street Unitarian Church in late 1967 during which almost three hundred young men turned over their draft cards to members of the clergy while another fifty burned theirs (Bau 161). Yale University's chaplain, Reverend William Sloane Coffin, Jr., preached: "Now if the Middle Ages Churches could offer sanctuary to the most common of criminals, could they not today do the same for the most conscientious among us?" (qtd. in Bau 161). He added that declaring itself a "sanctuary for conscience" was an opportunity to not only shield a man, but also a decision "to expose a church, an effort to make a church really a church" (qtd. in Bau 161). Churches across the country made this bold decision. Congregations in New York, Detroit, and Providence declared themselves sanctuaries and housed men protesting mandatory military service and those indicted for refusing induction into the armed services (Bau 163). Some churches on the California coast attracted enlisted sailors, AWOL from the US Navy (Bau 168). These sanctuary churches were joined by the Berkeley City Council, which on November 10, 1971, voted 6-1 to "provide a facility for sanctuary" for "any person who is unwilling to participate in military action" (qtd. in Bau 168). As part of its resolution, the council forbade city employees—even police officers—from aiding investigations or arrests of those, who accepted the protection of the city's sanctuary (Bau 168).

There were other secular sanctuaries during the Vietnam era—in the universities, though the first academic sanctuary had religious underpinnings; it was at Harvard Divinity School, which gave protection to an AWOL marine in 1968 (Bau 163). MIT soon followed, as did the University of Hawaii, which provided sanctuary in the student lounge and the campus YMCA (Bau 163). City College of New York's Finley Student Center ballroom also became a sanctuary, thanks to the joined forces of New York Resistance, City College Commune, the campus chapter of Students for a Democratic Society, and the executive committee of the student government (Bau 163). AWOL soldiers also took sanctuary at Brandeis University and St. Paul's Chapel on Columbia University's campus (Bau 166). Supporters camped out in the sanctuaries with sleeping bags and kept vigils around sanctuary seekers. School officials, for the most part, tolerated this form of protest and chose not to intervene. While all of the sanctuary seekers either were arrested or turned themselves in, it appears that the supporting students were only punished in the CUNY incident, and then they were arrested for trespassing and not for harboring an AWOL soldier (Bau 166). Church leaders and members were rarely charged in these cases, however, Coffin, who is credited with intitiating this anti-war recasting of sanctuary, was found guilty of "conspiring to counsel, aid and abet those refusing induction into the army" (Bau 162). He was sentenced to two years' imprisonment and a $5,000 fine, but his conviction was appealed and eventually overturned (Bau 162). Victor Jokel, the executive director of the church where Coffin made his protest, willingly rejected any legal basis for sanctuary, instead acknowledging its

contemporary modification as the domain of "moral imperative" (Bau 163).

Marquette University theology professor Keith Egan also commented on this form

of protest:

> Sanctuary is an extraordinary measure for extraordinary
> circumstances. … It gives government pause so that injustice
> might be avoided. It ensures that government will not act
> precipitously or arbitrarily. It asks that the government act
> justly and humanely (qtd. in Colbert 43).

American Churches again asked their government to reconsider its

policies in the 1980s when they formed a new sanctuary movement to protest US

treatment of Central American refugees. Some background on events, leading

up to their motivations, follows. The Cold War era was characterized by a rather

"ad hoc approach to refugee admissions and resettlement" (Vialet, par. 2). There

was some guidance, care of the Refugee Relief Act of 1953, which approved

admitting to the US 214,000 more refugees than the ordinary quota limitations

(Governance Studies Program, par. 2). This act also contained the requirement

that individual US citizens offer testimony, guaranteeing each refugee housing

and employment (Governance Studies Program, par. 2). Almost thirty years

passed, though, until the US had a "general policy governing the admission of

refugees": the Refugee Act of 1980 (Smith "Overview," par. 19). This act also

set clearer definitions for the term refugee: "Any person who is outside his or her

country of nationality who is unable or unwilling to return to that country because

of persecution or a well-founded fear of persecution"; similarly, the act defines an

asylee as an "alien" ("any person not a citizen or national of the United States")

"in the United States or at a port of entry who is found to be unable or unwilling to

return to his or her country of nationality, or to seek the protection of that country because of persecution or a well-founded fear of persecution" ("Refugee"; "Asylee"; "Alien"). In both cases persecution, while not specifically defined, is based on the "alien's race, religion, nationality, membership in a particular social group, or political opinion" ("Refugee"; "Asylum"). While all these acts opened doors of sanctuary and opportunity to many people, some church leaders and congregations found their application during the 1980s particularly inhumane and unfair to aliens from El Salvador and Guatemala, fleeing from right-wing Central American governments.

The US government's complicity in this oppression was pointed out in 1980 by El Salvadoran Archbishop and 1979 nominee for the Nobel Prize for Peace, Oscar Romero, who urged US President Carter to halt all military assistance to his country, stating that US aid "sharpen[s] injustice and oppression against the people's organizations" (qtd. in M. Moore). Only weeks later the Salvadoran government killed Romero, an outspoken advocate for his country's downtrodden people, while he performed mass (M. Moore). Government troops also shot demonstrators, who protested the killing. Theologian Eric Jorstad writes of similar horrific acts: "In El Salvador, Christians who try to help the poor are labeled 'subversive' and become targets for death squads" (Jorstad). A few months after the 'subversive' Romero's slaying, members of El Salvador's National Guard abused, shot, and killed four US churchwomen—one missionary and three nuns—who worked for the poor of that country (Swedish, par. 1). Moved by these murders and worried about the deportation of Salvadorans in

America, many of whom were smuggled across the US-Mexico border, leaders,

of Tucson's United Presbyterian Church publicly declared it a sanctuary on

March 24, 1982, the second anniversary of the archbishop's assignation (Bau

10). Eventually, this new sanctuary movement to provide safety for aliens,

fleeing from oppression in Central America, spread to churches across the US,

though the movement was most popular in the Southwest. Feeling that the US

Immigration Service "categorically denied applications" from Central Americans,

US church leaders, called by what they considered a 'higher' law than that of

their country, 'took matters into their own hands' (Rodino 2). Many churches

boldly announced their decisions. One congregation even wrote a letter to the

US Attorney General and the director of the Immigration and Naturalization

Service, noting the intention to defy the law that concerns "bringing in and

harboring certain aliens" (US Dept. of Homeland Security, "Sec. 274"):

> We are writing to inform you that the Southside Presbyterian Church
> will publicly violate the Immigration and Nationality Act Section 274(a).
> We have declared our church as a 'sanctuary' for undocumented
> refugees from Central America …. We believe that justice and mercy
> require people of conscience actively assert our God-given right to
> aid anyone fleeing from persecution and murder (qtd. in Colbert 43).

By acting on their moral beliefs, leaders and members of sanctuary

churches formed a modern-day Underground Railroad, not only harboring aliens,

but also transporting them across the border into America. For doing so, several

church people faced serious criminal prosecution, with sentences of up to twenty-

five years (Colbert 470). By taking their morals into the political arena, sanctuary

churches also faced what has been called "the most intrusive form of government

intervention known"—search and seizure (Johansen 137). Writing of this threat

in 1986's "Search and Seizures on Church Premises: Weighing the Privacy Rights of Religious Bodies," Robin B. Johansen suggested that churches claim a right to privacy on the First Amendment's free-exercise clause (144). Churches in the sanctuary movement continued their work and risked these violations, because they were moved by the call of "social ministry" (Jorstad 404). According to theologian Eric Jorstad, this conception of "social ministry" asked each sanctuary church "to define its commitment to the poor and powerless—as an inclusive community, as an advocate for the powerless, and as an agent of reconciliation" (405). He also calls this incarnation of the sanctuary movement a "challenge" to the churches to reexamine their "self-understanding," and to ask, "Is our practice in accord with our basic mission?" (Jorstad 404).

In examining his church's "self-understanding" and mission, one minister, involved in this sanctuary movement, showed his social activist orientation in the statement: "We want to comfort the afflicted and afflict the comfortable" (qtd. in DeNike 109). This focus on activism, "cultural distortion," and "social revolution" forms a key component of the sanctuary movement that University of New Mexico anthropology professor Howard J. DeNike explores in his article, "An Anthropological Look at the Sanctuary Movement." DeNike writes of the related component of community-formation, stating, "… the sanctuary movement provides a basis for drawing together and for group expression: a feeling of membership in a caring, mutually supportive community and organized dissent against threatening government policies" (111). DeNike calls the energy of this community formation "revivalistic," explaining that it offers members opportunities

for the renewal of their faith and values. In addition, DeNike points out the importance of symbol and ritual, particularly the ritual of refugees' telling their stories of being kidnapped and tortured and of relatives murdered. The dissemination of these vivid personal accounts throughout congregations helped to recruit more churches into the movement (DeNike 114). DeNike also notes the important influence of charismatic church leaders (114).

One such influential leader was William Sloane Coffin, Jr., mentioned earlier as an initiator of the Vietnam-era sanctuary movement. Giving the keynote address at the Inter-American Symposium on Sanctuary in January 1985, he "issued a call to link the Central American policy of the United States with its domestic problems" (Bau 22). He asked members of the sanctuary movement to broaden their focus, to include America's own poor people and minority groups in their sanctuary work. Coffin highlighted unfair parallels in domestic and foreign policies that "make the rich richer, the poor poorer, and the military more powerful" (qtd. in Bau 22). Many churches answered this challenge. They not only were sanctuaries for refugees but also became soup kitchens, inner-city rescue missions, and homeless shelters (Bau 13).

A large percentage of US citizens, needing these services, was—and still is—composed of homeless veterans, particularly Vietnam veterans with "Post-traumatic Stress Disorder (PTSD): flashbacks, anxiety, emotional numbing, and depression" (Vietnam Veterans of America, Inc.). Dr. Stephen Silver treated many Vietnam vets, suffering from PTSD, and out of such therapy grew another recasting of the word sanctuary. In his 1986 article, "An Inpatient Program for

Post-Traumatic Stress Disorder: Context as Treatment," Silver coined the phrase, "sanctuary trauma"; it is described as "that which occurs when an individual who has suffered a severe stressor next encounters what was expected to be a supportive and protective environment and discovers only more trauma" (Bloom <u>Creating</u> 286, 11).

The phenomenon of "sanctuary trauma" soon aroused the interest of Sandra L. Bloom, M.D., a psychiatrist working at the time of Silver's coining the phrase with patients in a psychiatric unit of Pennsylvania's Quakertown Hospital. Bloom borrowed Silver's term and collaborated with colleagues and clients to formulate a therapeutic approach, called "The Sanctuary Model of Inpatient Treatment" (Bloom, <u>Creating</u> 10). In her book, <u>Creating Sanctuary: Toward the Evolution of Sane Societies</u>, Bloom states that a sanctuary is "a place of refuge and protection" and adds, "for our purposes the word connotes a place of temporary refuge, where some of the rules of our present everyday society are suspended to allow for a different kind of social experience" (10). "The Sanctuary," as the Quakertown unit and subsequent others became known, was a "small experimental society," designed to address the needs of adults who suffered trauma as children (Bloom, <u>Creating</u> 11). Bloom defines trauma broadly as "any event or sequence of events that overwhelms the person's physical, psychological, social, or spiritual capacity to cope" ("Creating," 16). She points some blame for the perpetuation of trauma at many of our social systems' failures in protecting and caring for children. She laments the drastic breakdown of community life and its web of connections, vital to our daily survival. She

believes that the "Sanctuary Model," having helped many of her clients recover from trauma, also has something to offer society. Bloom speculates about the model's potential to bring about social reconnection and calls it "more responsive to human well-being than any other system" she has ever encountered (<u>Creating</u> 13). Grounding the "Sanctuary Model" in the idea of safety, she addresses individual and collective responsibility for creating it:

> A sense of safety, wholeness, life, caring, and home is something
> each of us actively creates—or destroys—every moment of our lives.
> It is the ultimate choice of every human being, of every human
> community (Bloom, <u>Creating</u> 14).

Bloom explains that her system is a creative process, and she notes that she uses the phrase "creating sanctuary" as "a way of illustrating the verb-noun, process-object, ever-changing organic nature of what *The Sanctuary* (Bloom's emphasis) means" (<u>Creating</u> 14). It is far more than a physical place.

She expands this idea, calling "The Sanctuary" a "living-learning environment" (qtd. in Panzer and Bloom 116). In order for this environment "to be truly safe," it must be "physically, psychologically, socially, and morally safe for everyone in the community" (Bloom, "Sanctuary" 19). Bloom elaborates on each type of safety. Physical safety is aligned with nonviolence. Her colleague, Josph F. Foderaro, defines <u>violence</u> liberally as "any behavior, direct or indirect, that has a marked and destructive impact upon self or others" (75). Physical safety in the psychiatric unit is also aligned with attractive furnishings and spaciousness (Bloom, <u>Creating</u> 10). Psychological safety "refers to the ability to be safe with oneself, to rely on one's own ability to self-protect against any

destructive impulses coming from within oneself or deriving from other people and to keep one's self out of harm's way" (Bloom, Creating 115). Psychological safety, for those who have suffered trauma, is re-established by gaining a sense of "empowerment" and "recognition" that one "can alter" his or her life "for the better" (Bloom, Creating 116). Bloom also notes that achieving psychological safety involves regaining the power of speech, of telling one's life stories in an attempt to "make sense" out of abusive situations, in an attempt to achieve "integration" and wholeness (Creating 117). Social safety is the "sense of feeling safe with other people" (Bloom, Creating 117). Trust issues arise here with some victims of trauma carrying suspicions of others' acts of kindness. Issues of free expression of thoughts and feelings without fearing censure also arise, as does the importance of laughter and play. Moral safety involves the seemingly never-ending search for "meaning, purpose, and spirituality" along with the "attempt to reduce the hypocrisy that is present, both explicitly and implicitly, in our social systems" (Bloom, Creating 256). Bloom reminds readers that morally safe environments struggle with issues of honesty and integrity and must continually evaluate their beliefs, especially about their end-means justifications. Moral safety ultimately involves maturity, stewardship, and humanity.

In an attempt to help others achieve all these forms of safety, Bloom devised several tenets, themes, and frameworks, along with basic assumptions and attitudes for the "Sanctuary Model." For starters, in order to "create sanctuary" the clinical program must change its culture (Bloom, Creating 14). It must flatten its hierarchy, invite patients' input, honor multiple perspectives, and

practice group consensus to determine values, expectations, and mission statements. It must also assure participants privacy and confidentiality. Sanctuary is created through emphasis upon democratic values and teamwork. All of these elements exist within a recovery framework called "S.A.G.E."; this acronym stands for "Safety, Affect Management, Grieving, and Emancipation" (Ambrovitz 132). Safety, as mentioned earlier, involves the following domains: physical, psychological, social, and moral. It involves avoiding dangerous behaviors, maintaining an awareness of the environment's potential threats, and learning to soothe oneself (Madsen, et al. 167). Affect Management involves the ability to feel and name emotions and to modulate their intensity (Madsen, et al. 167). Grieving involves acknowledging losses and feeling the related pain, guilt, and shame. It requires accepting others' support, developing trust, forming new affiliations, and exploring cultural and spiritual rituals (Madsen, et al. 167). Emancipation involves reconciling the meanings of past situations and gaining autonomy and a future-oriented outlook (Madsen, et al 167). It also involves cultivating a joyfulness and playfulness and developing respectful relationships and networks (Madsen, et al. 167).

Bloom and her colleagues networked with other agencies to implement these "Sanctuary" frameworks in a variety of social service settings. Many of these are described in the Summer 2003 issue of Psychiatric Quarterly, which is devoted to "Sanctuary® Principles and Practice in Clinical Settings." Such settings include a women's substance abuse program, a domestic violence shelter, and several residential treatment centers for traumatized children and

adolescents. A few schools have also adopted the model, giving practical

contexts for the theories and attitudes Bloom first explored in her article,

"Creating Sanctuary in the School," which appeared in the October 1995 issue of

Journal for a Just and Caring Education; in this article Bloom suggests that

teachers resist labeling children "bad" or "sick" and instead recognize the

possibility of trauma having "injured" them (3). She urges educators to work to

"do no harm" to children, to not further injure students but to look at them with

"compassionate regard" and provide them with "another option … a choice,

another hope-sustaining way of viewing themselves and other people" (Bloom,

"Creating Sanctuary in the School" 4). She urges teachers to strive everyday to

"protect the source" of children's hope (Bloom, "Creating Sanctuary in the

School" 10). She recommends finding opportunities for children to experience

increased responsibility, to develop identities "built on their unique individual

strengths and survival skills" (Bloom, "Creating Sanctuary in the School" 6). She

explores the importance of artistic performances within the safety of "predictable

and stable relationships" where children can tell their stories (Bloom, "Creating

Sanctuary in the School" 17). She advocates for enhancing students' emotional

literacy through collaborative projects. She advocates for the democratic

inclusion of students in rule-making and self-governance. She also offers a

vision of "sanctuary schools" as the:

> … hub of the community, used after hours and on weekends as
> community centers where children and their families can take
> classes, pursue recreational activities, formally and informally
> meet with each to socialize and form a network, of communication
> and safety that could help reclaim the community for the people
> who live in it. (Bloom, "Creating Sanctuary in the School" 19-20).

She continues, "Somehow, we have to get parenting classes out of the realm of remediation and into the realm of normal education that *everyone* (Bloom's emphasis) needs" (Bloom, "Creating Sanctuary in the School" 20). She also maintains that teachers should practice the vital relational skills of good parents. In addition, she believes that becoming a sanctuary school involves educating "everyone from janitors and cafeteria workers, to the bus drivers, the teachers, the administrators, the support personnel, the school board members, and as many representative members of the parents' groups as possible" (Bloom, "Creating Sanctuary in the School" 10). She hopes that this will bring about a shift in group consciousness, in which "each individual donates his or her best contribution to the well-being of the whole" (Bloom, "Creating Sanctuary in the School" 21). This leads to sanctuary as synergy and harmony (Bloom, "Creating Sanctuary in the School" 20). Bloom admits this takes much work, but reminds readers how urgent it is that we join forces to answer the "most pressing question of human evolution": "How do we create and maintain environments now that are truly supportive to life?" (Creating 257). She also recognizes that the answers to this question come with "slow and laborious efforts, fitful starts, and many stumbles" in an effort to reach out and create sanctuary—"a community of care, of concern, of commitment," in an effort to define a new way of being, of learning, of acting, of working, of playing, of healing in the world" (Bloom, Creating 257).

Healing the world was on the minds of many in September 2001, when Bloom officially began implementing a "Safe Schools, Safe Communities" grant

for the Atlantic County New Jersey School District. With the Sanctuary Model as

a key component, this pilot program aims at reducing school violence and

improving school climates in this public school system (Community Works Inc.,

par. 1). One of this program's first workshops for school personnel and mental-

health workers began with a presentation that reminded them of Littleton,

Colorodo's Columbine High School, which on April 20, 1999 became famous for

fatal student violence. Coverage of this tragic event in American Libraries

reflected on "the horrific day that turned a safe haven for learning into a killing

field" (Kniffel 26). On that day two Columbine seniors entered the school and

engaged in a killing spree with two sawed-off shotguns, a semiautomatic pistol,

and a rifle, murdering thirteen students, one teacher, and physically wounding

over twenty other people, before killing themselves. (Vaughn and Kass 24). The

killers ended their own lives in the school library, after taking those of ten other

students there. "The library was one of the last rooms we entered, and it was the

most gruesome," reported County Sheriff John Stone (qtd. in Kniffel 26). Left

among the carnage in the library were reminders of this space as a "place of

contemplation": an open calculus book with unfinished homework problems, a

half-done college application, a "to-do" list, and humming computers (Kniffel 26;

Ryckman and Anton). Speculating on the significance of the school library in the

Columbine shooting, Bill Knott, Jefferson County Public Library Director, told

American Libraries:

> I believe that there is something to the idea of why this kind
> of thing happened in the library. … Libraries tend to be—good
> ones in good schools tend to be—the nerve center, the life of the
> building. It's where people go. I think there is a reason why the

library and the kids in there were targeted, but I don't know exactly what it is" (qtd. in Kniffel).

Many have tried to determine why the tragedy at Columbine occurred, and why, during a year-and-a-half period before the event in Colorado, troubled boys assaulted their schools with fatal gun violence in Pearl, Mississippi, Paducah, Kentucky, Jonesboro, Arkansas, and Springfield, Oregon. (Hall) Reporter C. Ray Hall asks, "Why schools? Is it because school is the first place that children are branded as losers? Is it because school is the teen-ager's theater?" (Hall). Many professionals are trying to change this 'theater' into a 'safe haven' or 'sanctuary,' scouring resources like the US Department of Education's Rebuilding Schools as Safe Havens: A Typology for Selecting and Integrating Violence Prevention Strategies, Rolin J. Watson's and Robert S. Watson's The School as a Safe Haven, Tricia S. Jones' and Randy Compton's Kids Working It Out : Stories and Strategies for Making Peace in Our Schools, Ralph Peterson's Life in a Crowded Place, Nel Noddings' The Challenge to Care in Schools: An Alternative Approach to Education, Ted and Nancy Sizer's The Children Are Watching: Schools and the Moral Contract, Garrett McAuliffe's Working with Troubled Youth in Schools: A Guide for All School Staff, and Linda Lantieri's Waging Peace in Our Schools.

Of course, the importance of books like these about peace, caring, nonviolence, and conflict resolution, along with the insights of consultants like Sandra Bloom, took on extra poignancy after the events of September 11, 2001. On that day many Americans' illusions about safety and the safe haven of America were shattered as Islamic extremist hijackers boarded domestic airliners

and perpetrated suicide bombings that struck the southwest side of the

Pentagon, a Pennsylvanian field, and toppled the World Trade Center

("September 11 Attacks"). Interviewed soon after these attacks, Sanctuary

Model creator, Dr. Sandra Bloom, noted that "the emotions adults have felt" since

9/11 have "made it easier for them to relate to how serious, prolonged trauma,

whether from child abuse, bullying or a family death, can affect children's ability

to focus, learn and relate to others" (qtd. in D'Amico par. 8). Writing soon after

9/11, educator Ted Sizer, founder of The Coalition of Essential Schools,

addressed adults, particularly parents and teachers of students, confused and

aching to heal after 9/11. He asked us: "to identify and to resist violence in all its

forms, … to take the time to talk issues out, thereby deliberately bearing witness

to a peaceful process for the resolution of disagreements" (Sizer, par. 2). He

asked us "to address honestly the inequities" that are "fuel for violence" (Sizer,

par 2.). He asked us "to give fresh prominence to the study of the humanities—

of history, of the human search for meaning, and of the expressions of that

meaning—that embody the best as well as the worst of human kind" (Sizer, par.

2). He noted: "Only by deeply understanding our human frailties, past and

present, can we lessen the chance of our being their victims" (Sizer, par. 2). He

ended his reflection, writing, "Terrorism is the antithesis of informed and loving

civility. Our job is to serve the latter by practicing those virtues ourselves—each

of us—abundantly and visibly" (Sizer, par. 3).

Our practicing civility in a post-9/11 world found—and continues to find—

one manifestation in the nesting trend that began to take hold after these terrorist

attacks. This phenomenon involves many Americans' yearning for the safety and comfort of home and their seeking more time with friends and family (Cable News Network, "McGraw"). It also involves coping through crafting. For example, the numbers of knitters have grown, as have the revenues of crafts stores. Many people watch the likes of Home and Garden Television and the Food Network and discover ways to spruce up their houses and apartments—to turn them into refuges and retreats. They read books like Graham Christian's The Sacred Bedroom: Creating Your Sanctuary for Spirituality, Sensuality, and Solace and Jon Robertson's The Sacred Bedroom: Creating Your Personal Sanctuary. They discover ways to nurture themselves through cooking and creating. Many people have also renewed their connections with nature—with a love of life and things growing. They create gardens, like those documented in Stephen Anderton's Urban Sanctuaries: Peaceful Havens for the City Gardener. In it, Anderton describes such a "garden as a peaceful" one, "with its powers of rejuvenation and regeneration" (qtd. in "Urban Sanctuaries" 80). Echoing this idea is Valerie Easton; in her Horticulture review of this book she writes, "…these are personal gardens that reveal the soul …. Maybe that is what a sanctuary garden really is, anyway—a place that reflects our own natures sufficiently to soothe, nourish, and provide a backdrop for reflection" (Easton 76).

Some people take to the road and seek this backdrop for reflection in retreat centers, monastery guesthouses, ashrams, and other getaways, known by many as "sanctuaries," a term that authors Jack and Marcia Kelly arrived at to describe what their editor wanted to call "with-inns" (Lippe). The Kellys have

written several books about these locations, most notably <u>Sanctuaries: The</u> <u>Complete United States—A Guide to Lodgings in Monasteries, Abbeys, and</u> <u>Retreats</u>, in which they recommend over 1,000 retreats in all 50 states. These are places where one can get away from our hurried and hectic world and find refreshment, recuperation, regeneration, and reconnection with oneself. These are places for meditation, yoga, reading (the Mount Calvary Monastery's library holds a Mark Twain first edition), simple meals, and in some cases, the observance of periods of silence and purification ceremonies. Writing of these retreats, Lisa Taggart begins her article, entitled "Seeking Sanctuary" with the words "simplicity, serenity, and scenery" (Taggart, par. 1). The latter—scenery— consists of stunning natural settings, timeless oases such as wooded trails, thirty-foot-tall saguaros, beaches, seaside ridge tops, meadows, redwood forests, sandstone cliffs, and natural hot springs (Taggart, par. 7).

Natural settings are also the focus of ecotourism. The International Ecotourism Society defines <u>ecotourism</u> as "responsible travel to natural areas that conserves the environment and improves the well-being of the local people" (Intl. Ecotourism Soc., par. 1). The most common ecotourism activities are viewing wildlife—including bird watching, trekking nature trails, going to unique geological formations, and visiting wildlife refuges (US Dept. of State. Bureau of Oceans and Intl. Environmental and Scientific Affairs, par. 1). A wildlife refuge is defined as a "haven or sanctuary for animals; an area of land or of land and water set aside and maintained, usually by government or private organization, for the preservation and protection of one or more species of wildlife" ("Wildlife

Refuge"). In addition, wildlife refuges have been established "to improve the habitat sufficiently so that animals will breed and grow in number" (Arner). The main purpose of a refuge is "to ensure survival of wildlife by providing suitable cover, food, and protection from humans" ("Wildlife Refuge"). Often hunting, trapping, fishing, and trespassing are forbidden or restricted in wildlife refuges, however, many permit hunting and fishing in season along with hiking, boating, and swimming. (Arner; "wildlife refuge") America's National Wildlife Refuge System, officially established in1940, now oversees 542 refuges, which conserve more than 95 million acres of land for a wide variety of flora and fauna (US Fish & Wildlife Service). National refuges exist in Africa, India, Australia, and Europe (Arner). There are also state-sponsored wildlife refuges. Private ones exist, too, created by private individuals and societies like the Nature Conservancy and the National Audubon Society ("Wildlife Refuge").

Similarly, private individuals have created their own animal sanctuaries. Samantha Glen's <u>Best Friends: The True Story of the World's Most Beloved Animal Sanctuary</u> documents one in Kenab, Utah, which is the permanent home to over 1,800 dogs, cats, birds, and horses, many having suffered abuse or disfigurement, or are otherwise unadoptable (Scarinci, "Best" 118). Cleveland Amory's <u>Ranch of Dreams: The Heartwarming Story of America's Most Unusual Animal Sanctuary</u> focuses on the author's own east Texas refuge for abused animals. Amory's Black Beauty Ranch protects burros, rescued from the Grand Canyon by helicopter, a chimpanzee, saved from a hepatitis experiment to which it was sent after learning sign language, circus elephants, a diving horse, and

even bison. The missions of these sanctuaries particularly resonate with animal rights activists and others, concerned about animals' treatment (Scarinci, "Ranch" 109).

Paying homage to the human rights of children and the compassionate treatment of youth, while also offering another look at the concept of sanctuary, is the work of Herbert Anderson and Susan B.W. Johnson. Both pastors, they are the authors of Regarding Children: A New Respect for Childhood and Families. They begin this book with the somewhat shocking statement, "We believe that our children are in trouble partly because adults disdain childhood" (Anderson and Johnson, Regarding 1). Echoing Dr. Sandra Bloom, they propose that some of this disdain stems from adults' own bad experiences, their traumas from childhood. They add that many adults see children as inconveniences to be pacified, while others see them as cheap labor. Borrowing a word from environmentalists, they call children "endangered" (Anderson and Johnson, Regarding 2). They argue that "we do not regard children as fully human or at least worthy of the honor we give adults" (Anderson and Johnson, Regarding 2). They continue, "If we do not regard children as fully human, we are more likely to treat them with indifference or even contempt in our families and our society" (Anderson and Johnson, Regarding 2). These pastors sound this emphatic rallying cry: "Most of all … we need to transform our attitude toward children. *The future of human communities depends on changing the dominant attitude toward children and childhood from contempt to respect* (Anderson's and Johnson's emphasis)" (Anderson and Johnson, Regarding 5). In an attempt to

bring about this attitudinal change, they propose the idea of "The Church as a Sanctuary for Childhood"—a phrase that is not only the title of the last chapter of their 1994 book but also the title of a follow-up article that appeared four years later in Dialog. In the chapter with this title, they proclaim: "A church that practices to be a community where children are welcomed and honored as fully human and where there is compassion and justice for all persons will become a *sanctuary for childhood* (Anderson's and Johnson's emphasis)" (Anderson and and Johnson, Regarding 112). They recommend four key actions for building this sanctuary. First, church communities must welcome children as "full participants in the life of God's people" (Anderson and Johnson, Regarding 112). This hospitality and incorporation is not only achieved through initiations like christenings, dedications, and baptisms but also by incorporating children and youth regularly in worship services as full, not provisional, church members. They can serve as ushers, acolytes, choir members, scripture readers, and guest preachers. They can serve as volunteers, participating in community service projects. They can serve as serious inquirers, asking profound questions about religion, spirituality, and their churches. Second, churches become sanctuaries by supporting parents, guardians, and caregivers. Anderson and Johnson recommend that churches provide parenting classes and seminars and offer plenty of materials about preventing child and sexual abuse. They also encourage church members to enhance parents' self-esteem by affirming their talents and personal gifts. In addition, they suggest that pastors model the behaviors of good parents, for example, employing storytelling in "children's

sermons" to develop closeness and humor, while refraining from asking children potentially embarrassing "questions that even adults find difficult to answer" in these interactions. (Anderson and Johnson, <u>Regarding</u> 123). Third, the church as sanctuary for childhood is strengthened by "caring for families in crisis" (Anderson and Johnson, <u>Regarding</u> 112). The church is a source of solace during times of personal catastrophe. It provides help with grieving. It provides pastoral counseling. It provides referral services. It operates childcare centers and clothes closets. However, the authors recommend that for it to truly be a sanctuary that cares, a church must speak out against social crises and work for social reform and community development. (Anderson and Johnson, <u>Regarding</u> 112). Fourth, the church as a sanctuary for children challenges indifference toward children. This extends a congregation's concern about social crises into its mobilizing with other agencies that work on behalf of children, justice, and peace for all members of society. (Anderson and Johnson, <u>Regarding</u> 130) Challenging the indifference toward children also involves trying to take on the perspectives of children, to see the world through their eyes, to sympathize with them. Anderson and Johnson assert that our sympathy and compassion for children and childhood "is a life-sign. With it we take our pulse as humanity" (Anderson and Johnson, <u>Regarding</u> 131).

To enhance our respect for the humanity of children, Anderson and Johnson, in their follow-up article, remind us that "all people are children" and make the key recommendation that we change our vantage point "on everything from the worship service to the global economy" by "going at the pace of the

children" (Anderson and Johnson, "The Church" 173, 175). "Going at the pace of

the children," they explain, is a metaphor "for justice for everyone, hospitality for

the vulnerable ones, and compassion for the least among us" (Anderson and

Johnson, "The Church" 175). This involves modifying the rights of adults on

behalf of the needs of children. This involves listening empathetically to

children's voices. This involves becoming a "Sanctuary for Childhood." In order

to become such, the authors reiterate the four key points from their book's last

chapter, adding a few more tenets. These include affirming the worth of children

by not tiring of them or judging them harshly. These include a church

recognizing the "transformative power of its own rituals, programs, and

relationships" (Anderson and Johnson, "The Church" 175). Cautioning that "no

church can do all things," these pastors add that "the essential activities and

commitments of church life can be meaningfully extended to speak

compassionately and even prophetically to the needs of children and families"

(Anderson and Johnson, "The Church" 175). Anderson and Johnson explain that

many of these needs and troubles stem from a "tangled web of economic greed,

the manufacture, promotion, and sale of violence, the demands of a free-market

economy, the silence of the churches, and the decline of intermediating

structures like neighborhoods …" (Anderson and Johnson, "The Church" 173).

They remind readers of the important role a church can play in its neighborhood

as "a place to go if you are locked out of your house … or had your bicycle

stolen," "a place with a telephone, a bathroom, and caring adults for lost and

lonely children" (Anderson and Johnson, "The Church" 175). The authors

bemoan the fact that authority figures in some churches have used these

opportunities to violate and abuse children. However, they also celebrate

instances of "children who would never have made it into adulthood had it not

been for the outreach of a youth minister, the care of a pastor, the wisdom and

inner strength of a Sunday School teacher, the encouraging patience of a music

minister" (Anderson and Johnson, "The Church" 175). They celebrate the power

of caring, compassionate adults as role models. They celebrate the power of

these people to build "the church as a sanctuary for children" (Anderson and

Johnson, "The Church" 175).

Caring adult role models, who nurture young people's hopefulness, are

examined in Urban Sanctuaries: Neighborhood Organizations in the Lives and

Futures of Inner-City Youth by Milbrey W. McLaughlin, Merita A. Irby, and Juliet

Langman. This book draws on a five-year study of 60 neighborhood-based youth

organizations, with over 24,000 members, in three unnamed major metropolitan

areas in the US. The authors announce:

> We aim to show what it takes to turn despair into hope and to
> create an environment that treats inner-city youth as resources
> to be encouraged instead of problems to be managed. Urban
> Sanctuaries is about this nation's social compact with its youth; it
> is also a broad-based call to action (McLaughlin, Irby, and Langman xxxi).

This call to action is echoed by Tito, one of the participating youths, or "hopefuls"

as the authors often call them, when he declares, "What we need are one

hundred Robertos" (qtd. in McLaughlin, Irby, and Langman 212). Roberto Colon

is the pseudonym for one of the six representative youth leaders, whom the

authors refer to as "wizards," because "they have succeeded where so many

have not" (McLaughlin, Irby, and Langman xxix). These "wizards" have created

environments that appeal to youth. They tap into the potential of youth, who

have often been deemed by others as unreachable or irredeemable. All of the

"wizards" showcased in Urban Sanctuaries share the following five broad

characteristics:

> Seeing Potential, Not Pathology
> Focusing on Youth
> A Sense of Efficacy
> Giving Back
> Authenticity (McLaughlin, Irby, and Langman 96-103).

"Seeing Potential, Not Pathology" means that these leaders refuse to see inner-

city youth as people who need remediation, who need to be fixed or controlled.

They avoid negative labels that brand youth as "deficient or deviant"

(McLaughlin, Irby, and Langman 98). Instead, they concentrate on the promise

in these young people. They understand that the dysfunction that many

associate with inner-city youth is actually the pathology of the larger society, of

the failure of many social institutions to support these young people. "Focusing

on Youth" involves placing youth at the center of their programs. These

"wizards" are not concerned primarily about their programs, but about the youth

in the programs. They incorporate youth into the planning and implementation of

programs. Wizard Steve Patterson complains that many well-meaning youth

organizations lack this youth-centered focus, that they "try to develop a program

that fits the kids into the program, instead of looking at the kids and developing

the program for the kids" (qtd. in McLaughlin, Irby, and Langman 100). Youth-

centeredness also involves wizards going beyond their basic job descriptions by

acting as "employment counselors, school advisors, bankers, baby-sitters, and advocates" for their youth (McLaughlin, Irby, and Langman 100). "A Sense of Efficacy" involves confidence in one's own abilities to make a difference. Wizards believe they can offer youth opportunities for building competence and confidence. They believe that they can offer youth safe passages to adulthood. They do not believe that "you have to get to them when they are young" (McLaughlin, Irby, and Langman 100). They believe that they can make a difference in youths' lives now. "Giving Back" stems from wizards' feeling that they owe something to the community or society. Despite low pay, little recognition, and limited upward mobility, these leaders continue to serve youth, because they see their work as a mission, as a calling and not just a job or career. "Authenticity" deals with staying in touch with one's specialties and unique talents. It involves keeping focused on the characteristic "special draw" of the organization, rather than trying "one-size-fits-all programming" (McLaughlin, Irby, and Langman 102). "Authenticity" also means sincerity. As wizard Luanna Williams puts it, "You can't be phony. … These kids can see through you if you are really not genuine and really don't care about them. They can completely see through it" (qtd. in McLaughlin, Irby, and Langman 103).

Just as the authors saw the above key characteristics in all wizards, they also looked at common characteristics, shared by all of their programs. On the surface these programs seem very different. They include a Girl Scout troupe, housed in a multiage, multipurpose community center, a touring group of gymnasts, a church-based tutorial program, called "BEST—Best Educational

Strategies for Teens," "TeenTalk"—a public-service drama group, a Boys and

Girls Club affiliate, and a YMCA-sponsored "Gang Alternatives and Intervention

Program." While these programs are quite different in scope and service, they all

offer the following:

> Safety
> Listening to Youth
> Offering Opportunities
> Real Responsibilities, Real Work
> Clear Rules and Discipline
> Focus on the Future (McLaughlin, Irby, and Langman 104-110).

"Safety" involves a "broad view of what safe passage means in the inner city"

(McLaughlin, Irby, and Langman 104). It encompasses "keepin' 'em off the

streets" by providing alternatives to protect youth from the threats of drugs,

alcohol, violence, pregnancy, isolation, insignificance, alienation, abuse

(McLaughlin, Irby, and Langman 104). It means undoing the psychic harm that

many youth experience on a daily basis in their interactions with police, family,

and school. Wizard Michael Carrol explains:

> It sometimes takes two hours in the afternoon after school to
> undo the damage done to these kids. All they hear all day is how
> bad they are. We can't even begin [our work] until we can make them
> feel okay, [feel] good about themselves
> (qtd. in McLaughlin, Irby, and Langman 104).

"Listening to Youth" incorporates the voices of youth into decision-making. The

authors note that many inner-city youth "are burdened at an early age with

responsibilities for self, family, and support, [and] resist settings where they are

'told to,' ordered around, or excluded from any say in how the organization

works" (McLaughlin, Irby, and Langman 105). These organizations include youth

in rule-making and adjudicating infractions. This active contribution also gives

them a sense of ownership and pays youth much needed respect. "Offering

Opportunities" involves building transferable skills and habits that make youth

more employable, cordial, and hopeful. "Offering Opportunities" also involves

taking youth out of their neighborhoods on field trips that expose them to new

places, new ideas, new inspirations, new alternatives. (The value of adolescents'

getting away from their communities for awhile is also explored in Ellsworth A.

Fersch's, Peter A. Goldfine's, and James Vrabel's 1978 article, "The Need for

Sanctuary from the Community.") "Real Responsibilities, Real Work" involves

opportunities to contribute to one's community. It involves achievements and

accomplishments that are the culminations of disciplined, dedicated work, long

hours, and deadlines. This component often involves tangible displays and

performances, presented to people outside the organization. It often involves

special awards ceremonies to thank the youth and reward them with signs of

status. "Clear Rules and Discipline" involves consistent structures in which such

work can take place. The authors point out that many adults believe that inner-

city youth are only attracted to "anything-goes environments" (McLaughlin, Irby,

and Langman 109). These experts note that many inner-city youths are very

uncomfortable in such environments. Also repelling them are settings with rules

seen as too rigid or unfair. Similarly, youth are frustrated by settings in which

discipline seems erratic or harsh. The organizations in Urban Sanctuaries are

attractive and the leaders respected, because youth are involved in rule making

and discipline. These are places where constant monitoring and sanctions are

not needed or wanted. Finally, all of these organizations share a "Focus on the Future." Integral to this component is encouraging the value of education and school achievement. This component involves building skills, attitudes, discipline, and pride, all of which can help set one on the road to a positive future. As young Tito affirms, "Kids *can* (Tito's emphasis) walk around trouble, if there is some place to walk to, and someone to walk with" (qtd. in McLaughlin, Irby, and Langman 219).

All of the organizations in <u>Urban Sanctuaries</u> provide places to "walk to," places that are familial settings, "protective haven[s]" where, in addition to taking on mature responsibilities, youth can "explore childhood imaginings and play" (McLaughlin, Irby, and Langman 116). Evidence of this familial feel and trust is found in the fact that many of the participating youths see leaders as "second" parents (McLaughlin, Irby, and Langman 117). In fact, thanks to the constant support of the leaders, some young participants find that they can tell them things they would never share with parents. Youth participants compare leaders to "big brothers" and "grandmothers" (qtd. in McLaughlin, Irby, and Langman 118, 117). As young Buddy puts it, "They always tell you 'if you ever have a problem, you ever need something, just come and let me know and we'll work something out'" (qtd. in McLaughlin, Irby, and Langman 117). Echoing Dr. Sandra Bloom's assertion that all members of an organization must give their best for the sake of youth, Buddy recalls a pervasive caring, "… the secretaries, the program directors, just all the staff, the custodian, they're always there …. Everybody's there for you" (qtd. in McLaughlin, Irby, and Langman 117). The leaders of these

organizations are "there" for every participant in quite personalized ways. "Herd programming" and its related "anonymity" are eschewed (McLaughlin, Irby, and Langman 119). In these organizations, participants are known as unique individuals, each with his or her special talents and concerns. Recognition and acceptance abound in these "urban sanctuaries."

Reflecting on these "urban sanctuaries" ten years after their book about them first appeared, author Merita Irby points out the writers' current discomfort with their titular phrase. She notes that these organizations do not shrink from their communities, but are intimately connected with them. Therefore, upon hindsight, the authors of Urban Sanctuaries would rather call these organizations "beacons" as New York City's successful after-school program calls itself (Irby xvi). This image conveys the way "effective youth organizations shine a welcoming light not only to young people, but to children and adults in the community" (Irby xvi).

Meanwhile, several other youth organizations, leaders, and academics unapologetically use this contemporary recasting of the word sanctuary. For example, James Perry Kallusky entitled his doctoral dissertation Constructing an Urban Sanctuary for At-Risk Youth in Physical Education: An Artistically Crafted Action Research Project in an Inner-City High School. In it he harks back to the idea of wizards, of influential, caring adults in the lives of youth, emphasizing—in the words of Communities in the Schools founder and former White House advisor on youth issues, William E. Milliken—that "programs don't change kids, relationships do" (qtd. in Kallusky 141). Similarly, the Coalition of Essential

Schools' Fall Forum 2000 featured a program called "Urban Sanctuary: The

Youth Development Network in New Mexico School Communities" (Coalition of

Essential Schools, par. 1). Organizers emphasized the importance of a family

environment in providing opportunities for at-risk youth. The YWCA of San

Francisco calls its "Girls Now" project "an urban sanctuary for adolescent girls as

they develop a sense of their own power, leadership, and confidence" (California

Adolescent Nutrition and Fitness Program, par. 2). In Wales, the St. Melons

Community Church, serves a housing community, once dismissed as a "den of

single mothers and scroungers" (Evangelical Alliance UK, par.2). In an attempt

to reach out to the thousands of young people, living on the estate, the church

procured a double-decker bus, outfitted it with DJ decks, Playstations, foosball

tables, a coffee bar, and named it the "Urban Sanctuary." Offering a safe

alternative to the streets, the Urban Sanctuary's volunteers regularly see as

many as seventy young people, including occasional juvenile delinquents, climb

aboard the bus weekly (Hankey, par. 6). Avoiding much blatant proselytizing, the

volunteers are available to answer questions and pray for the youth; in doing so,

they have established many strong relationships, while helping to revitalize the

community with their roving Urban Sanctuary.

While the above youth organizations proudly use the term urban sanctuary

to describe themselves, others are similarly glad to be known as "safe havens."

For example, the US Department of Housing and Urban Development along with

the Boys and Girls Clubs of America profile their successful partnership in a

publication, entitled A Safe Haven for Youth: Boys & Girls Clubs in Public

Housing Communities. Their statistics indicate a protective safety, implied by the

term, as public housing sites with Clubs, as opposed to those without,

experienced "25% less presence of crack, 22% less drug activity, and 13% fewer

juvenile crimes" (US Dept. of Housing and Urban Dev. 3). Similarly, Project Co-

Arts, backed by the Harvard Graduate School of Education with Howard Gardner

(famous in educational circles for his theory of multiple intelligences) as principle

investigator, used the following title for a report on one of its national studies:

Safe Havens: Portraits of Educational Effectiveness in Community Art Centers

that Focus on Education in Economically Disadvantaged Communities. In this

report's introduction, lead writer Jessica Davis explains why they chose the

phrase "Safe Havens" for their volume's title, noting that it addresses the

relationship of the centers to the communities they serve. She writes, "Safe

Havens describes the oasis of alternatives the center offers: alternatives to

failure; alternatives to the realization of low expectations; alternatives to street

life; alternatives to alienation and disenfranchisement. Safe havens" (J. Davis, et

al. 13). Davis explains that these centers offer "safety and security, hope and

promise, acceptance and vision, cultural oasis" in the midst of neighborhoods

where students face uncertain futures and the "possibility of not living to be

grown up" (13). Davis extends the metaphor, noting that these centers are not

only "safe havens" for these disadvantaged students, but for art and culture as

well, all of which, she asserts sorrowfully, society devalues (13). Davis and her

associates celebrate these safe havens as relevant places where community

members can commune with each other. These are places where minority

traditions are honored. These are places upon which residents can rely. These

are places carefully attuned and attending to the interests and needs of their

communities (J. Davis, et al. 183). In addition, these safe havens are places

where each individual student can belong and be somebody and proudly declare

his or her identity. (J. Davis, et al.182-83).

This sense of exploring one's unique identity while belonging to a group

forms one of the seven developmental supports and opportunities that the

national nonprofit organization, Public/Private Ventures (P/PV), identifies with

successful voluntary sector youth-serving organizations (VYSOs). In its report,

Safe Havens: The Contributions of Youth Organizations to Healthy Adolescent

Development, P/PV lists the following key supports and opportunities:

> A Sense of Safety
> Challenging and Interesting Activities
> A Sense of Belonging
> Social Support from Adults
> Input and Decision-Making
> Leadership
> Volunteer and Community Service (Gambone and Arbreton 9-10)

The authors explain that "A Sense of Security" encompasses the VYSOs working

"to provide 'safe havens' in response to a growing need to protect youth from

increased violence and opportunities for dangerous behaviors" (Gambone and

Arbreton 9). The authors emphasize the protection found in VYSOs during

"critical gap periods—before and after school, on weekends, during school

vacations and summers," times when youth are particularly at risk, threatened by

the influence of unhealthy activities like vandalism and drug use (Gambone and

Arbreton 9). Youth need "Challenging and Interesting Activities," which

Public/Private Ventures describes as those that "broaden their horizons" and help

them "to find areas that match their interests and skills" (Gambone and Arbreton

9). These researchers point out that youth are most attracted to organizations

that provide a variety of attractive activity choices, engaging and novel tasks,

which are "easily accessible and affordable" and involve valuable peers

(Gambone and Arbreton 9). The third important support/opportunity is "A Sense

of Belonging"; as mentioned earlier, this involves a young person's need for

recognition, to feel valued and explore one's role in society. The authors point

out that VYSOs offer healthy alternatives to, for example, defining oneself

through membership in a gang. "Social Support from Adults" emphasizes staff

members' caring roles as adults who can provide guidance, emotional support,

and help with homework and job placement. This vital support helps youth

transition into adulthood with lower levels of stress, better decision-making skills,

and higher academic achievement (Gambone and Arbreton 9). The fifth key

component of successful VYSOs is "Input and Decision-Making." As mentioned

in other reports, this taps into youths' need for heightened participation through

making important decisions about their organizations—making them truly *their*

(Lambert's emphasis) organizations. Through playing integral roles in guiding

the organization, youth also often find heightened levels of sharing and mutual

respect among each other and with the staff (Gambone and Arbreton 10).

Closely related to decision-making is the key component of "Leadership." This

encompasses youth taking on 'real world' responsibilities for planning and

implementing activities. It also incorporates their building skills and practicing roles, related to future jobs and careers. Finally, the last key support/opportunity, offered by successful VYSOs, is "Volunteer and Community Service." P/PV points out that youth often gain a heightened sense of competency and self-respect through working to make a difference in their communities. Such service also seems to strengthen one's attachment to and concern for the neighborhood, while tightening bonds to those with whom one works side by side (Gambone and Arbreton 10). P/PV stresses that all of these opportunities and supports are "developmental"—that is, they follow a "youth development" premise that "if young people are given the developmental tools needed to master the tasks of adolescence, fewer teens will make the serious mistakes and unhealthy choices whose consequences, in the end, require public intervention" (Gambone and Arbreton 2). This "youth development" approach focuses on developing young people's skills and assets. It focuses on prevention to avoid remediation.

Promoting "youth development outcomes" also occurs in Kirk A. Astroth's "Havens of Hope: Vibrant Youth Groups in the Lives of Today's Young People." Astroth points out that by fostering youth development outcomes, successful youth programs not only provide long-term benefits for young people, but also for their local communities and the nation (7). Astroth also describes a "model for effective youth development practices," based on five critical domains, each contributing to a program's vibrancy (7). These domains are:

    Philosophy
    Culture
    Power Structure

Programs
Staff (Astroth 7).

Each domain contains its own subcategories or components. "Philosophy"

springs from a "fundamental belief in the value of young people and their ability

to be actors … building their own future rather than … pawns" (Astroth 8). It

includes experiential, hands-on learning, service to the community, high yet

realistic expectations, local connections, time for training, and mentoring.

"Culture" is characterized by rituals, traditions, and symbols. It also involves

elements that are youth driven and firm yet flexible. It is oriented toward

communication and listening, working and playing "hard", and affirming and

supporting one another (Astroth 9). The idea of "safe havens for learning" is also

inherent in Astroth's description of successful youth group culture (Astroth 10).

He describes this aspect of culture as follows:

> Vibrant groups provide young people with a haven for hope.
> Learning skills and experiences that will be useful in later life
> are central features to such groups. Often, these groups provide
> sanctuary from an otherwise turbulent and chaotic outside world
> where there appears little reason for a sense of the future (Astroth 10).

Providing a place for a positive perspective of one's future connects to what

Astroth considers the "primary goal" of vibrant youth groups: to help young

people attain self-sufficiency and autonomy (11). Astroth calls this "commitment

to empowerment" and places it within the essential domain of "Power Structure,"

which is a phrase he uses to describe a group's political atmosphere or

governance (11). Also valued in this domain are the following: autonomy-

oriented adult leaders, who provide opportunities for youth to make their own

decisions, youth as partners—wherein "youth are treated as adults yet sheltered

as children," and partnerships with parents or guardians (Astroth 10). Astroth

also focuses on the domain of "Programs." Programs should be valued and

relevant, voluntary, of high quality, growing out of "knowledge of best practices in

youth development," linked to the community, emphasizing both individual

responsibility and the group experience, and filled with opportunities to exceed

when youth "feel that the group is a safe place to try and excel" (Astroth 11).

Programs should also make the most of their physical environments, using them

to enhance learning. Finally, Astroth considers one of the most critical domains

to be that of "Staff." He asserts, "Vibrant youth groups require a unique kind of

person who staffs such groups" (Astroth 11). This person possesses courage

and stamina, is trusted and trusting, flexible, and knowledgeable—not only in

youth development principles, but also in at least one area of expertise—and

passionate about such. This person is an advocate for youth, voicing concern for

youth within the larger community. He or she is also "committed for the long

haul" (Astroth 12). Astroth explains, "Youth—especially troubled youth—have

experienced too much change in their relationships with adults and need to know

that organizational staff are there for an extended period of time" (12).

Expounding on this idea, Astroth notes the centrality of an adult leader's

character and quality to making an inviting climate for youth. Astroth, like several

researchers mentioned earlier in this paper, also attests to the familial

atmosphere that staffers make possible. While not naming such as a critical

domain, he writes that vibrant youth groups are similar to family units, in that they

have members of several age ranges and programs that fill voids traditionally

addressed by parents and extended family members. Astroth asserts that youth

programs are increasingly taking on the "surrogate roles of parents," are serving

"as supplements for incomplete or inadequate families who cannot provide for

their children's needs" (Astroth 6). In addition to viewing vibrant youth groups as

modeled on tight-knit families, Astroth sees them as places where youth are seen

as "resources and partners," not "objects and recipients"—the latter being how

much of society perceives them (13). He writes of how adults often discount and

devalue young people's contributions. He writes of how restricted children's lives

are—they cannot vote, they have few lobbyists and national organizations truly

working in their favor. However, Astroth continues, believing that in the midst of

this dearth of support and lack of respect, vibrant youth groups can empower

youth. He ends his "Hopeful Havens" article, which honors a new recasting of

the idea of sanctuary, with thought of positive possibilities, believing that youth

groups, if created of, by, and for young people, can ultimately teach them the

practices of democracy, can prepare them to make informed choices as adults

(Astroth 13).

Libraries are considered the "cornerstone of democracy" (Kranich,

"Libraries: The Cornerstone" 5). As Nancy Kranich, author of Libraries &

Democracy: The Cornerstones of Liberty, puts it: "For if an informed public is

the very foundation of American democracy then America's libraries are the

cornerstone of that democracy" (Kranich, "LIBRARIES: Ensuring). Kranich

began her term as ALA President (2000-2001) writing passionately about public

libraries as essential democratic institutions:

> Democracies need libraries. An informed public constitutes
> the very foundation of a democracy; after all, democracies are
> about discourse—discourse among the people. If a free society
> is to survive, it must ensure the preservation of its records and
> provide free and open access to this information to all its citizens.
> It must ensure that citizens have the resources to develop the
> information-literacy skills necessary to participate in the democratic
> process. Free societies allow unfettered dialogue and guarantee
> freedom of expression. Our libraries help to ensure that this happens.
> (Kranich, "Libraries: The Cornerstone" 5).

Hinting at the idea of library-as-sanctuary, Kranich declares that libraries,

"provide safe spaces for public dialogue" (Kranich, "Libraries: The Cornerstone"

5). Libraries are forums, occasionally hosting panels of public officials and giving

constituents opportunities for Q&A. Libraries offer meeting rooms to nonprofit

organizations of extremely different points of view; in doing so, they show respect

for free speech rights—including those of reprehensible extremist groups like the

racist World Church of the Creator, which has held recruitment drives and

informational meetings in various public libraries across the country, with the

support of the American Civil Liberties Union (Anti-Defamation League; Fisher,

"Racists" A1). Library directors, such as Mike Mabe of Chesterfield County

(Virginia) Public Library, have expressed their support for this hate group's First

Amendment rights, while adding, that such support is firmly not an endorsement

of the extremist group's beliefs: "We do not support, promote or condone the

group, but we recognize their right to meet in a public forum" (qtd. in Fischer,

"Board" A1).

Similarly, novelist Richard Ford has spoken in support of libraries

providing "access to books we approve of and books we don't like … to ideas we

hate that another person might love" (40). In condoning these rights, Ford

employs another contemporary recasting of the word <u>sanctuary</u>.   Entitling his

<u>Library Journal</u> article, "Sanctuary for Ideas We Love—and Hate," he writes, "If

writers and great literature can be said to engage in a vital quarrel with the

culture, the library is the sanctuary for that quarrel—for the liked and the unliked,

for the subversive and the exciting" (Ford 40). He continues:

> The library contains these volatile opposites, holds them, gives
> them an institutional sanction, a safe place, and in so doing
> cushions them, lets us as a culture hold them safely in our minds
> as ideas, and of course invites us to decide for ourselves (Ford 40).

In being able to decide for ourselves what to read—or not to read, we exercise

our right to freedom of speech, and we uphold freedom of the press, and in doing

so, we—perhaps often even unknowingly—pay homage to the idea of the library-

as-sanctuary for these freedoms. As such, the library is like an asylum, with

diverse materials free from—or at least usually protected from—the arrest of

censors, who seek to remove items from this democratic stronghold.

Unfortunately, our governmental and law-enforcing agencies have

attempted to weaken this stronghold, to break the trust between librarians and

their patrons and impinge upon patrons' confidentiality and privacy. For

example, in 1956 New York Police scrutinized New York Public Library records,

noting patrons who had checked out books on explosives and demolition in what

proved to be a futile attempt to catch a criminal known as the "Mad Bomber"

(Weiner, par. 4). Supposed concern for national security also prompted the FBI

to instigate its "Library Awareness Program" during the 1980s. The FBI, fearful

of Soviet spies, tried to enlist librarians to spy on and reveal patrons' reading

habits, especially those of Eastern Europeans, who visited top research libraries including New York Public Library, Columbia University's Mathematics and Science Library, and UCLA's Engineering and Mathematical Sciences Library (Hendricks, par. 3). Thanks to librarians' outrage and resistance against this attempt to weaken an enduring value, this program was largely unsuccessful and subsequently dropped. Librarians officially affirmed their valuing patrons' privacy and confidentiality in 1939 with article eleven of the American Library Association's Code of Ethics for Librarians, which asserts: "It is the librarian's obligation to treat as confidential any private information obtained through contact with library patrons (Amer. Lib. Assn, "Privacy" 3). The ALA Council also officially reaffirmed this commitment in its 1995 revision of its ethical code. The third principle of this code states, "We protect each library user's right to privacy and confidentiality with respect to information sought or received and resources consulted, borrowed, acquired or transmitted" (Amer. Lib. Assn, Code of Ethics). However, this protection was again threatened—is again threatened—by post 9/11 terrorist fears. On October 25, 2001, Congress passed the Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act—better known as the USA Patriot Act. (Amer. Lib. Assn., "Privacy") The Patriot Act "arm[s] law enforcement with new tools to detect and prevent terrorism" (US Dept. of Justice, par. 2). The "tool" that most concerns librarians, booksellers, and others concerned for civil liberties is Section 215, "Access to Records and Other Items Under the Foreign Intelligence Surveillance Act." Under Section 215 the FBI's Director or designee can "make an application

for an order requiring the production of any tangible things (including books,

records, papers, documents, and other items) for an investigation to protect

against international terrorism or clandestine intelligence activities" (US 107th

Congress 17.). Furthermore, this "tool" involves secret courts and the gagging of

librarians, as "[n]o person shall disclose to any other person (other than those

persons necessary to produce the tangible things under this section) that the

Federal Bureau of Investigation has sought or obtained tangible things under this

section" (US 107th Congress 18).

In response, groups like the American Library Association, the American

Civil Liberties Union, and the American Booksellers Association speak out and

express disgust and outrage about this legislation, which reminds many of "Big

Brother." These groups call for legislative amendments to the Patriot Act and join

forces with other free speech advocates, creating the "Campaign for Reader

Privacy." This campaign to gather one million signatures, in support of amending

the Patriot Act to honor the First Amendment, reminds citizens that the "public

library is the ultimate marketplace of ideas" (Campaign for Reader Privacy, par.

2). Appealing to the imagery of the library-as-sanctuary for First Amendment

freedoms, campaigners declare, "By providing a haven that fosters free inquiry, it

allows each of us to participate directly in one of the most important elements of

a free democratic society—the open and robust debate among competing ideas"

(Campaign for Reader Privacy, par. 2). Meanwhile, neoconservatives celebrate

these restrictive tools, appealing to the idea that some of the 9/11 hijackers used

public library computer terminals for research and communication (Walfield, par.

2). For example, conservatives like Paul Walfield, employ another recasting of the library-as-sanctuary motif.   In his FrontPageMagazine.com article, "The ALA Library: Terrorist Sanctuary," Walfield calls the American Library Association's opposition to the Patriot Act "a stand against American security in the name of 'freedom'—for terrorists" (Walfield, par. 6). Almost calling the ALA co-conspirators in terror, Walfield ends his article with the words: "The ALA under the guise of protecting freedom jeopardizes all of our freedoms, even our lives" (Walfield, par. 40). Similarly, the US Justice Department also employs the image of libraries as sanctuaries for terrorists. In a section of its "Preserving Life and Liberty" Web site, it asserts, "Historically, terrorists and spies have used libraries to plan and carry out activities that threaten our national security. If terrorists or spies use libraries, we should not allow them to become safe havens for their terrorist or clandestine activities" (qtd. in "Ashcroft Slams" 10).

Within the article of American Libraries that reports the above Department of Justice declaration and its reconfiguration of the library-as-sanctuary motif, a few lines below, one finds California Library Association President and San Francisco Public Library Director Susan Hildreths' use of the image. Addressing library patrons, she states, "Your public library should be a 'safe' haven where you can be assured that, whatever magazine you read, website you visit, or book you check out, that information will be kept private" (qtd. in "Ashcroft Slams" 11). Hildreth and ACLU of Northern California Executive Director Dorothy Ehrlich recently launched a campaign to support the Security and Freedom Ensured Act. In 2003, Senators Larry Craig (R-Idaho) and Richard Durbin (D-Ill) introduced

this act, known as the <u>Safe Act</u>. This bipartisan effort (S.1709), which has a

companion bill (H.R. 3352) in the House of Representatives, would scale back

the <u>Patriot Act</u>, limiting surveillance and the issuance of search warrants.

Hildreth connects the <u>Safe Act</u> to the library as a safe place that protects myriad

ideas: "We support the <u>Safe Act</u> so that libraries can continue to remain

institutions of free expression and exploration of ideas" (qtd. in "Ashcroft Slams"

11). Similarly, librarians have offered much praise for Representative Bernie

Sanders (I-VT), and his introduction of HR 1157, the <u>Freedom to Read Protection</u>

<u>Act</u>, which was the first attempt to revise Section 215 of the <u>Patriot Act</u> and return

to pre-<u>Patriot Act</u> standards the government's authority to search bookstore and

library records (Oder 30). <u>Library Journal</u> honored Sanders, one of the sixty-six

representatives to vote against the <u>Patriot Act</u>, by naming him "Politician of the

Year 2003." In introducing the <u>Freedom to Read Act</u>, Sanders proclaimed:

> All of us are concerned about terrorism and all of us are determined
> to do all that we can to protect the American people from another
> terrorist attack. But, the threat of terrorism must not be used as an
> excuse by the government to intrude on our basic constitutional
> rights. We can fight terrorism, but we can do it at the same time
> as we protect the civil liberties that have made our country great.
> (Sanders, par. 2)

Similarly, librarians proclaim their institution as a domain of free speech and

intellectual curiosity. For example, humanities librarian David Isaacson wrote

recently in <u>American Libraries</u> of free libraries offering "intellectual sanctuary to

their users" (27). He clarifies: "What library sanctuary usually comes down to is

the assurance each individual user has that he or she is not going to be the

victim of a snoop" (Isaacson 27).   He expands on this contemporary recasting of

the sanctuary motif:

> Within the privileged, quasi-sacred space of a library, users and
> the library staff who serve them have traditionally felt free to think,
> imagine, question, dream, and debate to their minds' as well as their
> hearts' content (Isaacson 27).

This freedom to debate and dream and think was perhaps best articulated by

President Franklin Delano Roosevelt, who during the Second World War,

declared: "Libraries are … essential to the functioning of a democratic society"

(qtd. in Tyckosan 41). He continued, "…libraries are the great tools of

scholarship, the great repositories of culture, and the great symbols of the

freedom of the mind" (qtd. in Tyckosan 41). FDR's statement reveals a clear

belief in the transforming power of libraries. Current ALA President and director

of the Enoch Pratt Free Library, Carla D. Hayden, recently attested to this power.

In her welcoming message to readers of the <u>American Libraries</u> issue, devoted to

the theme "Why Libraries Matter," she writes, "Libraries matter because people

believe in them" (Hayden 5). Employing the now-popular sanctuary motif, she

adds: "Libraries matter because they offer sanctuary and salvation, opportunities

and enrichment, and—one of my favorite descriptive phrases—solutions and

delights" (Hayden 5).

Hayden's passionate remarks are among the most recent to contain the

library-as-sanctuary motif. One of the first uses of this image occurred in 1955

with Chase Dane's <u>Wilson Library Bulletin</u> article, entitled, "The Library—A

Modern Sanctuary." Dane, then Assistant to the Chief of the Publishing

Department of ALA, opens his pioneering article with reference to life in a hectic

Cold War world, in an "age of nervous tension and breathless haste" (Dane 647).

He begins:

> There's no doubt about it. We live in an age of high blood
> pressure and jangled nerves and duodenal ulcers. Hydrogen
> bombs and cold wars and inflation keep us tense and worried
> and fearful (Dane 647).

Dane refers to many of his contemporaries' insomnia and related use of sleeping

pills in order to highlight the fact that "we live in an age in which it is becoming

more and more difficult to relax" (647). He then urges the library to "try to do its

bit to help the men and women who are trapped in this psychosomatic merry-go

round" (Dane 647). The contribution that Dane suggests is an almost Zen-like

"nothing" (Dane 647). A key component of this nothingness is "silence," a term

that many in library circles at the time were beginning to belittle (Dane 647).

While calling "strict silence" "overdone," Dane proposes, "in the midst of today's

turmoil, quiet has its virtues" (647). He reminds readers:

> It's helpful to have a place to go when in search of peace and quiet.
> The library with its calm and studious atmosphere serves a valuable
> purpose. It is an oasis of silence in the midst of all the blaring, jarring
> hubbub of modern society (Dane 647).

Turning briefly to the subject of design and construction, Dane appreciates

carrels as "temporary retreat[s] from the petty annoyances which sometimes

plague us all" (648). Dane champions the library's ability to provide "an asylum

for today's harassed citizen" (648). However, he also recognizes the tension of a

library's wanting "to provide a refuge for people in need of thoughtful tranquility,"

while also needing "to keep things humming in order to attract new customers"

(Dane 648). He writes approvingly of the appeal of "picture magazines,"

"digests," and "abridged books" for patrons, noting that when one "curls up in a

chair he automatically uncurls some of his most tightly wound nerves" (Dane

648). Dane also recognizes the best-selling popularity of inspirational books that

appeal to a "need for religion in an age of anxiety" (649). Finally, Dane builds

upon his call for appealing popular materials, by reiterating the need to maintain

some quiet in the library. He asserts: "When this peace and quiet are

supplemented by a collection of good books the library can begin to provide what

is so badly needed in modern life—a sanctuary" (Dane 649).

In the half-century that has passed since Dane's article, libraries have

predominantly moved away from his suggestions of "peace and quiet" and

embraced what he might refer to as "hubbub" (Dane 647). Libraries have

attempted to become very bustling places, centers of activity, hoping to compete

with the likes of Barnes & Noble, Starbucks, and Borders. Many have succeeded

in becoming places of "life, sound, and stimulating discussion" as writes James

Huff, a reference/instruction librarian at Baltimore's Goucher College (Huff 36).

While Huff does not totally condemn this activity, his convictions hark back to

Dane's call for a calming oasis of peace and quiet. Ending his recent article,

"Defining the Non-Virtual Library," Huff writes:

> I would contend that a portion of the library building should
> function as a sanctuary. A room or rooms should be set aside
> as sacred to thought, study, and reflection. The design of the
> space would invite reverence for the tools and products of
> scholarship. It would be a place where the smell of fast food
> and the trilling of telephones would seem as inappropriate as in

the sanctuary of a cathedral. The provision of such a space
remains a function unique to libraries (36).

This reverence for libraries, along with the almost-spiritual feel of some library architecture, is noted also by Joseph Janes, assistant professor in the Information School of the University of Washington in Seattle and regular "Internet Librarian" contributor to American Libraries. In his article, "Sanctuary through Technology," Janes writes of his university's Suzzallo Library with its stained-glass windows, explaining that upon its opening in 1926, it was called a "cathedral of books" (68). He quotes the wrought-iron lettering that decorates one of this library's rooms with its almost-Biblical prose: "Reading giveth vigor to the mind" (qtd. in Janes 68). Janes elaborates, connecting such vigor to the diversity of ideas, found in library collections—found particularly in banned books. Janes connects such often-revolutionary books to ideas of "radical revision and reconstruction" (68). He also points out that these revolutions often grow out of one's engagement in contemplation, hence making contemplation a catalytic basis for action, for "shaking" things "up a bit" (Janes 68). Janes believes that libraries are wise to balance such catalysis with the more relaxed contemplation one yearns to find when he or she attempts to escape "information overload, fragmentation, busyness, coping strategies"—when one seeks needed "refuge from the information hose," when one seeks a library as a place "somewhat apart from the world outside," a place where one can try to "make sense of it all" (68). Similarly, he advises libraries to accommodate both patrons' need for "comfortable and quiet physical spaces" and their urge to connect, share, and find through the Internet's broad "mix of media" (Janes 68).

The increasing importance of physical space in the electronic age also concerns Blaise Cronin, Dean and Rudy Professor of Information Science at Indiana University, Bloomington. In his article, "A Safe Haven," Cronin writes about the importance of libraries not only creating electronic, digital connections but "social spaces" that support face-to-face connections (70). In this article with its title reminding readers of the library-as-sanctuary motif, Cronin praises libraries as "protected social spaces" and reveals his belief that "one of the public library's key comparative advantages is the still credible perception that it affords one and all a safe and (in some cases, at least) inviting space" (70).

Affirmation of a library's often inviting and safe atmosphere is also found in the comments of filmmaker Joshua Seftel, creator of "Breaking the Mold: The Kee Malesky Story," which pays homage to National Public Radio's most celebrated librarian. Seftel celebrates libraries as symbols of something deep and profound. He claims, "The library has an appealing sense of order and safety" (qtd. in Kroll). Employing imagery of citadels and fortresses, he adds, "it's the last bastion of where ideas and culture are kept, something that's not being well-maintained in the world around us" (qtd. in Kroll 20). The idea of well-maintained, ordered libraries is also highlighted by Hans Petschar, who, in writing for the Austrian Academy of Science's Commission for Culture Studies and History of Theatre, refers to the "humanistic ideal which sees the library as sanctuary and at the same time as place of control over the world" (Petschar, par. 2).

Perhaps also paying homage to such humanistic ideals are the proprietors of special collections, which often attempt to "exert control over nature" with climate-controlled vaults and acid-free boxes for protecting archives ("Humanism"). Writing of the appeal of such special-collection libraries, Los Angeles Times reporter Leslie Earnest refers to "sequestered treasures" in an atmosphere of "rarefied airspace" (E1). Using religious language, she calls Cal State Fullerton's Archives and Special Collections a "salmon pink sanctuary" and refers to that of UC Irvine as an "almost hallowed room" (Earnest E1). John Rickard's language also turns religious in his article, "Secrets of the Sanctuary," which reviews Peter Cochrane's book Remarkable Occurrences: The National Library of Australia's First 100 Years 1901-2001. Rickard writes of the "solemn hush" and "rituals of the Manuscripts Room" (par. 5). He writes of "meditations on the manuscripts" within this "temple by the lake" (Rickard, pars. 4, 2). He calls his first visit to this library a "pilgrimage" (Rickard, par. 2). Also referring to this idea of a journey to a sacred shrine is Toronto Life's Jordan MacInnis, who refers to the items within the University of Toronto's Thomas Fisher Rare Book Library as surviving fires, shipwrecks, and censure "on their pilgrimage to safety" (11). MacInnis continues his use of religious terms, calling this library's contents "relics" on which conservationists "feast" (11). He calls this rare books library a "sanctuary for over half a million time-worn and travel weary volumes" (MacInnis 11).   Finally, in a phrase that surely reminds some readers of Borges' famous line, "I have always imagined that Paradise will be a kind of library," MacInnis

proclaims this place to be "the heaven books dream of" (qtd. in Carver, par. 6; MacInnis 11).

Other writers hint at the idea of books and stories as being like heaven—through their providing havens of salvation beyond our world's destruction. For example, Bonnie L. Wright of the Ogdensburg (N.Y.) Public Library declares:

> Books can be a safe haven in a tough world. I believe in the
> power of books to ease children through the difficult transitions
> of death, divorce, and separation, and the horrors of terrorism
> and abuse, as well as chronic illness (Wright 35).

Laura M. Zaidman, professor of English at the University of South Carolina in Sumter, agrees and documents the power of reading fairy tales to children, taking refuge in bomb shelters. She ends her article, "A Spiritual Sanctuary from War in Croatia," with the hopeful words: "For children everywhere, reading allows the expression of their creativity, provides the inspiration of great literature, and supplies the spiritual strength to survive war's horrors" (Zaidman 44). This life-affirming power of literature and libraries was noted by Pulitzer Prize winner Annie Dillard in her book An American Childhood. In it this famous nature-lover writes of a librarian giving her a book on plants, which inspired her not only to meditate on its words and images, but also to perform its simple experiments. She sums up her reflection upon this library book's power with the words, "I had a life" (qtd. in Carter 21). In her article that (among other things) documents the teenaged Dillard's life-changing encounter with this book, Betty Carter, professor of Children's and Young Adult Literature in the School of Library and Information Studies at Texas Woman's University, writes of literature

as a "refuge" that allows readers "knowledge that they are not alone in their thoughts and emotions" (29). In addition, she praises books as "places" where one "may find … sanctuary, direction, and discovery" (Carter 19).

Award-winning author and former director of the Beverly Hills Public Library, Michael Cart, has also frequently promoted and praised this idea of direction and discovery through the sanctuary of books and libraries. The front flap of the dust jacket that protects his book, <u>In the Stacks: Short Stories about Libraries and Librarians</u>, contains words of praise for library books as "source[s] of delight" and describes "the public library off Main Street" as "the magic portal to new worlds" (Cart, <u>In</u> dust jacket). In the opening of this book, Cart reflects on his boyhood, hometown library, a building with the phrase "Free To All," carved above the front door. (<u>In</u> 7) He writes fondly:

> All I knew was that to me the library represented something
> much more powerfully and emotionally immediate: it represented
> escape, shelter, sanctuary, the only place where I felt comfortable,
> where I felt I belonged. It represented home. And I loved it. With
> all my heart (Cart, <u>In</u> 7-8).

This immense love is full of revelry and reverence. Cart, known in library circles as one of the main proponents of the library-as-sanctuary motif, repeats this favored word, reminding readers that "the institution provides sanctuary for all kinds of people" (<u>In</u> 10). He ends this introduction with a mood of reverence, explaining that the last addition to this collection, Borges' "The Library of Babel," "equates the library with the universe—ubiquitous, infinite, everlasting …" and adds prayerfully, "From his lips to God's ear!" (Cart, <u>In</u> 10).

This reverence and enthusiasm also shine through in Cart's <u>Booklist</u> personal narrative, "Carte Blanche," which begins with the phrase "A Clean, Well Lighted Sanctuary" ("Carte" 1538). Celebrating National Library Week, Cart reminisces about his favorite libraries. He remembers lounging and sinking into comfortable leather chairs in browsing rooms and sitting quietly, tucked away, in cozy alcoves and study carrels. These calming memories inspire him to write about the protection and salvation of the institution that is the library, calling it "a place that banishes darkness and its demons, a place that is unfailingly snug and secure, a place that is … well, sanctuary" (Cart, "Carte" 1538). Cart even calls these memories of libraries a "sanctuary when the world outside becomes too much to bear" ("Carte" 1538). Remaining upbeat, he ends this article with a suggestion for next year's National Library Week theme: "Read! Learn! Connect! And Find Sanctuary! @ the Library" (Cart "Carte" 1538).

The connection of this favored motif with Michael Cart prompted Marc Aronson to ask him about it in a <u>School Library Journal</u> interview, entitled, "The World According to Cart." Aronson inquires:

> There is a word that comes up frequently when you speak
> about libraries or about the world of books, and that word is
> 'sanctuary.' Can you talk a little bit about libraries and books
> as sanctuary in its various meanings to you? (56).

Cart responds thoughtfully, returning again to his youth:

> Well, I think the more obvious use of the word is that it is a place
> of refuge, a place where one can get away from the more brutal
> aspects of the world. And that's certainly what the case was when
> I was a kid growing up, for a number of different reasons. I was
> not terribly comfortable in the real world, and discovered very quickly

that the library was a place of sanctuary, a refuge, an escape—and that would be books (qtd. in Aronson 56).

Aronson prompts Cart to explore other nuances of this special term, adding, "You also talk about sanctuary as the freedom to find a book that's about yourself" (Aronson 56). Cart elaborates, connecting this to the search for identity, "It's the freedom to find out who are you…. That freedom needs to be unfettered, and the library needs to be a place where you can find opportunities to discover every aspect of yourself, whoever you are" (qtd. in Aronson 56). The idea of opportunities for and openness to everyone connects to Cart's social conscience and desire to help people. Aronson remarks upon this commitment, adding more religious terms to the conversation, telling Cart, "I think there is a kind of missionary element to your feeling about literature and children and books in the best sense of wanting to spread the good news" (57). Cart agrees, replying, "It's sort of like the gospel—the good news for modern man—but in this sense, the good news is, indeed, that books and literature are there to enrich and even ennoble us—to civilize us" (qtd. in Aronson 57).

Cart also expresses his messianic zeal and commitment to public service and advocacy in his Public Library Quarterly article, "Here There Be Sanctuary: The Public Library as Refuge and Retreat." Here, too, he links his current ideas to the memory of his boyhood library and its welcoming statement "FREE TO ALL." This statement indicates the library "extend[ing] its shelter so indiscriminately" that it is not unlike an ideal church (Cart, "Here" 7). Again connecting libraries with churches, Cart explains that they "both are places of peace and of celebration—of the spirit and the intellect," and that both extend

these qualities to quantities of people ("Here 7). He notes that many who walk
through the doors of libraries find few places that welcome them—these are
homeless Americans. After pointing to societal trends like the de-
institutionalization of mental hospitals, substance abuse, the shrinking job
market, and lack of affordable housing, he reveals that when he was its director,
many of the 'regulars' at the library in posh Beverly Hills were homeless. Cart
reveals tensions and challenges he experienced because of the increase in
these regulars. There was the "self-styled psychiatrist," known behind the
scenes as "the skunk lady" and the carefully crafted letter that Cart had to write to
her about the affect of her "personal hygiene" on others (Cart "Here 12). There
were the patrons who bathed in the restrooms. Cart reveals the frustration of
repeatedly having to deny library cards to patrons who could not show any proof
of address.   He notes how the library started to feel less like a "sanctuary" and
more like a "shelter" (Cart, "Here" 5). He confesses boldly that some libraries,
with "legion[s]" of homeless regulars, went from "a place of peace to a Bedlam,"
and that in turn, many librarians found themselves working as "de facto
psychotherapists, security guards, surrogate parents, advocates, and even
defendants in lawsuits brought on by the more … *vigorous* (Cart's emphasis) of
the new 'regulars'" (Cart, "Here" 9). And while Cart does not reveal any 'success
stories' from his own library, he does counter his troubling anecdotes by
mentioning the once-homeless Michael Brennan and his testimony to the
positively transforming power of a library in his life. Cart quotes Brennan's
stirring words from American Libraries:

> I learned enough at the Boston Public Library last summer
> to transform me from a homeless ex-con and day laborer into
> a fulltime free-lance writer … this was a heady turn-around for
> me, … and it simply wouldn't have been possible without access
> to the resources and … *the contemplative refuge of the library.*
> (Cart's emphasis) (qtd. in "Here" 16).

A similar testimony appeared recently in the <u>Richmond Times-Dispatch</u>. In an article, entitled, "Huge, Grand Place Full of Big, Great Ideas," writer Mark Holmberg profiles once-homeless Kelvin White, who now has a steady job as a deliveryman. It is the Richmond Public Library that White credits as helping him to find deliverance from homelessness and worry. White recalls visiting the library "to get warm, to escape the rain, to be at home" (qtd. in Holmberg, "Huge" B3). He took "homeless comrades" there and tutored them in reading (Holmberg, "Huge" B3). White's reading books from RPL has opened up worlds for him and opened his mind. Thanks to the library, he has "absorbed the tenets of Christianity, Hinduism, Buddhism, Islam, among other religions" (Holmberg, "Huge" B1). The content of much of his reading puts him in a spiritual mindset, as does the library itself. Writer Holmberg refers to White's trips there as "regular pilgrimages" and adds, "perhaps it's not too much of a stretch to call it his church" (Holmberg, "Huge" B1). This church-like place offers meditation and relaxation; as White puts it, "This is the only place I can come to where I can calm down and read at the same time" (qtd. in Holmberg, "Huge" B3).

Unlike the calming affect that the library has on White, the soothing atmospheres of some libraries have not calmed down certain people, who have entered their doors. Unfortunately, perpetrators of crime and violence have invaded these sanctuaries. As Michael Cart admits, libraries are not always

places of safety. He writes, "Many … see the Library as a building bearing an invisible Good Housekeeping Seal of Approval as a 'safe' place, though the wisdom of this point of view is arguable at best" ("Here" 17). The hazards of public places, including libraries, were featured in the 1993 Time cover story "Danger in the Safety Zone." Hinting at the image of the violated sanctuary, writer Jill Smolowe explains that "terrifying drama … has become all too familiar … in virtually all public places once regarded as safe havens" (29). She continues solemnly, "No place is sacred. All sanctuaries are suspect" (32). Smolowe also comments regretfully on what she refers to as the subsequent "Balkanization" of America, with "people sealing off their homes and neighborhoods with iron gates, razor-ribbon wire and iron spikes" (Smolowe 32). She quotes photographer Camilo Jose Vergara, who has captured the "gradual fortressing of urban areas" for the past two decades (Smolowe 32). He laments, "All of this leads to a breakdown of any sense of community" (qtd. in Smolowe 32). Smolowe also fears the implications of this fortressing and the proliferation of so-called security measures. She warns: "When public institutions, like courts and libraries, erect barriers, the concept of access in a democratic society is threatened" (Smolowe 32).   Honing in our democratic cornerstone, Smolowe notes frightening events that have taken place in libraries. She writes, "Within the past year, librarians have been attacked and killed behind their desk[s] in Sacramento, California, and Buckeye, Arizona" (Smolowe 32).

Unfortunately, the list of tragedies in libraries has grown since Smolowe's article appeared. Just two months after its publication, headlines read, "Georgia

Librarian Murdered While Working Alone" (Gaughn 902). Two more months

passed until news broke, reporting a gunman "open[ing] fire at Cleveland Public

Library" (Flagg, "Gunman Opens" 135). Subsequent headlines reported more

tragedies and scares within the sanctuary that is the library: "Bomber holds

librarian and patrons hostage at Utah PL," "Customer sentenced for assaulting

MA librarian," "Minister held in library knife attack," "Cataloging head slain in

murder-suicide at library," "Motive sought in library clerk's slaying," "Florida

library worker victim of racial attack," "Rape of teenager raises security issues,"

"Kidnap suspect kills self at Salt Lake PL," "Gunman kills two at Mormon library,"

and "Library patron assaulted in Denver children's room." Meanwhile, many

articles repeatedly mentioned arson and libraries, while others revealed bomb

threats upon these supposed safe havens and accounts of pipe bombs in book

returns. Not only do headlines from the past several years reveal such violent

events, news sources in the past several months have also reported stories of

horrifying attacks in libraries. In early March while other students played cards

nearby, a 19-year-old University of Alberta student, sitting alone and studying in

a second-floor common area cubicle of the campus' Cameron Library, was

attacked by three men and stabbed multiple times, leaving him hospitalized and

recuperating in stable condition (Loyie B1). Just a month prior to this attack, an

8-year-old girl was assaulted on a Saturday afternoon in a restroom at the

Independence Branch of the Free Library of Philadelphia (Associated Press, par.

1). The assailant followed her into the ladies restroom, beat her, attempted to

rape her, and left her unconscious, wedged between a toilet and the wall

(DiMattia 20; Associated Press, pars. 1-2). The girl, visiting the library with her grandmother, was hospitalized and soon in critical but stable condition, with library officials setting up a fund for her education and the mayor renewing promises to keep young people safe. The assailant, a homeless man who served time in jail for a similar assault of a 9-year-old girl in 2001, eventually turned himself over to police. In addition to his police record, he has a troubled history at the Free Library, having been banned from its main location for using library computers to view pornography and for exposing himself to a 16-year-old library assistant (DiMattia 20).

Reports of sexual predators, sometimes homeless, (repeatedly) pepper accounts of library crimes. For example, in April 1999 American Libraries reported, "Child molester used LAPL to distribute kid porn [using the library's computers]" (Eberhart, "Child" 18). Just this March American Libraries included the report, "Suspect Lures Minors Using Library Computer" ("Suspect" 22). This recent account tells of a registered sex offender in Wisconsin—with 24 months' probation there for having sex with a minor—who was recently arrested for asking an undercover officer, posing as the mother of two girls, if he could have sex with the daughters. He is also suspected of indecent exposure at a Salt Lake City-area shopping mall. In addition, he has been charged with "six counts of enticing a minor over the Internet," care of online contacts made using Salt Lake City Public Library computers ("Suspect" 22). Listed in Wisconsin as "noncompliant" with the terms of his parole, this sex offender was convicted there for a sexually explicit phone call, using library equipment not only for it but also

for similar chat room exchanges. These incidents, along with his having been
caught downloading pornography on library PCs, resulted in his being barred
from all public libraries in Brown County, Wisconsin ("Suspect" 22).

All of the above cases indicate dangers and threats present—or potentially
present—in an institution, known by many as a sanctuary, a refuge, a safe place.
Violence has entered these shelters. Predators lurk. Meanwhile, many children
attend libraries without their caregivers—despite various unattended children
policies. Commenting on this phenomenon, a public library director told the Los
Angeles Times:

> People have the naïve view (that) the library is a place where
> people are safe but this is not the case because we don't have
> the staff to watch the children … libraries can be equated with
> shopping malls—both are public places where anybody can
> hang out and neither place is where you should leave your child
> alone for any period of time (qtd. in Cart, "Here" 17).

However, many children, especially those of working parents, alone without
supervision after school and often known as "latchkey children," find their way to
libraries. Writing in 1989 of the "Latchkey Problem," Frances Smardo Dowd,
then assistant professor at the School of Library and Information Studies, Texas
Woman's University, Denton, declared, "… latchkey children offer an unparalleled
opportunity for public libraries to become part of their community service network
advocating attention to the welfare of children" (qtd. in Cart, "Here" 19). Michael
Cart also sees a similar opportunity in people he terms "latchkey elders," older
people, senior citizens, who are also "delivered to the doors" of public libraries
"every morning, many of them carrying their own special cushions to support

backs and bottoms through long, weary days of sitting alone in the library"

("Here" 19). Cart, in his 1992 "Here There Be Sanctuary" article, builds on

insights by Medical College of Virginia's Nancy Osgood, of the Gerontology

Department, who, in a 1981 School Library Journal article showed parallels

between the lives of older people and adolescents, claiming that both "are

undergoing profound psychological, biological and biochemical changes, ... are

engaged in a struggle for identity in a society that views both as marginal" (qtd. in

"Here" 19). Cart, in his 1992 article, suggests that libraries de-marginalize both

of these groups and show respect for them by bringing them together. Quoting

Osgood, Cart adds, "Teens can offer elders vitality, energy and imagination;

older adults can offer a lifetime of wisdom and experience" (qtd. in "Here" 20).

Cart recommends that libraries recruit senior adults, presumably screen them

with background checks, and train them to serve as volunteers, "helping latchkey

kids with homework, reading to them, or just giving them loving attention, thereby

freeing librarians to help other patrons" ("Here" 20). Some libraries have taken

Cart's advice. Similarly, with the arrival of the Internet revolution and teens'

subsequent electronic savvy, libraries have recruited teens as volunteers to train

older patrons in computer skills. This intergenerational support, Cart contends,

can perhaps, in the words of Osgood, work to truly make libraries "safe harbors

for both adolescents and elders" (qtd. in "Here" 20). Cart ends "Here There Be

Sanctuary" with another uplifting recommendation for strengthening the library-

as-sanctuary. He recommends extensive collaboration with other community

agencies—especially public schools and advocacy, neighborhood, and cultural

groups—along with the suggestion to lobby and create conferences, all in the service of talking about the human condition. It is conversation about the human condition and the "fragmented, factionalized, fractionalized, and decaying society of ours" that Cart recommends for truly making the library a stable center of community, for making it truly a sanctuary for humanity ("Here" 22).

Others join Cart in advocating for the library as humanity's sanctuary, for the library as a place where we are safe to explore what it means to be human and how to become better people. In his 1998 American Libraries cover story, Bernard Vavrek, professor of library science at Pennsylvania's Clarion University, borrows from Harry Beckwith's book, Selling the Invisible, which focuses on delivering "experiences" to customers (42). Vavrek fears the endangerment of "subtler, face-time experiences" with clientele in our libraries (Vavrek 42). Under the heading of "tender loving care," he reminds readers that "perhaps the primary experience people look to 'buy' at their public libraries is a personal relationship with a staffer" (Vavrek 43). He also hints at the library-as-sanctuary motif in using the heading, "safe haven" (Vavrek 43). In this section he alludes to atmosphere and mood and speaks of people's perceptions of the public library as a "venue in which they could energize themselves without having to fear for their safety" (Vavrek 43). Vavrek continues, noting that despite unfortunate events and crimes like those mentioned above, there is a "growing after-school influx of latchkey children into public libraries," which he maintains "proves the trust parents, guardians, and caregivers place in public libraries by the simple act of leaving their youngsters there unsupervised" (43). Vavrek admits that tensions

exist between some patrons' aforementioned trust and others' disdain for ALA's "successful Supreme Court battle (<u>Reno v. American Civil Liberties Union et al.</u>) to overturn the "Communications Decency Act, which sought to make it a crime to provide minors with "indecent" material over the Internet ("Bruce"). Vavrek moves beyond this tension to discuss the importance of communication and collaboration among libraries and other "public-sector entities" such as the local governing authority, health and welfare offices, and recreation departments," preferably all housed, along with the library, in "the equivalent of reinvented town squares facilities" (43).

Community collaboration is also an extremely important facet of the recommendations of librarian Jose Aponte, one of the ten librarians on the advisory council of the Laura Bush Foundation for American Libraries. Aponte points out that librarians "need to get out into the public" and serve on local boards and agencies, to participate in charity work, and partner with schools, social workers, and community activists ("Outgrowing" 8). He urges that a library "must extend beyond its own walls to be successful" and argues that "whenever important public issues are raised," there should be a "librarian at the table, ready to show how the library could help solve the problem and to ask for a fair share of the funding" (qtd. in "Outgrowing" 8). Regarding questions about the public issues of youth crime and public safety, Aponte suggests the following answer: "Libraries are a sanctuary for at-risk kids, on the loose after school lets out" (qtd. in "Outgrowing" 8).

Concern for providing a sanctuary for "at-risk" children is also expressed by Jim Thomas, professor at the School of Library and Information Science at Texas Woman's University. In his <u>School Library Journal</u> opinion piece, entitled "Smiles, Tears, and Anger, Too," he writes, "The organized, controlled world that the library typically presents to the outsider can be a safe haven for the at-risk child," and continues, "if … librarians are willing to put other duties—cataloging, circulation statistics, etc.—aside, and really listen, we have an opportunity to make a lasting contribution to a deserving and needful group" (Thomas 46). Thomas warns that this work is not for "the faint of heart," as making connections with young people pulls on one's emotions; it involves "getting … eye-to-eye" with youth, and in the process "being willing to take not only their smiles, but their tears and sometimes their anger, too" and to realize that sometimes you can help, sometimes you cannot, but at least you are a "caring adult worthy of their trust" (46). Hinting at the qualitative intangibility involved in creating such a sanctuary for youth and their humanity, Thomas notes that if you take these emotional risks for "at-risk" students, the "rewards for well-spent time and effort could be beyond measure" (46).

Author and school library media specialist, Gary Zingher, also weighs in on an important aspect of the library-as-sanctuary for humanity—and as refuge for children. In his article, "The Power and Magic of Entrances," Zingher expresses his concern for children's emotional responses and visceral changes as they enter libraries. He asks librarians to think of their spaces, prompting: "Is there a welcoming sense, a warmth, a coldness, an edge? As children enter a

place do they feel big and important or small and diminished?" (Zingher, "Power" 31). He asks librarians if the entrances to their environments send a message that says, "Relax, be yourself, you will be listened to and cared for?" or "Be cautious, don't speak, don't touch anything?" (Zingher, "Power" 31). Other provoking questions that Zingher offers are: "Do children enter a place with openness, or with already-fixed perceptions? Do they seek to enter, or are they forced to enter? Do they stumble upon the entrance, or are they searching for it?" ("Power" 31). Zingher also reminds readers that entrances "can be portals of change, passages to another stage, or a new beginning," adding that they are full of "dramatic possibilities," for tapping into transitions and performing rituals ("Power" 31). Among these possibilities, he lists, "the sense of anticipation," the promise of "friendship, romance, riches, peace, wisdom," and lastly, "sanctuary" (Zingher, "Power" 31).

Zingher returns to the idea of children needing a library-as-sanctuary in his article, "Dream Spots and Thinking Rocks: Places for Contemplation." He begins with key questions that touch on important emotional needs: "Where do children go when they need to be alone? Do they have any sort of retreat or sanctuary? … Do they have a renewal place where they can take the time to meditate and ponder?"(Zingher, "Dream" 38). Next Zingher elaborates on the vital need for these places, noting that some children yearn to "remove themselves from the intense dynamics of day-to-day family life and the resulting pressures and tensions"—that they long to get away and cry, sulk, or rage ("Dream" 38). Others are terribly overstimulated by the media and need a calm

place that can make possible, "uninterrupted dreaming, drifting, imagining" along with "quiet, focused activity—perhaps sketching, writing, composing" (Zingher "Dream" 38). Zingher notes that these soothing spots can also help one cultivate "aloneness and become more independent and self-contained" ("Dream" 38). He bemoans the fact that many children are not fortunate enough to have a special place outdoors, where they can observe and often smell, touch, and even taste wildlife. He also suggests that city children, living in "confined" spaces, "may have a strong need to be separate from others, so that they can feel centered and sane" (Zingher, "Dream" 38). Zingher asks readers to invite children to create places for escape and tranquility within their libraries. He suggests several ideas for creating a "library dream place"—some as simple as a "magical chair" or "under a carrel" (Zingher "Dream" 39). He suggests inviting children to give their library dream spots special names, hence connecting to their search for identity and the autonomy. He suggests inviting older children to create "story statues" out of clay or papier-mâché, inspired by the likes of Central Park's <u>Alice in Wonderland</u> sculpture and the <u>Make Way for Ducklings</u> statue in Boston Commons (Zingher, "Dream" 42). Perhaps Zingher's grandest suggestion is that of "designing a meditation room"; he suggests asking older children to act as designers of their own special space ("Dream" 42). He suggests the following questions for these young designers' consideration:

> What materials would they use? What colors might they
> emphasize? What would be its texture and mood? Would it
> be shaped like either a cube or dome? How would someone
> enter the room? Could one lie down inside? Would there be
> a sitting place or chair? Would there be arresting sounds and

smells? Would there be a centerpiece—a giant mushroom, rock
garden, or miniature pool? (Zingher, "Dream" 42).

Virginia A. Walter and Elaine Meyers also advocate for youth participation
in many areas of library work—particularly in designing their own special spaces.
In their 2003 book, Teens & Libraries: Getting It Right, published by ALA, they
advocate for the "power of teen voices" and contributions, noting that the "best
library teen places have started with genuine conversations between young
adults, librarians, and designers" (Walter and Meyers 75, 74). They tell readers
that in order to "create evocative places for teens, the architect must be able to
draw information from the teen clients" (Walter and Meyers 73). In their chapter
devoted to "Teen Places," the authors promote the essentialness of providing
spaces that reflect and grow out of teen culture, noting that the best way to be in
touch with this is through conversations with teens. They admit that in order to
truly honor teen culture, with its history of rebellion, a teen room "must challenge
traditions," particularly those of library culture, in order "to be authentic" (Walter
and Meyers 65). Walter and Meyers remind readers that "the best teen rooms
must convey that the library has made a recognizable sacrifice to provide a place
for teens" (65). One of the most popular libraries to make such a sacrifice and
alter its culture for those of teens is the Los Angeles County Public Library with
the opening of its Teen'Scape, which was created in 1994 and expanded in
2000. One enters this place through "tentlike fabric arches," which indicate an
entrance to a special place, a different place (Walter and Meyers 72). Inside
there are many Internet access computers, word processing stations, study
rooms, and reading lounges full of books, comics, and approximately 150

different magazine titles. There is a listening station for CDs and a "living room" with videos and a 50" high definition TV (Los Angeles). All of these features combine to create a welcoming atmosphere, that of a haven or refuge. As the message on LAPL's Web site declares: "The name 'Teen'Scape' is meant to convey both sanctuary for and ownership by teenagers" (Los Angeles, par. 1). Walter and Meyers connect this feeling of sanctuary to what they term the "most elusive" aspect of place—the "spiritual or evocative" (72). It is the spiritual aspect of a place that is "most memorable and has the power to draw teens back again and again" (Walter and Meyers 72). Walter and Meyers praise Phoenix's Teen Central space for successfully attracting up to 300 teens per day with spiritual and evocative features such as the juxtaposition of seemingly incongruent materials like stainless steel, soft and colorful fiberglass, and free-flowing curved walls and walkways. They honor it for providing a place that nurtures dreams with "images of possibility, shelter, and the ability to matter in this space and in the larger world" (Walter and Meyers 73).

Phoenix's evocative Teen Central forms the focus on what can/might be termed the 'closing chapter' in VOYA's 2003 'safe place debate.' Spanning three issues, this recent discussion began in February 2003 with the special section, "Libraries as Safe Havens for Teens." This section offers suggestions for starting and maintaining teen advisory boards. It contains an opinion piece about violence and guns by a young woman, frightened by the D.C. snipers' rampage. It offers insights into developmental assets. It offers tips, regarding teen behavior, under the unfortunately rather demeaning title that seemingly links

adolescents with wildlife: "Ten Tips for Taming Teens in the Library." In addition,

it features an article, entitled "Safe Haven" by Gail Bush, director of the School

Library Media Program and associate professor in the Graduate School of

Library and Information Science at Dominican University. Bush's article is based

on the decade she spent as a school librarian in suburban Chicago. She begins

by reflecting on several of the students—library 'regulars'—who frequented the

school library over the years. She recalls the sullen, introverted girl, who every

day spent each free period in the school library, making a B-line (despite many

attempts by staffers to make eye contact) to a study carrel in the back, where she

sat alone, gazing out the window. Bush recalls the time she helped a senior read

a chunky novel, which she herself had failed to get through years before, by

agreeing to plow through it too, even wagering a dollar on the task. She recalls

students returning years after graduation to thank her for telling them: "Do a little

more. You can do better. I believe in you" (Bush 439). Bush believes that all of

these students were attracted to their school library, because of its being a safe

haven. She elaborates, "Done properly we provide a sanctuary not only for

language and mutual respect but constancy and openness and acceptance and

tolerance" (Bush 438). She lists eight elements that she believes "help foster a

safe haven in any school library:

> The environment
> A place
> An oasis
> Everyone is welcome
> Judgments
> Familiarity
> A constant
> Relationships (Bush 438-439).

Elaborating on the element that is "the environment," Bush mentions soft

chairs—"some visible and some tucked away," a rug, windows—"with a view,"

study carrels for privacy, natural lighting, lots of plants, and the "hum of human

activity" (438). "A place," she explains, can mean "conference space" for

"colleagues," a "salon" for tossing around ideas or even a "home base in a daily

game of tag" for some students (Bush 438). By "an oasis," Bush means that the

library is a place full of fertile ideas—thanks to books, magazines, and computer

screens. The aspects that are "everyone is welcome" and "judgments" work well

together. Bush uses the term "judgments" to grab attention and then declares,

"none allowed" (438). She connects this to school librarians not often divvying

out grades and to their staying open-minded to all students' potential. "Everyone

is welcome" means just that—as Bush puts it: "Every grade, ability level, gender,

sexual orientation, hair dye, tattoo, piercing" (438). The elements of "familiarity"

and "a constant" also work well as a pair. By "familiarity," Bush hints at hoping

for little job turnover and writes of the consistency of seeing the "same faces" of

staffers again and again. (438) "A constant" refers to the school library's almost

constant state of being open—before, during, and after school. Finally, Bush

writes that last element for making a school library a safe haven is the most

important: "Relationships" (439). She calls them "the heart of it all" (Bush 439).

She maintains that what makes an institution memorable are the bonds made

there—the relationships. She ends her "Safe Haven" article by reminding

readers that relationships are built by taking the "time to stop and listen" to

students, to give them the gift of time. She ends with the call to: "Do a little more.

Do better. Believe" (Bush 439).

What Anthony Bernier, director of Teen Services at Oakland Public

Library, believed when he read Bush's article and the others in the "Library as

Safe Havens for Teens" theme issue was—that libraries should not label

themselves as such. Bernier's opposition to the idea of library-as-sanctuary

appears in VOYA's August 2003 issue and is entitled, "The Case Against

Libraries as 'Safe Places'." In it he accuses librarians, who describe their

libraries as "safe places," as doing so as a PR "pitch" either "for funding

opportunities," "political expediency," or some "other reason" (Bernier, "Case"

198, 199). He calls the term "safe place" an "illusion," reminding readers that this

notion is undercut by the threat of "adult lurkers—those seemingly permanent

features of public libraries" (Bernier, "Case" 198). He also asserts that libraries,

by calling themselves safe havens and the like, set themselves up for

accusations that they have "not kept" their "promise" when their "safe places"

feature what some patrons might consider dangers like the Sport Illustrated

swimsuit issue, or explicit song lyrics, or an "unpopular political idea," or teen

forums for discussing difficult issues (Bernier, "Case" 198). Bernier fears that

some patrons will equate the idea of a "safe place" with that which is innocuous

or inoffensive. In addition, he maintains that by calling a library a "safe place," it

"… ruptures connections between the library and the community. It sets up a

false dichotomy (safe library/unsafe community)" (Bernier "Case" 198). Implying

that "safe place" libraries want to "exist in hermetically sealed vacuums hovering

over neighborhoods as havens of freedom and tranquility, Bernier reminds

readers that libraries "cannot separate from or float above the communities they

serve" ("Case" 198). Next, Bernier complains that underlying the idea of libraries

as "safe places" for latchkey kids and teens is the corresponding assumption of

"after-school streets riddled with youth violence" ("Case" 198). He writes

passionately,

> Underlying the calls for libraries to stand up as sanctuaries
> is the assumption that it's those kids without after-school or
> supervised activities. It's those marauding hoards roaming the
> streets without soccer or violin practice who prey on the weaker
> and more vulnerable. Danger equals teens (Bernier, "Case" 198).

He notes that it is often not teens who are dangerous, but their homes that are.

He writes, "According to the statistics, if we want to spend dollars reducing

violence experienced by youth, we would be better off funding domestic violence

programs" (Bernier, "Case" 198). Bernier elaborates on the abusive conflicts that

many young people experience at home and recalls several teens who escaped

abuse through their connections to the library. He remembers the library clerk

who "effectively adopted a sixteen-year old boy, offering him intermittent refuge

from a catastrophic family situation and even worse foster care" ("Case" 199).

Bernier also reveals, "just two weeks ago, I helped a sixteen-year-old girl find

shelter from an abusive stepfather" ("Case" 199).

Incidentally, many youth can find—and have found—help in gaining

shelter from verbal or physical abuse and other dangers like kidnappers and

molesters through libraries participating in the YMCA's National Safe Place

program. Participating businesses and organizations display a bright yellow

"Safe Place" sign on the outside of their buildings, indicating that youth—often

runaways—can find temporary sanctuary there plus referral to a social service

group and a counselor or social worker, who has the authority and qualifications

to pick them up and take them to special "Safe Place" residential youth shelters.

One of the program's main goals is to help youth explore options and solutions.

(Lawson 17) As of June 1, 2004, "74,087 youth have been connected to

immediate help and safety at Safe Place locations" (YMCA, "Statistics" par. 3).

One of these 74,087 young people is Stephanie Lancaster, who, in her Youth

Keynote Address at the National Safe Place Conference, declared:

> YMCA Safe Place Services taught me that there are people
> who care and wanted to help me. … I witnessed first hand a
> lot of good people altering their lives and time to help me and I
> want to do the same. I want to give back to my community the way
> the community gave to me (qtd. in YMCA, "Youth Testimonials" par 19).

Lancaster's words affirm a community connection that Anthony Bernier fears will

be lost due to libraries calling themselves "safe places." And while Bernier

asserts, "we can't mass-produce safe places," the YMCA National Safe Place

program proves that its services are replicable and fit in with many different

communities ("Case"199).

Connecting to the community forms one of the main themes of the last of

the articles in VOYA's 2003 'safe place debate.' Appearing in the December

2003 issue, "Teen Central: Safe, Structured, and Teen-Friendly," is written by

Karl Kendall, manager of Teen Central at the Burton Barr Central Library of

Phoenix Public Library. In his article, Kendall addresses Bernier's concern about

the library-as-sanctuary fortressing itself away from the community. Under the

heading "A Community Asset," Kendall notes that from the inception of the

sanctuary that is Teen Central, "the community was on board, with donations

flying in to support its construction" (381). He writes of teens participating deeply

in the planning process—devising, for example a café section and a "living room"

that contains a dance floor (Kendall 381). He writes of significant media

coverage upon Teen Central's opening. He writes of teachers bringing their

students there as well as group homes bringing residents. He writes of

community partnerships with the Phoenix Art Museum and the Phoenix

Educational Channel. He writes of a partnership with the City of Phoenix Human

Services Department to dedicate a caseworker to Teen Central. He writes of

collections that "foster psychological safety" along with an atmosphere that

promotes conversation with adults taking the time to listen to teens and build

familiar relationships with them (Kendall 381). Encouraged by the success of

Teen Central, which attracts more than 10,000 young people each month to its

5,000 square-foot space, Kendall makes the following challenge: "I can't think of

a single reason why every library's priority should not be to provide a safe space

for teens, where their educational, recreational, and social needs are met" (381).

He adds,

> If Teen Central has taught me nothing else, it's that such a
> space is not only critical for teens themselves, but is also craved
> and valued by the community as a whole. Teens need spaces
> where they feel both safe and cherished. Such needs are not going
> to go away. Libraries must make a choice: Do we take the path of
> least resistance and continue to ignore or marginalize these needs,
> or do we accept the challenge and work toward providing teens with
> the best and safest space that libraries can offer? (Kendall 381).

Echoing Kendall's call to move beyond tradition and embrace innovations is a report by the United Kingdom's Commission for Architecture and the Built Environment (CABE) along with Resource—The Council for Museums, Archives and Libraries. These organizations joined forces to produce the recent publication, entitled Better Public Libraries, in which they make several suggestions for rethinking library design and usage. Two of the main suggestions are "to unite communities and provide a safe haven for children" (Niven 1). Commenting on the latter, the report states, "Children's services will grow in importance, as the library becomes a secure, electronic safe haven in the city" (Commission 8). Regarding electronic safety, the report notes that libraries should offer "computer games and online services for study," adding that "these will be subject to agreed forms of control over access to unsuitable material" (Commission 8). Without elaborating on such controls, the report maintains: "The libraries of the future have much to gain by promoting themselves as safe havens for children in both the physical as well as the electronic domain" (Commission 8). This "safe havens" section also hints at the importance of library's showing children and youth respect by applauding "the public library" as "one of the few spaces in the town or city where children are not only welcomed, but are treated as people and citizens in their own right" (Commission 8). Better Public Libraries also notes that libraries can further welcome students and young adults by providing "comfort services not traditionally associated with libraries (though increasingly associated with modern bookshop chains) such as cafés … and lounge areas with armchairs for browsing and relaxing" (Commission 8).

The report credits such innovations for helping to revitalize several inner-city libraries. For example, it recognizes the vibrant new library at Stratford in East London, celebrating it for providing a ground level meeting area and "chill out lounge" where "young people and students can watch MTV, read magazines and listen to CD selections on listening posts" (Commission 8). This innovative space certainly resembles the "sanctuary" of Ken Kendall's Teen Central, a "place where" youth "can be themselves" (Kendall 380). Kendall reports that not only do the teens express appreciation for their space, but adults in the community offer their positive comments on a daily basis. Kendall writes, "They are ecstatic that their teens have a safe place to go. They thank us repeatedly, saying, 'Why couldn't they have had something like this when I was a teen?'" (381).

While today's adults did not have the opportunity as youth to visit and help create libraries as innovative as that of Teen Central, many still look back fondly to visiting neighborhood libraries and finding sanctuary there. For example, when an ad appeared in the New York Times Book Review, asking readers to send in remembrances and anecdotes about their experiences of children's libraries, the "respondents said over and over that libraries and librarians had offered them a sanctuary, a gateway, and a place for transition" (Schafer 34). They recalled libraries helping them "gain safe passage to a positive sense of self" and helping them learn "to be a part of and simultaneously apart from the world in which they lived" (Schafer 34). One respondent, who grew up to become an English professor, writes:

> The library became my refuge and my contact with a world more
> real and important than any other in which I existed. … In those
> struggling Depression years and the general sterile environment
> of my neighborhood, the Williamsburgh Library [in Brooklyn, NY]
> stood like a beacon of light and hope (qtd. in Schafer 35).

An 82-year-old woman responded likewise with the following passionate
description:

> That little library was a hushed retreat; that building in my
> memory means something Big. Even with limited space, there
> was great order and a peace of mind. The building has a myriad
> of uses—each one exquisite and in harmony with one another
> (qtd. in Schafer 35).

Similarly, reporter Mary McNamara reminisces in <u>The Los Angeles Times</u>,

sharing memories of her childhood public library, housed in a repurposed old

church. She writes of the sacred mood she felt in the place:

> The hush of dark wood, the bitter smell of old wax and the
> scattered jeweled light, carved into wedges and circles by
> stained-glass saints, created an appropriate sense of sanctuary.
> It reminded me of my own church, but in truth,
> I considered the library a much more likely dwelling place for
> God (McNamara 7).

Longing for such a sacred hush, novelist and critic DJ Taylor recalls his boyhood

days at the "old Norwich central library" (par. 11). Turned off by today's

entertainment-oriented "civic ament[ies] like Norwich's "Forum," complete with

library, pizza restaurant, shops, and ice-rink, Taylor pines for the "old Norwich

central library … somber and silent though it might have been," which "contained

a vast reference section complete with dozens of study tables where, instead of

netsurfing with your mates, you could simply get on with your homework,

tyrannized over by 'Edna', who, whatever her faults, could at least enforce that

optimum working condition of communal hush" (pars. 6, 11). Calling

contemporary libraries "rumpus rooms," Taylor wishes to return to "places where

ordinary people, whether students or otherwise, could come and pursue their

studies in conditions they could not find anywhere else" (par. 10). Also honoring

silence by remembering his boyhood library as "my deep, deep quiet place" is

Ross LaBaugh, currently a library instruction librarian at California State

University at Fresno (58). His memories of what he calls his "refuge" are

included in a recent American Libraries cover story about "Why Libraries Matter"

(LaBaugh 58). LaBaugh contributes, writing of freedom and independence:

"When I was a kid, going to the library was especially liberating. I was on my

own" (56). He recalls a nonjudgmental reception: "The staff didn't care that I

was sweaty and smelly like a boy kid" (LaBaugh 56). He honors a particularly

accepting librarian: "Miss Eisenhower didn't care how I looked, … or that I was

just a kid. I could go over there anytime and stay if I wanted to" (LaBaugh 58).

Novelist/journalist Dan Wakefield, writing a "Library Reminiscences" article for

American Libraries, also honors nonjudgmental librarians along with the

comforting environment that they helped to create:

> I also found comfort in that small library room, which had now
> become familiar, a haven. Miss Hodapp and Mrs. Logan …
> were there, to help, to recognize, to smile. They knew all our
> names. They put stars on our summer reading charts. They
> inquired how we liked the books we took out, suggested others
> we might enjoy next, but never pressed, never ordered, never
> condemned. They were the guardians of the secrets which were
> ours to choose and take from what we could, what we wished, or
> were able to absorb (472).

Writer Bud Webster also shares memories of the comfort and nonjudgmental

attitudes he found at the local library of his youth. He begins his article by

recalling what he considers a dearth of literature in his boyhood home—his

mother's mysteries, his father's daily paper. In contrast he remembers:

> But the library was sanctuary for me. Nobody would chase me,
> nobody would yell at me, and best of all, nobody there would rag
> me for reading books. I'd have stayed there forever if I could have.
> It was quiet, cool, and it's where I became addicted to books, both
> as artifacts and because of the content (Webster 38).

Similar memories belong to Nancy Pearl—<u>Book Lust</u> author, Seattle Public

Library librarian, and inspiration for the Librarian Action Figure. Pearl recalls

growing up in a lower middle-class suburb of Detroit within a "classically

dysfunctional family," with a mother, who was "a highly educated woman" but "a

disastrous combination of fury and depression" (Long 78; qtd. in Long 78). Pearl

reveals, "It was painful to live in our house," adding that she spent most of her

youth at the library "to escape from the world I was living in" (qtd. in Long 78).

The library and its books sustained her—kept her alive. She confesses: "It's not

too much of an exaggeration—if it's one at all—to say that reading saved my life"

(qtd. in Long 78). Pearl used the library to escape her family. Meanwhile,

escaping the confines of school inspired author, media commentator, ordained

Baptist minister, and Avalon Foundation Professor in the Humanities at the

University of Pennsylvania, Michael Eric Dyson to seek out the public library in

his youth. Speaking recently in Indiana at a Black History Month program,

sponsored by the Gary Public Library, he offered the following:

> I have an extraordinary attitude toward the 'libury …' because
> that is where lives are buried and I wanted to dig up their lives
> so to learn. I spent time in the library because it was a refuge for
> me. I used to skip school to go to the library because in school
> I was not getting the education that I needed (Dyson 30).

Author of the celebrated memoir, <u>Kaffir Boy</u>, Mark Mathabane also recalls having

to 'sneak' much of his education. He writes of his youth in South Africa during

apartheid, where the law prohibited him from using "so-called 'white' public

libraries" (F3). He remembers reading in "banned publications" of role models

and heroes like "Dr. Martin Luther King, Jr., Ralph Bunche, Arthur Ashe,

Frederick Douglass, Richard Wright, Sojourner Truth, Fannie Lou Hammer, and

Marian Anderson" (Mathabane F3). He recalls how "even reading <u>Tom Sawyer</u>

and <u>Treasure Island</u> were revolutionary and subversive acts" (Mathabane F3).

He continues:

> Such books, found in abundance in American public libraries
> but no longer as avidly read by youngsters, revealed to me
> different worlds where my soul, through the power of imagination,
> could find respite from the ghetto with its endless pain, suffering,
> hunger, fear, neglect, hate, violence. They enabled me to break the
> chains of mean slavery, which had made me an accomplice in my own
> servitude by making me accept how apartheid and racism defined my
> humanity and the limits of my aspirations (Mathabane F3).

Connecting his past struggles to the present lives of many American inner-city

youth, Mathabane links the empowerment he found in banned books with the

possibilities young people can today find in our public libraries:

> Today, in most of America's inner cities, whose inhabitants are
> harrowed by horrors similar to those I endured under apartheid
> public libraries have outreach programs dedicated to similarly
> liberating and empowering the poor and the disenfranchised.
> In housing projects single mothers and their children are sharing
> the joys and wonders of reading and learning. In South Central
> and other American ghettos I encountered black youngsters to
> whom libraries provided a sanctuary from gangs, drugs, and the
> numerous pitfalls of ghetto life (F3).

After so passionately expressing his belief in the library-as-sanctuary for youth, Mathabane ends his article, entitled "Libraries, Guardians of Our Liberty, Are Often Taken for Granted," by encouraging "more people, especially youngsters" to become "champions" for public libraries—"the true liberators of our lives, guardians of our freedoms and healing places for the soul" (F3).

Young, Endangered City Lives—City 'Souls'

There are many weary young 'souls' in America's inner cities. Many young people in our urban areas long for freedom from immense troubles and woes, often inherent in inner-city 'ghetto' existence. Many inner-city youth long for healing—healing for themselves, their families, their neighborhoods, for their environments. They long for relief from the intensity of "severely distressed neighborhoods" (O'Hare and Mather i).

The Annie E. Casey Foundation (AECF) and the Population Reference Bureau (PRB) apply the phrase "severely distressed neighborhoods" to "census tracts with at least three of the four following characteristics":

> High poverty rate (27.4 percent or more);
> High percentage of female-headed families (37.1 percent or more);
> High percentage of high school dropouts (23.0 percent or more); and
> High percentage of working-age males unattached to the labor force
> (34.0 percent or more) (O'Hare and Mather i).

During the last decade of the 20th century, the number of children (defined by AECF and PRB as under age 18), living in severely distressed neighborhoods, increased by 18 percent, indicating disadvantages during a time of economic upswing for many in mainstream America (O'Hare and Mather 5). Meanwhile, approximately 900,000 American children—almost 1 million—joined the ranks of those suffering extreme hardships; in other words, the "number of children living in severely distressed neighborhoods rose from 4.7 million in 1990 to 5.6 million

in 2000" (O'Hare and Mather 5-6). The majority of these children live in cities, as severely distressed neighborhoods "are heavily concentrated in metropolitan areas," each of which consists of "an urban core of at least 50,000 people, the county in which it is located, and adjacent counties linked by commuting patterns" (O'Hare and Mather 6-7). The Annie E. Casey Foundation and the Population Reference Bureau cite the alarming statistic that "90 percent of all children living in severely distressed neighborhoods in 2000 lived in metropolitan areas" (O'Hare and Mather 6). On average, "8.4 percent of children living in US metropolitan areas lived in a severely distressed neighborhood," however, the concentration of such children in some cities is quite staggering (O'Hare and Mather 7). For example, 23.9 percent of children living in the greater New Orleans area call severely distressed neighborhoods home, while 19.8 percent of children in and around Memphis do; similarly, 17.6 percent of children in the New York-Newark-Edison area live in these distressed neighborhood conditions, while such domains form the everyday existence of 16.3 percent of children in what one can refer to ironically as 'greater' Cleveland (O'Hare and Mather 8).

Not only is there a 'geography of poverty' which shows clusters of severely distressed neighborhoods in metro areas, there is also what some might call a 'color of poverty,' as 55 percent of the 5.6 million children living in severely distressed neighborhoods are "black" and 29 percent are "Hispanic" (O'Hare and Mather i). However, only one percent of "non-Hispanic white children" live in these neighborhoods, indicating "the high level of residential segregation" in the (supposedly) *United* (Lambert's emphasis) States of America (O'Hare and

Mather i, 8). Of course, many who add to the 'color' of US inner cities and suffer

related hardships and distress are immigrants, attracted by what is known as the

"American Dream." Barbara Finkelstein, director of the International Center for

the Study of Education Policy and Human Values at the University of Maryland—

College Park, addresses this sad irony in her essay, "A Crucible of

Contradictions: Historical Roots of Violence Against Children in the United

States." She points to myriad contradictions within American "traditions of

political association" such as "the value of democratic processes, the protection

of individual rights, the privacy of the family, religious diversity, a free press, and

free expression," all of which, she claims "have made the United States a beacon

of human rights for other nations, but have not guaranteed safe havens for

children here at home" (Finkelstein 24). Elaborating on the complex

contradictions of American values, she writes:

> Taken singly, each of these traditions—religious, political,
> socioeconomic—offers refuge for some of our most cherished
> political, economic, cultural, and social beliefs. Ironically,
> however, each tradition has also … prevented the development
> of universally available health care and education benefits, limited
> the power of child protection agencies, and provided sanctuary for
> the nurture of violence against children and youth (Finkelstein 25).

Finkelsteins's conception of America as a sanctuary, harboring not true freedom,

but instead hyper-real violence, inequalities, and hegemonic policies, which

endanger our youth, is a conception that points blame at an intricate and

oppressive system of culture, politics, and power. This 'system,' for all the

legislative talk of 'family values,' devalues, victimizes, and threatens children,

especially minority children who live in severely distressed neighborhoods. As

the American Civil Liberties Union states, "Minority students are disproportionately shunted in lower track programs" (Student, par. 1). Entire urban school districts still appear extremely segregated. For example, this year marks the 50th anniversary of Brown v. Board of Education, yet in many inner-city public schools, it is as if this monumental decision did not take place. It is as if integration never happened. As educator and advocate for inner-city children Jonathan Kozol declares: "We still have separate schools in almost every city in the nation, but no one who grew up in suburbs and has ever visited these schools would dare claim they are equal" (qtd. in Raney). Racial disparity in education is also indicated in drop-out rates. For example, in 1997, only 7.6 percent of "Whites" dropped out of school, while 13.4 percent of "Blacks" did, along with an even more alarming 25.3 percent of "Hispanics" (Polakow 9). Writing of this disparity in his book Savage Inequalities, which focuses on the plight of inner-city public schools, Kozol quotes a Bronx high school student, who wrote the poignant lines: "America the beautiful, Who are you beautiful for?" (qtd. in Kozol, Savage 112). He also quotes a 16-year-old student from the South Bronx, who describes overcrowding in classrooms: "There are 42 students in my science class, 40 in my English class—45 in my home room. When all the kids show up, five of us have to stand in back" (qtd. in Kozol, Savage 111). Of course, full attendance is rare in many urban schools that contend with high truancy rates. For example, for the past three years, Durham, North Carolina's alternative Lakeview School, for middle and high school students with behavioral problems, has seen over one-fourth of its students

absent "on any given day" (Petrocelli A6). Not only are students missing from urban high schools, but so are textbooks. Back in the Bronx, Kozol's exemplary student attended English class for two months "before the school supplied him with a textbook," and he never received a science text that year. (Kozol <u>Savage</u> 110). Similarly, The Forum for Youth Investment's Nicole Yohalem and Karen Pittman quote a high school senior from our nation's capital, who complains not of the lack of textbooks, but of the lack of teachers: "A lot of D.C. schools just don't have teachers …. My human anatomy and physiology [class] doesn't have a teacher yet. We were told we were going to have one Monday. We still don't have one … All we do is sit, and all she [the substitute] does is sit and watch us" (qtd. in <u>Powerful</u> 5). Meanwhile, back in the South Bronx when the cost per student for a year of public school was about $8,000, whereas the same year saw a cost per 'convict' of $93,000 in New York City's juvenile detention centers (Kozol, "Foreword" vii). Another disturbing disparity appears in Arizona State University Professor J. Jeffries McWhirter's <u>At-Risk Youth: A Comprehensive Response for Counselors, Teachers, Psychologists, and Human Service Professionals</u>, which cites a 2001 estimation of only 3.5 percent of our country's federal budget "allocated for education, training, employment, and social services *combined* (McWhirter et al.'s emphasis); McWhirter contrasts this with the estimated 16.1 percent allocation for national defense. (McWhirter, et al. 6) Exorbitant spending on defense only increased with the post 9/11 'War on Terror,' which also brought significant decreases in social services funding, needed desperately in inner-city neighborhoods.

These neighborhoods, these urban environments, have been termed "war zones" by several social scientists and educators like Nanette J. Davis, who uses the term in her book <u>Youth Crisis: Growing Up in the High-Risk Society,</u> and James Garbarino, who uses the phrase in his <u>Children in Danger: Coping with the Consequences of Community Violence</u>. Mary E. Schwab-Stone, M.D., and colleagues believe these comparisons of inner city neighborhoods with battlefields to be very appropriate, noting a "pathological adaptation" to violence exposure in urban youngsters that is akin to the "chronic adaptations of children living in [actual, declared] war zones" (par 6). Such adaptations include "symptoms of anxiety, helplessness, 'futurelessness,' numbness, and difficulties concentrating, as well as a syndrome of desensitization to threat, and high levels of risk taking and participation in dangerous activities" (Schwab-Stone, et al., par. 6). Similarly, Suzanne G. Lamorey, assistant professor of early childhood education and special education at Arizona State University, cites a report that 29 percent of high school students, residing in an unnamed high-crime neighborhood, had stress responses, indicative of "clinical levels of Post-Traumatic Stress Disorder" (92). Lamorey also lists youths' "dysfunctional" adaptations such as "sleep disturbances, nightmares, developmental regressions, withdrawal, low affect, difficulty concentrating, and hypervigilance"—all associated with PTSD (92).   Upon studying similar stressful responses and activities, James Garbarino uses the term "war zones" to describe the "chronic danger" of inner-city neighborhoods, "dominated by gangs, in which crime, exploitation, abuse, neglect, and assault are rampant" (2). He laments these

horrors and their having "displaced the fundamental safety that children need" (Garbarino, et al. 2). Visiting professor in the Sociology Department at Western Washington University, Nanette J. Davis, extends concerns about safety into a call for salvation, asserting that these complex problems of "inner-city war zones" are part of the "morass of a contemporary wasteland," from which "endangered youth" must be saved (Youth ix).

One can view Davis' call to action as borrowing the language of environmentalists; after all, she calls youth "endangered." Similarly, Gene Stephens, professor in the College of Criminal Justice at the University of South Carolina—Columbia, uses environmentalist terms, calling for us to save "the world's most precious resource"—"youth at risk" (7). James Gabarino also uses a metaphor from environmental science and ecology when he joins forces with Joseph A. Vorrasi, Ph.D. student in developmental psychology and a graduate research assistant at the Family Life Development Center at Cornell University, to explain the concept of "social toxicity" in their article, "Poverty and Youth Violence: Not All Risk Factors Are Created Equal." They explain that "social toxicity," a phrase that originally appeared in Garbarino's 1995 book Raising Children in a Socially Toxic Environment, is a "term used to represent the degree to which the social world has become poisonous to a person's well-being" (Vorrasi and Garbarino 61). They acknowledge their borrowing from the environmental movement and ask "what are the social equivalents to lead and smoke in the air, PCBs in the water, and pesticides in the food chain?" (Vorrasi and Garbarino 61). They answer, listing the following contaminants: "…

community violence, child abuse, domestic violence, family disruption, poverty,

despair, depression, rejection, paranoia, alienation, and other social pollutants

that demoralize families and divide communities" (Vorrasi and Garbarino 61).

Vorrasi and Garbarino add that these hazards impose a "synergistic effect of

multiple risk factors" that lead to "developmental dysfunction" (62). They

conclude that inner-city youth suffer the most exposure to these developmental

contaminants, and therefore they are the most vulnerable to suffering from an

"accumulation of risk" that overwhelms one's threshold for coping (Vorrasi and

Garbarino 62).

In inner cities, risks cluster and compound, making it hard to discern

where the effects of one, such as teen pregnancy, end and those of another, say

fatherless homes, begin. "Risk is more than a chancy, unstable situation or

potentially damaging behavior. It involves the likelihood—or rather, lack

thereof—of reaching one's potential (Stephens 1). As J. Jeffries McWhirter and

colleagues put it in At-Risk Youth: A Comprehensive Response for Counselors,

Teachers, Psychologists, and Human Service Professionals: "*At risk* (McWhirter

et al.'s emphasis) denotes a set of presumed cause-effect dynamics that place

an individual child or adolescent in danger of future negative outcomes" (6).

Regarding the accumulation of risks, Nanette J. Davis writes of a "plague" of

"surplus risk" conditions, stemming from many sources such as:

> dysfunctional families, poor schools, lack of rights, drastic cutbacks
> in funds for education and welfare, poor physical and dental health;
> insensitive and brutal caregivers, and simply the levels of stress
> and aggravation of living in a society that provides little direction or

values for youth outside the materialistic success goals (that exclude the largest proportion of American teenagers) (xiii).

Davis continues, reminding one of Barbara Finkelstein's assault on a harsh, oppressive 'system.' Davis declares that America's youth, particularly those in inner cities, suffer from the crises of "manufactured risk" (xiii). The manufacturers of this risk, she explains, are "American institutions—our economy, political order, schools, families, communities, and even churches," all of which have "made life more difficult, often impossible, much less welcoming, and certainly far less nurturing for those growing up today" (N. Davis xiii). Davis argues that many of today's youth suffer, not primarily because of the trials and tribulations of their biology and/or transitional stage in life development, but because of the sometimes callous and neglectful institutions that form the world of harsh influences around them, that form what can be a very cold environment.

Again, metaphors, borrowed from environmental science, are appropriate. Particularly helpful in interpreting the relationship between an individual and the 'system' is Urie Brofenbrenner's "ecological orientation," put forth in his book, The Ecology of Human Development. Brofenbrenner defines development as a "lasting change in the way in which a person perceives and deals with his environment" (3). He describes the "ecological environment" as "a set of nested structures, each inside the next, like a set of Russian dolls" (Brofenbrenner 3). Descriptions of the nests—or levels—of settings follow, starting with the innermost and branching out. The immediate setting, contains the "developing person" and his or her "home, the classroom"—everyday settings, places "where people can readily engage in face-to-face interaction" (Brofenbrenner 22). Each

immediate setting can be seen as a "microsystem," which is a "pattern of

activities, roles, and interpersonal relations experienced by the developing

person in a given setting with particular physical and material characteristics"

(Brofenbrenner 22). Next is the "mesosytem," which "comprises the

interrelations among two or more settings in which the developing person actively

participates" (Brofenbrenner 23). Brofenbrenner explains that a child's

mesosytem usually involves relations "among home, school, and neighborhood

peer group" (23). Beyond this is the "exosystem," which refers to "one or more

settings that do not involve the developing person as an active participant, but in

which events occur that affect, or are affected by, what happens in the setting

containing the developing person" (Brofenbrenner 25). This might include a

"parent's place of work, a school class attended by an older sibling, the parents'

network of friends, the activities of the local school board," etc. (Brofenbrenner

25). Lastly, there's the "macrosystem," which "refers to consistencies, in the form

and content of lower order systems (micro-, meso-, and exo-) that exist, or could

exist at the level of subculture or the culture as a whole" (Brofenbrenner 26). In

addition, the macrosystem includes "any belief systems or ideology underlying

such consistencies" (Brofenbrenner 26). Brofenbrenner explains that entire

"status quo" societies, with prevailing belief systems and lifestyles form the

"macrosystem" (Brofenbrenner). However, he promotes the idea of

macrosystem patterns that are yet to be, that are possibilities, allowing this 'nest'

or level of development to:

> encompass possible blueprints for the future as reflected in the vision
> of a society's political leaders, social planners, philosophers, and

social scientists engaging in critical analysis and experimental alteration of prevailing social systems (Brofenbrenner 26).

Such visions of a renewed society, of nurturing systems, are out of the sight lines of many inner-city youth. Dreadful scenes of everyday poverty and related violence often eclipse hopeful visions. This profoundly demeaning connection between poverty and violence was succinctly conveyed by nonviolent revolutionary and Indian independence leader Mahatma Ghandi, who said: "Poverty is the ultimate form of violence" (qtd. in Vorrasi and Garbarino 69). Defining poverty as violence addresses economic poverty and related problems of supply and demand, like that found in the 1997 dilemma of "47,871 children of welfare mothers in need of care" in New York City, but only "18,638 slots … available" (Polakow 5). Defining poverty as violence addresses the dangerous forcefulness of a racist and classist system that supports its K-12 public education primarily through local property/real estate taxes, hence perpetuating the divide between "communities of abundance" and "communities of need" (Cashin). Defining poverty as violence addresses the dangerous forcefulness of an oppressive system in which nearly every adult in households making over $70,000 per year votes, while registered voters only make up half of those living in households with combined annual incomes of less than $15,000 (Barber). Defining poverty as violence also addresses the assault of poverty on one's spirit and personality. It addresses what can be called "emotional poverty," "spiritual poverty," "psychological poverty"; it addresses a dearth of hope that is related to a lack of resources and supports; it addresses children, who are "undeniably poor in spirit and self-esteem" (Vorrasi and Garbarino 69). Ghandi's words

address what Vorrasi and Garbarino call "inequality" as a "principal defining feature of the human experience," and his words address the related "psychological assault against self-esteem and identity—a direct act of violence *in and of itself*" (Vorrasi's and Garbarino's emphasis) (70).

Many scholars of inner-city American life contend that this assault on esteem and identity, in turn, perpetuates much of the physical violence in urban areas. For example, Sheridan Bartlett, research associate at the Children's Environments Group at City University of New York, maintains that many urban youths join gangs in order to gain identity, belonging and respect (129). Elijah Anderson, the Charles and William L. Day Professor of the Social Sciences and professor of sociology at the University of Pennsylvania, calls the issue of respect—"being treated 'right' or granted the deference one deserves" as the "heart" of the "inner-city street code" (1-2). Seeking respect in such externals brings the related complexity of tenuous maintenance. As Richmond Times-Dispatch columnist and Pulitzer Prize finalist Mark Holmberg explains: "'Disrespecting' someone—putting someone down—is a capital crime in Murder City" ("Dying" B1). He continues, using his own brand of disrespect, in the form of name-calling: "It's amazing how many people are shot down every year because they … offended some numskull with a gun (Holmberg, "Dying" B1). Borrowing from the old adage, he declares, "Sticks and stones may break your bones, but names will get you blown away" (Holmberg, "Dying" B1). Holmberg quotes Richmond Police Chief André Parker:

> They don't hesitate to shoot someone they think has disrespected
> them. … If someone looks at them funny or talks to their girlfriend,
> out comes a gun, and often, someone is killed. … It's a sad
> commentary on life …. There is a devotion to a thug mentality.
> It's prized and these individuals are honored for acting in antisocial
> ways (qtd. in Holmberg, "Dying" B1).

University of Texas at Dallas professor John W. Santrock expounds on this

antisocial behavior, connecting it to inner-city neighborhood cultures that are

often "antagonistic to the American mainstream because of … [the] …

experience of racism and economic barriers" (Adolescence 275). One can see

the shunning of mainstream values as a 'tit-for-tat' reciprocal response to a

system that has, in large part, neglected and marginalized inner-city residents.

Similarly, violent disregard for others' lives can be seen as one of the horrible

ramifications of poverty. As Holmberg harshly puts it: "It's hard to be an angel

when you grow up in hell" ("Dying" B1). Aggression almost seems like the

'logically illogical' output of such societal and environmental inputs as "lack of

fathers, dysfunctional mothers, substance abuse, poor education and kids

growing up without a sense of security while visiting relatives in jails, hospitals or

cemeteries" (Holmberg, "Dying" B3). So pervasive is the culture of violence, that

basic conversations among inner-city children are often peppered with signs of

this aggression. For example, Alice McIntyre, assistant professor in the

Graduate School of Education and Allied Professions at Fairfield University found

this aggression, outrage, and jockeying for power in inner-city middle schoolers'

overuse of insults like "shut up," "your momma," and "gonna slap you on the side

of ya head" (qtd. in 89). Due to a neglectful, humiliating, and shameful system of

infrastructures, some of these youngsters are at risk of turning insults to injury,

are at risk of turning into convicts, like those in the Massachusetts state prison

system for murder, who, during a study by former prison psychiatrist James

Gilligan, revealed their longing for respect and power in comments like "I never

got so much respect before in my life as I did when I first pointed a gun at

somebody" and "[y]ou wouldn't believe how much respect you get when you

have a gun pointed at some dude's face" (qtd. in Vorrasi and Garbarino 69).

These convicts admitted to taking lives and risking their own for this type of

respect. One is willing to risk death when images of a future are not bright—that

is, if such images exist at all. Similarly, a study of "African-American adolescents

from housing projects in the Augusta, Georgia, area" revealed correlations of

self-reported use of violence with "exposure to violence/victimization, family

conflict, hopelessness, depression, and severity of corporal punishment"

(Schwab-Stone, et al. par. 5). A significant relationship was also found among

Augusta adolescents who had engaged in violence and their "diminished sense

of purpose in life and … lower expectation[s] of being alive at age 25" (Schwab-

Stone, et al, par 5). A futile future also marks the following comment by the

"ethnic minority youth," quoted in Santrock's Adolescence: "The future seems

shut off, closed. Why dream? You can't reach your dreams. Why set goals? At

least if you don't set any goals you don't fail" (qtd. in 275-276). As "Denise, 17"

from San Francisco puts it: "It's all about today, because I have no clue if I'm

even going to make it 'til tomorrow" (qtd. in Beels 24). Hints of this pessimistic

sentiment exist in a fairly recent Gallup Poll survey, which reports that 70 percent

of "16- to 24-year-olds believe that the world was a better place when their

parents were their age" (cited in Stephens 3). The same survey found that 56

percent of respondents believe "it will be worse for their own children" (cited in

Stephens 3). This lack of faith in 'tomorrow' is also linked with a lack of faith in

others. A joint Washington Post, Kaiser, and Harvard survey found that

American's belief that "most people can be trusted" dropped from 54 percent to

35 percent, while trust in government fell from 76 percent to 35 percent, during

the period from 1965 to 1995 (Stephens 3). This mistrust of others is likely

connected to a breakdown in traditional structures and a fracturing of

communities. Likewise, this sense of mistrust, uncertainty, and hopelessness

often accompany a sense of alienation, which Elijah Anderson claims can

"permeate ... the inner-city ghetto community" (21). Anderson connects

alienation to a "generalized sense that very little respect is to be had," adding,

"therefore everyone competes to get what little affirmation is actually available"

(21).

This very human longing for affirmation can be significantly complicated by

feelings that one's ideas and opinions are not valued, that one is not taken

seriously. Not only does this alienated feeling of being discounted affect many in

the inner city—both young and old, conveying "doubts about the community's

ability to create positive change" and "skepticism about politicians and the

political system," but it dominates many American teens' perceptions of the

adults in their lives (Driskell 26). A recent study by Teenage Research Unlimited,

Inc. (TRU) found that when asked what they disliked about being a teen, 23

percent of teenagers cited "not taken seriously," while 17 percent picked the related "lack of respect" (Zollo 82).

Meanwhile, making matters worse, are many adults' perceptions—or misperceptions—and judgments of teens. Media perceptions don't help, with their racial and gender stereotypes of dangerous boys and vulnerable girls—particularly those in inner cities. (Breitbart 138). Writer D. Foster, in an Utne Reader article, entitled, "The Disease is Adolescence," notes that a common public perception of teens involves images of delinquency, violence, and nonconformity (Owens, "No Teens" 156). Adults worry about teens' boundary testing, self-expression, and experimentation through the likes of body piercing, sexual activity, and drug use. Edward T. Sullivan, former librarian for the Children Defense Fund's Langston Hughes Library, writes of adults' being baffled by teens behavior, speculating that many adults' apparent fear of teens in general is actually rooted in misunderstanding along with a desire to distance themselves from their own adolescence (75). Similarly, Carnegie Council on Adolescent Development's Elena O. Nightingale and Lisa Wolverton write of the "relative isolation of adolescents from adults" that "contributes to the view of adolescence as an alien subculture with no meaningful role in society" (Nightingale and Wolverton, par. 13). Perhaps this "adolescent rolelessness in modern society," as Nightingale and Wolverton call it, complicates teens' searches for identity and for values and contributes to their experimenting during this transitional time in which they are defined by what they are not—not children, yet not quite adults either (Nightingale and Wolverton). Of course, adults could

learn much from adolescents, particularly those struggling with inner-city woes, and gain better understandings of them through listening to them without judgments, through giving them more opportunities to share their opinions, to raise their voices.

Of course, some teens do not want to share conversations on certain matters with adults, and likewise, some adults would rather remain oblivious. Also, the issue of the 'voice' of teens can lead to tensions about free expression and censorship. American schools and courts have a significant history, regarding the limits of students' free speech rights. There have been a few cases, such as <u>Tinker v. Des Moines</u>, which have upheld students' right to free expression. As Supreme Court Justice Fortas wrote in this landmark case's majority opinion: "It can hardly be agreed that either students or teachers shed their constitutional rights to freedom of speech or expression at the schoolhouse gate" (qtd. in Street Law, <u>Tinker</u>, 14). Speaking for the majority, Justice Fortas defended students' rights to protest the Vietnam War by wearing special armbands. In doing so, he also declared: ". . . In the absence of a specific showing of constitutionally valid reasons to regulate their speech, students are entitled to freedom of expression of their views" (qtd. in Street Law, <u>Tinker</u>, 1). This landmark case did not, however, extend freedom of speech to "disruptive" forms of expression—those likely to cause a substantial disruption of schoolwork (qtd. in Street Law, <u>Gangs</u>).

A little over twenty years after the 1969 <u>Tinker</u> case, school districts across America determined gang symbols to be disruptive forms of speech due to growing concerns about increases in gang related homicides and attempted homicides. The 8th Circuit Court of Appeals in <u>Stephenson v. Davenport Community School District</u>, however, ruled one such school policy unconstitutional, siding with student Brianna Stephenson, who sued her school for violating her free speech rights when it ordered her to remove a potentially gang-oriented cross tattoo or face expulsion (Street Law, <u>Gangs</u>). This past fall, Bretton Barber, a senior at Michigan's Dearborn High School, also won a victory for students' free speech rights. Federal Judge Patrick J. Duggan ruled that Barber has the right to wear his t-shirt, featuring a picture of President Bush along with the wording "International Terrorist" upon it (Amer. Civil Liberties Union, "Judge," par. 1). Barber's case was prompted by school administrators asking him to either remove the t-shirt, wear it inside out, or return home. While the school district argued that the "schoolyard is an inappropriate place for political debate," Judge Duggan wrote that "students benefit when school officials provide an environment where they can openly express their diverging viewpoints and when they learn to tolerate the opinions of others" (qtd. in Ameri. Civil Liberties Union "<u>Judge</u>, par. 5). Other students have won victories for free speech in court cases that concern expulsions for making controversial Web sites; there's been <u>O'Brien v. Westlake City Schools Board of Education</u> and <u>Beussink v. Woodland R-IV School District</u> in 1998 and <u>Beidler v. North Thurston School District Number Three</u> and <u>Emmett v. Kent School District Number 415</u> in

2000. (Street Law, Internet). These cases affirm free speech in schools, or in the words of Kary Moss, executive director of the ACLU of Michigan, that "[s]chools are not speech-free zones" (qtd. in Amer. Civil Liberties Union, Judge, par. 3). However, 1998's J.S. v. Bethlehem Area School District sided with the school that suspended a student for creating a Web site, which seemed to threaten a teacher's life. A lower court maintained that this expression "materially disrupted the learning environment," as discussion of it at school-sponsored functions was distracting. (Street Law, Internet, par. 1) Similarly, the US Supreme Court sided with a school principal, who decided not to print two pages of a school newspaper, as they contained articles about divorce and teen pregnancy, writings which might offend some parents and families. In this 1988 landmark case of Hazelwood v. Kuhlmeier, the majority decided that the school newspaper was not a public forum and that:

> educators do not offend the First Amendment by exercising
> editorial control over the style and content of student speech
> in school-sponsored expressive activities so long as their actions
> are reasonably related to legitimate pedagogical concerns
> (qtd. in Street Law, Diagram).

Tensions between pedagogy and free speech surfaced late last year at the Academy of Art University in San Francisco. A freshman's short story, filled with descriptions of gratuitous violence from the point of view of a young serial killer, sparked a controversy wherein he was investigated by homicide detectives and criminal profilers and eventually expelled, while his Narrative Storytelling instructor's contract was not renewed, despite consistently high evaluations from students. The instructor, Jan Richmond, was targeted for assigning David Foster

Wallace's short story "Girl with Curious Hair," which features a sadistic and sexist

character, called Sick Puppy (J. Sullivan, par. 10). The student was targeted for

his Wallace-inspired story, which incidentally, he titled "A Complete Loss of

Hope" (J. Sullivan, par.19). Now, many teachers and students at the school are

losing hope in administrators, whom some say are more concerned with

placating parents and "treat[ing] … students like credit cards" than with art and

expression and providing counseling services to students, who, like the one

whose story started this controversy, might show signs of maladjustment and

need of help (J. Sullivan, par. 37). Critics now target the school for having no

such services, despite its $14,000 per semester price tag. Counseling services

would do far more to protect students than do such acts of censuring potentially

offensive and disturbing material. Students and teachers bemoan this fearful,

repressive "post-Columbine" climate of heightened concern over student safety

(J. Sullivan, par. 6). In fact, one unnamed professor at the academy expressed

his belief in an academic environment that is not too safe, that is instead

provocative. This instructor declares, "These are college students, and I

consider them adults …. Sometimes you have to teach them things that are a

little edgy or else you're looking down on them" (qtd. in J. Sullivan, par. 21,).

Reading this instructor's passionate words in the San Francisco Chronicle article

about the controversy, New York Times writer, Michael Chabon was inspired to

write his recent article, "Solitude and the Fortresses of Youth," wherein he calls

these events "prosecutions to civil liberties [and the] First Amendment rights of

our young people" (Chabon A25). In addition, he claims that they are "not merely

the denial of teenagers' rights in the name of their own protection, but the denial

of their humanity in the name of preserving their innocence" (Chabon A25). Next

Chabon puts forward the idea that "[i]t is in the nature of a teenager to want to

destroy" (Chabon A25). He tells readers passionately:

> The destructive impulse is universal among children of all
> ages, rises to a peak of vividness, ingenuity and fascination in
> adolescence, and thereafter never entirely goes away. Violence
> and hatred, and the fear of our own inability to control them in
> ourselves, are a fundamental part of our birthright, along with
> altruism, creativity, tenderness, pity, and love. It therefore requires
> an immense act of hypocrisy to stigmatize our young adults and
> teenagers as agents of deviance and disorder. It requires a policy
> of dishonesty about and blindness to our own histories, as a species,
> as a nation, and as individuals who were troubled as teenagers,
> and who will always be troubled, by the same dark impulses. It also
> requires that favorite tool of the hypocritical, dishonest and fearful: the
> suppression of constitutional rights (Chabon A25).

'Taking on' the system's contradictions and inequalities—or as Brofenbrenner

would call them, those of our macrosystem, Chabon recognizes the appeal of

disturbing expressions for disenchanted and underprivileged Americans. He

writes of this attraction in his own youth: "Tales and displays of violence, blood

and horror rang true, answered a need, on some deep, angry level that maybe

only those with scant power or capital, regardless of their age, can understand"

(Chabon A25). Emphasizing the idea of capital and power, he writes: "The

imagination of teenagers is often—I'm tempted to say always—the only sure

capital they possess" (Chabon A25). Referring to his own teenage imagination, a

combination of idealism and cynicism, he calls it "the kingdom inside my own

skull…my sole source of refuge, my fortress of solitude, at times my prison"

(Chabon A25). Next he reminds readers that "a fortress requires a constant line

of supply; those who take refuge in attics and cellars require the unceasing aid of confederates; prisoners need advocates, escape plans, or simply a window that gives onto the sky" (Chabon A25). Such advocates for his adolescent self were "books, movies, music, comic books, television, role-playing games"; he maintains, "Like all teenagers, I provisioned my garrison with art" (Chabon A25). He adds that some of the "provisions" he consumed were "bound to be of a dark, violent, even bloody and horrifying nature" and that the writings he soon began to create were inspired by these "confederates," were "accounts of madness and despair" (Chabon A25). He proclaims, "I was writing what I felt, what I believed, wished for, raged against, hoped and dreaded" (Chabon A25). Chabon also asserts that his writing moved beyond isolated self-expression into an exchange, a sharing with others, comforting each other with evidence that "somebody else has felt the way that you feel, has faced it, run from it, rued it, lamented it and transformed it into art, has been there, and returned, and lived, for the only good reason we have: to tell the tale" (A25).

Telling tales, sharing stories, and just joking are all activities that teens—urban, suburban, and rural—do when they congregate, when they 'hang out.' Public hang-out spots are few, as many public places seem off-limits for youth or simply are unwelcoming to them. Librarian Edward T. Sullivan writes of adults offering little welcome to teens, calling their coldness a form of "prejudice" (75). He gives examples such as teens "being followed around by security guards when they enter a department store; signs in convenience store windows proclaiming 'no more than two minors allowed'; police officers patrolling the halls

of their schools; and curfews forbidding them to be out after a certain hour" (E.

Sullivan 75). Young Adult Librarian and LAPL Teen'Scape creator, Anthony

Bernier, mentioned in Chapter 1's section on the <u>VOYA</u> "safe space debate" calls

this the "geography of 'no'" and writes of signs stating "no bike riding," "no loud

music," "no baggy clothes," "no sitting-two-to-a-chair," "no loitering," "no cruising,"

and "no baseball caps on campus," which marginalize youth and "design … them

out of physical space" ("On My Mind" 52). This geography of 'no' with its

indications of adults' opposition to teens is also the subject of "No Teens

Allowed: The Exclusion of Adolescents from Public Spaces" by Patsy Eubanks

Owens, associate professor of landscape architecture at the University of

California—Davis. She writes of how the gathering of teens in public places is

often met with merchants' and home-owners' suspicions, is met with their

presumptions that young people are 'up to no good' and just causing trouble

(Owens, "No Teens" 156). Owens targets curfew laws, created by localities to

restrict the presence of people under age 17 from public and/or semi-public

areas late at night. In some locales teens are ordered home after 9:00 p.m.

(Owens, "No Teens" 158). Owens notes the ACLU's strong opposition to curfew

laws as violations of individual rights. She reports that while Dallas' curfew law

was upheld by the courts, Washington D.C.'s with the support of the ACLU was

struck down (Owens, "No Teens" 158). The ACLU's Web site celebrates

victories like that in Washington and reminds readers that curfews are generally

ineffective in fighting juvenile crime. For example, the ACLU's site maintains that

"federal crime statistics show that the majority of juvenile crimes occur during

non-curfew hours, peaking between 2:00 p.m. and 6:00 p.m" (Court par. 6).

Meanwhile, Owens claims that curfew laws' restrictions upon adolescents' use of

public space also limit them developmentally. She explains that public places

provide teens with spaces in which to socialize and notes that "teens need to

socialize with others in order to build their self-identity, self-esteem, and social

competence" (Owens, "No Teens" 158). She sums up her argument with the

brief assertion: "The end result is that curfew laws limit the opportunities for

these social interactions" (Owens, "No Teens" 158). Recent studies by Teenage

Research Unlimited, Inc. (TRU) support Owens' assertions about the importance

of teen socialization. One TRU study reveals that teens' favorite thing to do on

weekends is "hang out with friends" (Zollo 273). Similarly, another TRU study

finds that almost 30 percent of teens surveyed believe that adults don't

understand or "get" the following about them: "Sometimes we need space from

parents" (Zollo 88). Obviously, the need for both space and socialization

concerns many teens, but city life tends to exaggerate these needs. For

example, Owens highlights her worries about urban teens' opportunities for

socialization in public places, writing that for "many urban teens, the streets and

parks are among the only places where they can spend time with their friends"

(Owens, "No Teens" 158). However, many urban teens avoid parks, as some

have become dangerous spots, known for drug deals. Likewise, other teens

rarely venture out of their homes and into the streets in the evenings for fear of

gun violence, much of which relates to "drug-turf disputes" and issues of territory

(Vorrasi and Garbarino 74). As 16-year-old Yashica Mack of Atlanta's East Lake

Meadows housing project explains, responding to <u>Newsweek</u> interviewers'

questions about city curfews: "I don't need anyone to tell me to come in the

house at night, … I'm scared that one of those bullets might hit me" (qtd. in

Rosado and Manly 21). In addition, another space-related issue for urban

children and youth is the fact that while many inner-city neighborhoods were

"once home to thriving retail shops, parks, businesses and homes," they now

contain "huge numbers of vacant lots that are filled with burned out shells of

buildings, tall grasses and debris" (Breitbart 140). Abandoned buildings also

abound. Exploring these can prove dangerous, as was revealed by a middle

schooler, absent several afternoons from her regular after school spot at

Homework Help in the East End Branch of the Richmond (Virginia) Public

Library. She explained her absence was the result of having sustained a very

disturbing injury while exploring a nearby abandoned building. In one of its

rooms, what she thought was a beautiful piece of a broken mirror caught her eye.

She reached for it, only to, in her words, "g[e]t stuck by an AIDS needle"

(Personal communication). Yes, some abandoned buildings become spots for

illegal drug use. Some are taken over by drug addicts; some become what are

known as 'crack dens'. Other empty properties are claimed by squatters, or

"homesteaders" as some like to be called, many of whom turn to this form of

'underground' housing due to the inability to afford exorbitant city rental rates,

coupled with the challenge of gaining public housing. (Cable News Network,

"NYC"). Other squatters primarily seek a sort of bohemian thrill in this renegade

'homesteading' (Cable News Network, "NYC"). Meanwhile, there's trash and

noise and smog and traffic for city youth to contend with. There's asphalt and

concrete and barbed wire and razor wire and often very little greenery. And even

when one can feel the presence of nature, of "the stars and the moon and the

planets, flowers, grass, and trees," he or she might also simultaneously feel—like

the voice of James Baldwin's The Fire Next Time—that the "universe … has

evolved no terms for your existence, has made no room for you …." (qtd. in

Heath and McLaughlin 1). One could understandably feel left out, out of place,

could feel "stigma and social exclusion," "boredom," "fear of harassment and

crime," "racial or ethnic tension"; he or she might shudder at "heavy traffic,"

"uncollected rubbish and litter," and "lack of basic services," and in turn, bear a

"sense of political powerlessness" (Driskell 25-26). All of these are "negative

characteristics," identified by the United Nations Educational, Scientific and

Cultural Organization's (UNESCO) Growing Up in Cities (GUIC) Project as

indicators of "communities where young people voiced a sense of alienation

about their local environment" (Driskell 25). These negative characteristics are

representative of what James Garbarino calls "repressive environments that

stultify creativity and foster rigid thinking" (Garbarino, et al. 8). Garbarino notes

that these environments often are marked by "deprivation that suppresses

intelligence" (8). In addition, he hints at the influence of macrosystem institutions

when he refers to these environments as "dead-end settings that are cut off from

a society's principal resources" (Garbarino, et al. 8). Resource access

distinguishes the GUIC list of positive city characteristics. GUIC researchers

found the following "child-generated indicators of a good place," based on the

evaluations of city children and youth worldwide:

> Social integration
> Variety of interesting activity settings
> Safety and freedom of movement
> Peer meeting places
> Cohesive community identity
> Green areas. (Driskell 24-25).

David Driskell, training coordinator of the Growing Up in Cities Project,

elaborates upon these characteristics in UNESCO's <u>Creating Better Cities with</u>

<u>Children and Youth: A Manual for Participation</u>. He explains that "social

integration" means that young people feel a sense of belonging and of being

valued by the community. They "feel welcome throughout the community and

interact with other age groups in public and semi-public places" (Driskell 24). A

"variety of interesting activity settings" includes the following:

> places where they can meet friends, talk or play informal games;
> play sports; join in community work; shop and run errands; be alone
> or away from adult supervision; and observe action on the street or
> similar public places (Driskell 25).

"Safety and freedom of movement" can exist, Driskell explains, "even in areas

where crime occurs, because young people are familiar with the local area and

its adult residents, with whom they interact regularly" (25). This intergenerational

exchange can enhance one's sense of protection. Meanwhile, Driskell notes that

the category "peer meeting places" not only includes spaces for play and

socialization like "a street corner, a place in a local park or plaza, a coffee shop

or store, a playing field, a community centre or an empty plot," but also "corners

and niches" that young people can "claim … as their own" (25). In addition,

participation in festivals and "cultural life" adds to the category that is "cohesive community identity" (Driskell 25). Other components of this category are young people's awareness of community history and a sense of pride in its accomplishments. Finally, the category "green areas" refers to a variety of "accessible" spaces, ranging from "flat green fields for organized sports" to "tree-shaded parks and safe overgrown 'wild' areas" (Driskell 25).

As this list of positive characteristics suggests, "good" cities offer an "accumulation of opportunity" to counteract the "accumulation of risk" in urban neighborhoods (Vorrasi and Garbarino 62 & 63). Regarding the relationships between risk and opportunity, researchers of at-risk children, adolescents, and families, C. Dunst and C. Trivette, indicate that "risk factors may be neutralized or at least partially offset by the introduction of opportunity factors into other realms of the child's life, even when patterns of risk are thought to be impervious to intervention" (qtd. in Vorrasi and Garbarino, et al. 63). One of the most important "opportunity factors" comes in the form of "regular contact with a highly involved nonparental adult" (Vorrasi and Garbarino 63). To this 'conversation' about opportunities, Alice McIntyre adds her voice. She writes of her belief in inner-city teens' "enthusiasm and that of "adults who are committed to cocreating spaces for young people to develop a sense of purpose and agency" (McIntyre 90). She believes that this combination of enthusiasm, commitment, and cooperation can create a mixture of opportunities, which serve as "powerful deterrents to apathy, hopelessness, and the multiple forms of violence that characterize many urban communities" (McIntyre 90). This mixture of opportunities can revive and/or

nourish young people's "sense of wonder," which, according to James Garbarino,

is essential "to sustain their development" (8). Garbarino, in turn, defines

development broadly as "the process of becoming fully human" (8). Elaborating

on this process, he states that a young person's success in life depends on the

acquisition of "the basic skills of modern life," which he lists as: "social

competence, a secure and positive sense of one's own identity, proficiency in

thinking and speaking clearly, [and] an understanding of the many ways in which

people communicate with one another" (Garbarino, et al. 8). Next, he puts forth

the idea that the "foundation of all these skills" is one's "emergent *capacity to*

know (Garbarino's emphasis)*,*" a "competence" to which "everything else is tied"

(Garbarino, et al. 8).

The capacity for knowing and communicating through the creation of

artwork forms a key component of assistant professor of education at Brooklyn

College Jennifer McCormick's conception of opportunities for inner city youth.

McCormick spent time helping female students express themselves and explore

their identities through poetry workshops in a large urban high school. She

describes the young women in these workshops as forming a "creative colony

that was a haven for individual expression" within and despite the

"dehumanizing" and "hostile" atmosphere" of such a large city school (J.

McCormick 182). Signs of institutional hostility are seen—and felt harshly—in

the regular ritual of entering school through metal detectors and being

uncomfortably "scanned" by security guards—that is, having to, as young

Tanzania explains, "stand straight for a few minutes, legs apart, my hands

outstretched in front of me," with "bracelets off" and "everything out of my

pockets" (qtd. in J. McCormick 183). After surviving this form of frisking,

Tanzania and others, fortunate enough to participate in the poetry workshops,

entered a space that "still holds out the promise of dialogue … and the possibility

of narrative" (John Devine qtd. in J. McCormick 182). Students were invited to

tell stories through poetry. They were given the opportunity to express fear,

uncertainty, hope, and desire. They discussed the importance of "place" in

composing poems—that of a literal place—or space, the room in which the

workshop occurred, and the "place" that is "a metaphorical sanctuary inside"

one's "mind" (J. McCormick 183). McCormick writes of each person's poem as

the construction of "a refuge for dreams and the flow of memory" ("Aesthetic"

183). Extending this refuge motif, she writes of the expressions of feelings, and

borrowing from poet Audre Lorde, she declares: "Our feelings are sanctuaries,

safe houses for dreams and frightening ideas" (J. McCormick 191). McCormick

also celebrates poetry as a "sanctuary within, a place to play out conflict and

imagine multiple possibilities for identity" ("Aesthetic" 194). In addition, she calls

the "texts" that the young poets created "emotional preserves, expressions of

what could be" (J. McCormick 191). This is a celebration of 'if-ness,' a

celebration of the power found in hypothesizing about the future, of wondering

about and imagining various possibilities. McCormick also reveals the possibility

of poetry's opening a "space for social commentary, public displays, and

witnessing" and for its ability to "subvert institutional practices … that otherwise

reduce" one "to a single, dehumanizing identity" ("Aesthetic" 193).

Making "room for building identities" is "the little universe of youth-based organizations that serve inner-city youngsters through rituals, processes, and structures" (Heath and McLaughlin 10). Heath and McLaughlin report that these groups (like those McLaughlin studied with Irby and Langman to create Urban Sanctuaries: Neighborhood Organizations in the Lives and Futures of Inner-City Youth) "have enabled the young to have a sense of a range of identities that transcends and transforms" (10). Particularly powerful in the process of transforming a young person are youth organizations that invite youth to transform a space, to both literally and figuratively make a place for themselves in the world. As Hampshire College's Myrna Margulies Breitbart, writing for Growing Up in a Changing Urban Landscape claims, "even amidst the most horrendous conditions, niches can be found for inventive and transformative activity, and a small piece of the city returned to its young, is instructive" (140). In helping to carve this niche, one hones the ability to make decisions, negotiate, and communicate. As Heath and McLaughlin put it, youth grow "to know that they can help decide what it takes to make the choices necessary to create the terms of their own existence" (10). These youth-focused organizations "see urban youth as part of a potential solution rather than problem" (Breitbart 139). They channel the powerful creativity, energy, ideas, and voices of urban youth and encourage "young people to reclaim a place of importance in the city and demand their right to occupy it" (Breitbart 148). Of course, some youth have suffered from so many "truncated opportunities" that they need mentors, adults who can guide them and help them "see themselves as legitimate members of

society with the rights and responsibilities of citizens" (Breitbart 148; Bartlett

220). Writing in <u>Cities for Children</u>, Sheridan Bartlett argues that a "superficial

knowledge of their rights will do little to change their self-image or the way they

respond to the world" (220). Instead, Bartlett, citing T. Holland, maintains that a

"good human rights education" can "only become meaningful" as youth "actively

attempt to solve the problems associated with acquiring their rights, whether by

helping to build and organize a place where they can gather and eat, or by

learning to read and handle numbers" (220). These former acts of socialization,

fellowship, and repast, along with the latter of literacy and numeracy, must also

accompany "the skills and the habits that foster" the following three additional

essentials: "lifelong learning, citizen participation, and personal fulfillment"

(Simons, Finlay, and Yang 93). The Children's Defense Fund found that "too few

of our graduates" possess this inspiring and empowering trio of active values.

Certainly not only do more graduates need these three essentials of humanity,

but, moreover, so do our 'dropouts' and those on the verge of not graduating. All

youth—particularly those in inner cities need these vital values—"lifelong

learning, citizen participation, and personal fulfillment" (Simons, Finlay, and Yang

93). This necessary trio pervades the following skills, prepared by the Second

White House Conference on Libraries in 1990 and presented in the position

paper, <u>Kids Need Libraries: School and Public Libraries Preparing the Youth of</u>

<u>Today for the World of Tomorrow</u>:

> The ability to listen, speak, and write effectively
> The ability to use modern technology to locate information
> The desire to become lifelong learners
> Respect for the rights and dignity of all people

The self-confidence to believe they can create a better world
(cited in Bishop and Bauer 36).

As these five vital skills, along with the group of three valuable assets listed

above, often find their way into the goals and mission statements of many public

libraries, one can argue that public libraries—specifically inner-city public

libraries—are well positioned for the challenging and rewarding work of

promoting these necessities of a reflective, empowered, soulful, and hopeful life.

One could in turn argue that the inner-city public library can, with young people's

participation, become a sanctuary for their opportunities and possibilities, for their

souls—for protecting their hopes and dreams—their futures. Of course, this

image, this vision, is not without tensions and implications, in addition to its

cohesions and inspirations.

The Public Library as Sanctuary for Inner-City Youth

What would it take for an inner-city public library to become a sanctuary for its youth? And how close have we come already? The following guiding principles help in constructing a vision of such:

> Principle 1: Sanctuaries traditionally offer protection and retreat
> from violence.
> Principle 2: As Ghandi said, "Poverty is ... violence."
> Principle 3: The library as urban sanctuary for inner-city youth
> is a protection from the violence of poverty.

There are ways that inner city public libraries can offer neighborhood youth protection—or at least temporary relief—from distressing poverty. Libraries can address various forms of violent, oppressive poverty. Employees, administrators, volunteers, and patrons of inner city libraries can address forms of economic, emotional, psychological, and spiritual poverty, and they can offer safe and enriching alternatives to the disadvantages and dearth—to the distressing aspects—of life in the inner city.

Just as there is a dearth of resources and support in many inner-city neighborhoods, there is—or certainly has been—a lack of such for young adult services in public libraries across America. For example, the US Department of Education, in its 1995 document, <u>Services and Resources for Children and Young Adults in Public Libraries</u>, reported that only 11 percent of US public libraries had a young adult specialist (Heaviside, et al. 9). This report also noted

that even in the 24 percent of libraries with youth services specialists, who serve

both children and young adults, these staff members only spend 22 percent of

their time on YA services (Heaviside, et al. 9). This is despite the fact that

approximately 25 percent of public library patrons are young adults (Bishop and

Bauer 36). Obviously, this important segment—this quarter—of library patrons

are underserved. Not only do they lack specialized staff, they lack specialized

collections and space. For example, the same 1995 report revealed that

11percent of US public libraries have "neither a young adult collection or section,"

while 15 percent shelve the YA materials with the adult collection, and 16 percent

put these materials in the children's section (Heaviside, et al. iv). However, over

half—58 percent were reported to have a "separate young adult room or area

housing the young adult collection" (Heaviside, et al. iv). This report also showed

urban libraries to be 'ahead of the curve' in terms of providing special space for

YAs. Whereas 56 percent of rural public libraries and 59 percent of suburban

ones were cited as having separate young adult rooms or areas, 67 percent of

urban libraries reported the allocation of such (Heaviside, et al. 37). Urban

libraries also ranked above suburban and rural ones in providing readers'

advisory services, presentations and workshops on topics of interest to

teenagers, YA book/film discussion groups, homework assistance programs,

tutoring, and young adult advisory boards (Heaviside, et al. 43-46). Urban

libraries were also in the lead in maintaining a budget line for YA materials and in

collecting statistics on young adult circulation (Heaviside, et al. 38). Urban

libraries lagged behind those in suburban and rural areas in providing young

adults with reference assistance, inter-library loans, drug/alcohol/sex information materials, study space, video recordings/films, CD-ROM software, and personal computers for independent use along with computer software (Heaviside, et al. 39-42). Of course, the Bill & Melinda Gates Foundation has, in the years since, tried to help libraries to 'bridge the digital divide' by providing "access to computers, the Internet and digital information for patrons in low-income communities in the United States" (Bill & Melinda Gates Foundation).

The Gates Foundation's US Library Program "targets public libraries serving communities with a poverty rate of at least 10 percent" and represents a rather recent resurgence in attention to poor people on the part of libraries (Bill & Melinda Gates Foundation). It was not until 1990 that the American Library Association developed a formal policy on library service to poor people (Amer. Lib. Assn./Social Responsibilities Roundtable, par. 2). Then it was not until ALA's 1999 Midwinter meeting that resolutions on implementation of this policy occurred, after over eight years of waiting for "affected units" to "reanalyze" it as per the Coordinating Committee on Access to Information's suggestion (Berman, Foreword 1; Amer. Lib. Assn., "ALA Midwinter"). Particularly influential in revitalizing support for the policy was ALA's Social Responsibilities Round Table, which, in 1996, formed a Task Force, devoted to the policy and encouraged the Office for Literacy & Outreach Services Advisory Committee to create a Poverty Subcommittee (Amer. Lib. Assn./Social Responsibilities Roundtable, par. 3). Furthermore, SRRT Task Force on Hunger, Homelessness, and Poverty chairperson and head cataloger at Hennepin County Minnesota Library, Sanford

Berman, wrote passionate letters and articles in support of the policy. He wrote

of public libraries developing "cozy relationships with local chambers of

commerce but not with central labor councils, welfare rights groups, or

antipoverty advocates" (Berman, "Libraries" 38). He bravely challenged

colleagues in the library profession, writing, "[i]t may sound like an unduly harsh

judgment, but classism and elitism truly pervade the library profession" (Berman,

"Foreword" 13). He reminded <u>American Libraries</u> readers of social critic

Benjamin DeMott's words:

> We shall not shake the monster in our midst until we take
> serious account of the idea of difference—between, for
> example, youngsters for whom opportunity means college
> and youngsters for whom opportunity can only mean the
> Army" (qtd. in Berman, "Libraries" 38).

Despite these words, there is a rich tradition of youth services librarians

reaching out to the latter—to those patrons not among the college-bound, to

those for whom the public library was—and is—the 'people's university.' For

example, pioneering youth services librarians in the early 1900s served

immigrants in urban settlement houses. According to Virginia A. Walter, writing

in <u>Children & Libraries: Getting It Right</u>, these pioneers and their protégés—

Annis Duff, Margaret A. Edwards, Paul Hazard, Bertha E. Mahony, Anne Carroll

Moore, Amelia H. Munson, Ruth Sawyer, Frances Clarke Sayers, Marie L.

Shedlock, Lillian Smith, and Ruth Hill Viguers—all maintained that "children's

librarians would prevail over adversity" (7). Similarly, Kay Vandergrift, professor

in the School of Communication, Information and Library Studies at Rutgers,

notes that many early leaders in children's librarianship were African Americans

like Augusta Baker, Charlemae Rollins, and Barbara Rollock (cited in Walter,

Children 6). Walter also reminds readers of children's and youth services

librarians' influence during the 1960's Johnson-era "War on Poverty"; she writes

of their designing outreach programs "to take library programs outside the walls

of the library to nonwhite and economically disadvantaged people who were not

traditional library users" (Children 7). While the 1960s brought youth services

and children's librarians out to playgrounds and housing projects for storytimes,

this decade also brought about what was known by some as the "student

problem"—the phenomenon of libraries reporting to be "overrun by hordes" of

teenage students (Walters and Meyers 13). Some libraries responded by

requiring "library use permits" from parents or teachers (Walter and Meyers 30).

Others even denied their reference services to these students (Walter and

Meyers 30). Whereas librarians turned teenagers away in the '60s, they

welcomed them from the 1920s through the 1950s. For example, public library

YA collections and spaces began with special alcoves in the 1920s (Sturm,

"History"). What is now YALSA—Young Adult Library Services Association—was

founded in 1930 (Sturm "History").   During the Depression, librarians at the New

York Public Library focused upon increasing young people's civic awareness

through current events discussions and presentations (Walter and Meyers 16).

Similarly, the Cleveland Public Library's "Roads to World Understanding"

program, launched in 1945, sought to "develop better world citizenship and

greater international understanding and deliberately targeted young people" in

hopes to promote a peace-loving society (Walter and Meyers 15). Not only was

civic awareness and global understanding promoted, so were simple acts of leisure. During the '30s and '40s branch librarians of the New York Public Library created "browsing collections and special spaces for teens—lounges where young adults could relax with board games or knit or just talk with friends (Walter and Meyers 14). However, youth services pioneer Margaret A. Edwards eventually revealed her disapproval of one NYPL branch librarian, whom she claimed enticed "juvenile delinquents" into the library with chess and board games, calling it "the one activity I observed that I could not accept" (qtd. in Walter and Meyers 7). While Edwards disapproved of this activity, she was also the recipient of disapproval by young assistants and line supervisors in branch libraries during her career at Baltimore's Enoch Pratt Free Library. They questioned her intense promotion of teen access to books like Lady Chatterley's Lover. Edwards, a vehement opponent of censorship, "insisted that young people should read about life as it is" and not a bowdlerized, squeaky-clean version of it (Walter and Meyers 8). She worked for access to books that would enrich teens culturally and emotionally, that "would not just inform young people but actually change their lives" (Walters and Meyers 8). Many teens lives were changed by the "literary phenomenon" of YA literature, which took hold of imaginations from the 1950s onward with problem novels, featuring coming-of-age protagonists, struggling with 'issues' and situations with which teen readers could relate. However, while the phenomenon of YA literature grew considerably over the last half of the 20th century, library services to teens waned—particularly in the 1970s and 80s. Writing of these decades, Virginia Walter and Elaine

Meyers reveal that "[a]t times librarians who continued to serve teens during this period felt besieged, like lonely warriors in a losing battle against institutional indifference, economic pressures, and the professional mainstream" (18).

Fortunately, public librarians serving teens began to feel less isolated during the 1990s. This decade brought renewed interest in serving young adults, in "serving the underserved." During this decade YALSA's initiative, the "Serving the Underserved: Customer Services for Young Adults Project," expanded considerably. Since 1994 this project has offered a cadre of young adult specialists as trainers, providing service-oriented workshops and conferences nationwide, primarily aimed at public library staffers—children's, youth, and young adult librarians and youth services paraprofessionals (Amer. Lib. Assn., "Serving"). The 1990s also saw the arrival of YA library guru Patrick Jones' Connecting Young Adults and Libraries "how-to-do-it manual" and Web site. This decade also brought about Virginia A. Walter's Output Measures and More: Planning and Evaluating Public Library Services for Young Adults. Also appearing in the '90s were Bare Bones : Young Adult Services Tips for Public Library Generalists by Mary K. Chelton and James M. Rosinia along with the former's Excellence in Library Services to Young Adults : The Nation's Top Programs, now in its 3rd edition, which appeared in the year 2000. Chelton highlights models of excellence, many of which take place in—or emanate from—inner-city libraries. For example, there's the "Knight Moves Chess Club" at the Rudy Lozano branch of the Chicago Public Library—a program created in response to the problem of gang pressures. (Chelton, Excellence 2nd ed. 95).

There's the annual "Young Men's Conference" at NYPL's Belmont Regional

Library/Enrico Fermi Cultural Center in the "Little Italy" community of the Bronx

(Chelton, Excellence, 2nd ed. 109). There's Oakland Public Library's "PASS!

(Partners for Achieving School Success)" program offering after-school

homework help. (Chelton, Excellence 3rd ed. 26). There's the innovative "Page

Fellows Program" at Queens Borough Public Library in Jamaica, New York,

which offers youth a fifteen-week exploration of the library profession,

culminating in a reception at which the young participants each receive

certificates and a stipend of $250 (Chelton, Excellence 3rd ed. 64).

All of these programs came to fruition during the 1990s, as did the

pioneering San Francisco "Youth-At-Risk Bay Area Project," initiated by the Bay

Area Library and Information System (BALIS). During a 1991 press conference at

the Oakland Public Library, project director Stan Weisner made these confident

remarks:

> The role of the public library in serving at-risk youth will
> never be the same again. The Bay Area Youth-At-Risk
> Project (YAR) has put teen-agers firmly on the agenda of
> public libraries, and more importantly, has enabled libraries
> to actively participate in the network of front-line youth
> services agencies active in developing preventive
> services to teens in the 1990s (qtd. in Mondowney 21).

The YAR project targeted youth between ages 12 and 18, who had already

engaged in and/or experienced "risk-taking behaviors" like substance abuse,

delinquency, teen pregnancy, and school failure" or who "might perhaps engage"

in such (Mondowney 23). Nine Bay area public libraries participated, conducting

needs assessments of hundreds of teens and other area youth-oriented service

providers. The resulting pilot projects ranged from teen forums on key issues like

"The Politics of Rap" and "Let's Talk about Sex" to video outreach projects and

tutoring programs (Mondowney 23-27). In addition to improving the lives of many

Bay area youths, this project resulted in the creation of an important professional

guidebook: 1992's Information is Empowering: Developing Public Library

Services for Youth at Risk, which provides many tips on youth needs

assessment, establishing a youth-related advisory committee, proposal writing,

multicultural/multiethnic library services for youth, staff training, PR and publicity,

and advocacy—"a key role for librarians" (Weisner 91). In addition, this

guidebook includes appendices of timelines, sample questionnaires, focus group

discussion questions, publicity samples and those for press releases and press

conferences. The "Youth-At-Risk Bay Area Project" also serves as the primary,

foundational model in JoAnn G. Mondowney's 2001 book, Hold Them in Your

Heart: Successful Strategies for Library Services to At-Risk Teens.

Meanwhile, other key projects for public libraries and inner-city youth

followed the BALIS lead and developed major initiatives during the 1990s. The

most significant of these initiatives was that known as "Public Libraries as

Partners in Youth Development" (PLPYD). Announced in 1998 and sponsored

by the DeWitt Wallace-Reader's Digest Fund, PLPYD aimed "to develop

innovative, high-quality educational, cultural enrichment and career development

programs for low-income youth during the non-school hours" (Yohalem and

Pittman, Public 5). Support and coordination of this six-million-dollar initiative

came from the Urban Libraries Council, The Forum for Youth Investment, and

Chapin Hall Center for Children at the University of Chicago. With an emphasis

on youth development principles and forming partnerships with other community

organizations, the initiative was determined to improve library service to youth, to

urge libraries to go beyond their basic educational and enrichment activities and

"liv[e] up to their full potential as partners in youth development" (DeVita 1). The

following nine library systems participated; almost all serve inner-city populations:

Brooklyn Public Library, Enoch Pratt Free Library, Fort Bend County Libraries,

Free Library of Philadelphia, King County Library System, Oakland Public

Library, Public Library of Charlotte and Mecklenburg County, Tucson-Pima Public

Library, and Washoe County Library System. The initiative's three-year

implementation grants, which ended in December 2002, allowed these libraries

to accomplish the following: "… develop new partnerships, expand youth

employment efforts, provide staff development opportunities, and build and refine

a range of programs" (Yohalem and Pittman, Public 5). These programs

included "mentoring, homework assistance, technology training, and career

development," most of which occurred as after-school alternatives (Yohalem and

Pittman, Public 5). Specific programs included Brooklyn's "Teen Time," an

informal Friday night gathering for socializing, playing games, or simply relaxing,

Enoch Pratt's "Youth Internship Program," where youth earn community service

credits, recognized by schools, Philadelphia's "LEAP Program," which included

teens planning and implementing an annual youth summit, Washoe's Reno

(Nevada) area "Spanish Dial-A-Story" and "Storytelling-To-Go-Action Team," and

Charlotte & Mecklenburg's "Teens Succeed! Program," with the particularly

innovative component of teens running their own business—a copy center,

offering design, color copies, faxing and lamination (Yohalem and Pittman, Public

6-7). All programs emphasized a combination of "outreach—the library reaching

out to young people and local partners and young people reaching out to the

community" plus "inreach," a term that means libraries and youth "working

together to create professional development opportunities and new attitudes,

roles and policies within" each library system (Yohalem and Pittman, Public 5).

The initiative also resulted in the creation of several publications: an interim

report from Chapin Hall by Julie Spielberger and Samuel P. Whalen, a guide to

practice and policy, also from Chapin Hall and authored by Whalen along with

Joan Costello, and Public Libraries as Partners in Youth Development: Lessons

and Voices from the Field by Nicole Yohalem and Karen Pittman. Yohalem's and

Pittman's publication highlights five key challenges found during the

implementation of PLPYD:

> Balancing Innovation and Tradition
> Balancing Breadth and Depth of Services
> Engaging Youth as Partners
> Rethinking Staff Recruiting, Roles and Development
> Building Community Partnerships (Public 16-18).

Commenting on these challenges, Michael Megason, a youth leader from

Washoe County, revealed: "If libraries want to do more to support youth, respect

is the number one challenge. Respecting the youth" (qtd. in Yohalem and

Pittman, Public 18). PLPYD found that promoting respect is achieved often

through the "lesson" that is "[t]ruly listening to young people—shifting the focus

from working 'for' them to working 'with' them" (Yohalem and Pittman, Public 18).

This commitment is echoed in Virginia A. Walter's and Elaine Meyers' <u>Teens &</u>

<u>Libraries: Getting It Right</u>; they give much credit to PLPYD for the suggestions

found within it. Meyers, who served as project director for PLPYD, organized

researchers to interview young people across the country in order to find out

what they said about libraries. Meyers first summarized the findings in her 1999

<u>American Libraries</u> article, "The Coolness Factor: Ten Libraries Listen to Youth."

Here's what the researchers found, what the teens revealed:

- Libraries are not cool; they are frequented by nerds, dorks, and dweebs.
- Library staff are not helpful or friendly.
- Teens need more access to technology and more training in using it.
- Teens want help with their school projects and research.
- Libraries need to provide better books and materials.
- Teens need welcoming spaces—not morgues.
- Library hours of service are not convenient to teens.
- Teens want jobs and volunteer service opportunities.
- Libraries need to get rid of restrictive rules and fees.
- Teens are willing to help libraries become better (Meyers 42).

A tall order!—but increasingly, public libraries—particularly urban ones,

serving inner-city youth, are rising to this challenge—with teens' help. For

example, Julie Machado et al.'s "A Survey of Best Practices in Youth Services

around the Country: A View from One Library" highlights many on-going

programs like Brooklyn Public Library's Term Paper Clinic where teens get help

with notetaking, outlines, and footnotes for their works in progress. There's also

Chicago Public Library's "Book 'Em: Cops and Libraries Working Together"—an

after-school club for reading mysteries and meeting police personnel, who

explain how they solve real life cases. And there's Mesa (Arizona) Public

Library's "Junior High Jitters," designed to help ease the transition from

elementary to junior high school (Machado, et al. 30-35). Another milestone in

"serving the underserved" occurred when 1999-2000 ALA President Sarah Ann

Long, with support from the Margaret A. Edwards Trust, the OCLC Online

Computer Library Center, and the Heckman Bindery, Inc., initiated a project to

recognize outstanding library after-school programs for young adults ages 12-18

(Amer. Lib. Assn., "Untitled"). Six programs were selected as models of

excellence in after-school programming, and there were six honorable mentions.

The majority were from urban library systems. These include:

- "Mayor Daley's High School Book Discussion Groups," working with the Chicago Public Library
- "PLANET TEEN" from NYPL's Richmondtown Branch on Staten Island
- Houston Public Library's "ASPIRE—After School Programs Inspire Reading Enrichment"
- Free Library of Philadelphia's "LEAP Program"
- Flint Public Library's "Community Information Agents Online—CIAO"
- Queens Borough Public Library's "Teen Empowerment Project" (Amer. Lib. Assn., Recognizing).

They were honored at the ALA 2000 Annual Conference in Chicago and were

also featured in the brochure, Recognizing Excellence in Afterschool Programs

for Young Adults, which was included as an insert in the Fall 2000 issue of

Journal of Youth Services in Libraries.

The Connect for Kids Web site also honors model programs under the

heading "Urban Libraries Reach Out to Youth." Among those recognized are

Austin Public Library's "VICTORY Program—Volunteers in Communities Tutoring

Our Responsible Youth," NYPL's Schomburg Center for Research in Black

Culture, which provides urban youth with video production experience," Miami-

Dade Public Library System's "Annual Black History Month Community Outreach

Program," the Fort Bend Public Library's Hispanic-American Arts Festival, and

Chicago Public Library's "Blue Skies for Library Kids Project," which includes

"Job Readiness" internships, "The Male Mentoring /Read Aloud Program (RAP),"

and an "Art in the Library Program" (Connect for Kids). Similarly, Libraries for the

Future's Web site honors several urban libraries, participating in its "Youth

Access" framework, described as "training and programming that strengthens the

capacity of librarians to meet the needs of young people ages 10-18 in a

supportive and engaging environment during the non-school hours" (Americans

for Libraries Council, "Youth," par. 2). Implementation of "Youth Access" occurs

through "curriculum strands" such as 1) "E-journalism," which "builds research

and media skills through investigations of local culture, history and civic issues,

organization of forums, writing and web publishing," 2) "MyHero," a web-based

magazine, featuring "heroes from every walk of life and from all over the world,"

3) "Imagination Place!"—a joint initiative with the Center for Children and

Technology that "uses an innovative and interactive computer program to

encourage the development of science and engineering skills—especially for

girls," and finally, 4) "GIS mapping," which "engages youth in mapping the needs

and assets of their own communities through the use of a computer-based

Geographic Information System" (Americans for Libraries Council, "Youth").

Among the participating urban libraries are the San Francisco Public Library with

its San Francisco Chinatown Teen 'Zine, Detroit Public Library with Imagination

Place, Reinventing Our Library, and Newark Public Library's Access Newark; all

are spotlighted on Libraries for the Future's "Youth Access" Web site at

http://www.youthaccess.org.

Of course, access to Web sites began to bring many teens into public

libraries during the 1990s. Thanks to the appeal of the Internet, books like Linda

W. Brauns' Teens.library: Developing Internet Services for Young Adults have

appeared. Many of these '90s teens, seeking Internet access at the library,

came from economically-deprived households without computers at home. One

of the first libraries to welcome them was Scotland's Petersburn Community

Library and Youth Drop-In Centre, which was built in 1991 to serve people, living

fourteen miles from Glasgow, "mostly on 1960's housing estates," the British

version of our housing projects (Chartered Inst. of Lib. and Info. Professionals 4).

As the Chartered Institute of Library and Information Professionals (CILIP) puts it

in its booklet, Libraries Change Lives Awards: "Before the library was built in

1991, the estate had virtually nothing, just a few shops and a pub" (4). This

(CILIP) report continues, applauding the community library's outstanding

enrichment services for youth, services that go well beyond those of traditional

libraries:

> Before the Drop-In Centre opened there was almost nothing for
> young people to do. The Drop-In Centre offered a place to go,
> where teenagers could use the computers, play guitar and drums,
> and even use the free recording and rehearsal facilities on offer.
> There was advice on seeking employment available from the Job
> Club and a mediation group which met regularly at Petersburn to
> help local people to intervene constructively in neighbourhood
> disputes (Chartered Inst. of Lib. and Info. Professionals 4).

For offering such vibrant services that honor teens' creativity and respect their

abilities to practice responsibility, this library and drop-in centre, situated in

adjoining buildings, won the Chartered Institute of Library and Information

Professionals' 1994 "Libraries Change Lives Award" (4).

Space

The Petersburn Library and Drop-in Centre is also featured in Michael

Dewe's 1995 <u>Planning and Designing Libraries for Children and Young People</u>.

The 1990s saw a proliferation of similar resources with suggestions for planning

teen spaces. Suggestions for designing library spaces for youth also appear in

YALSA's and Patrick Jones' <u>New Directions for Library Service to Young Adults</u>,

which contains an extensive "Facilities and Hours" checklist among its "Itinerary

for Quality Library Services to Young Adults" (Young Adults Lib. Services Assn.

with P. Jones 66-67). Renée J. Vaillancourt's <u>Bare Bones Young Adult Services:</u>

<u>Tips for Public Library Generalists</u> also devotes a chapter to "Creating a Young

Adult Space," explaining factors like location, layout, technology, and décor (29-

35). Vaillancourt, in turn, encouraged Kim Bolan Taney to write ALA's 2003

offering, <u>Teen Spaces: The Step-by-Step Library Makeover</u>. Taney, network

administrator and patron services librarian at the Webster Public Library in New

York, presented a related program, entitled "Make Room for Teens," at the most

recent Public Library Association Annual Conference, providing participants with

many handouts containing makeover tips, a teen friendly vendor list, furniture

vendor information, teen involvement pointers, and a teen spaces and marketing

to teens bibliography (Amer. Lib. Assn., "Make Room"). Among the sources,

listed on this bibliography, is <u>Do It Right! Best Practices for Serving Young</u>

<u>Adults in School and Public Libraries</u> by Patrick Jones and Joel Shoemaker. In

their chapter, called "Library Heaven," Jones and Shoemaker cite library-as-sanctuary enthusiast Michael Cart, quoting his vivid recollection of the "snug and secure" atmosphere of his childhood public library (34). Next they describe a space complete with comfortable chairs, carpeting, bright windows, plants, posters, art, books, computer games, magazines—a place where one can "walk around and stretch a bit" (Jones and Shoemaker 35). They then ask, "Wouldn't that begin to feel a little like a haven? Wouldn't it provide a kind of sanctuary? Couldn't it be another slice of library heaven?" (Jones and Shoemaker 35). Jones and Shoemaker remind readers that "customers, such as the above-mentioned Cart, may carry an impression of the look and feel of a place long after memories of actual library service or those who provided them have faded" (35). With that notion in mind, we should begin to envision the urban public library-as-sanctuary-for-inner-city-youth by starting with images of its inviting space, its welcoming atmosphere—and we should dream big! In creating this vision, we should ask ourselves the question that JoAnn G. Mondowney poses in the "I Dream a Dream" Focus Group section of <u>Hold Them in Your Heart: Successful Strategies for Library Services to At-Risk Teens</u>: "What would you do for at-risk teens if you had more than enough money and staff?" (102). And as Mondowney suggests, we should answer with "no-hold-barred brainstorming" and begin to envision a very special setting, a place that is a 'dream space' in more ways than one (Mondowney 102).

Visions of this special space should be guided by youths' needs and preferences. As mentioned earlier, teens—especially inner city ones—have very

limited choices of places, particularly safe, welcoming places, to visit. City planning and allocation of resources have largely ignored teens' need for such spaces. Of course, space is at a premium in many cities, and quarters are close and often crowded. For example, many young people share bedrooms with siblings, while some must sleep on sofas or the floors of main rooms in cramped apartments. Similarly, schools are cramped and overcrowded, and often full of 'busy work,' which allows little time for true contemplation. As Larry Arney, professor at the School of Library and Information Studies at Dalhousie University and Stephen Elliott, former librarian at Trent University, put it:

> A place of sanctuary may be increasingly needed by young people. Homes are smaller, sometimes abusive. Schools are competitive … and often violent. Where can a person go and … relax.? The whole question of 'teen space' is an area in need of research and experimentation (par. 61).

As mentioned in Chapter 2's discussion of the "geography of 'no'," teens may feel there is no special space for them. They may feel there is nowhere to go—both literally and figuratively. They may feel the confusion regarding destination and the longing for place that seem evident in the cover art of January 2004's TeenInk, which features a young woman, holding on to the post of a street lamp near the corner of "NOWHERE AVE" and "ANYWHERE ST" (Seamans). Young people need somewhere to go—somewhere special, a space truly different from other settings, a unique place that is set apart from neighborhood and family chaos and disorder. They need a place of their own in order to find their 'place in the world.' And that space can be the local public library.

Of course, as noted earlier, libraries are increasingly turning their attention to youth and allocating 'teen corners' for them. However, these corners rarely offer the amount of space, deserved by this segment of patrons and their sheer numbers. As Anthony Bernier writes: "Restrooms, toney cafes, and biblio-boutiques all get more space now than young people who constitute nearly 25% of today's library patrons" ("On My Mind" 52). He continues, figuratively shaking a finger at public librarians, who "as a rule" do not "advocate for teen spaces" and/or "spatial equity": "Organizations reveal what and who they value through spatial design" (Bernier, "On My Mind" 52). He also blames "library space planners and architects," along with "city planners" and "urban designers," who "all find youth-inspired questions of design far easier to ignore than to confront" (Bernier, "On My Mind" 52). In a turn that is vaguely reminiscent of leaders of the 1980's sanctuary movement, who saw the call to house illegal aliens as a chance to renew their churches' visions and missions, Bernier asks librarians and administrators to connect YA space allocations to our "professional rhetoric," which "refers to libraries as creative places for exploration, education, enrichment, and entertainment" ("On My Mind" 52). He reminds readers that libraries "often mean transcending stale and confining school categories by welcoming C-minus and A-minus students alike as well as those 'off track' or on vacation" (Bernier, "On My Mind" 52). He continues: "In crowded cities, libraries offer youth otherwise-unavailable, well-lit work surfaces, in quiet, uncluttered, and safe settings" (Bernier, "On My Mind" 52). Bernier also celebrates libraries as spaces that, unlike many contemporary, commercial settings, don't bombard

youth with "surveillance cameras or advertising billboards around every corner"

("On My Mind" 52). He writes of libraries representing "an unparalleled spatial

resource for young people" and asks "librarians and space designers" to "take

clues from youth themselves and ask them, "What would an ideal youth-scaped

library look like?" (Bernier, "On My Mind" 52).

Answers to this question will likely indicate that the 'teen corner' with a

couple of celebrity 'READ' posters and cushy chairs just is not enough. These

corners still put youth on the fringes, in the margins. To be truly a sanctuary for

youth, the library needs to be entirely just that—*for youth* (Lambert's emphasis).

The inner-city library-as-sanctuary-for-youth is, ideally, a space, totally devoted to

them, truly a 'room'—or rather, a building—of their 'own.' There is something

rather sacred in this allocation, in that it shows that the library and the city truly

value youth and are not relegating them into corners, but are making a sacrifice

of sorts in reprioritizing youth, in building a youth center that is truly youth-

centered. By devoting an entire building—not just a corner or even a room—to

teens, libraries can also avoid tensions among patrons and cut down on

complaints about the noise and overcrowding that often come with the after-

school crowd (Lamorey 138). Precedents of libraries, devoted solely to youth,

exist. For example, in 1803, philanthropist Caleb Bingham established in

Salisbury, Connecticut, the Bingham Library for Youth (Sturm, "History"). Its

initial collection of 150 books was designated for children, aged 9-16 (Sturm,

"History"). Within a year, Dr. Jessie Torrey of New Lebanon, New York,

established a library for ages 9-16 (Sturm, "History"). In 1823, the Apprentice

Library Association established a youth library in Brooklyn with books for boys aged 12 and up; girls were allowed to enter one afternoon per week (Sturm, "History"). Almost 100 years later, in 1914, the Brownsville Children's Library was constructed in Brooklyn, and today the Brooklyn Public Library proudly calls it the "first library in the world devoted exclusively to children" (Brooklyn Public Lib.). According to a circa 1950's brochure, published by The Young People's Reading Round Table of the American Library Association and entitled A Youth Library in Every Community, Brooklyn's Brownsville Children's Branch and NYPL's Nathan Straus Branch were devoted solely to serving young people under 21 (n. pag.). The pioneering youth librarian, Margaret Scoggin, who oversaw the creation and functioning of the latter, called it "a symbol of stability in a confused world … for all children and all young people regardless of race, creed, or color" (qtd. in Braverman 54). Scoggin also made sure that the Nathan Straus Branch was very special, was like nothing that had come before it in its taking a "radical departure" from dominant library design of 1941 (Braverman 55). It was "bright, light, and decorated in colors designed to make it warm and inviting" (Braverman 55). The ALA brochure describes it as having "little in common with the traditional library appearance," noting that "bright colors and informal arrangement predominate" (Amer. Lib. Assn., Youth n. pag.). It also quotes an "approving high school girl," who described the Straus Branch as follows: "It doesn't look like a library; it's more like a Five and Ten!" (Amer. Lib. Assn., Youth n. pag.; qtd. in Amer. Lib. Assn. Youth n. pag.). This brochure also includes photographs of the Ella K. McClatchy Library for Young People, a

branch of the Sacramento City Free Library. The library, which now serves

people of all ages, is still in the early 1900s home that Eleanor McClatchy and

Charlotte Maloney presented to the city in 1940 as a memorial for their mother

(Sacramento Public Lib., par. 1). The aforementioned mid-century ALA brochure

indicates that these sisters left the home "to the young people of Sacramento"

"complete with furnishings—oriental rugs, upholstered furniture, coffee tables,

victrola, – and – final touch! – a fully equipped kitchen where they can provide

their own refreshments" (Amer. Lib. Assn., Youth n. pag.). Regarding décor, the

brochure advises, "Informality is the keynote," suggesting that a space is made

inviting to youth "by its posters, book displays, bright walls, easy chairs, and

general sense of spaciousness" (Amer. Lib. Assn., Youth n. pag.). It also

recommends "big brown leather chairs, low glass-covered green-topped

tables…maroon colored sofas…and a large rug to match" (Amer. Lib. Assn.,

Youth n. pag.). "[M]odern architecture and furnishing" and a "club-like

atmosphere" are also recommended for attracting youth (Amer. Lib. Assn.,

Youth, n. pag.). Many of these suggestions have stood the test of time. For

example, Louisville Free Public Library's YA Specialist, Michelle Saunders, wrote

recently of her teen advisory board's' "unerring instinct for modern design" and its

preference for "sleek design, black leather, light wood, chrome, and the color red"

(115). She explains that in 2001 when the library system turned a downtown

storefront into a small teen branch, now called its "Young Adult OutPost,"

designed for "catering just to teens," the teen advisory board's picks for opening-

day furniture included "a Kurv bench, … four stylish and comfortable armchairs,

and ... guitar-pick [shaped] tables" (Saunders 115). These funky choices indicate

that teens desire furnishings and décor beyond the 'run-of-the-mill,' the 'same-ol'-

same-'ol,' and the everyday. They long for special spaces that are unique, that

are different, that make them feel different, that make them feel special. As

Library Futures Quarterly notes, in its article, entitled, "Generation Y & The

Future of Public Libraries, Part II," the "library is … in a position to offer totally

unique experiences to young people"; this article connects these experiences to

unique spaces, to "strong visual stimuli" ("Generation Y … Part II" 2, 16). Design

expert, Kimberly Bolan Taney, in Teen Spaces: The Step-by-Step Library

Makeover, reminds readers that much of this stimuli can come in the form of the

"essential component" that is texture (74). She writes of texture "pull[ing] a space

together, stimulating the eye, adding depth to an ordinarily flat space, and

creating an exciting and interesting overall effect—exactly what the ideal teen

area needs" (Taney 74). She reminds readers of the 'punch' that texture adds to

wall treatments, ceilings, fabric, and carpeting, and encourages them to

incorporate "wood, tile, glass, and metal" to convey atmosphere (Taney 74).

Of course, for the library to be a sanctuary for youth, it must not only

have texture and stimulating visual stimuli, it must also have strong *visceral*

(Lambert's emphasis) stimuli—it must touch one's emotions with an almost

sacred sense of awe. Entering it, one feels something special, something

transcendent, something beyond the ordinary world outside. After all, historically,

sanctuaries are set apart from the rest of the world. As sacred spaces, they are

"set apart from routine experience" (Devereaux 24). As sacred spaces, they are

"charged with divine energies" (Sherrard1). As sacred spaces, they are

"structured as to direct our minds towards non-ordinary states" (Devereaux 24).

They excite all faculties. As Paul Devereaux writes in The Sacred Place:

> Sanctity of place, a specialized form of sense of place, exists in
> the exchange between physical place, and the human mind and
> body, and is modeled by the cultural context in which it occurs.
> All four elements contribute to the condition that we refer to as
> sacred place (Devereaux 26).

As sacred places, sanctuaries, are "… tucked between the mundane and spirit

world; they are entry points into another consciousness" (Devereaux 24). They

are protected, animated, and generative places (E.V. Walker, cited in Devereaux

20).

Perhaps one of the best ways to convey this sense of the sacred

generativeness of the library-as-sanctuary-for-inner-city-youth is to incorporate

the generativeness of nature within it—or near it. Nature is a fitting influence for

our construction, as after all, the first sanctuaries were in natural settings.

Furthermore, as the UN's Convention on the Rights of the Child declares, "the

education of the child shall be directed to … [t]he development of respect for the

natural environment" (Office of the UN High Commissioner for Human Rights,

Article 29 1.e). Also, a 1988 study by landscape architect Patsy Eubanks Owens

found that 70 percent of teens interviewed valued places outdoors where they

could be with nature ("Natural" 17). However, this study's teens, aged 14-18,

were from a "predominately white upper-middle class suburban city of 29,000"

and might not be representative of a broader group of teens (Owens, "Natural"

17). Their preferences might be quite different from those of many urban teens,

as, for example, many of the "black inner-city youths," studied by Florence C.

Ladd in Boston during the late 1970s, had "no previous experiences in natural

places" (cited in Owens, "Natural" 20). Similarly, Charles A. Lewis, reporting in

Humanscape: Environments for People, found that the twelve teenaged males,

whom he studied while they were residents of an urban juvenile correctional

center, approached a nearby arboretum's "peaceable patch of woods" with

apprehension and uneasy feelings, as if it were a "formidable jungle" (Lewis 448).

As Florence C. Ladd, also featured in Humanscape: Environments for People,

puts it, writing of late 1970's urban landscapes:

> Vanishing are the natural areas, especially wooded areas, in
> and around cities where, only a few decades ago, city kids
> explored, charted, roamed, hid, were lost, and the lucky ones,
> found safe and unhurt. Dirt roads on the edge of the city that
> once seemingly led nowhere are now paved and lead into the
> orderly geometry of suburban developments. The pockets of
> wilderness, those undeveloped areas that once were found
> near what clearly were city limits, have been leveled and
> covered with residential developments or industrial parks.
> There is no place—no natural environments—left for the urban
> adolescent to explore and experience adventure (444-445).

Urban youths' opportunities to develop respect for nature, to develop a

connection with nature, and to value it, are limited by the urban landscape itself.

In the city, even the trees suffer. Those planted alongside streets, are soon

"decapitated" to avoid overhead electrical wires (Gambini 59). Jungian Roberto

Gambini calls these trees—which are literally truncated—"mirrors of the soul" that

reflect the truncated and "mutilated development" of people living nearby (69).

Conversely, flourishing trees, flowers, and other plants and vegetation bring

nourishment—"not only for the body, but for the soul, for the mind" (Tommy

Dorsey qtd. in Hassler and Gregor 91). As Patrick Flanagan, M.D. and Gael

Crystal Flanagan, M.D. state:

> Gazing at serene natural landscapes has great health and
> psychological benefits. It's also a good way to relieve stress
> and even transcend the emotional blockages in our lives and
> make us feel good again (par. 2).

Similarly, Pulitzer Prize winning biologist Edward O. Wilson believes in the theory

that "all people have a built-in genetic imprint that causes our inner need to

commune with nature" (qtd. in Flanagan and Flanagan, par. 6). Support for this

theory is demonstrated in hospital patients' systolic blood pressure readings

dropping ten to fifteen points upon being exposed to peaceful landscape

paintings (Flanagan and Flanagan, par. 8). It is supported by their seeing trees

and other natural landscapes from their windows and subsequently needing

fewer painkillers and recovering faster than those confined to rooms simply

overlooking other buildings (Flanagan and Flanagan, par. 9). Nature helps heal

us, and a lack of nature can injure us. The doctors Flanagan of the Foundation

for Education in Emotional Literacy (FEEL) and Six Seconds Emotional

Intelligence Network note that we can suffer from "nature deprivation" (par. 14).

Particularly susceptible are urban dwellers in poor neighborhoods, lacking parks

and trees. As Cathrine Sneed, a national leader in the field of urban gardening,

notes, "trees and green spaces are commensurate with income" (qtd. in Hassler

and Gregor vii). Similarly, "environmental racism" strikes inner city

neighborhoods with a concentration of "uncontrolled hazardous waste facilities"

in minority communities, resulting in higher rates of asthma and cancers

(Cathrine Sneed qtd. in Hassler and Gregor viii). Also resulting is "little

knowledge of the earth beneath the concrete" (Cathrine Sneed qtd. in Hassler

and Gregor viii). But as The Smiths song, "Stretch Out and Wait," goes, "Amid

concrete and clay / And general decay / Nature must still find a way" (The

Smiths). And we must find a way to help youth connect with nature, to commune

with it and experience its sanctuary, its protection. As Eleanor Jo Rodger, of the

Urban Libraries Council suggests: "Youth in urban areas have time, energy and

idealism …. Why can't they be enlisted … in creating a garden for the library

where everyone can relax and read?" (qtd. in DeWitt 20). As Robin C. Moore,

professor of landscape architecture at North Carolina State University's School of

Design, declares: "We need to create safe, natural havens for urban children";

and this paper extends this call, adding that we should build these natural

settings *with* (Lambert' emphasis) urban youth, reminding that they need to

experience biophilia, the love of living things (R. Moore, par. 54; Flanagan and

Flanagan, par. 4).

Gardens are literally life-forming. They start with seeds and maybe

some clippings and a few holes in the ground. With some water and light and

preferably some 'tender loving care,' plants reach out and grow. And their

gardeners tend to grow along with them—to mature, to mellow, to gain wisdom

and insight. Gardens, not unlike traditional sanctuaries, also give us, in the

words of Maggie Walsh-Conrad, a consecrated laywoman and cofounder of

Cleveland's Little Brothers and Sisters of the Eucharist contemplative community:

"a sense of order and rhythm, and escape from disorder and chaos" (qtd. in

Hassler and Gregor 43). Like sanctuaries, gardens are set apart and often seem

to offer protection.

Like sanctuaries, gardens are special spaces, known to inspire awe, and

quite a few libraries have been inspired to create gardens, to incorporate them

into their landscaping and architecture. For example, the most recent

architecture issue of American Libraries includes a photographic essay, "Building

on the Past," which includes some public library gardens. Included is the Greene

County (Virginia) Library's enclosed reading garden with brick patio. Also

featured is the Cudahy (Wisconsin) Family Library, part of a downtown urban

renewal project, which uses a large winter-garden reading room to connect the

library to a nearby residential development. In addition, there's the Salt Lake City

Public Library's impressive children's garden and nearby reflecting pool along

with the facility's rooftop garden. Library rooftops, city parks, and beaches are

among the sites for open-air "reading rooms" that have been set up by public

libraries in response to hot summer weather. Gerald S. Greenberg spoke about

these innovative spaces to the Library History Round Table at ALA's Annual

Conference in New Orleans during his 1999 presentation, "On the Roof of the

Library Nearest You'; America's Open-Air Libraries, 1905-1944" (Jenkins 115,

136). One of the most famous "open-air" libraries was the outdoor "Reading

Room," opened by the New York Public Library in Bryant Park in response to

Depression era job losses, giving "out-of-work businessmen and intellectuals a

place to go where they did not need money, a valid address, a library card, or

any identification to enjoy the reading materials" (Bryant Park Restoration

Corporation, "Reading," par. 1). The original Reading Room included a few book

cases and magazine racks, several benches, a table with umbrella for the five

librarians, running it, and a large waterproof chest where materials were stored

when it rained (Bryant Park Restoration Corporation, "Reading," par. 2).

Recently, the Bryant Park Restoration Corporation, repeated history and

reopened the Bryant Park Reading Room, adding movable furniture "to create a

more intimate environment (Bryant Park Restoration Corporation, "Reading," par.

3). Not only does Bryant Park function as an open-air reading room, but it is a

WiFi "Hot Spot," affiliated with the Public Internet Project, bringing free internet

access to visitors' laptops and handheld devices with 802.11b Ethernet cards,

used within the park's gardens, promenades, and lawn, all located behind the

New York Public Library in midtown Manhattan (Bryant Park Restoration

Corporation, "Bryant Park Wireless Network," par. 1). In fact, the Fifth Avenue

terrace in front of the New York Public Library's main location is part of Bryant

Park (Bryant Park Restoration Corporation, Grounds, par. 7). Just as there is

close proximity and affiliation between NYPL and Bryant Park, it appears that an

increasing number of library systems are partnering with their cities' parks and

recreation departments or local garden clubs and creating library parks and

library gardens. The connection among parks, gardens, and libraries seems very

natural—intuitive and organic—as all bring inspiration and saliently display

creativity; after all, as the Chinese proverb proclaims, "A book is like a garden

carried in the pocket" (Ellison). As Cicero claimed, "If you have a garden and a

library, you have everything you need" (qtd. in Pierce 55). Reno, Nevada's

Washoe County Public Library has heeded the words of both of these old

sayings and become one of the "world's most beautiful libraries" in the process

(Pierce 55). Highlighted in the May 2004 issue of <u>American Libraries</u>, this library

is home to an "elegant interior garden" with over 1,300 plants, at least 100

varieties, including a forty-foot ficus and an almost four-story avocado tree, the

latter donated when it was much smaller by a patron, who grew it from a pit

(Pierce 55). Manager Scottie Wallace claims that library legend has it that the

building's designer wanted to build it in a park, but was not able to do so, and so

he "put the park inside the library" (qtd. in Pierce 55). Periodicals assistant Kim

Raines recalls visiting the building as a child: "I told my mother I wanted to live

here. … It is very peaceful" (qtd. in Pierce 55).

Sixteen-year-old Emmanuel Delgado feels similarly about communing

with nature through Cleveland's popular Summer Sprout Gardening Program,

which converts vacant lots into attractive and productive community vegetable

gardens. A former participant in the Cuyahoga County Juvenile Court's Day

Treatment Program, which gave him the option of gardening one hour per week,

Delgado reveals: "You're calm with a garden. That's a feeling I like, being calm,

relaxed. That's one way that life should be, you know" (qtd. in Hassler and

Gregor 57). He credits gardening with helping him control his temper and violent

tendencies:

> A couple of weeks ago when we came to the garden, I was
> having problems with this kid named Bobby, a short, cocky kid.
> Me and him were having some problems when we came here.
> After workin' in the garden, we got on the van, and my attitude was

completely different. I felt relaxed, I felt nothing was bothering me.
I just didn't care. I'm like, forget it, because it's not worth it. I was
happy about that, ''cause I really don't want to go to jail for just for
hitting a kid. And I think he felt different too (qtd. in Hassler and Gregor
57).

Young Emmanuel Delgado's comments show that gardens, like traditional

sanctuaries, can promote nonviolence, can provide a cooling off period in which

to quell violent urges. In addition to promoting peacefulness, gardens also

"stimulate imagination and creativity"; they "help" youth "feel good about

themselves" and "enhance self-esteem" (R. Moore, par. 14). Adolescents who

garden learn valuable skills and develop a sense of competency through helping

tend to plants, caring for them, and seeing them grow. They can also find a

sense of competency and pride through the contributions that their urban

gardens make to their communities. In addition to just sheer beautification, many

community gardens produce vegetables that can be sold to area restaurants—a

business venture in which teens can take part. Produce can also be given to

area homeless shelters and soup kitchens, conveying a sense of charity and

service. Some of the harvest of hard work can also be taken home and shown

off to and shared with parents, guardians, and other family members. As

Emmanuel Delgado admits, "Now I'm waiting for everything to grow, so I can

grab my vegetables and go home. Show my mom that I actually accomplished

something in this program" (qtd. in Hassler and Gregor 57). As Delgado waits,

he is likely to cultivate more of a sense of patience—along with care, nurturing,

attentiveness, commitment, discipline, and responsibility. The idea of

responsibility brings up a tension involved in having a garden in or attached to

the library that is sanctuary for inner city youth. Who is primarily responsible for

its care? Perhaps local garden clubs and representatives from Parks and

Recreation or 4H can provide guidance, while reliable Teen Advisory Council

members can pitch in if things almost literally fall by the wayside—if other teen

participants lose interest or cannot maintain the commitment that a garden

requires. And after all, coming to the public library and participating in the likes of

a community garden is by no means mandatory. Issues of liability arise here,

too. There is a risk in putting tools like shovels and rakes and pitchforks into

teens' hands. There are risks involved in working with dirt and stones. There's

also the risk that an outdoor garden will be plundered or vandalized, but this risk

is lessened through attracting more and more teens to taking ownership of the

plot—of seeing it as their property and community property. As Julie Jackson,

garden coordinator at the Children's Aid Society in Cleveland, working with foster

children, many of whom have been abused, notes:

> Our kids here at Children's Aid Society haven't really been
> cared for properly by any adults. No one has really cared for
> them. So I challenge them to take care of this eight-by-ten
> plot. I tell them, this is all yours, it's your responsibility. A lot
> of them haven't really owned a whole lot to begin with. It's up
> to me to teach them how to take care of their garden, and most
> of them do (qtd. in Hassler and Gregor 50).

Jackson also sees gardening as a therapeutic activity that blends work and play.

She speaks of "our gardening program" as a "therapeutic program" (qtd. in

Hassler and Gregor 51). She notes how a young person's relationship with a

garden can be a touchstone for his or her self-image:

> You know if the kids can take care of a garden, they're feeling good
> themselves. If I have a girl come up here and she's planted seeds,
> and waited months for the flowers to grow, and says to me, "Can
> I rip them out?' I know she's saying to me they're not good enough,
> and she's not good enough. … She's not happy with herself, and
> she's not happy with her garden either. The garden tells me a
> whole lot about how they're feeling about themselves. For them
> to be able to take care of something means they're feeling pretty
> good about themselves. They're confident. They can do it on
> their own. If they can do that on their own, they can do a whole
> lot more (qtd. in Hassler and Gregor 53).

As Jackson indicates, gardens can be places to put one's feelings, to work through feelings, and of course, adolescents are known to have a lot of intense feelings, issues, and 'drama' in their lives. Urban gardens can also offer inner-city adolescents something that Florence Ladd found the teens she worked with in Boston greatly needed: "places to be alone, … places for intimacy. … safe, secluded spots" (21). Urban gardens can be places where one can get away; they can be places of retreat, into which one enters for contemplation and gaining perspective. Nel Noddings, one of the foremost leaders in contemporary educational philosophy, writes of gardens as places that give us sanctity, that relieve us of "world weariness," as places of "retreat—spots to which we turn to escape both the chaos of the larger world and the hubbub and stuffiness of the house" (Happiness 173). Urban Gardener and Roman Catholic priest, Father Jim O'Donnell, sees gardens as places where young people "can ask questions that they wouldn't in the house" (qtd. in Hassler and Gregor 38). Similarly, Maggie Walsh-Conrad tells of inner-city neighborhood teens, who "as soon as they walk out their door, have to deal with the possibility of death, of an unsafe environment" (qtd. in Hassler and Gregor 43). She continues: "It's a part of

life—for them the whole world is that way. I think for most of them also, their own home environment is in chaos, it's a place of disorder" (qtd. Hassler and Gregor 57). In the midst of this chaos and disorder, she offers a neighborhood garden and greenhouse, and says, "[t]hey like coming away from their home to a place that's peaceful and quiet" (qtd. in Hassler and Gregor 42). She recalls a neighborhood teen, who upon having a disagreement with his parents, ran away from home, escaping to the community garden's greenhouse, where she found him weeping. She speaks of helping him "realize that it was a good place to run away to, and that his tears had been a source of nurturing and had watered those plants" (qtd. in Hassler and Gregor 43). One can hide in gardens. One can take their tears to gardens. We can take our worries there and our dreams and hopes, too—for as Father Jim O'Donnell declares, "You can't be a gardener without hope. And you know if you hope, the seeds will come, and they will bring life" (qtd. in Hassler and Gregor 80). Gardens can show us the wonders of change. They can provide us with a reverence for life. Through communing with nature, we may gain a sense of the greater world beyond us; we may feel something sacred and soulful stirring within us, connecting us to something universal and great. Gardens inspire repose and meditation. They can be 'Zen zones'—places for solace and reflection and quiet. They can be places to flee to alone and turn inward. They can also be places that build community, places where we can dig in the dirt together and places for picnics, places for socializing, and chatting, places to share secrets and dreams. They can be places for yoga and tai-chi or for just lying on the ground and looking at the

clouds. They can contain inspiring sculptures, wind chimes, winding pathways,

bridges, fountains, treehouses, teahouses, cabanas, gazebos, hammocks,

playgrounds, and sports courts.

Urban gardens, community gardens—library sanctuary gardens—can

provide access to the two types of places that Mats Lieberg of Lund University's

School of Architecture, identifies as extremely important for giving teenagers

some stability during this time period in their lives of such contradictions (105).

He argues that teens' need both types of places for the construction of "individual

and collective identities" (cited in Chawla and Malone 126). His claims are based

on interviews and participant observation with 13-17-year-olds in Lund, Sweden

during the 1990s (Chawla and Malone 126). Through this work, Lieberg found

that the two basic types of preferred places function as complements. They are

what he calls "backstage places" and "on-stage places" (Lieberg 104).

Backstage places are generally places of solace and retreat. Lieberg calls them

"places where you can get away, both from other teenagers and from adults"

(104). Backstage places often include what are known as "prospect refuges," a

term first described by Jay Appleton in <u>The Experience of the Landscape</u>

(Owens, "Natural" 22). These are private niches, protected vantage points from

which one can sit and look out and view the goings-on nearby while remaining

out of sight from others (Owens, "No Teens" 161). In contrast, on-stage places

are places of interaction. On-stage places are where one can "meet and confront

the adult world," where a youth can be "on display"; they are places in which "to

see and be seen" (Lieberg 105). They are group-oriented. They offer

possibilities of meeting and connecting with others. They are places for

fellowship and integration and belonging, for hanging out, and even for 'doing

nothing' with others. They have a spirit of community. Meanwhile, backstage

places are more individual-oriented, more solitary. They are hiding places,

places for withdrawal and solace. They are often quiet spots.

The idea of quiet places issues in another tension within the vision of the

library-as-sanctuary-for-inner-city-youth. Some people are afraid of and get

nervous in quiet places, while others cower from those that contain lively noises.

For example, Elaine Meyers, in "The Coolness Factor: Ten Libraries Listen to

Youth," writes, "Teens are distracted by libraries that are 'too quiet' and adds that

they generally find silence "creepy" (Meyers 44). In Teens & Libraries: Getting It

Right, Meyers and Virginia A. Walter, initially write that "teens never report the

need for a quiet space" (64). However, several chapters later they report on an

August 2001 teen panel, made up primarily of respondents from a "low-income,

predominantly African American community" in Los Angeles, who revealed the

following, among the answers produced, when asked how they use the library:

"a quiet place for homework" and "a place to go when you feel bad, quiet

(sanctuary?)" (Walter and Meyers 116, 118). Similarly, when libraries emulate

book chains and java joints, and create, in the approving words of Davidson

County (North Carolina) Community College's chairperson of library services,

Linda Burke, an "exciting coffee-aroma-filled hubbub of a retail bookstore" and

"[p]ipe in music from CDs to foster an air of calmness and serenity," they are met

with protests from the likes of Angelo (Texas) State University's Shirley

Richardson in her <u>American Libraries</u> article, "Quiet Please" (Burke 74, 76).

Richardson, writing in response to Burke's <u>American Libraries</u> article, "The

Saving Grace of Library Space," which contains the above comments, asks, "

'Piped-in music?' Who decides what sort of music everyone is going to have to

listen to?" (S. Richardson 29). Richardson continues, pointing fingers at

"[g]ames, poetry readings, music concerts, etc." and asks, "If all this is going on

in the main part of the building, to which distant cubbyhole are the people who

value peace and quiet supposed to be shuttled in order to be able to concentrate

on their reading and study?" (29). Richardson recognizes that "younger people

may not find" a coffeehouse style library "atmosphere intrusive and noisy," and

pleads for, in her words, "old fogies who just want a quiet place to read and

study" (29). Many teens today are masters in multitasking amidst myriad

distractions. And while JoAnn G. Mondowney claims that "barriers to attracting"

at-risk "teens to the library" include "their perceptions of the library as being too

structured, stuffy, quiet, boring and too academic," it appears that many do long

for significant allocation of quiet spaces in their libraries (Mondowney 57). For

example, many studies have listed "quiet," along with "safety," "cleanliness,"

"places to play with friends," and those for "recreation," among the things

particularly valued by youth—including urban youth—in their environments

(Chawla and Malone 126). Similarly, "[w]hen sixth-graders in a poverty-stricken

area of St. Louis were asked to describe a perfect day, one boy said he would

erase the word, then he would sit and think," implying his longing for a quiet spot

for himself, away from distractions, noise, and flak. (qtd. in Santrock,

Adolescence 267). Likewise, the chapter, "Neighbourhoods for Children" in

UNICEF's Cities for Children, asks for more "neighbourhood safe havens" that

"offer quiet space for children whose homes are too crowded, noisy, or poorly lit

to allow them to study easily" (Bartlett, et al. 128). In addition, the "Frances

Henne/YALSA/VOYA Research Grant Results," published in the Winter 2002

issue of JOYS, includes the following recommendation, based on interviews with

young adult library patrons: "

> Young adults need a place that is comfortable and quiet.
> These basic needs are often not met at school or at home.
> Perhaps that is a message this ranking is giving. In order to
> help young adults prepare for exams, libraries can provide
> them a quiet place to do so (Bishop and Bauer 43).

The public library-as-sanctuary-for-inner-city-youth has room for these

quiet places—has *rooms* (Lambert's emphasis) for such. This building should

contain not only study carrels, but also group study rooms—perhaps sound-

proofed, where students can shut the door, get away, and concentrate. There

should also be quiet reading alcoves, perhaps tucked into well-lit windows, within

the public library-as-sanctuary for inner-city youth, where readers can relax in

beanbags, video rockers, butterfly chairs, along with cushy chairs and ottomans

for putting up one's feet, with the expectation that patrons will act maturely, and

furnishings will be respected and not tossed about. These niches and related

policies about appropriate use and nonviolent behavior make the library-as-

sanctuary—in the words of Richmond (Virginia) Public Library's former East End

Branch manager, Mary T. Terry—a "house of peace" (Personal communication).

In addition, the public library that operates as a sanctuary for inner city youth

should provide peaceful, quiet, calming places that invite patrons to daydream.

In allowing and even encouraging this, libraries can provide what French

philosopher Gaston Bachelard, in <u>The Poetics of Space</u>, calls "the chief benefit of

the house" (qtd. in Noddings, <u>Happiness</u> 32). He explains

> … the house shelters daydreaming, the house protects the
> dreamer, the house allows one to dream in peace. … The
> values that belong to daydreaming mark humanity in its
> depths.… It derives direct pleasure in its own being.
> (qtd. in Noddings, <u>Happiness</u> 32)

Teens need to experience 'just being.' They need places in which to just gaze

out windows—perhaps overlooking the garden, places where they can seemingly

'do nothing.' As Mary Kay Chelton, associate professor in library and information

studies at Queens College—City University of New York laments, "… a place to

… just be. Nobody seems to want to give kids that" (qtd. in Yohalem and

Pittman, <u>Public</u> 11). Here arises another tension—librarians often pester

adolescents, who seem to be 'goofing off' lazily, and ask them to do something

'productive.' Meanwhile, the same librarians often overlook adults who

seemingly loiter aimlessly in the library. Another point of tension comes with this

paper's risky suggestion that sleep-deprived, growing adolescents not only be

allowed to daydream at the library-as-sanctuary, but to literally dream there,

too—that is, to go to sleep, to take a needed after-school nap. Sleeping

chambers are the true *rest* (Lambert's emphasis) rooms, and many teens in the

inner-city need just that, to rest, to get some shut-eye, or in the words of the

tortured Hamlet, "to sleep, perchance to dream." Sleep deprivation is a chronic

problem for many of us today, and in response to such, a Japanese company

has created an innovative "sleep room" (Coleman, par. 3). Just this past June, Associated Press reported the unveiling of a "sleep machine system," invented by Matsushita Electric Works (Coleman, par. 2). About the size of a small hotel room, this invention includes a huge TV screen, on which appear "verdant scenes of a river ambling through a forest" (Coleman, par. 13). There are background sounds of "trickling water and birdsong" in addition to [g]entle guitar and piano music" (Coleman, par. 14). A "mechanical massage" and dim lighting are also features of each $30,000 "Sleep Room," scheduled for sale in June 2005 (Coleman, pars. 16, 17, 19). Of course, many in the library community can think of what they might call "better ways to spend thirty grand". Likewise, they might be quick to add that the library-as-sanctuary is not a hotel or motel, and that issues of safety, security, propriety, and how to monitor these spaces arise with the idea of letting teens lie down in the library. However, this idea is not that far removed from the idea of overnight library lock-ins. In addition, it grows out of the vision of the library-as-sanctuary as a resource that fills in some of the gaps found at school and home. After all, it could be argued that teens need naps more than the preschoolers and kindergarteners, who are continually given time to rest and sleep in childcare centers, classrooms, and bedrooms across America. And, such places for a 'snooze' directly address—or cross, or bring into focus—the fuzzy "line between library as resource and library as respite," by offering both simultaneously (Lamorey, et al. 137). In addition to this very untraditional "backstage" refuge, the library-as-sanctuary-for-urban-youth could benefit from the addition of a social services office, some sort of confessional,

counseling and therapeutic place where teens can turn to caring professionals for help with their problems. This office is a safe place to purge, a place to cry and grieve and heal, and a place to ponder one's existence. This is a protective space that respects confidentiality and privacy. It is a place to explore solutions, treatments, and healing. Including these services and a special space for them is not such a far-fetched idea. After all, youth services librarians have a history of collaborating with various "social welfare agencies" (Jenkins 120). Also, a precedent comes from Phoenix's Teen Central at the Burton Barr Central Library, which partnered with the city's Human Services Department so that, in the words of manager Ken Kendall, "a caseworker was dedicated to Teen Central, here to take our service to teens to the next level when needed" (381). Taking service— and space—to the 'next level' can also come literally in the form of computer lofts like the Brooklyn Public Library's "1,200-square-foot "technology loft,' which opened in the summer of 2000, welcoming patrons with "36 green, blue, and orange iMacs … like rows of candy-coated bubbles" at the top of the stairs (G. 16). Of course, lofts like these, along with mezzanines, balconies, and treehouses, create challenges when it comes to sightlines. In addition, these special spaces should be ADA compliant, should be accessible to those in wheelchairs, etc. All teens, no matter what their physical abilities, should be able to enjoy the vantage point, provided by these heights.

Likewise, all patrons of the public library-as-sanctuary-for-inner-city-youth should also be inspired to 'soar' to new 'heights.' They should be invited to display their talents in interactive, "on-stage" spaces. In other words, they should

be welcomed into "intentionally supportive environments that are rich in developmental nutrients" (Yohalem and Pittman, <u>Public</u>, 11). This notion of "developmental nutrients," along with that of "supportive environments," brings about another way that the library for urban youth can borrow from sanctuary's rich history. Libraries should be places that offer asylum to the talents, hopes, and dreams of youth. They should be active, creative places where the development of these assets is not arrested, not taken away, not truncated. The library-as-sanctuary-for-urban-youth should be rather like a wildlife refuge, protecting teens from predators like hopelessness and apathy, and in turn, providing enriched environments in which and through which teens can grow—in which they can not only survive, but also thrive. There should be spaces for inclusion and integration of teens' energies and ideas. There should be participatory spaces—literal "on stage" spaces like theaters, studios, and auditoriums, along with gathering spots—places to be with friends. There should be group study spots and spots where groups can just 'chill'—"talk, eat, and relax" (M. Sullivan 11). As storyteller, chess instructor, and director of the Weeks Public Library in Greenland, New Hampshire, Michael Sullivan writes in <u>Connecting Boys with Books: What Libraries Can Do</u>, "Many libraries have designated quiet study areas but have no place set aside for social interaction and relaxation" (11). Youth have the right to gather and enjoy each other's company; as the UN's <u>Convention of the Rights of the Child</u> proclaims, "State Parties recognize the rights of the child to freedom of association and to freedom of peaceful assembly" (Office of the UN High Commissioner for Human Rights,

Article 19). As New York Times writer Elliot E. Cohen wrote in his 1945 article "A

'Teen-Age' Bill of Rights," "...youth will seek social centers and their level

depends on what society offers" (SM9). What we should try to offer are the

following enriching developmental nutrients or "sources of satisfaction," which are

based on direct input from youth, as reported at the conclusion of UNESCO's

Growing Up in an Urbanizing World: "peer gathering places," "social integration,"

"safety and freedom of movement," "green areas," "cohesive community identity,"

and "a variety of interesting activity settings" (Chawla and Malone 221-223).

The library-as-sanctuary can try to make room for providing all of these

sources, these nutrients. Regarding a variety of interesting activity settings,

Kimberly Bolan Taney cites the "young adult activity room" at the Lawrence

Headquarters of Mercer County Library System in Lawrenceville, New Jersey.

Its inspiring contents include: "teen-developed collages, … homemade window

treatments, …doorway beads, … and interactive knick-knacks such as snow

globes, a sculpture, a magnetic spinner for program advertising, a mini Zen

garden, … an aquarium, a small fountain, and a funhouse mirror," all of which

Taney claims "blends perfectly … to make a creative, exciting haven for teens"

(74-75). The library as creative haven—or sanctuary—for youth should contain

an activity room a.k.a. a multi-purpose room, or, better yet, multipurpose *rooms*

(Lambert's emphasis), which can provide space for enriching activities that not

only offer asylum for teens' hopes and talents, but can also foster these

attributes, encouraging them to grow and flourish. The possibility of a variety of

attributes and activities is built into the multiple spaces of Phoenix's Teen Central

with its café with vending machines, the gallery, the dance floor where a DJ regularly spins records, and the "living room" for after-school movies shown twice daily (Kendall 380-381). The idea of a living room area with the "feel of a den" that is "lived in" is found in East Harlem's The Friendly Place-El Sitio Simpatico, an "informal, for pleasure, library bookstore," featured in Adolescent Literacy: What Works and Why by Judith Davidson and David Koppenhaver of the Center for Early Adolescence at the University of North Carolina at Chapel Hill (143). Salt Lake City Public Library's new facility is also a friendly place, with welcoming features like fireplaces on every level and a "curving walkable wall" ("Building," 50). Inspired by the latter, a rock-climbing wall in the library-as-sanctuary isn't inconceivable—after all, many public universities' student unions have them, along with the very physical, calorie-burning video game, "Dance Dance Revolution." Providing activities like these and the "on stage" spaces for them address teens' need to stay active and fend off obesity. These spaces allow teens to build skills and talents that they might not do otherwise. Similarly, having a library store or copy shop, run by the teens, also builds valuable skills and can help keep them thinking about 'who' they would like to become, what they would like to do as a career, what contributions they would like to make to society. In addition, programming rooms can also provide fodder for these thoughts, especially when they are conceived of as "dream rooms," as they are at the Richmond Public Library, south of Vancouver, British Columbia. (McNeely, screen 17). Staffers from this library shared ideas about their Dream Room and their unique spaces and services during their presentation, entitled, "Creating

Excellence: It's All About the Customer," at the recent PLA National Conference (Amer. Lib. Assn., "Thursday"). The Richmond Public Library's Dream Room is for children's programs like storytimes. Likewise, the library spaces, highlighted in Andrea Glick's "Places to Dream" article are children's rooms. However, the idea that dream spaces "spark … minds" translates rather easily into teen territory, too (Glick 30). In fact, Voice of Youth Advocates shows off a special teen space each month in a section, known as "YA Spaces of Your Dreams." In doing so, VOYA supports the idea that such spaces and related services and programs should grow out of the dreams of patrons and staffers. These dream rooms should be infused with the personalities of their 'inhabitants.' They should also provide each user with "psychic messages" about the self one was, is, and would like to be (Cooper 131). Dream rooms can be places that invite users to attempt to integrate their past, present, and future selves through working through issues and expressing themselves by adorning the space with murals, graffiti (or a variation thereon), poetry, mandalas, and other artistic and sacred—or quasi-sacred—features. Of course, blatant proselytizing through religious symbolism could create some tensions that impinge upon many people's ideas of the separation of church and state. However, some universal symbols would be very appropriate for the dream room—circles, swirls, geometric shapes, and flowers. Furthermore, patrons should be invited to redesign the dream room occasionally, should be provided with the opportunity to redesign themselves through it (Cooper 131). This idea builds upon Jungian theories, put forth in 1974 by the University of California at Berkeley's Clare Cooper in "The House as

Symbol of the Self" (131). This idea also recognizes how valuable having visual

extensions of one's personality is during the developmental stage that is (Erik

Erikson's) "Identity versus Identity Confusion" (cited in Santrock, Child 40).

Furthermore, dream rooms provide enrichment for all patrons who want to

participate, not just those labeled "gifted and talented' in schools. In addition, the

idea of dream rooms can be seen as connected to the tradition of ancient

sanctuaries, serving as places for dream incubation and visions of the future.

Also, dream rooms can be seen as ritual rooms—where celebrations and rites or

passage occur, hence connecting them to the history of sanctuaries as sacred,

ritualistic places. In addition, dream rooms are open to creativity. Their being

spaces of creativity relates to the idea of ancient sanctuaries' connections to the

creative world navel and to the later English sanctuaries' affiliation with theaters

and crafters.   In addition, the notion of a dream room as a creative, rather

flexible, design-free space that can be repurposed occasionally, literally makes

room for the sometimes fickle and faddish tastes and trends of teens. Dream

rooms can accommodate such changes. But most importantly, the dream room

seems to be a place wherein patrons can individually and collectively 'turn inside

out' and express inner desires, hopes, fears, and worries; it is a place where they

can express their attempts to find a 'place in the world.' It is a place where they

can use various media in order to create a space that mediates between their

inner selves and the greater world around them.

Just as we can benefit from the mediating feature that is the active,

creative, multipurpose, ritualistic, dream room, the library-as-sanctuary-for-urban-

youth certainly benefits from mediating elements that can bridge the more active, on-stage places with their backstage counterparts. In other words, we need to structure the space of the library-as-sanctuary in such a way that the former does not disturb the latter. We also need to shape the space as a whole in a way that allows patrons to transition smoothly from places of interactivity to places of solace and refuge—or to borrow from sanctuary history, to transition from the more active and festive areas of the surrounding courtyards and colonnades into the more enclosed and protected areas of inner sanctum.

Before addressing this transition, we must first solidify the need for and appropriateness of at least two distinct areas in the library-as-sanctuary-for-inner-city-youth—one space that is more in keeping with and protective of teens' "on-stage," interactive preferences and another for their "backstage" need for peaceful, quiet refuge. Several experts in YA library services and design recommend having at least two distinct spaces—one for socializing, and one for more individualized silent reading and study. For example, Kimberly Bolan Taney, in the "Layout" section of Teen Spaces: The Step-by-Step Library Makeover, recommends "delineating separate areas for studying and socializing," adding that "[c]reative furniture placement or the addition of room dividers (such as folding screens or office panels) can instantly separate an area into two distinctive spaces" (88). Elaine Meyers, in "The Coolness Factor: Ten Libraries Listen to Youth," notes: "Teens want a multiple-use space, offering both a place for quiet study and space to socialize" (44). She adds, "The teen-friendly library will include a music area and video room" (Meyers 44). She also

notes that teens say they crave a "distinct 'place of our own,' and that those surveyed frequently mentioned staying away from libraries because of "too many adults," "not enough people my age," and the bother of "too much mess and noise from younger children" (Meyers 44). In <u>Bare Bones Young Adult Services: Tips for Public Library Generalists</u>, Renée J. Vaillancourt writes of teens' tendency to "travel in packs" and also notes that "many young adults are looking for a study space when they come to the library" (30). She suggests "divid[ing] your young adult area into one space where maximum quiet is enforced and another area where talking is allowed" (Vaillancourt, Public Library Association, and Young Adult Library Services Association 30). Hinting at the contradictions of teen life, she adds: "Ideally, your young adult area should have a feeling of seclusion, although it should be located near a highly trafficked path in the library" (Vaillancourt, Public Library Association, and Young Adult Library Services Association 31). Concentrating on public libraries for all ages, she urges: "Most importantly, it should not be located next to the children's department. Many young adolescents are just beginning to establish their own identity and resent being perceived as children" (Vaillancourt, Public Library Association, and Young Adult Library Services Association 31). While this paper envisions a library solely for youth in the second decade of life, we must, nevertheless consider the implications age restrictions. While keeping the library off-limits to younger children maintains much-needed respect for adolescents and makes admittance to the library a rite of passage of sorts, it also seems to discriminate against those patrons who, for example, often must take care of

younger siblings after school. The phenomenon of middle and high schoolers, arriving at the library with younger siblings in tow, seems particularly common in inner cities where childcare options are severely limited, as are stay-at-home parents and guardians. This challenging situation has not seemed to affect the operations of the teen-centered Young Adult OutPost in Louisville, perhaps because it does not have a "teens only" policy. In fact, it appears that Louisville's teen branch attracts more adults than young children. Staff "let adults know that they are welcome to enjoy the space, but teens get priority at busy times" (Saunders 116). However, teens with babysitting responsibilities, bringing their younger siblings to Phoenix Public Library's Teen Central at Burton Barr Library, created the biggest challenge to this specialized space and its Teen Council, which comes up with policies as issues are raised. (Project for Public Spaces, "Teen Central," par. 7) Spotlighting this challenge on its Teens as Community Builders Web site, the Project for Public Spaces states: "It was eventually decided that exceptions to the 12-18-year-olds-only rule were not only fair – but also that teens with babysitting responsibilities should really be downstairs in the children's section with their siblings" (Project for Public Spaces, "Teen Central," par. 13). Perhaps we should take a tip from Teen Central. We can envision the library-as-sanctuary-for-urban-youth as situated within a larger complex like a cultural arts campus or community services compound, with services for children available in their own nearby building. Or we can simply welcome teens and their after-school siblings—in addition to teen parents, visiting with their own babies and infants—and use this challenge as an opportunity to advocate for

more safe, affordable childcare or even to initiate programs, related to babysitting training along with related space allocation. Perhaps we could build this challenge into our vision, creating an auxiliary area for younger children and simultaneously offering teens resume-building childcare experience for volunteering in this area. We could also recruit local 'grannies' (and 'papas'), who pass background checks, as primary volunteers for this space, hence offering important intergenerational interaction. It is challenges/opportunities like these that we must anticipate. Furthermore, it is a good idea to allocate some 'free' space in order to accommodate such patterns of use.

Now, back to the idea of balancing on-stage and backstage spaces. Louisville's Teen OutPost was almost designed without a backstage-oriented study room, despite the youth advisory board's recurring suggestion for a quiet study space. According to the OutPost's YA Librarian Michelle Saunders, library administration, for reasons left unmentioned in her Public Libraries article about the space, resisted the idea of a study room. (114-115). Perhaps they wanted to provide young adults a space not associated at all with school. However, they changed their minds upon Saunders telling them of the library she visited as a high schooler. She reminisces, "… as soon as you walked in the door, the space was divided into the 'quiet, serious' side and the side where you could talk a little bit. It helped a lot to know where to go and what was expected in each place" (Saunders 115). She admits, "It didn't, of course, mean that you always behaved perfectly. But at least you knew what the options and expectations were" (Saunders 115). Soon after making this pitch, the architect produced a design

with a "small study room worked into the plans" (Saunders 115). When not used as a "quiet place to study," this niche is considered a "Live Chat Room," allowing for hushed face-to-face conversation. Referring to the entire OutPost's multipurpose flavor, Saunders ends her article with these words: "So what is this place? It is a library, a community center, a teen branch, and a vision realized" (116). One can apply this description to Airdrie, Scotland's Petersburn Library and Drop-in Centre, also mentioned earlier in this paper. The Petersburn Library and Drop-in Centre is just that—a library *and* (Lambert's emphasis) a drop-in centre—two separate but adjoining spaces. In addition, there is an adjacent community center, linked to the library. The library (137.75 m^2) houses both a children's and teenage section, the latter, unfortunately, only occupying a corner; however, there is a mezzanine floor for information and quiet study with carrels and the like, known as the "study gallery" (Dewe 196-197). The more innovative and unconventional drop-in centre (67.7 m^2), is where one finds offices for youth development workers and job placement services, plus the following:

- An attractive meeting place
- A computer section with a wide choice of computer games
- A small library of music books and sheet music
- Magazines –fashion and music; magazines for younger readers are kept in the teenage section of the library
- Soft drinks vending machine
- The latest hi-fi equipment; the non-stop satellite music channel MTV; user-led record, compact disc and music video collections
- Pop videos
- A music tuition service
- A youth information point
- An acoustic guitar lending library
- A custom-built recording studio, with guitars, amplifiers, drums, keyboard and microphones available
- Scotvec training courses in video recording and editing, and sound engineering (Dewe 196).

In addition, the adjoining community "centre," run by another council department, includes a large hall and meeting room that are used for hosting sizable teen-related events (Dewe 194). Finally, there's a separate entrance for the drop-in centre, but it is also accessible from the library's foyer (Dewe 194). Hence, there's the provision of unique, distinct spaces—the more "backstage" library and the more "on-stage" drop-in centre—that are separate from one another, yet also connected.

Perhaps a way of organizing a layout that separates places of refuge from places of interactivity, while maintaining a sense of connectedness between both, is to focus on the transition spaces that they share. Perhaps the primary transition or special mediator comes in the form of the staircases and elevator with the most internally-oriented and solitary niches like the quiet study carrels, the social services office(s), the reading alcoves, and the nap rooms located on a second floor mezzanine. Or perhaps these internalized spaces are just that— internal—more at the center of a one-story space. As one moves toward the center, he or she can become more centered, more focused and meditative. These quieter places could form a hub of sorts, surrounded by concentric zones for the more active and interactive spaces, perhaps through which radiate the collection's shelves, akin to spokes. Incidentally, the concentric zones and the spaces between the 'spokes' could also serve as places where the spoken word is quite welcome—spaces for socializing, eating, playing games, and programming, all of which fan out to the periphery—the walls, windows, and doors. Perhaps the rim of this wheel-like library could be the garden, which

provides a protective ring around the building. This vegetative ring could form a clear border, a boundary between the outside world and the inside world, while also providing an extreme visual contrast from the neighboring sidewalks and streets. Ideally, the garden could provide a site for festivals and other outdoor programs, not unlike the ancillary areas of Greek sanctuaries, where locals gathered for vibrant celebrations. In addition, the garden is a welcoming sight, and through its flourishing, it hints at the growth, creativity, and sacred—or quasi-sacred—specialties that are set apart and discovered inside.

The garden, by forming a border around the perimeter of the building, acts as a liminal space. The word liminality suggests a "phase of transition between different states of being or condition" (Devereaux 113). It can refer to circumstances that are "social, ritual, temporal, spatial, even states of mind" (Devereaux 113). Liminality is derived from the Latin word, meaning "boundary" or "threshold," limen, from which limit is also derived. (Devereaux 113; "Liminal"). Of course, doors and windows provide liminal space, as do porches and balconies. The latter two, along with window seats and alcoves, should be considered for the library-as-sanctuary-for-urban-youth. Inside, other transitions can be provided with ramps and alterations in lighting, paint, texture, and ceiling adornments, which can mark off different concentric zones and spaces.

Considering transitional spaces in the library-as-sanctuary-for-urban-youth seems quite appropriate, as adolescence is a time of transition, with puberty a major life-threshold (Devereaux 113). Such life-thresholds should be marked by ritual occasions, by rites of passage. As noted earlier, we should

envision our sanctuary libraries as including ritual spaces. For example, Anthony Bernier emphasizes the importance of creating ritual space in his <u>VOYA</u> article, "Young Adults, Libraries, and Ritual Space." He writes of creating with neighborhood teens from LA's Central High School a time capsule and embedding it within a nearby branch of the Los Angeles Public Library. Teens included items, many their own personal property, like poetry samples, sunglasses, a pager, a copy of <u>TV Guide</u> with a favorite show highlighted, an inscribed belt buckle, a library card, all with attached essays contextualizing the contents into the larger culture. Tying the capsule up with nylon yarn and sealing it in a false wall compartment, participants promised to try to return in ten years to dig out and reminisce over this treasure. Bernier notes that in the process of making this time capsule, participants became more connected to the library, as they were leaving some of their attachments and memories—parts of themselves—within its walls. Similarly, Jean McMann's <u>Altars and Icons: Sacred Spaces in Everyday Life</u> includes many pictures of little shrines, full of treasures, mementos, knickknacks, and souvenirs, made with much care by a variety of individuals. McMann remarks on how these shrines—many secular and some even irreverent—capture both the individual's personality and the spirit of his or her surroundings, both the microsystem and the macrosystem: "A shrine is not only a portrait or mirror of its maker, it is also a reflection of the complicated, global culture that surrounds us" (18). She reminds readers that any "material thing—a stone, a photograph, an old shoe—can become a shrine when it is displayed in a way that evokes inspiration, memory, respect, or

reverence" (McMann 9). At the end her book's introduction, she proclaims that

through "arranging and celebrating" with these special, meaningful objects, "we

give shape to our world, visible and invisible" (McMann 12). Patrons of the

library-as-sanctuary-for-urban-youth should be invited to create such special little

spaces—these shrines, paying homage to loved ones gone or to favorite books,

holidays, seasons, songs, etc. These shrines can serve not only as important

displays in the library, but the process of making them can provide patrons with a

rite of passage.

In considering rites of passage and ritual spaces, one might also

consider how to provide teens with safe passage, not just the figurative passage

to more maturity, responsibility, and selfhood but also literal passage from one

geographic location to another. The library-as-sanctuary-for-urban-youth can

find inspiration in a space that not only provides transition, but transportation: St.

Melons Community Church's repurposed double decker bus, renamed the

"Urban Sanctuary" (Evangelical Alliance UK, par. 9). Mentioned in Chapter 1,

this vehicle contains many attractive features of 'on-stage' interactive spaces: DJ

decks, Playstations, foosball tables, and a coffee bar. Perhaps the library-as-

sanctuary-for-urban-youth could have an outreach component that incorporates a

similar vehicle. It—or a fleet of such—could combine traditional bookmobile

features with those of the St. Melons' bus. Ideally, it would have enough seats

and seat belts to provide transportation for patrons, to and from the library and

their homes—particularly on winter nights when the sky darkens early, making

the walk home that much more intimidating. And it is intimidating. For example,

Indicators of School Crime and Safety: 2002, by the US Departments of Education and Justice, reports that in 1995 18.4 percebt of urban students (compared to 9.8 percent suburban and 8.6 percent rural) ages 12-18 "feared attack or harm at school or on the way to and from school" (Child Trends Databank, Percentages). In the year 2001, these percentages were 9.7, 4.8, and 6.0 respectively, with a greater concentration of fearfulness still among the urban teens. (Child Trends Databank, Percentages). It is likely that teens—especially urban teens—feel the same way about making trips to and from the local library.

According to a 1997 US Department of Education study of 2,000 teenagers—apparently representing a cross-section of urban, suburban, and rural Americans—13 percent said they do not "use" libraries due to "lack of transportation," while 3 percent cited "neighborhood safety" (cited in Vaillancourt, Public Library Association, and Young Adult Library Services Association 6, 12). It is easy to imagine that these percentages, like those cited prior, are significantly higher among urban youth. After all, many urban librarians worry about their young patrons getting home safely, especially when walking home after dark. Some professionals and other staffers break library policies and risk huge liabilities by providing transportation for some 'regulars.' The aforementioned urban sanctuary on wheels/roving library could address this challenging phenomenon. More realistically, perhaps a partnership with a local school system could arrange for a school bus—or several—to provide transportation for patrons, living within a certain radius, to the library after school and from the library to places of residence. One library system, trying to "ease

the transportation barrier to using the library," is the Public Library of Charlotte and Mecklenburg, County in North Carolina (Machado, et al.). Its "E-Z Rider Program," in partnership with the city of Charlotte's transportation department, allows "people of all ages living in Charlotte's West Boulevard corridor" to receive "free round-trip transportation to the library for homework assistance, books, and other library services" (Machado, et al.). Also having collaborated with a local transit authority are the Albany Park and Douglass Branches of the Chicago Public Library. The Chicago Transit Authority donated a bus, primed and ready for painting by young adult library patrons with help from the Chicago Public Arts Group and officers of the Chicago Police Department. This alternative to "tagging"—illegal graffiti—produced a colorful bus, designed by the YAs, and known as the "Knowledge Express" (Chelton, Excellence 2nd 91). And while this project does not tackle the transportation barrier, it has successfully advertised the library and stressed the importance of knowledge, diversity, and reading. The library-as-urban sanctuary for youth could combine the "Knowledge Express" model with "E-Z Rider" and St. Melon's "Urban Sanctuary," creating a roving collection of materials and possible activities. It could make field trips possible for patrons. It could carry library staff to schools, detention centers, and local community gatherings and festivals. It could be featured in parades. In hitting the road this vehicle could extend the protection and promise of the library-as-sanctuary into the greater community, rallying support along the way as it shares its wealth in the midst of dearth and the violence of poverty, as it helps people in the neighborhood discover, protect, and nourish the wealth within themselves.

Collection

Nourishing this wealth forms a major part of the mission of the library-as-sanctuary-for-urban-youth. Its mission also includes the ability to provide something set apart from the outside world of streets and schools and homes—to provide a wealth of resources within the midst of great need. One significant area of need for many urban youths stems from their living in print-impoverished homes without daily papers delivered, without bookshelves, even sometimes without cookbooks or religious texts. As a 1966 <u>Saturday Evening Post</u> article, cited in Margaret A. Edwards' seminal text, <u>The Fair Garden and the Swarm of Beasts</u>, began:

> Pleasure books, books to read just for fun, are seldom seen
> much less owned by children and adults from disadvantaged
> areas. None lurk on shelves in their homes to be picked up and
> browsed through at off moments. Books are largely alien to
> their environment (105).

In addition, some inner-city students attend schools with no library media centers or those stocked with significantly old and outdated materials. The public-for-urban-youth can fill these gaps and oversights; it can compensate for these absences at home and school. It is a print-rich environment for teens. Its collection of materials is a 'treasure trove.' It is a place, where urban youth can find "stimulation and pleasure," where they can "discover new worlds" through books and other materials (Ladd 444). This discovery and the library's related collection development must stem from its mission. Therefore, in addition to promoting the mission of creating a quasi-sacred, enriching environment, set apart from the violent poverty of the outside world, the library-as-sanctuary-for-

urban-youth honors the mission to provide refuge from chaos and disorder while offering a place to dream and create a hopeful future. Its collection must reflect this mission. Its collection should inspire dreams, offer refuge, and provide enrichment. But how?

First, there are extremely practical forms of enrichment. Practical resources include homework help materials like those for curricular support. Public librarians and associates must communicate with local teachers and school librarians. They should have access to curriculum maps, gaining insight to units and lesson plans. They must know what sorts of assignments are likely to need the support of the public library. Of course, encyclopedias, both print and electronic, are necessary, as are dictionaries along with other classic reference items like almanacs. Perhaps not to be overlooked are the 'classics' of English class book reports. In addition, printers and copy machines, along with computers and Internet access, are essential resources for curricular support. Partially in response to schools requiring students to focus on and use technology, libraries have become key supports in attempting to bridge the digital divide. And this inequality certainly needs to be addressed. For example, while 83.8 percent of central city households with annual incomes over $75,000 had Internet access in 2001, only 19.3 percent of those making between $10,000 and $14,999 per year did (US Department of Commerce, <u>Percent of U.S. Households with Internet Access</u>). Libraries' access and instruction in computer use become particularly important in cities like Petersburg, Virginia, where in the year 2000 half of the female-headed households with children earned less than $17,904 per

year and in Hattiesburg, Mississippi, where the median household income of its

public school district in 1999 was $24,334 (Annie E. Casey Foundation, "Profile

for Petersburg"; Annie E. Casey Foundation, "Profile for Hattiesburg"). A 1997

Newsweek poll revealed that "teens from families earning less than $25,000 a

year were twice as likely to say they never use a computer at home" (cited in

Vaillancourt, Public Library Association, and Young Adult Library Services

Association 40). As Renée J. Vaillancourt writes, "As teachers and employers

increasingly expect junior high and high school students to be computer literate,

the public library may be the only resource for teens from lower-income families

to conduct electronic research outside of school" (40).

When youth live among these harsh realities of poverty and absence, it

is understandable that they would want to get away, that they would want to

escape their disadvantaged conditions. Many reading materials—along with

those for listening and viewing—provide this needed escape, this retreat and

refuge. In addition, the escapist nature of "losing oneself in books" was identified

by Arizona State University's Kenneth L. Donelson and Alleen Pace Nilsen as an

important stage in their model of literary appreciation. (Literature for Today's

Young Adults 5th 38) They classify this stage as corresponding most with the late

elementary school years, yet indicate that "children who read only during the time

set aside in school may never get to … [this] … stage of reading development"

(Literature for Today's Young Adults 5th 40). They also note that the reader in

the "Losing Oneself in a Story" stage chooses to read "anything " that he or she

"can disappear into" (Literature for Today's Young Adults 2nd 36). Of course,

fiction provides many opportunities for this disappearance, for escape. As Renée J. Vaillancourt writes, "For some [teens and adults], it is a means of escaping the pressures of their daily lives" (36). Much genre fiction is known for its escapist qualities and for giving readers vicarious thrills: Romance, Horror, Crime, Mystery, Western, Adventure, Historical, Fantasy, and Science/Speculative Fiction—with many examples set in different worlds far, far away. Much adult genre fiction has a wide appeal, crossing over into YA territory. ALA even creates an annual list of "Adult Books for Young Adults," containing both fiction and nonfiction. This paper recommends that the library-as-sanctuary-for-youth collect popular authors like Stephen King and Terry McMillan, but with the caution that in doing so it is at increased risk of being the target of censors, who claim that youth are by no means 'safe' in reading these 'inappropriate' books and that the library is nothing more than a trashy sanctuary for profanity, immorality, and indecency. Similarly, some 'concerned' adults might attack the library's inclusion of 'cheap' paperback series, written specifically for teens and 'tweens. They may balk at what some might call 'pat solutions,' 'thin plots,' and 'one dimensional, stereotypical characters.' However, particularly appealing is paperback series fiction. The familiar characters and plots offer readers an ordered and predictable world—something that the 'real world' cannot promise. There is also a heightened sense of the reader's control and power in the ability to anticipate what is to come with the turn of each page. This empowered control might stand set apart, in sharp contrast to the vulnerability one feels at home, school, or in the streets.

The library-as-sanctuary-for-urban-youth's collection does not ignore this vulnerability. It does not ignore real life problems, choosing only the escape of entertaining fiction. This library addresses these problems by collecting problem novels, which seem to appeal more to females than males with their often first-person narratives about issues like physical and verbal abuse, drug and alcohol use, violence, sexuality, sexual intercourse, sexual orientation, race, and relationships. NYPL's "TeenLink" Web site recently highlighted the importance of collecting problem novels like Sapphire's Push, explaining that works of "gritty urban fiction," which show "young people, your own age, who have faced adversity and survived" have "some of the highest circulation in the entire library system" (New York Public Library, "TeenLink"). Some concerned individuals and groups might argue that the library-as-sanctuary should not include items like these in its collection, as problem novels just remind readers about issues in their lives that they would rather forget. One could argue that offering dramatic problem novels is counter to offering sanctuary and protection and refuge. However, a strong argument can also be made that by providing these novels and their touchy and tenuous scenarios, which might remind readers of their own victimization, of their own lives at risk, we are also providing them with the opportunity to gain better understanding of their problems, to gain perspective, to ponder solutions. As Joan F. Kaywell writes in the preface to her book, Adolescents At Risk: A Guide to Fiction: A Guide to Fiction and Nonfiction for Young Adults, Parents, and Professionals, "It is my firm belief that it is through reading that we develop our abilities to understand our problems and the

problems of others" (xiii). Through reading about what characters do—their

choices and actions—in situations similar to those that trouble us, we might gain

insight and ideas about the decisions that we, too, can make, in order to change

our lives for the better. Through finding characters with whom we commiserate,

we just might find ourselves in a story. "Finding Oneself in a Story" is the next

stage in Donelson's and Nilsen's model of literary appreciation (<u>Literature for</u>

<u>Today's Young Adults</u> 5th 41). They cite realistic fiction and contemporary

problem novels as prime examples of appealing materials for readers in this

stage, noting that readers "want characters controlled by believable human

motives, because their reading has a real purpose to it. They are reading to find

out about themselves" (Donelson and Nilsen, <u>Literature for Today's Young Adults</u>

5th 41). And it is this heightened self awareness that can empower one to act to

change his or her life—to 'escape' a difficult situation not by fleeing from it into

fantasy, but by, actually seeking help, as do many characters, by finding a

confidante or professional like the library's in-house counselor to listen and

determine solutions and ways to heal. And so, through providing empathetic

characters, problem novels, not unlike traditional sanctuaries, provide protection

to readers. Not unlike traditional sanctuaries, these books may literally help to

save lives. They let readers know they are not helpless. These problem novels'

characters provide a sort of 'protection in numbers' by letting the reader know

that he or she is not utterly alone in feelings of frustration, confusion, and even

alienation. And these characters often provide hope that there is a way out of

tough situations—usually the way is rocky and difficult, but it often comes with

characters maturing (and some readers along with them) and living lives and

surviving in ways that offer solid guidance and wisdom, which, in turn, can inspire

and empower.

Similarly, inspiration, empowerment, and a 'way out,' a way to set aside

problems and move on—all of this can grow out of reading nonfiction, often

through books that can be described as 'self-help.' Particularly inspiring are

books by Free Spirit Publishing. Free Spirit describes itself as follows:

> Free Spirit is an award-winning publisher of nonfiction
> materials for children and teens, parents, educators, and
> counselors. Free Spirit specializes in … materials which
> empower young people and promote positive self-esteem
> through improved social and learning skills
> (Free Spirit Pub., Inc. par. 1)

Focusing on education, mental health, and social responsibility, Free Spirit's

materials have been honored by the ALA and are used in youth programs,

sponsored by The Peace Corps, YMCA, YWCA, and Girl Scouts of America.

Many of Free Spirits titles are available in leader's guides, too (Free Spirit Pub.,

Inc.). Some of its most popular titles for teens include <u>Can You Relate?: Real</u>

<u>World Advice for Teens on Guys, Girls, Growing-Up, and Getting Along</u>, <u>Fighting</u>

<u>Invisible Tigers: A Stress Management for Teens</u>, <u>GLBTQ* (Gay, Lesbian,</u>

<u>Bisexual, Transgender, Questioning)</u>, <u>What Are My Rights?</u>, and <u>The Struggle to</u>

<u>be Strong: True Stories by Teens About Overcoming Tough Times</u>.

Several of the Free Spirit publications also offer lists of supportive

national organizations. Similarly, the library as urban sanctuary for youth should

provide pamphlets, Teen Yellow Pages, and referral services to agencies that

help youth, particularly those organizations that assist during troubled times. As

Nicole Yohalem and Karen Pittman write in <u>Public Libraries as Partners in Youth Development: Lessons and Voices from the Field</u>, employing a variation on the library-as-sanctuary motif, "… libraries … are well positioned to serve as hubs of community information and resource referrals, and they provide a safe haven for youth to confidentially access information about subjects such as reproductive health or substance abuse" (14). Yes, nonfiction books about one's changing body and how to protect it are essential in the library-as-urban sanctuary for youth, as are books for young parents—including not only the likes of 'how-to' guides, but also picture books for entertaining and educating their young children (the latter also invite all patrons to 'return to childhood'). In addition, books like <u>Deal with It! A Whole New Approach to Your Body, Brain, and Life as a Gurl</u> (sic), <u>Sex Smart</u>, and <u>The Teenage Body Book</u> are particularly popular and helpful in answering teens' questions about sex, love, drugs, and growing up.

Among the questions asked about "growing up" are those concerning jobs, professions, and careers. Entertaining possibilities of one's future along with a fascination of "what" one "can be" gain importance during adolescence (Santrock, <u>Child</u> 41). Therefore, the library as urban sanctuary should collect resources about after-school jobs, volunteering, colleges, universities, military and civil service, resumes, etc. After all, according to G. R Elliott and S. S. Feldman in "Capturing the Adolescent Experience," acquiring education and experiences for adult work form one of the core developmental tasks of this time in life (cited in Sturm, "Adolescent Development"). These tasks, along with concerns over "forging" one's "niche in society" can be addressed by the library-

as-sanctuary through collecting future-oriented materials that offer guidance about vocational contributions (L.T. Stover and E. Tway cited in Sturm, "Adolescent Development"). Another contribution that the library-as-sanctuary can make in inner-city teens' lives involves collecting materials that address the key concerns of "determining an individual set of moral, ethical, religious, and political principles" (L.T. Stover and E. Tway cited in Sturm, "Adolescent Development"). As abstract thought develops throughout adolescence, teens often tend to further ponder the meaning of life and their place in the 'grand scheme of things.' While the public library must respect the separation of church and state, it can collect materials that represent a wide variety of religious, spiritual, and philosophical beliefs. After all, many teens yearn to learn more about world religions, the occult, astrology, and ethics. Many yearn for solace and encouragement during times of grief. Some question the 'need' for and importance of suffering, repentance, and compassion. The library's holdings can provide safe spaces in which to explore these topics, in which to ask questions about the meaning of life (and the afterlife).

Not only are nonfiction books from Dewey Decimal 100s and 200s relevant to these pursuits, so are biographies and autobiographies, which can provide young people with all sorts of amazing role models and heroes, in the true stories of people who made discoveries, those who helped to change the world, those who sank into despair, crime, and bitterness, and those who tried to improve upon the human condition. Particularly inspiring, encouraging, and popular are memoirs like those of Dave Pelzer, whose A Child Called It: One

Child's Courage to Survive, The Lost Boy: A Foster Child's Search for the Love of a Family, The Privilege of Youth: A Teenager's Story of Longing for Acceptance and Friendship, and A Man Named Dave: A Story of Triumph and Forgiveness share firsthand accounts of struggles to remain hopeful despite horrid abuse. Then there's the iconic Malcolm X and his autobiography, which shows grand changes in character and enlightenment while questioning sociopolitical hegemony and testifying to the liberating power of literature. As this political activist told co-author Alex Haley, ""People don't realize how a man's whole life can be changed by one book" (cited in Amazon).

  Books like these can change a person by taking him or her beyond the self, beyond the ego, opening one's eyes to the plights and triumphs of others, to the mysteries of humanity. Books about spirituality, the struggles to be strong, and the yearning to see or question the sacred in life on earth, address Donelson's and Nilsen's next stage of literary appreciation: "Venturing Beyond [the] Self" (Literature for Today's Young Adults 5th 38). Donelson and Nilsen explain that this stage in reading development "comes when people go beyond their egocentrism and look at the larger circle of society" (Literature for Today's Young Adults 5th ed. 42). Readers seek provocation in books that "raise questions about conformity, social pressures, justice, and other aspects of human frailties and strengths" (Donelson and Nilsen, Literature for Today's Young Adults 5th ed. 42). Again, some critics like overly protective and close-minded parents and guardians might challenge the inclusion of these books that ask teenagers to "assess the world around them and … where they will fit in"

(Donelson and Nilsen, <u>Literature for Today's Young Adults</u> 5th ed. 42). Critics of

this area of collection development could argue that the inclusion of books with

'dangerous' and 'revolutionary' ideas undermines the idea of the library-as-

sanctuary, of the library as safe place. And many Americans do apparently

harbor fears about the influence of controversial books upon youth. For

example, when Princeton Survey Research Associates approached a sample of

American adults in July 1994 with the statement, "Books that contain dangerous

ideas should be banned from public school libraries," 32 percent completely

agreed, 18 percent mostly agreed, 23 percent mostly disagreed, 23 percent also

completely disagreed, while 4 percent answered "don't know" (Pew Research

Center for the People & the Press, par. Q.21 f.). Perhaps those in disagreement

are afraid for 'impressionable' youth. Perhaps in wanting to limit what materials

youth are 'exposed to,' they express a desire to protect and shelter teens from

incendiary ideas, from books with ideas that are not 'safe.' However, others like

David Carr and Brian Sturm, both professors of library science at the University

of North Carolina at Chapel Hill, offer support to the idea of libraries as

"incendiary cultural institutions" (Carr, "In the Contexts" 117). In his article, "In

the Contexts of the Possible: Libraries and Museums as Incendiary Cultural

Institutions," Carr, while writing of libraries and museums as community

"harbors," also defines their "critical work" as "the setting of minds on fire in such

a way that they [observers, readers, thinkers] inch their edges forward toward

new knowledge and each other" (120). Similarly, Sturm, in a piece entitled,

"Should Libraries Be Safe Places?", writes: "I believe we do NOT (Sturm's

emphasis) want intellectual safety in our libraries because providing that undercuts the library as a fundamental democratic institution, and it defines us as purveyors of complacency" (Sturm, "Should"). Responding to the library-as-sanctuary motif, Sturm warns librarians to use "due caution" when applying the term "safety" to library services; he then asserts that we need "intellectual challenge" to push us out of … comfort zone[s]" in order for us "to examine not only our ideas but our fundamental beliefs" ("Should"). He hints at the importance of collections that can "push" us "into a liminal space … from which we can emerge with new insight and understanding" (Sturm, "Should"). He ends his statement with the assertion: "It is both our privilege and our responsibility to ensure that our libraries give patrons this discomfort to grow" (Sturm, "Should"). Libraries can provide incendiary intellectual discomfort and danger, for example, in the form of books that take one beyond the self. In doing so, the library-as-sanctuary-for-urban-youth rather paradoxically offers protection through offering potentially dangerous ideas. In offering a wide range of books about society, spirituality, and other controversial topics, the library acts as an asylum for freedom of thought and expression. It tries to protect these texts and their ideas from the arrest of censors. And in doing so, it recognizes and respects the autonomy of teens to choose what they read. In doing this, it does not shelter patrons from potentially harmful ideas. Somewhat ironically, some young patrons might actually find comfort and safety in those harmful ideas. They may be reassured by the words of revolutionary, innovative thinkers. They might find security and protection through these sometime 'dangerous' materials, which

often address budding concerns about society and humanity—concerns beyond the realm of "my," "me," "mine," and "I."

Also helpful in taking one beyond the self, while almost paradoxically offering illuminating insight into the self and its connections to others, are plays, poetry, and other works of art. Plays, whether in scripts or recordings of actual performances, offer insights into what it means to be human. They hint at motivations, goals, objectives, conflicts, and obstacles, and do so in the accessible form that is dialogue. Similarly, poems—especially confessional ones, often allow one to enter into the protected, interior space that is the consciousness of another, to enter another's intimate thoughts, feelings, fears, hopes, and dreams. And of course, romantic love poetry allows one to go beyond the self through these expressions of delicate desires and longings to connect with another, to experience the thrill of seeing one's reflection in another's eyes.

Love songs do likewise, yet translate some feelings through musical instruments, orchestrations, lilts, beats, and syncopations. Therefore, the library-as-sanctuary-for-youth should collect musical recordings that appeal to and resonate with youth. Music provides refuge, not unlike traditional sanctuaries. Similarly, the old adage, "music soothes the savage beast," attests to the ability of some musical compositions to help us relax and calm down—to give us a 'cooling off' period. Listening to and making music can provide an outlet for rage, anger, and disappointment, too. Through music, one can find voices with whom

to empathize, can find dreams articulated and sounds that seem to offer protection and liberation.

Music can offer entertainment and recreation, as can the medium of film. Through these pursuits, teens can find some temporary relief from troubles. They can escape some of the harsh pressures of present-day reality. When collecting materials for the library-as-sanctuary-for-youth, one should remain very mindful of how much catharsis and joy can come through the contents of the AV section. We must recognize the importance of sounds and images in teens' lives. In fact, Erin Helmrich, popular culture advocate and teen services librarian at the Ann Arbor District Library, asks librarians to "[w]atch MTV … and replicate the MTV experience in the library" (Helmrich 13). Helmrich applauds Music Television's ability to tap into teens' "emotional search" (Helmrich 11). Regarding this search, one benefits from remembering that just as problem novels offer the protection of characters with whom to empathize and relate, so do many dramatic movies. Librarians should not forget that one can also find sanctuary—escape and refuge—in comedies. Humor can be very liberating. Laughter, like crying, is a release, a relief.   Comedies, in the form of major motion pictures, cartoons, and stand-up-comics' routines, are often quite appealing, especially to boys. As Patrick Jones and Dawn Cartwright Fiorelli note, "Boys tend to enjoy escapism and humor" (9). Laugh-out-loud videotapes, along with some videogames and the likes of Mad magazine, provide them with both.

Jones and Fiorelli, writing in "Overcoming the Obstacle Course:

Teenage Boys and Reading," recommend collecting magazines, newspapers,

and entertaining noncurriculum-related nonfiction that relates to online interests,

"hobbies, sports, and things they do or want to do" (9). Similarly, pioneering

youth services librarian and the mind behind NYPL's ground-breaking youth-only

Nathan Straus Branch, Margaret Scoggin, wrote in 1941 of choosing books "with

the interests of young persons in mind" ("Children" D4). In the article, "Children

Getting Library of Own," she recommends: "Sports, hobbies, and semi-technical

titles … as well as … travel" (Scoggin, "Children" D4). Seven years later, in

"Teen-Ager and Librarian: A Meeting Place," Scoggin elaborates on her attempt

to connect with teens' interests. For example, she urges adults to not worry

about young people reading comics, stating that this is an important pastime that

offers valuable relaxation. In addition, she recommends that librarians "try to find

out what in the comics is so appealing and make use of that appeal with books"

(Scoggin, "Teen-Ager" BR2). She reprimands adults for their "unwillingness to

grant to young people a sense of discrimination between the valuable and the

ephemeral in what they read" and reminds readers that "[t]rue reading guidance

lies in discovering in each boy or girl the interests he has" (Scoggin, "Teen-Ager"

BR2). The library-as-sanctuary-for-urban-youth must honor and protect these

interests. It must offer a sense of respect for teens' tastes, preferences, and

concerns by collecting materials with these interests in mind. As Miriam

Braverman writes in Youth, Society, and the Public Library, the "primary interest"

of NYPL's "Office of Young Adult Services" and its creation of Books for the Teen

Age "was finding materials to meet teenagers' interests" (85). Appealing to

teens' interests helps them feel welcome and integrated into the setting and not

alienated by the library-as-sanctuary. Teens—particularly those on the library's

Teen Advisory Committee—feel especially welcomed when they can serve as

consultants, participating in collection development and evaluation. This

participation builds a teen's sense of responsibility, of contributing to the

community and having his or her voice heard. This participation allows teens to

"develop … themselves through our collections"—their collections (P. Jones,

"Nonfiction" 45). By asking them to help us collect materials that connect to their

interests, we honor and protect their passions and help them become lifelong

learners. As Patrick Jones writes, "If one of the missions of YA services is to

keep kids reading, to help them become lifelong learners and cross that bridge to

adult reading, then books that speak to their passions will help with that task"

("Nonfiction" 45). He continues, "Finding books that speak to subjects they are

passionate about is a real draw" (P. Jones, "Nonfiction" 45).

Programming

Connecting with teens' passions is also vital to creating appealing

programming for the library-as-sanctuary-for-urban-youth. Programs and special

activities should be designed with, not just for, teens. They should grow out of

and also further grow—cultivate—their passions, interests—their lives. These

youth-centered activities should be created with youth development in mind, with

hopes of enriching and engaging youth and offering them alternatives to after-

school life at home or on the streets. Like traditional sanctuaries, library

programs offer an alternative to the world outside, an alternative to old routines.

Like wildlife sanctuaries and preserves, these programs encourage young

people's growth and flourishing. And like such, they attempt to protect youths'

hopes, assets, attributes, and wealth of talents from predators like apathy,

thuggishness, and cynicism. By offering programs that promote the development

of capacities and human flourishing, the library-as-sanctuary-for-urban-youth

upholds what educational philosopher Nel Noddings "insists" that the "main aim

of education should be": "nurturing the growth of competent, caring, loving, and

lovable persons" (Soltis vii). Through programs, the library-as-sanctuary-for-

youth also serves as an enriching culture—meant here in both the

anthropological sense of a "shared way of life," and also in the biological sense,

which refers to a "medium for growing things"—for growing youths' minds, souls,

and imaginations, for growing their sacred lives (Eisner 3). This emphasis on the

sacred aspects of our lives harks back to the etymology of sanctuary. This

emphasis also defines "the sacred" in ways that attempt to preclude critics

suggesting the public library-as-sanctuary drifts away from upholding the proper

division of church and state. Sacred here can be defined in terms of the

imagination as it is in Thomas Moore's Care of the Soul: A Guide for Cultivating

Depth and Sacredness in Everyday Life: "the sacred appears when imagination

achieves unusual depth and fullness" (289). Another helpful definition of the

sacred comes from David Spangler, author of The Rebirth of the Sacred; in it he

writes of "our sense of the sacred" as "not just a sense of something

transcendent and otherworldly," adding that he also means a "recognition of the

value and sacredness in ourselves—in our humanness" (Spangler 13). Sacred

can also be defined as Nel Noddings does in Happiness in Education. She

writes, "by *sacred* (Nodding's emphasis) I mean all those things that contribute to

lifelong happiness and thus deserve to be preserved and encouraged"

(Happiness 123-124). Through honoring our sacredness by encouraging the

growth of our imaginations, our humanity, and our happiness, library programs

can simultaneously promote a wealth of opportunities for youth.

One of the opportunities most craved by youth—and especially needed

by many from inner cities—is job and career training. Particularly significant

among the teen survey findings for the DeWitt Wallace-Readers Digest Fund's

Public Libraries as Partners in Youth Development initiative was: "Teens want

jobs and volunteer service opportunities" (Meyers 42). Elaine Meyers elaborates

upon this in "The Coolness Factor—Ten Libraries Listen to Youth," stating:

"When libraries asked youth how they could change their uncool image, they

were uniform in their response: 'Let us help you'" (45). Meyers notes that young

survey respondents showed interest in helping their libraries with the following

tasks: "organizing books, helping people find books, helping people with

computers, reading to children, tutoring and homework help, teaching and

leading classes and clubs, serving as translators, and representing the library at

other activities and sites" (45) Other attractive tasks include Web site

construction, materials selection, and brainstorming programming topics. Most

respondents also requested tasks with technology components along with

transferable skills that can help pave the way for future jobs. Specific comments

included the following:

- "If I worked in the library, I'd want to read to little kids and help them have fun in the library."
- "I'd help people from other countries find information in their native language and if they didn't have it I'd ask the library to get it."
- "What I learn should help me get a job."
- "I want to learn something: I don't want to do boring stuff. Otherwise, I won't stick to it." (qtd. in Meyers 45)

This last comment's resistance to "boring stuff" might imply a yearning for truly

meaningful, engaging work—work that makes a difference, that confers respect,

that is not "too menial … for delegation to teens" (Walter and Meyers 105).

Perhaps this last teen longs for library work that is more representative of

"occupational life"—work that progressive educator John Dewey and his

followers envisioned as "any project or task that fully occupies us … that calls

forth our wholehearted energies" (cited in Noddings, Care 85). Moreover,

libraries are well-suited for promoting meaningful, energizing work and programs

that tap into what Nel Noddings refers to as John Dewey's "fourfold interests of

children: communication, construction (making things), expression (drawing,

singing, dancing), and investigation (figuring things out)" (Noddings, Care 86).

All of these basic interests have been incorporated into the job activities of

Dominica Clark, "teen library worker" at the Auburn Library of Seattle's King

County Library System (Walter and Meyers 127). In her "A Day in the Life of a

Teen Library Worker" essay, courtesy of the Youth Partnership Council, Clark

writes of having her own library e-mail account, of "intellectual and incredibly

interesting" coworkers, of what "may seem like a drag, … but no!"—cleaning up

the children's area, of signing people up for the Internet, of "processing books,"

which she refers to approvingly as "the bomb," of checking shelves for "lost"

books, and of even helping at the reference desk for a while. (qtd. in Walter and

Meyers 128-129) Of the latter, she adds:

> With working at the reference desk, you help people with everything
> and anything. In my job I am actually allowed to work at the reference
> desk, where you would need to get a Master's in Library Science and I
> am actually allowed to be behind the desk, and I especially love
> being there. You watch people come and go and you help people
> who really need it, and you're around these people of all sorts, and
> I love helping and searching and dealing, it's all quite exhilarating
> (qtd. in Walter and Meyers 129).

Dominica Clark's passionate words indicate her enthusiasm and appreciation for

a job that offers her respect, that touches her humanity by allowing her to touch

that of others. Her essay reveals a job that recognizes her sacredness through

the encouragement and occupation of her imagination, through its enhancing her

happiness. It has also enhanced her appreciation for a wide variety of work. For

example, she doesn't balk at cleaning up the "[c]rumpled papers and pencils …

on the floor" or the "scattered regular picture books and baby books" (qtd. in

Walter & Meyers 128). She sees the value of these contributions. Libraries and

other educational institutions should put more emphasis upon the value and

importance of many different jobs and occupations. As Nel Noddings puts it: "*All*

(Nodding's emphasis) honest occupations are respectable and should be highly

valued. One may choose plumbing or diesel mechanics or piano teaching with

pride and enter the work wholeheartedly" (Care 88). She adds:

> We should inform youth honestly about the many ways in
> which they can develop their own talents, make a living, and

> earn respect in the community. Growing plants, making things, repairing things, serving people, caring for the young and elderly are all as important as wrestling with ideas and running a company. Students should learn that it is wonderful to be occupied—to be fully engaged in whatever they have chosen to do. The tragedy is that so many fall into "occupations" by default, supposing that their own inferiority has led to their lack of choices (Noddings, <u>Care</u> 89).

Of course, the lack of choices for many in inner cities stems from the violence of the cycle of poverty. And recent federal cutbacks in educational and employment-related programs—along with increased military spending like the "almost $200 billion (so far) for the wars in Iraq and Afghanistan"—only exacerbate this problem (Kostein, par. 14). For example, a major blow to summer jobs for teens occurred with the elimination of the Summer Youth Employment and Training Program (SYTEP), a "government mainstay, in one form or another, since 1964," which according to the National League of Cities, provided "enough assistance to employ 500,000 youth in 1999, it's last stand-alone year" (Alexander, par. 3). Thelma French, executive assistant to the mayor of New Orleans, called this now-defunct program "essential," explaining, "We have a growing youth population and high teen pregnancy, and summer jobs make a substantial difference when it comes to household funds and back-to-school money" (qtd. in Alexander, par. 25). Despite studies that link summer jobs with decreased teen pregnancy and delinquency, the White House eliminated from its 2004 Fiscal Budget the Youth Opportunity Grants Program, which was particularly helpful in providing summer jobs for teens in low-income communities. The administration attempted to make this slash last year but was met by Congress' rejection of such along with the legislative branch's provision of

$225 million for these grants (Democratic Policy Committee, par. 8). Despite this important program's 'hanging on' last year, the summer of 2003 was "the worst for teen employment since 1948" with teens facing more competition for retail and fast food jobs from out-of-work adults (Wicai). In this time of fierce competition—in this 'hirer's market,' perhaps now more than ever, the library-as-sanctuary is needed to help build "employability skills" and help teens "lay the foundation" for future careers (Susan Harden qtd. in Ishizuka 47; Ishizuka 47). After all, many inner-city children and youth are not exposed to a variety of occupations, and the library-as-sanctuary-for-inner-city-youth can work to fill this gap by bringing in people from a variety of backgrounds, vocations, and 'walks of life' to speak about their lines of work. As Mary K. Chelton notes, "… many teens know very little about choosing careers …. They need exposure to adults who can show them and tell them about the options available to them" (qtd. in De Witt Wallace-Reader's Digest Fund 11). Eleanor Jo Rodger, former executive director of the Urban Libraries Council adds, "This role has not been fully grasped by public libraries, but should be …. Public libraries can create innovative ways for children and teens to explore and sort out career options …" (qtd. in De Witt Wallace-Reader's Digest Fund 11). One library system 'ahead of the curve' in this service area is the Public Library of Charlotte-Mecklenburg County (PLCMC), which in April 2002 launched the "Library Initiative for Youth in Business" (LIYB) program, which "offers teens a wide range of job-training opportunities—everything from computer skills to advice for future entrepreneurs—along with job-referral services at all 22 of PLCMC's branches"

(Ishizuka, 47). Branches have also extended LIYB into a partnership with the

mayor's office, offering the "Mayor's Youth Employment Program, which provides

teens with jobs counselors and corporate contacts (Ishizuka, 47). These

corporate contacts have taken on extra importance lately, as the library system

must now look to corporate sponsors for more support, now that county budget

cuts have recently "forced the library to scale back LIYB teen coordinators from

one in every branch to just three systemwide" (Ishizuka 47). Certainly, it is a

challenge for libraries to act as liaisons, connecting youth with apprenticeships

and the like, during times of economic recession. It is, of course, easier to help

teens "develop the skills they'll need later in life" when governmental budgets

devote significant monies to education and job-training initiatives. Such was the

case during the mid-to-late '90s, when Connecticut's Meridian Public Library

became very effective in linking youth with area businesses, thanks to its

"Summer Youth Employment Program," "based on the premise that teens who

are kept busy in a constructive manner will have less unsupervised time in which

they might get themselves into trouble" (Chelton, Excellence, 2nd 23). This

program was designed to "expose" teens "to careers and job opportunities that

they many not have considered before" (Chelton, Excellence 2nd 23). Reaching

out to "disadvantaged youth" between ages 16 and 20, this program connects

them with local businesses, which provide on-site training and employment for

selected teens during the ten weeks of summer break (Chelton, Excellence 2nd

23). Thanks to a Community Development Block Grant and monies allocated in

the city budget, participating businesses have been reimbursed for 50 percent of

teen's salaries during the ten-week program. In addition, recognizing the difficulty for teens to find work and "for businesses to hire them when they lack job skills," the library provides participating teens with "work/career related materials" and "established a central clearinghouse as the first step in job assistance and job information" (Chelton, <u>Excellence</u> 2nd 23). Similarly, Ohio's Shaker Heights Public Library has presented several increasingly successful "Teen Job Fairs" where teens, ages 16 and up, seeking seasonal and/or summer employment, meet with potential employers at the library and pick up job applications there (Chelton, <u>Excellence</u> 3rd 24). The library has expanded this program by offering "Tips for Teens" workshops one week before each fair, where an executive recruiting firm's representative and the library's teen services staffers prepare young participants for successful job interviews. Copies of a special handbook, developed especially for these workshops and containing a sample job application along with descriptions of appropriate interview dress, are also distributed. Not only have these workshops and job fairs helped teens connect with local businesses and employers, these programs have helped the Shaker Heights Public Library "to broaden services to young adults and to heighten the community's awareness of its services to this age group" (Chelton, <u>Excellence</u> 3rd 24). More libraries should follow the lead of those in Shaker Heights, Meridian, and Charlotte-Mecklenburg, and attempt to broaden their services to include more programs related to occupations. In addition, more libraries should welcome "teens as co-workers" (Amer. Lib. Assn., "Teens as Co-Workers"). The Public Library Association agrees, offering at its most recent

National Conference a program, entitled "Teens as Co-Workers," which featured

presenters from The Free Library of Philadelphia and New York's Queens

Borough Public Library (Amer. Lib. Assn., "Teens as Co-Workers"). Conference

goers were invited to "[l]earn how to successfully incorporate teens into your

workforce harnessing their creativity and utilizing their energy" and "[h]ear from

teen employees how positive youth development has become the driving force

for youth services and employment in their public libraries" (Amer. Lib. Assn.,

"Teens as Co-Workers"). Likewise, Virginia A. Walter and Elaine Meyers lend

hopeful vision and enthusiastic support to the idea of libraries offering teens

these "opportunities for meaningful participation"; they write:

> It is a classic win-win situation. Young adults who work for
> the library, whether as volunteers or paid employees, gain skills
> and confidence and the sure knowledge that they are making
> a contribution to their community. The library in return gets the
> benefit of their labor, their enthusiasm and energy, and their
> unique insight into making the place cool. The community
> receives all the benefits of a well-run, vibrant library and a
> future return on its investment when the healthy teens of today
> become the productive citizens of tomorrow (105).

Becoming "productive citizens of tomorrow" requires "futures-oriented

learning" today (Creating Preferred Futures, "Project Overview"). As the creators

of Creating Preferred Futures (CPF), a self-described "non-profit web-based

environment" with the "objective of empowering young learners to be proactive in

creating a more positive future for themselves and their communities," explain:

> Current and future generations will encounter a future
> world that will be radically different than the present and
> past. For the most part, however, … learning strategies
> and teaching methods continue to focus on the past and
> present ("Welcome," par. 1; "Project Overview," par. 1).

Similarly, libraries are often associated with the past; they are thought of as repositories and archives, and not necessarily as vibrant future-oriented institutions. Moreover, society as a whole lacks a future-oriented vision, according to therapist Sandra Bloom, creator of the Sanctuary Model, mentioned in Chapter 1. She writes, "We do not spend a great deal of time envisioning a better future for ourselves and our children and even less time figuring out how to make that future a reality" (Bloom, Creating 12). Filling this gap and envisioning a future can be viewed as very appropriate for programming at the library-as-sanctuary; after all, ancient sanctuaries were known to double as oracles and sites for dream incubation, offering visitors visions of and guidance for the future. Similarly, the library-as-urban-sanctuary-for-youth can inspire and urge its visitors to look forward, to envision preferred futures. As Creating Preferred Futures suggests: "Integrating a systematic consideration of the future aids students by equipping them with the perspectives, skills and abilities they will need to successfully navigate their future" ("Project Overview," par. 1). Libraries can build this "systematic consideration of the future" into their programs. Libraries, as educational institutions, can strive, particularly through their programs to, in the words of philosopher and educator Hannah Arendt, "… prepare students to go into the future that they will have to create" (qtd. in Jackson, Burchsted, and Itzkan 207). Libraries can try to do what Arendt said education should do: "… ground students in the past but allow them to soar into a future that is different from past or present" (qtd. in Jackson, Burchsted, and Itzkan 207). Making this "different" future means "empowering our children and youth to imagine,

construct, and act on more positive, preferred alternatives for the new

millennium" (Jackson, Burchsted, and Itzkan 207). Imagining alternatives seems

quite in keeping with the tradition of sanctuaries and the related idea of providing

alternatives to, for example, accepted forms of retribution. Similarly, an

emphasis upon a better future is akin to the hopefulness for growth and improved

lives that has inspired the creation of wildlife preserves and the harboring of

refugees. Improved lives and alternatives, particularly thoughtful, hopeful,

empowered ones, are at the heart of future studies. For example, futurist

Richard Slaughter explains, "the whole point of studying the future is to

understand alternatives as a context for making choices" (qtd. in Futures

Foundation). As Sohail Inayatullah, Arts and Social Sciences faculty member at

the University of the Sunshine Coast, and Ivana Milojevic, research fellow at the

School of Education, the University of Queensland, write in answer to the

question, "But what is futures studies?": "One working definition is: the science,

art, and ethics of negotiating and creating alternative societies and the ideas and

meanings that govern them" (par. 12). Envisioning these alternative, future

societies, meanings, and ideas seems a particularly well-suited invitation that the

library-as-sanctuary can offer to impoverished urban youth, as they are, after all,

among those in greatest need of alternatives to the 'way it has been,' and to the

'way it is.' They are some of the most disenfranchised recipients and victims of

the legacy of an oppressive system that needs grand repurposing, that needs

more bright visionaries. They are in great need of respect, of having their voices

heard, of having their preferences considered. The importance of inviting youth

to help envision future alternatives is stressed by the above-mentioned Sohail

Inayatullah, along with futurist Jennifer Gidley, in their compilation, <u>Youth

Futures: Comparative Research and Transformative Visions</u>. They explain:

> Ultimately, youth futures, like futures studies generally, is
> about empowering individuals to critically reflect on futures
> being created for them so that they can actively create
> their preferred futures. While not denying the tremendous
> structural obstacles for many youth …, future studies
> processes can provide a point of leverage.
> ("Youth Futures: The Terrain" xii).

Leveraging the power of "preferred futuring" (working toward the future

one desires to achieve as opposed to the one that experts predict) is a process

that involves eight key steps and components:

> Celebrating the Past
> Assessing the Present
> Underlying Assumptions, Values and Principles
> Events, Developments, Trends
> Expanding our Horizons
> Vision of Preferred Future
> Connecting Images to Actions (Action Planning)
> Celebrating Progress toward Our Future (Dougherty 3-8).

The library-as-sanctuary-for-inner-city-youth can initiate this process through a

series of programs that honor neighborhood, community, and cultural struggles

and achievements. Heroes can be 'held up' and honored. While some youth

may be opposed to this step, preferring not to be reminded of the past, they are

likely to be more willing to 'take to' the step that is "assessing the present." This

step seems to have the potential to be particularly appealing to many youths'

need to vent, to express "dissatisfactions and grievances" (Dougherty 5).

Assessing the present is an opportunity to cite situations and matters that make

them "glad, sad or down-right mad" (Dougherty 9). This important step helps to identify what from the present we would like to change and what we would like to keep. This step invites youth to express opinions on values that they believe are outdated and practices that are 'behind the times.' The next step of identifying underlying assumptions, values and principles can be extremely effective in promoting critical literacy, in helping youth 'unpack' certain American norms like materialism, anti-intellectualism, chauvinism, individualism, etc. This might help youth see more clearly and critically influences like misogynous music and the "commercial exploitation" of children and youth (Ponte 27). This step could, for example, lead to youth questioning the "panacea of consumer goods" and acknowledging "America's false comforts" (Greene, Releasing 124, 43). Opening opportunities for information literacy, this step can, in the words of Maxine Greene, encourage young people to question the "divinity of technical communication" as opposed to more personal and sacred human communication (Greene, Releasing 124). This step has powerful potential to set the stage that can help youth move beyond "blind faith in technology," "material gadgets" and "conveniences" (T. Moore 206). Likewise, this step might provide opportunities for more complex understandings of revolution, demonstration, expression, multiculturalism, and democracy. The next step of concentrating on events, developments, and trends helps participants better understand "what is happening in the external environments that may have an impact on the … foreseeable future, i.e., one to five years" (Dougherty 6). This step focuses on 'goings-on' in "different areas of the environment" such as economics, politics,

and technology (Dougherty 6). This step allows participants to study society and the course in which it seems to be headed. This step also allows for much programming such as issues forums on pregnancy, STDs, drug use, civic participation, and youth rights. These forums can provide opportunities for dialogues that "counter apathy and indifference" (Greene, Releasing 5). These forums can provide a 'wake-up call' about anti-youth, anti-urban, and anti-minority policies and can 'fire up' youth to want to change the course of such, to stand up for their rights and needs, to let their voices be heard, to work for a "community," which in the words of Maxine Greene, "may some day be called democracy" (Greene, Releasing 6). Programs that promote equity, diversity, and tolerance are extremely significant, as are those that urge teens to register to vote. For example, the step of "preferred futuring" that is "events, developments, and trends" can lend itself to the likes of Def Jam Records founder and hip-hop mogul, Russell Simmons' Hip-Hop Team Vote, which lures hip-hop fans to put politics "on the playlist" thanks to the support of rappers like Eminem, Jay-Z, Nas, and P. Diddy. (K. Jones "Rocking," par. 1). Hip-Hop Team Vote has also partnered with World Wrestling Entertainment's similar program, Smackdown Your Vote! And while both registration drives do not endorse a particular candidate or party, Simmons' initiative was launched by his Hip-Hop Summit Action Network, which "promotes a political agenda that supports drug-law reform, opposes education cuts and encourages community development programs" (K. Jones "Rocking," par. 1). Community libraries are well-positioned to join the likes of Simmons in raising teens' awareness, tapping into their

concerns, and mobilizing the 'youth vote' to turn around the 'trend' of apathy and inaction evidenced by young people's turning out "in dismal numbers for the past two presidential elections" (K. Jones "Rocking," par. 5). We can help youth learn that the act of voting can make a difference, can expand our horizons. "Expanding our horizons" is the fifth step in the process of "preferred futuring." It is "intended to help participants to realize that exciting things are going on and are possible" (Dougherty 6). Inviting visionaries to talk at forums provides this inspiration as does "'out of the box' creativity exercises" to generate ideas with the objective "to expand the universe of what is possible in the minds" of participants (Dougherty 6). This expansion of possibilities is a prelude, a warm-up for step six, "identifying images of the future" that each participant finds "pleasing" (Dougherty 7). The objective here is "to create a willingness among participants to express what they would like to see become a reality" and not what they "predict" will occur (Dougherty 7). There can be as many preferred futures generated as there are participants. Creating a vision of a preferred future taps into youths' imaginations, creativity, desires, voices, dreams, and hopes. Youth must dream. They must imagine, for as Maxine Greene proclaims: "Imagination gives credence to alternative realities and allows us to break with the taken for granted and to set aside familiar distinctions and definitions" (3). Imagination allows us to go beyond the everyday, to go beyond daily life in order to awaken daily life (Greene, Releasing 24-25). Imagination helps us move on and not just "reproduce things as they are" (Greene, Releasing 1). Imagination, hopes, vision, and survival are deeply connected. Quoting the

29th chapter of Proverbs, futurist David Spangler begins his book <u>Rebirth of the</u>

<u>Sacred</u> with the statement, "Where there is no vision, the people perish" (qtd. in

Spangler 9). He adds, "A vision means hope. It means a guiding direction. It

can also mean something else: inspiration for a people to transcend themselves,

to transform, to strive not just to be better but also to be different" (Spangler 9).

Citing Dutch scholar, Fred Polak's <u>The Image of the Future</u>, Spangler notes the

"importance of a vision of the future to the development and vitality of any

civilization" and suggests that "this vision is not just an image of what might

happen tomorrow," but also means "that which is unknown and potentially

transformative" (9; 10). This vision involves forces existing "in the depths of

humankind" (Spangler 10). And as Spangler declares:

> Such a vision challenges the culture to dare, to be open to
> change, and to accept a spirit of creativity that could alter its
> very structure. A willingness to explore helps a civilization avoid
> complacency and stimulates vitality (10).

Vision brings with it a "transformational impulse" that often "represents a

resurgence of hope, of vision, and of creative activity on behalf of a better

civilization" (Spangler 13). Of this impulse Spangler writes: "At its heart, it is a

rebirth of our sense of the sacred," adding that the processes of preferred

futuring "offer an empowering vision, a setting for creativity, a direction for

choice" (13). In envisioning a preferred future, we have what Spangler calls a

"chance to imagine and fashion a culture in which we may not

only survive but do justice to our humanity and the potentials inherent within us.

[It is] … the … vision of emergence" (13). The time of emergence into young

adulthood requires nourishing young people's visions, hopes, and potentials. It

requires that we 'dream big' with our teens. It requires that we, in the words of

Guidelines for Library Services for Young Adults by the International Federation

of Library Associations and Institutions: "… respect different cultural needs"—

that within "the changing of society," we honor "cultural diversity and … visions

and dreams" (International Federation 4). Dreams are so essential. They offer

sanctuary, protection, and salvation. As Jesse Martin, an Australian who, at age

16, sailed solo around the world puts it: "If we're not allowed to dream, we turn to

things that will destroy us" (qtd. in Gidley, "Global" 10). As noted in chapter 2,

low-income inner-city youth are at increased risk and vulnerability for entering

into destruction and danger—or for just giving up. Nicole Yohalem and Karen

Pittman focus on "vulnerable youth" in Powerful Pathways: Framing Options and

Opportunities for Vulnerable Youth, writing: "They are young people with dreams

who may appear to give up because they believe no one cares enough to help.

… They are young people with powerful ideas and strong voices that go

unheard" (5). But through programming that focuses on preferred futuring, they

can extend their visions and strengthen their voices. There are several "youth

futures" programs already established that can serve as models for the library-

as-urban sanctuary. There's Australia's "Re-Imagining Your Neighborhood," a

sixteen-week school-based futures education project for youth ages 9 to 12,

which begins with discussing their concerns for their neighborhood and the world.

Next, they explore "positive strategies to deal with these issues," followed by

identifying details of healthy neighborhoods and communicating such through

community art, conducting interviews, dialogue with local government officials,

tree plantings, and designing public spaces (Stewart 189). Another model is the

"Images of the Future Project," touted in <u>Youth Futures</u> as the "only existing

futures program in the United States for kindergartners through twelfth-graders

(K-12), operating in the Orange County Public Schools in Orlando, Florida"

(Jackson, Burchsted, and Itzkan 200). With support from the Florida State

Department of Education, the district has created futures curriculum units, trained

teachers in futures methodologies, and established important community

partnerships for giving students "real-life applications" (Jackson, Burchsted, and

Itzkan 201). A highlight of the project is the annual "futures fair," which features

student-made futures projects on topics like "career exploration for the twenty-

first century," "futures of virtual reality," and "alternative futures of world peace

and conflict resolution" (Jackson, Burchsted, and Itzkan 201). As a result,

surveys indicate that nearly 90 percent of participating students feel they have

gained confidence in their "ability to change or influence the future rather than be

merely passively subject to it," while over 90 percent began "to feel more hopeful

about the possibilities of positive change, up from 65 percent in the

preparticipation self-assessment" (Jackson, Burchsted, and Itzkan 202). In

addition, many achieved the following desired learning outcomes:

> enhanced cooperative and collaborative learning; improved
> problem-solving, decision-making, and conflict-resolution
> abilities; better understanding of technology and how to apply
> various technologies appropriately and in a sustainable framework;
> improved process skills such as gathering, analyzing, and
> synthesizing information; increased ability to globalize their
> perspectives about learning; enhanced ability to imagine and
> create informed and plausible alternative futures; and increased

capacity to approach the future with confidence and personal empowerment (Jackson, Burchsted, and Itzkan 201).

As Cole Jackson, Sandra Burchsted, and Seth Itzkan summarize in "Learning with an Active Voice: Children and Youth Creating Preferred Futures," the students in the Orange County program learned "essential lifelong skills and applications" and that "they can shape, not only react to, their futures" (201). Similarly, these goals are echoed by the creators of the Web-based environment, "Creating Preferred Futures," mentioned near the beginning of this section. CPF's premise is: "that the future that children and youth will inhabit promises to be radically different from the present" and that "[y]oung people need to learn to recognize patterns of change, identify trends, draw implications, and create alternative futures scenarios so they will be better equipped to anticipate and plan for future challenges" (Jackson, Burchsted, and Itzkan 202). Bringing together internationally renowned professional futurists with young people around the world, CPF is the "only online futures program of its kind in the world specifically geared to K-12" (Jackson, Burchsted, and Itzkan 202). Through CPF, students have prepared projects on global peace, youth violence, and future housing. Student comments in CPF's forum have included the following:

- "Future studies will help us to cope with situations pertaining to the future. Futures studies is the tool to our future without it, we are lost."
- "Futures is not just about creating a sustainable future for generations to come, but also to understand how everything is relevant to the way we interpret what goes on around us. It is also about how we take an active part in learning how to take control over our individual future."
- "Futures studies helps us gain knowledge of how to deal with a future without panicking and figure out what may happen and the effects of what may happen" (qtd. in Jackson, Burchsted, and Itzkan 203).

Figuring out "what may happen" when futures studies are applied to public library programming is an area ripe for research and practice. For example, CPF's STEEP categorization of the five sectors of futures-thinking—social, technological, environmental, economic, political—seem well-suited for library issues forums (Creating Preferred Futures, "STEEP Introduction"). Its emphasis upon creating scenarios and stories about possible futures also connects with the public library's rich storytelling tradition. As mentioned earlier in this paper, journalistic storytelling with an eye toward the future, is already taking place in a few libraries, thanks to Libraries for the Future's sponsoring "Youth Access" e-journalism programs and teen zines like those of the Valencia Branch of the Tucson-Pima Public Library and that found at the nearby Santa Rosa Learning Center Library, located "next to public housing projects" (Ishizuka 49). Appealing to low-income youth—particularly immigrants—and exposing them to "what the library has to offer" and helping them find value therein, is a main concern for Libraries for the Future, the program division of the Americans for Libraries Council (Ishizuka 49). In promoting programs "aimed at realizing the potential of libraries in the 21st century," Libraries for the Future maintains the following vision:

> The American public library of the 21st century will be a
> viable and democratic point of access for people seeking
> universal knowledge, information, and lifelong learning
> (Americans for Libraries Council, "About").

In order to help libraries realize their 21st century potential, organizations like Libraries for the Future must help young inner-city patrons to realize theirs.

Libraries for the Future could join forces with the likes of Creating Preferred

Futures, The World Futures Studies Federation, and <u>Libraries Futures Quarterly</u>,

whose mission is "to inform, instruct, and enlighten so that you [public library

administrators, managers, and trustees] have the best tools and most insightful

information to build [the] greatest possible future for the library you serve"

(Guscott). In fact, <u>Libraries Futures Quarterly</u> has already expressed its

confidence in the future of Generation Y a.k.a. the "Millennials"—the

"generational cohort," born approximately between1980 and 1999 ("Generation

Y" [I] 1). This journal ends the first of its two-issue presentation, "Generation Y &

the Future of Public Libraries," by referring to William Strauss and Neil Howe,

"two leading generational theorists," who believe that Generation Y is the next

"Hero Generation," a generation that will "face a situation called a 'turning' in

which America will experience massive political and social upheaval, 'on par' with

landmarks like the American Revolution, the Civil War, and the New Deal and

World War II" while also offering "an opportunity to elevate ourselves to a new

level of civilization" (qtd. in "Generation Y" [I] 16). Many librarians must alter their

attitudes toward this "Hero Generation" and try to see them as just that—heroes.

We must join together to help them see themselves as such and to help them

see a brighter future. Combining forces with organizations like those mentioned

above could help create momentum to encourage more libraries to engage in the

processes of preferred futuring, to see through to the culminating steps of

"connecting images to actions" and "celebrating progress toward our future"

(Dougherty 7-8). In order to do the former, we must "identify necessary actions,

obstacles to progress, and steps that can be take[n] to avoid or remove

obstacles" (Dougherty 8). Celebrations come through including "actions that will

lead to quick successes," which further build momentum and confidence

(Dougherty 8). Celebrations of youths' progress toward their future can also

come through publishing kudos in newsletters, designing recognition ceremonies,

and hosting parties. Those celebrations can come through quasi-sacred rites.

Through the use of spaces like its dream room for programming, the

library-as-sanctuary-for-urban-youth can help young people express their rights

through rites, can provide festivities that foster flourishing futures and promote

possibilities. Rituals, like sanctuaries, "create special time out of ordinary time"

(Imber-Black and Roberts 6). They "bestow protected time and space to stop

and reflect on life's transformations" (Imber-Black and Roberts 6). They "make

meaning out of where our lives have been and where they are going" (Imber-

Black and Roberts 6). This longing for meaning, connection, and transformation

is ancient. It is also in desperate need of fulfillment today. As New York-based

life transition coach and ritual consultant, Deborah Roth, declares:

> In the technically brilliant sterility of our modern age, I believe
> we're aching to find new ways to make meaning in our lives.
> Truly transformative ceremonies and rituals allow us to infuse
> a sense of the sacred into our ordinary lives, to recognize major life
> events in profoundly satisfying ways, and to re-member our connection to
> our deepest selves and to each other (par. 2).

This 're-membering'—this renewed connection and celebration—is vitally needed

in the often torn-apart lives of young people in cities, for as Laine Bergeson

writes in the current Utne issue, with "New Rites of Passage" prominently on the

cover: "Ritual celebrations knit us into history, and even into prehistory,

connecting humans to each other over geography and time" (66). And as Evan

Imber-Black and Janine Roberts, authors of Rituals for Our Times, write of this

important subject: "They engage us with their unique combination of habit and

intrigue" (3). Similarly, Betsy Diamant-Cohen, Ellen Riordan, and Regina Wade,

practitioners at the Enoch Pratt Free Library, remind readers of the most recent

issue of Children & Libraries that "[r]itual gives structure to the mind" (14).

Quoting Webster's dictionary, they note that ritual is "a practice of symbolic

significance regularly repeated in a set manner," adding that "[i]n the library

world, ritual can be the greeting and ending activities of a program" (qtd.

Diamant-Cohen, Riordan, and Wade 14). Hinting at the idea of library-as-

sanctuary, they add that when these "remain constant," participants "will learn to

identify the library as a place of constancy, safety, and familiarity" (Diamant-

Cohen, Riordan, and Wade 14). These librarians stress that ritual "invites us,

unites us, involves senses, activates memory, embodies meaning, [and] eases

transitions" (Diamant-Cohen, Riordan, and Wade 15). Similarly, Imber-Black and

Roberts elaborate upon what they call "the five purposes of rituals," citing the

following:

> Relating: Shaping, Expressing, and Maintaining Relationships
> Changing: Making and Marking Transitions for Ourselves and Others
> Healing: Recovering from Relationship Betrayal, Trauma, or Loss
> Believing: Voicing Beliefs and Making Meaning
> Celebrating: Affirming Deep Joy and Honoring Life with Festivity
> (Imber-Black and Roberts 25-56).

These important purposes indicate that rituals address essences of human

needs, tapping particularly into the need for belongingness when they are

incorporated into ceremonies. Rituals can connect to the human longing for recognition, admiration, and esteem. They connect to our aesthetic appreciation, our search for knowledge, our longing for meaning. Of course, rituals also connect to spiritual needs and sacred longings. Educator and philosopher Nel Noddings has often addressed this need, referring to "spirituality" as "[p]ossibly the greatest lack in modern public schooling" (Challenge 81). She elaborates upon this considerably in an Educational Leadership interview, entitled "Longing for the Sacred: A Conversation with Nel Noddings" (Halford 28). In it Noddings urges educators to "make space for the sacred," to not be afraid of "educating for religious and spiritual literacy" (qtd. in Halford 28). She notes that educators often fear addressing religion in schools, citing the First Amendment's separation of church and state, and then she reminds readers that this part of the US Constitution "doesn't prevent teaching *about* (Nodding's emphasis) religion" (qtd. in Halford 28). She adds: "We need to teach about religion as part of our cultural heritage" (qtd. in Halford 28). In addition, Noddings recommends "slowing things down" and recognizing "everyday spirituality through poetry, music, biography, ordinary conversation"—all of which can be incorporated into library planning and its ritualistic programming, all of which can "nourish the soul" in this time wherein many are not exposed to such through formal religious practices (T. Moore 210). For example, a fairly modest 35 percent of twelfth graders, surveyed between 2001 and 2002, said they regularly attend religious services "once per week or more" (Child Trends DataBank, "Religious Services Attendance"). Similarly, 33 percent felt that "religion played a very important role

in their lives" (Child Trends DataBank, "Religiousity"). In addition, a 2001 Gallup

Poll indicated that of respondents, aged 13 to 17, who claimed to attend a regular

weekly religious service, 55 percent "couldn't recall the message of that sermon"

(Lyons 61). United Methodist minister and Gallup's Global Practice Leader for

Faith Communities, Dr. Al Winseman, suggests that "most kids tune out most

sermons" because "they don't want theological jargon, they want the message in

a language they can understand" (qtd. in Lyons 61). He adds, "… today's teens

are not a 'sit and listen' generation. They need to participate" (Winseman qtd. in

Lyons 61). This need for participation parallels that to be "listened to—to be

heard"—a need expressed by 74 percent of teens in a February 2001 Gallup Poll

about the needs of today's youth (Lyons 61). Similarly, the desire for "a place to

talk about what's important to them in their everyday lives" inspired 71 percent of

teens asked in a 1998 Gallup study why they became involved in small youth

fellowship groups (Lyons 61). These religious groups offer rituals, and they offer

opportunities for teens to ask the big questions of life and death, to ponder the

need for a more "soul-centered" world (T. Moore xiv). These groups, along with

sanctuary-libraries, have the potential to allow teens to, in the words of Hannah

Arendt, "stop and think!" (qtd. in Greene, Releasing 127). Library programmers

can learn from teen fellowship groups and subsequently better address teens'

profound curiosity, their "quest for a connection with spirit," their "quest to learn

about life" (Noddings, Challenge 81; Zollo 89). As Milwaukee Journal Sentinel

columnist Jim Stingl declares, "A library is the right destination for young people

who want to know how life works" (42). And ritualistic, spiritual, and social-

conscious-raising programs are good forums for this life-learning. Nel Noddings

suggests several "theme courses" that the library-as-sanctuary-for-urban-youth

can incorporate into its services. For example, Noddings suggests programs that

"involve conceptions of god and include some of the difficult theological problems

that arise when god is defined in particular ways" (<u>Challenge</u> 83). She

recommends addressing "religion and politics with sexism and racism as

important subtopics" (Noddings, <u>Challenge</u> 83). Noddings also suggests myriad

programming opportunities in her recommendation that we study myths, which

"capture the spirit of a people and encode its deepest fears, hopes, longings, and

symptoms of control" (<u>Challenge</u> 82). Similarly, Thomas Moore recommends

that we revive a sense of myth and storytelling, referring to such as expressions

of "our need for depth and substance in experience" (220). Not so unlike

sanctuaries, myths, according to Moore, "take us away from the particularity of

life to invisible factors that are nonetheless real" (T. Moore 221). He adds that

myths allow us to learn how to think more deeply and imaginatively. (T. Moore

222). As do the following topics, recommended by Noddings: "forms of

meditation, prayer, laughter, poetry, ritual, song, and dance," all of which she

calls "ways of 'getting high' without damaging the body," all of which she calls

"possible routes to grace" and "sometimes products of grace" (<u>Challenge</u> 82).

     Tapping into these topics, the library-as-sanctuary can tap into teens'

passions, talents, and creativity while combining ritualistic and artistic

programming. As teens craft artworks, they also craft their own identities, their

own lives. As Elliot W. Eisner proclaims in <u>The Arts and the Creation of Mind</u>,

the arts are "resources through which we recreate ourselves," adding that artful

"recreation is a form of re-creation" (240-241). He continues, "The arts are

among the most powerful means of promoting re-creation," adding that they

"contribute to the development of human consciousness and "engender life at its

most vital level" (Eisner 241). The vitality, enrichment, and opportunity for

change provided by arts are particularly important to inner-city youth, surviving in

the midst of the violence of poverty. After all, art opens the imagination,

however, as Greene points out, "Too rarely do we have poor children in mind

when we think of the way imagination enlarges experience" (36). She laments,

"… for these children, we overlook the ways in which imagination opens windows

in the actual, discloses new perspectives, sheds a kind of light" (Greene,

Reimagining 36). Connecting imagination with "awareness," "possibility," and

empowerment, she thinks of vulnerable youth and asks, "And what can be more

important for us than helping those called at risk overcome their powerlessness?"

(Greene, Reimagining 36). Writing of the "promise of art experiences to open

perspectives and move the young to look and listen, to overcome the taken-for-

granted and the routine, Greene praises "what poetry and dance can do and the

magic done by painting and poetry writing," and meanwhile, she damns a system

in which "poor children" and those "at-risk" so "infrequently … are exposed to live

dance performances or museum exhibitions" (Reimagining 36). For many urban

teens, myriad cultural and artistic opportunities in their own cities are 'so close

yet so far away.' The library-as-sanctuary-for-urban-youth must consider this

lack of exposure and work to counter it through (quasi-sacred) programming that

involves guest speakers, artists-in-residence, and field trips. Field trips to museums, galleries, and other cultural venues and events are particularly important to inner-city youth, who are typically removed from the more cosmopolitan aspects of the city beyond their neighborhoods. By taking youth on these field trips, librarians, like art itself, can "liberate us from the literal" (Eisner 10). By including field trips as a component of programming, librarians can, not unlike art, "make perceptible, visible, and audible that which is no longer, or not yet, perceived, said and heard in everyday life" (Marcuse 72). Furthermore, through truly engaging in artistic programming and creating works of art themselves, inner city teens can express their hopes and fears, can show their uniqueness, can vent anger, can grow, can transform their lives. As Maxine Greene writes in Releasing the Imagination, "… participatory involvement with the many forms of art can enable us to *see* (Greene's emphasis) more, to *hear* (Greene's emphasis) more on normally unheard frequencies, to *become conscious* (Greene's emphasis) of what daily routines have obscured, what habit and convention have suppressed" (Greene Releasing 123). Countering suppression, art offers release and refuge. As pioneering advocate for the poor and disempowered, Jane Addams—credited as the inventor of the field of social work—wrote in her 1911 work, The Spirit of Youth and the City Streets, art can "preserve in permanent and beautiful form those emotions and solaces which cheer life and make it kindlier, more heroic and easier to comprehend; which lift the mind … from … harshness and loneliness, and connect … with what has gone before," while freeing us "from a sense of isolation and hardship" (101). In

addition, to offering these forms of freedom, art can help youth be heard, can

amplify their voices. As artist and educator, Marlene Paul, notes, youth are

rarely "asked genuinely to share their ideas on difficult issues that affect their

lives" (qtd. in Medina, "Matters" 19). In hopes of inviting youth—particularly low-

income youth—to "express themselves through art and to share their stories with

others," Paul co-founded Richmond, Virginia's Art 180, an organization, created

to "turn lives and [challenging] communities around 180 degrees" (Art 180,

"About Us"). Considering the "arts as social power," Art 180 "clear[s] the way for

kids to participate in conversations about their own communities" and "express …

ideas about solutions through art" (Medina, "Change" 16; Medina, "Matters" 19).

Refusing to use terms like "at-risk" and "disadvantaged" to describe the young

people with whom they work and create, Art 180's founders have helped design

a valuable model for those interested in artistic programming for inner-city youth.

Promoting the value of young people, creative expression, communication,

compassion, and community, Art 180 takes its motivation from the following

words of former US Poet Laureate Rita Dove:

> If our children are unable to voice what they mean, no one
> will know how they feel. If they can't imagine a different world
> they are stumbling through a darkness made all the more sinister
> by its lack of reference points. For a young person growing up
> in America's alienated neighborhoods, there can be no greater
> empowerment than to dare to speak from the heart—and then to
> discover that one is not alone in one's feelings (qtd. in Art 180, "
> About Us").

Art 180 "offers youth a safe way to talk about what matters most to them," while,

through public showcases, it also offers "the community a compelling way to hear

it" (Art 180, "About Us"). Along the way, Art 180 has collaborated with local

social services agencies to help local youth create billboards and signs for the

sides of buses, featuring messages like that by "Tasha and Dee Dee," which

reads "I'm More Than What You make Me to Be" (qtd. in Medina, "Change" 19).

Through Art 180, youth from the public housing community, Gilpin Court, have

shared their poems by way of recording a CD. Other Art 180 participants are

featured in a book, entitled <u>I Am: A Celebration of Identity</u>, which shows off

collages, poems, essays, self-portraits, and film stills. And throughout the

creation of these projects, Art 180 youth are asked important questions like

"What do you dream about?"; "What are you afraid of?"; "If you had your own

planet, what would it be called?" (Art 180, <u>Journal</u> n. pag.). They are asked,

"What surprised you today?"; "What inspired you today?"; "What made you happy

to be alive today?" (Art 180, <u>Journal</u> n. pag.). Surely, for some participants the

answer to all of the last three is Art 180. Similarly, many youth are happy to be

alive, thanks in part to the inspiration of Tim Rollins and the nonprofit

organization he formed called "The Art and Knowledge Workshop" (Rubin 36).

Spotlighted in the book, <u>Art Against the Odds: From Slave Quilts to Prison</u>

<u>Paintings</u>, art educator, Rollins created a program in which youth produce

"powerful paintings inspired by texts such as Nathaniel Hawthorne's <u>The Scarlet</u>

<u>Letter</u>, Stephen Crane's <u>The Red Badge of Courage</u>, George Orwell's <u>Animal</u>

<u>Farm</u>, and Franz Kafka's <u>Amerika</u> (Rubin 36). The group grew out of Rollins'

tenure as a teacher in "the special-education department of a junior high school

in the South Bronx, New York," a place, "considered incapable of creating

beauty" (Rubin 35; Rollins qtd. in Rubin 35). However, Rollins soon found his

students living out his credo—a quote from Dostoyevsky—"[o]nly beauty can change things" (qtd. in Rubin 39). Creating things of beauty—art—changed his students; as Rollins notes, "I was immediately struck by how many of my 'problem' students possessed genuine talent, interest, and volition when they were involved in art" (qtd. in Rubin 35). These students, originally known as "K.O.S."—"Kids of Survival" have produced works, now belonging to the collections of D.C.'s Hirshhorn Museum, London's Tate Gallery, and New York's Museum of Modern Art (Rubin 29). Many have grown up to become teachers and professional artists, thanks in part, to this "chance to make a statement," this opportunity to "paint what is, but … also … what should be" (George Graces qtd. in Rubin 36). In addition to looking for inspiration from The Art and Knowledge Workshop and Art 180, libraries, interested in transformational, artistic programming, can take tips from more performance-oriented, 'on-stage' organizations like "Comedy Camp," created by Jamie Masada, owner of Hollywood's famous venue, the Laugh Factory. Created primarily for teenagers "grappling with the consequences of poverty, abuse or neglect, sometimes living apart from their parents," the "safe haven" of Comedy Camp gives them the opportunity to turn pain, hurt, abandonment, and cruelty into laughter (L. Richardson B1). For example, 17-year-old Beau Smith uses exaggeration to express the "lack of love in his life that is consuming him," walking on-stage, and painting a picture of his entering into a fight at a group home, only to become the entertainment for the "eight, nine, ten" staff members, standing around and watching. Smith's routine conjures images of the staffers proceeding to pop

popcorn, choosing favorites, and placing bets on whether he or the other boy will be the victor (qtd. in L. Richardson B1). Such 'victors' of the comedy scene as Chris Rock, Jay Mohr, Adam Sandler, and the Wayans brothers have served as camp counselors, along with the "gold standard for knitting pain and humor," Richard Pryor (L. Richardson B1). Masada recalls Pryor's hypnotizing the young participants with his inspirational and wickedly funny tales of growing up in his grandmother's brothel, his subsequent drug addiction, his setting himself on fire, and his surviving a heart attack. He also recalls talk-show host and comedian Byron Allen's reminding some of the older boys to pick their friends "very, very carefully," as the justice system frequently chooses not to treat young black males as juveniles (qtd. in L. Richardson B1). He also recalls many young performers taking "refuge upstairs in the club," huddling in chairs and crying, releasing more emotions after telling their stories on-stage (qtd. in L. Richarson B1). The Laugh Factory's Comedy Camp helps bring more coping and positive transformations into the edgy lives of participants, as officials from foster homes and other institutions for youth attest. As Masada tells the youth, "all great comedians are in pain, … the best can manipulate the swirling sadness inside to keep themselves sane" (qtd. in L. Richardson B1). Coping can come through comedy. Humor can help us heal. Particularly therapeutic is laughter. According to the likes of Dr. Steve Sultanoff, a clinical psychologist and therapeutic humorist, laughter is healing is several ways. First, it is physiological, it produces biochemical changes, increasing antibodies and reducing stress hormones (Sultanoff). Second, it is emotional; the mirth experienced while

laughing often dissolves distressing emotions (Sultanoff). Third, laughter is

connected to wit, and through this association, it can change the way we think. It

can alter our perspectives of the world, helping us appreciate the absurdity and

incongruity of life's situations (Sultanoff; Assn. for Applied and Therapeutic

Humor, par. 2). Furthermore, the Association for Applied and Therapeutic Humor

claims that laughter, humor, and play can facilitate all types of healing and

coping, be it "physical, emotional, cognitive, social, or spiritual" (par. 2). As the

old adage goes, "laughter is the best medicine." In addition to helping us temper

pain, laughter can be viewed as a sanctuary of sorts, as a protector.

Furthermore, growing numbers of scientists and health professionals also view

laughter as a bonding agent, bringing people closer together—after all, laughter

is contagious. As Robert R. Provine, Ph.D., professor of psychology and

neuroscience at the University of Maryland, Baltimore County, writes in his

Psychology Today article, entitled "The Science of Laughter":

> Most people think of laughter as a simple response to comedy,
> or a cathartic mood-lifter. Instead, after 10 years of research
> into this little-studied topic, I concluded that laughter is
> primarily a social vocalization that binds people together.
> It is not a learned group reaction but an instinctive behavior
> programmed by our genes. Laughter bonds us through
> humor and play (par. 3).

Laughter is a social tool; it has a social nature. For example, Provine and his

students found that laughter occurs 30 times more in social situations than those

that are solitary (par 7). Laughter is a signal we send to each other. It often

grows out of the playfulness of being in a group, out of the positive emotional

tone of close social settings (Provine, par. 8). Provine concludes that the "primary goal" of laughter is "bringing people together" (par. 18).

"Bringing people together" can also be one of the goals of the library-as-sanctuary-for-urban-youth. After all, there is 'safety'—perhaps even sanctuary—'in numbers.' Of course, more than the quantity of participants, we are concerned with the quality of their relationships. Programming should center around a community of care. After all, as Maxine Greene suggests, borrowing from Italian novelist Ignazio Silone, "care and concern" are "a serious and sacred thing … the foundation of our inner life" (65, 66). Similarly, Nel Noddings, opens her book, The Challenge to Care in Schools, declaring, "To care and be cared for are fundamental human needs" (xi). She continues, stating that at every stage of life, we need to be "understood, received, respected, and recognized" (Noddings, Challenge xi). Next, she laments the fact that "[s]ome impoverished and dangerous people care for nothing," that "their lives are not directed by care or ultimate concern" (Noddings, Challenge xi). She also laments the fact that "… children, especially adolescents feel uncared for in school" (Noddings, Challenge xi). Noddings paints a picture of a poverty of caring in American public life. Yet she counters this with her hopeful vision of educational institutions and instructors embracing (almost literally) an ethic of care and organizing their services around what she terms "centers of care" (Noddings, Challenge xiii). The library-as-sanctuary-for-urban-youth is well suited to promote such centers, to take on 'care' as a central feature of its programming. Libraries can offer programs, built around the following centers, or themes:

> Caring for Self
> Caring for Strangers and Distant Others
> Caring for Animals, Plants, and the Earth
> Caring for the Human-Made World
> Caring for Ideas (Noddings, <u>Challenge</u> v).

Programming about caring for the self might involve issue forums related to STDs, along with the library's employment-related activities. Caring for others is certainly a major feature of parenting-related programs and classes. Caring for plants fits nicely into the vision of the library's garden space. In encouraging teens' responsibility for their space, their library promotes the theme of caring for the human–made world. Caring for ideas can come through many issues forums, in which spirituality, life and death, social causes, civic participation, and human rights are explored. The idea of caring can also be explored through 'feasts of friendship'—activities that involve eating—that form of "communion" that can feed the body and the soul (T. Moore 205). By setting up programs around centers of caring, the library-as-sanctuary-for-youth can position itself on the forefront of a movement to form—in the words of political prisoner Vaclav Havel:

> … a renaissance of elementary human relationships. … Love,
> charity, sympathy, tolerance, self-control, solidarity, friendship,
> feelings of belonging, the acceptance of concrete responsibility for those
> close to one, … expressions … that … can breathe new meaning into the
> social formations … that shape the fate of the world (qtd. in Greene,
> <u>Releasing </u>40).

Shaping the world through nonviolent conflict resolution should also be at the forefront of the library-as-sanctuary's programs of care. After all, traditional sanctuaries provided a 'cooling off' period in attempts to prevent more

bloodshed. Following in that tradition, libraries can teach youth how to 'cool off,'

how to talk through and negotiate problems, rather than fight because of them.

In addition, as the UN's <u>Convention on the Rights of the Child</u> sets forth, we

should "take all appropriate legislative, administrative, social and educational

measure to protect the child from all forms of physical or mental violence, injury

or abuse, neglect or negligent treatment or exploitation …" (Office of the UN High

Commissioner for Human Rights, Article 19 1). Furthermore, this same

document directs educators to provide the "preparation of the child for

responsible life in a free society, in the spirit of understanding, peace, equality of

sexes, and friendship among all people …" (Office of the UN High Commissioner

for Human Rights, Article 29 1.d). Libraries must create programs with youth that

explore anger management, along with alternative, artistic ways of expressing

this emotion and of earning respect. Since violent, bullying adolescents tend to

have heightened levels of stress, poor self-concept, and the inability to interact

with peers, we therefore must explore with them ways to enhance social skills,

ways to improve confidence and competence, ways to develop a sense of

empathy, ways to problem solve, ways to feel "healthy power," and healthy ways

to relieve stress (Wodarski and Wodarski 35; Hart A6). For example, relaxation

techniques like yoga are well-suited for the library-as-sanctuary. In addition, we

must explore with youth the biological, cognitive, and sociocultural determinants

of anger, discussing what it is, where it comes from, and "what we are doing

when it is expressed" (Wodarski and Wodarski 36). We must explore the triggers

for anger. And speaking of triggers, we must promote the cause of safety locks

on guns along with gun control and the likes of Oregon's Project Ceasefire, a gun turn-in program. We must explore the ways that entire societies and nations act violently and irresponsibly use—or misuse and abuse—their power and force to intimidate and injure others (Hart A6). We must also explore the idea that—in the words of Martin Luther King, Jr.—"[v]iolence is the language of the unheard" (qtd. in Ceasefire). And of course, as mentioned earlier, we must explore ways to amplify the voices of the disenfranchised, along with exploring ways to quell public policies that lead to oppression and the violence of poverty. We must help teens become not aggressive, but assertive—through techniques and training that help them "stand up for themselves, express their true feelings, and … not let others take advantage of them," while maintaining consideration for others' feelings (Wodarski and Wodarski 99). We must help them explore healthy ways to seek happiness, for as Nel Noddings notes, "Happy people are rarely mean, violent, or cruel" (Happiness 2). She adds that while "one feature of happiness seems to be the absence of pain or suffering," she also maintains that "… true happiness requires a capacity to share unhappiness," clarifying with the assertion, "… to be truly happy we must be moved to alleviate the misery around us" (Noddings, Happiness 2, 3). A major component in the alleviation of misery involves the building of trust and the nurturing of positive relationships. As Noddings writes, "… positive relations with other people are certainly a source of happiness in both private and public life" (Happiness 4). She elaborates upon this through her description of "positive signs of healthy family life," all of which she explains can be looked upon by educators to help evaluate our efforts to

focus upon "centers of care" (Noddings, <u>Challenge</u> 109). Among these positive

indicators, she includes:

> Happy, healthy children; cooperative and considerate
> behavior; competence in the ordinary affairs of life;
> intellectual curiosity; openness and willingness to share;
> a confessed interest in existential questions; and a growing
> capacity to contribute and thrive in intimate relationships
> (Noddings, <u>Challenge</u> 109).

Not only are these attributes and values positive signs of healthy family life, they

can also be viewed as forming collectively the basis for programs in the library-

as-sanctuary. In other words, these valuable indicators should be what library

programming is 'all about.' The last indicator—that of thriving relationships—

forms an essential component, contributing to the vitality and appeal of the

library-as-sanctuary. In addition, positive relationships expand the sanctuary of

the library beyond the borders of its walls—beyond its space, its collection, its

programs. Affiliations and relationships among people are what truly form the

protection of the library-as-sanctuary-for-urban-youth. Therefore, we must

consider carefully matters of personnel.

Personnel and Advocacy

In thinking about personnel, we must take inspiration from the traditional

sanctuary keepers—church leaders, who often acted as mediators,

ambassadors, and advocates, on behalf of those seeking asylum. Our vision of

personnel can be guided by the 'soulfulness' of such work. We can recall

traditional sanctuary keepers and think of the "parish priest, who for hundreds of

years received into his charge the souls of those who lived within the boundaries

of his church" (T. Moore xiv). As Thomas Moore notes in <u>Care of the Soul</u>, "[t]his

responsibility, as well as the work … [of] … tending the needs of his people, was known as <u>cura animarum</u>, the cure of souls," with <u>cure</u> meaning "charge" as well as "care" (xiv). Seen this way, we can think of staffers of the library-as-sanctuary-for-urban-youth as akin to "curates or curators" of souls, helping patrons cultivate and maintain a sense of the sacred—happiness, humanity, imagination, and vitality—in their lives (T. Moore xv). In addition, we can look for inspiration in the etymology of the word <u>sanctuary</u> and the related <u>sacristan</u>, meaning the officer of the church in charge of sacred objects, utensils, vestments, and meeting rooms—someone "who takes care of the practical elements in religious worship" (T. Moore xvii). Similarly, librarians are often the primary caretakers and custodians of inspiring collections and spaces for 'communion'—or communication. In addition, Socrates—according to Thomas Moore's interpretation of Plato—connected the idea of a sacristan to that of a therapist, calling "therapy" "service to the gods" (qtd. in xvii). Similarly, many youth services librarians—particularly those moved by activist sentiments to work in inner cities—see their work as being in the service of something higher than, something greater than themselves. They, like therapists, consider themselves as working as helpers in the human services professions. Many are moved by an almost messianic zeal, a passion for their work. They, not unlike many leaders in sanctuary movements, are motivated to service by conscience, by moral imperatives and beliefs. Many are also motivated by genuine love for the work. For example, Neel Parikh, director at Pierce County Library System and former coordinator of Children's Services at San Francisco Public Library, writes

of youth services librarians developing a "passion for our chosen profession" (9).

Many of us are moved to share this passion with our patrons, are moved to, form,

in the words of pioneering YA librarian Margaret C. Scoggin, "a meeting place"

with them ("Teen-Ager" BR2). Many of us are moved, in the words of Greg

Dimitriadis, assistant professor in the Department of Educational Leadership and

Policy at SUNY Buffalo, "to meet young people on this fraught and unpredictable

terrain" that is the "in-between"—"the moving back and forth" of "profoundly

human and caring encounters" (102). Many of us are moved to—again in the

words of Scoggin—offer young people "an adult mind … with which to match

their own views" ("Teen-Ager" BR2). We are moved to give to them in ways that

must not be paternalistic, patronizing, or condescending, but which are instead

"based on interaction," based "around responding to what young people are

saying they want" (Project for Public Spaces, "Tip Sheet," no. 3). Many of us are

moved to follow the following idea, put forth by Scoggin: that young adulthood "is

the time of all times for us to listen and learn, to grant … [youth] courteous

attention and adult standing" ("Teen-Ager" BR2). We know that "[y]oung people

come to people, not programs" (Project for Public Spaces, "Tip Sheet," no. 2).

Therefore, many of us are committed to know and understand youth and their

needs, to honor teens with respect, to gain their trust, form working partnerships

with them, and offer them individualized attention. Many youth services librarians

have that special something that characterizes charismatic leaders. In such they

are akin to many leaders of various sanctuary movements. Many youth services

librarians are also like the "wizards," documented in Urban Sanctuaries:

Neighborhood Organizations in the Lives and Futures of Inner-City Youth. They

create youth-centered environments that appeal to teens. They see young

people's potential, not pathology. They are moved by an authentic willingness to

'give back.' They are concerned not so much about their programs, but about

the youth in these programs—about their patrons. These youth services

librarians do not let adolescents 'slip through the cracks.' Whereas many adults

"withdraw" when children reach their teens, these committed youth services

staffers strive to serve this age group, to spend time with them, to approach them

with patience, respect, and openness (Steinberg 65). These staffers of the

library-as-sanctuary-for-urban-youth go beyond "the adolescent as student" to

"the adolescent as person" (Arney and Elliot, par. 53). Unlike many of today's

adults, these staffers have positive attitudes toward youth. They see them not as

problems to "handle" (E. Sullivan 75). These staffers do not succumb to

prejudices and fears of youth. They don't suffer from what the ancient Greeks

called ephebiphobia—the "fear of young men," or by contemporary extension, the

fear of teenagers (E. Sullivan 75). Good youth services librarians, associates,

assistants, and clerks uphold the following positive "characteristics of persons

working with young adults," as remarked upon by actual YAs:

> "A person who works with young people should be very
> patient and intelligent."
> " … it's what's inside that really counts."
> "… they work really hard. ... … they are friends"
> (qtd. in Bishop and Bauer 43).

Good youth services librarians uphold qualities that Kay Bishop and Pat Bauer

present in "Attracting Young Adults to Public Libraries"—that is, these staffers

know that "positive attitudes toward teenagers" matter (43). These staffers live

out the conclusions of researchers that "the attitudes of library staff do influence

the attraction of young adults to public libraries" (Bishop and Bauer 43). In

addition, positive, upbeat, and appealing personnel interact with teens in ways

not that different from how they do with other client groups (Vaillancourt, Public

Library Association, and Young Adult Library Services Association 8). They bring

the following characteristics—recommended by Renée J. Vaillancourt in <u>Bare</u>

<u>Bones Young Adult Services</u>—to their interactions:

> Respect
> Responsiveness
> Approachability
> Helpfulness
> Patience and Persistence
> Good Memory
> Empathy
> Be Yourself
> Open-Mindedness
> Sense of Humor (8-11).

Good YA services staffers follow the following "Do's" and "Don'ts," put forth by

Wendy Lesko, founder of the Youth Activism Project and speaker at PLA's most

recent annual conference:

> Do's: listen, be open-minded, build on ideas, be honest
> and authentic, see everyone as individuals, show respect,
> trust, experiment, be energetic, offer a safe space, be
> flexible, share skills and information, engage everyone,
> provide support, curb your ego, keep your promise, hold
> people to their commitments, walk the talk, be patient and
> persistent, be consistent and dependable, demonstrate
> your passion, laugh and have fun (5).

> Don'ts: lecture, be close-minded, co-opt
> or redirect ideas, pretend to agree, stereotype,
> show favoritism, fear failure, stifle creativity, be

> passive, be judgmental, force anyone to participate,
> selectively share certain information, ignore personality
> conflicts, control everything, be power hungry, make
> half-hearted commitments, expect more from teens
> than adults, be a hypocrite, act uptight, be unreliable,
> whine, be too serious

While promoting the "do's" and eschewing the "don'ts," staffers at the library-as-sanctuary-for-urban-youth know that "friendly staff is vital to a library's success with young adults" (Bolan and Wernett, par. 10). They can answer affirmatively when asked, "Is staff warm and welcoming, approachable and non-judgmental?" (Bolan and Wernett, par. 10). Good staffers in the sanctuary-library know that "we are here to help" (Jones and Shoemaker 61). They also know that teenagers are often reluctant to ask for help, therefore these staffers "intervene" when teens look lost, offering to help them find what they are looking for and following up on investigations (Jones and Shoemaker 61). These staffers know that "[b]y providing excellent, congenial, prompt service to our customers," we "stand … to make a long-lasting and positive impression, what we call 'good feelings'" (Jones and Shoemaker 62). They know that "[o]urs is a service profession" (Arney and Elliot, par. 64). They know that our service is based on our expertise in understanding how to connect with people, how to help them find answers to questions. We must "be able to listen so that we truly hear their needs" (Arney and Elliot, par. 64). We must encourage questioning and connecting with other people and their ideas (Arney and Elliot, par. 64). We must be liaisons, connecting people to each other while also connecting individuals to their potential, their possibilities. We must be concerned about their developing

into productive adults. We must help them grow and strive for the future. We must heed the words of Mary K. Chelton, remarking on youth services librarians: "The good ones see themselves as youth development professionals, not simply as information professionals" (qtd. in DeWitt 22). Good youth services staffers are not unlike the guides and escorts, who would help asylum seekers, abdicating the realm, find ports of call and passage to new lands, new lives. As Larry Arney and Stephen Elliot write in "Serving the Cyberteen: Library Service for the 21st Century Adolescent," we must be a "link in the bridge" on the path that is "the initiation of youth" (Arney and Elliot, par. 64). Personnel must give youth personalized service and individualized attention. Staffers of the sanctuary-library know that "the way in which teenagers are approached and responded to may be as important as what they are told" (Arney and Elliot, par. 58). Therefore, we must honor each young person by paying attention to his or her uniqueness. As Nanette J. Davis writes at the end of <u>Youth Crisis: Growing Up in the High-Risk Society</u>: "Honoring the young demands that we pay attention to their specialness: to respect their age-related habits of the heart and to delight in their dreams" (319). She adds the hopeful possibility that "[r]espect for and delight in the young could be a first step toward social transformation" (J. Davis, et al. 319).

This social transformation can gain momentum by our working to bring about transformations in personnel. We must re-evaluate what we look for during the hiring process. And we certainly must re-evaluate what we offer during such—that is, we must make salaries more competitive; we must 'put our

money where our mouth is' if we really want to show our support for youth

services, if we really value and want to serve this key group of patrons. As noted

earlier in this paper, adolescents and/or young adults equal approximately one-

quarter of our clientele; however, public libraries rarely are structured to serve

adequately this group. Recall that in 1995 it was reported that only 11 percent of

US public libraries had a young adult specialist (Heaviside, et al. 9). As Patrick

Jones recommends, we must maintain "a reasonable ratio of professional staff to

young adult client populations … in the community in order to provide for

adequate levels of quality service" (Young Adult Lib. Services Assn. with P.

Jones 69). Of course, in order to achieve this ratio, we must increase the

importance of youth services in library schools—or schools of information and

library science. While there is an increasing need for youth services librarians,

youth services programs have been diminishing in importance in the schools that

produce America's librarians (Parikh 9). As Mary K. Chelton asserts in the

DeWitt Wallace-Reader's Digest Fund's <u>Public Libraries as Partners in Youth</u>

<u>Development</u>: "Unfortunately, many public libraries and library schools are more

interested in technical competence than the interpersonal skills needed to work

with youth" (qtd. in 22). Similarly, Neel Parikh—writing in "What Kinds of

Librarians Do We Need in the Future? Youth Services Librarians!"—warns of

"[l]ibrary schools across the country … diminishing or eliminating YS programs,"

and she goes on to claim that the "University of California-Berkeley's erstwhile

Information School … proudly does not offer YS" (10). Parikh also claims that it

is difficult to find a good doctoral program in youth services. She recommends

adamantly that library graduate schools "include the study of youth information

needs, youth information-seeking behaviors and youth services" (Parikh 10). To

such this paper adds the recommendation that more library schools also focus

upon minority populations, the needs of low-income clientele, and the importance

of urban libraries. Fortunately, data from the Urban Libraries Council indicate

that in 1999 urban library directors anticipated "increasing MLS-holding youth

services staff by the largest percentage of all categories of librarian positions"—

with youth services estimated to be "26% of all new MLS positions" foreseen

(Parikh 10). But while the job listings at the 2000 ALA Annual Conference

advertised 160 vacancies in youth services positions, only 43 librarians applied

(Parikh 10). In addition, public services positions and youth services positions

rank 1 and 2 in terms of those remaining vacant form "more than two months" for

lack of qualified applicants (Parikh 10). In response to this lack, many urban

libraries are turning over professional positions to paraprofessionals. Perhaps

this is a sign that many MLS-holding individuals recoil at the idea of serving

youth—moreover inner-city youth. Perhaps unattractive salaries further

exacerbate the problem of finding—and retaining—qualified professionals; after

all, many city budgets are 'made from' much lower tax bases than those of the

'burbs. In addition, as Wendy Lasko noted at the most recent PLA National

Conference, the "pay differential is significant between those who work on the

front lines with youths and other staff" (7). Neel Parikh connects this differential

to the "biggest problem," which is "that *those who work with children are*

undervalued in our society (Parikh's emphasis)," adding that it "costs less to pay

your childcare provider than to have your house cleaned" (10). Parikh continues,

noting further signs of society's disrespect for youth and those who serve them

within the library itself: "In the library, those of us who work with children are

often treated as lesser librarians" (10). Turning to numbers as signs of respect

and value, Library Journal's recent look at library salaries showed that while 2002

graduates from ALA-accredited library and information science schools reported

an average starting salary of $37,456, "public libraries continue to offer the

lowest average salary" of $34,065 (Maatta, Tables 5 and 6). Furthermore, youth

services positions averaged $33,466 and made up a mere 10.67 percent of total

job assignments of reporting new professionals. (Maatta, Table 6). As Suzanne

Lamorey and colleagues urge succinctly in their Latchkey Kids: Unlocking Doors

for Children and Their Families, we must "[a]dvocate for salary adjustments for

children and youth librarians" (144). Increasing pay for—and the related respect

of—youth services librarians in inner-city libraries could 'do wonders' for the

library-as-sanctuary-for-urban-youth—as these increases could, in turn, work to

increase trust and affability in the library-sanctuary. That is, increased salaries

are likely to lead to increased retention. Increased retention means that

employees 'stay with' the library. They become 'fixtures' there—people 'you can

count on.' They are familiar to patrons. They build long-term relationships with

'regulars' and 'travel' with them over the years. These relationships, built over

time, help good youth organizations maintain an essential familial and friendly

'feel.' Retention of good employees helps us build these significant relationhips.

And what helps to build retention? Meaningful work, emotional support for times

of stress and 'burn out,' and, of course, competitive salaries and benefits. In order to achieve these pathways and connections to retention, we must show how we—and our patrons—deserve such. We must show how we have 'earned' these benefits. In other words, we must provide "documented evidence" of our good works in order to "beget … more respect and higher salaries" (St. Lifer, "Future" 9). As Evan St. Lifer writes in his July 2002 School Library Journal editorial, entitled "The Future of Youth Services":

> … until statistical proof can be collected and widely
> disseminated, youth services librarians will continue to
> toil under the cloak of relative obscurity, a condition that
> will continue to have a depressing effect on their
> woefully low salaries (9).

St. Lifer takes up this cause again in his April 2004 editorial, "More Pay for Public Librarians," wherein he concludes: "Only a continuous stream of research that politicians can support will help crack the recalcitrant civic culture in so many communities that keeps public library pay moored to the bottom rungs" (13). He reminds readers: "Civic leaders need proof that youth services librarians transform lives," adding, "[w]e need to ingrain in our civic leaders the imprint of the children's and young adult librarians as a critical, high-priority role in the development of children" (St. Lifer, "More Pay" 13). For example, St. Lifer touts as "required reading for every mayor and city administrator in America" PLA's "Early Literacy Project" study, which "shows how public libraries have been instrumental in improving the literacy levels of teenage parents, low-income wage earners, and their preschool children" ("More Pay" 13). In this vein Karen Fisher-Pettigew and Joan Durrance presented "How Libraries and Librarians Make a

Difference in their Communities" at the most recent PLA National Conference

(Amer. Lib. Assn., "How"). In this presentation of their Institute of Museum and

Library Services-funded research of "context-centered methods for evaluating

public library efforts," participants learned "how to determine the impacts of …

library services" with a spotlight held on "the value of … after-school programs for

teens" (Univ. of Michigan and Univ. of Washington; Amer. Lib. Assn., "How").

We, too, must use such spotlights, illuminating our good works. We must not

only engage in more statistics-gathering projects on behalf of youth services, but

we must engage in projects that focus upon qualitative research, upon narratives.

Similarly, we can provide documentation through photographs and video

recordings of our young patrons, engaged in projects and programs. This act of

preserving for posterity, politicians, and pay increases can itself be a program

with youth both in front of and behind the cameras. In addition, we can invite

youth to tell their own stories in publications and presentations. They can take

their stories—our stories—of the library-as-sanctuary-for-urban-youth to those

who hold the proverbial 'purse strings,' for as Evan St. Lifer urges:

> Until the importance of youth services librarians to students of
> all ages is documented by … evidence that makes its way to
> politicians and other officials who influence the structure of
> salaries, librarians' pay will remain disgracefully low, and the
> promising young talent that has shown a desire to work with
> children and young adults will continue to select more
> financially viable careers ("Future" 9).

Yes, we must reach out to "promising young talent" who show interest in working

with YAs. In fact, as some urban library systems have shown, we can reach out

to the YAs themselves, motivating them to consider YA librarianship as a career.

In addition, administrators must "avoid hiring folks with lackluster personalities and low energy" (Lesko 4). They must also take note of situations of "incompatibility"—that is, they must recognize when the "person primarily responsible for working with youths may not relate well to adolescents (domineering, divisive, dismisses ideas proposed by youths, or passive)," and "[i]f tensions persist," others should be selected for this crucial, hard-to-fill position (Lesko 4). Similarly, all staffers—certainly public services ones—should receive extra training related to youth services and needs. The openness toward youth by all staff makes a huge difference in the delivery and appeal of services. And unfortunately, as ALA's Ad Hoc Committee on Instruction in the Use of Libraries reported at the San Francisco Conference in 1967: "One of the greatest blocks to the total use of public libraries has been the attitude of generations of public librarians toward students" (qtd. in Edwards 97). In addition, the following words, written by Margaret Edwards in 1969, are still cause for concern today: "It [the public library] has failed in the relationship of the majority of the staff to adolescents" (97). However, perhaps we can rectify and remedy this by recruiting more approachable adults to serve in public libraries—whether as full-fledged employees, 'adjuncts' such as artists-in-residence, or volunteers. In particular, we should focus on recruiting more male role models. Ours is a female-dominated profession; likewise, many female-headed households are predominate in the urban landscape. Therefore, we must turn our attention to connecting our young patrons, particularly the young males, with positive male role models. As Stacy Hawkins Adams writes in a pre-Father's Day edition of the

Richmond Times-Dispatch: "For children forced to grow up without the regular

male guidance and support that many of them need and crave, it's up to others to

fill the void" (B6). Libraries can partner with the likes of Big Brothers Big Sisters

and Boys and Girls Clubs in order to start 'minding' this 'gap.' However, this can

be rather challenging when faced with the fact that an Ad Council public-service

announcement for Big Brothers Big Sisters of America asks, "Think being a big

sister means you have to spend all day stuck in a library?" and answers, "Think

again" (Ad Council 42). The anti-intellectualism inherent in this message and

prevalent in many inner cities must be addressed—particularly by strong, smart

(urban) men, serving as *men*tors (Lambert's emphasis). Library staffers must

connect with 'model men,' inviting them to help "more boys … identify reading"

and other pursuits found through the library "with masculinity" (M. Sullivan xiii).

As Michael Sullivan writes in Connecting Boys with Books, "… it is vital that men

take an active role in libraries, to model good reading habits and dispel the myths

of manhood that discourage boys from becoming lifelong readers" (xiii). Such

initiatives are especially needed in "urban public libraries, where concentrations

are high and nerves become frayed, [and] boys are especially likely to be

squeezed out" (M. Sullivan 11). Young urban males gravely (almost literally)

need "role models to see that libraries are places for men"—are places for them

(M. Sullivan 16). They need to know that libraries are not exclusive "female

enclaves" (M. Sullivan 16, 111). Just as we must diversify, making males more

prominent in libraries, the library-as-sanctuary-for-urban-youth must present a

rainbow of races and faces, must invite and welcome various people 'of color' to

serve in prominent mentoring positions, hence promoting the idea that the

intellect, culture, and imaginative life found through libraries are not just for

'whites,' are not just for 'elites.' A related 'must' is hiring youth services staffers

with backgrounds in and appreciations of multicultural diversity (Lamorey, et al.

144). After all, youth must see people in the library with whom they readily

identify, with whom they can relate. Youth are attracted by adults who seem

'relevant' and credible, who are not 'fake,' phony, or 'whack.' Therefore, libraries

should "scout for … those in their early 20s" (Lesko 6). College and university

students are usually great role models, as they bring living proof of the

importance of education, while also offering 'approachability' through their

youthfulness and the fact that they often share the same pop culture references

as younger YAs. Likewise, the Project for Public Spaces recommends finding

"committed liaisons, point persons, and staff members," who are "young

themselves (in their 20s and early 30s), stating that this "can help significantly in

gaining the trust of participants" ("Tip Sheet," #2). Mentors like these can make

considerable positive impacts in the lives of inner city adolescents, born into

those "less-than-ideal situations"—which increase the likelihood of failure—by

showing them "ways to stretch into their … potential" and begin "adulthood with a

… range of options" (Schwartz B3). A range of options should also be offered in

terms of staffing the library-as-sanctuary-for-urban-youth. As noted earlier, youth

benefit not only from librarians and the like but from the regular presence and

services of therapists, human services/social workers, career counselors, artists,

and studio technicians. If representatives from these professions cannot be

incorporated into the everyday operations of the youth-serving library, then they

should at least be partnered with on a regular basis. Among the organizations

with which to partner, the library-as-sanctuary-for-urban-youth should consider

the following:

        Alliance for Civic Renewal
        AmeriCorps
        Center for Community Change
        Center for Democracy and Citizenship
        Center for Youth as Resources
        Community Partnerships for Youth
        Forum for Youth Investment
        National League of Cities
        National Network for Youth
        National Youth Leadership Council
        National Youth Rights Association
        Youth Action Net
        Youth Action Research Center
        Youth Activism Project
        Youth Noise
        Youth Service America
        Youth Venture (Lesko 7).

Many of these organizations focus upon youth activism and advocacy.

Libraries would be wise to recruit role models and mentors—volunteers and paid

staffers—who are activists, who consider themselves advocates for youth. The

library-as-sanctuary-for-youth must look for innovators with visions guided by

these words of Margaret Mead: "Never doubt that a small group of thoughtful

citizens can change the world. Indeed, it is the only thing that has" (qtd. in

Hatkoff and Klopp 141). We need advocate-librarians who are committed not

only to changing microsystems, but the macrosystem—society at large. We

need advocate-librarians who are interested in joining networks that awaken

communities—librarians not so unlike Andre Pascal Trocme, mentioned in

Chapter 1 as the Protestant minister, who encouraged the small French farming
village of Le Chambon to become a community of compassion—a city of refuge
(Kellermann 26). We need library staff, who, like the US sanctuary workers of
the 1980s, are repulsed by acts of oppression, who speak out, calling for
government to act fairly and humanely (Colbert 43). We need sanctuary-
librarians who are informed, who register to vote—and vote, who contact
politicians, who themselves are community leaders and take active roles in
community affairs (and inspire youth to do so, too), who help start youth councils,
who shout about their accomplishments—and those of youth—and about their
needs (Hatkoff and Klopp 141-177). We need librarians who believe that
advocacy can be a sanctuary—in that it protects the rights of youth and works to
preserve their hopes and futures. We need sanctuary-librarians who speak on
behalf of youth and who encourage youth to reach out and speak up themselves
(Hatkoff and Klopp 161). Helping to amplify youths' voices is a cornerstone of
youth advocacy. As Renée J. Vaillancourt explains: "Youth advocacy, in its
truest sense, is not about adults speaking for minors, but about adults paving the
way for teens to speak for themselves" (86). Patrick Jones also emphasizes
youth voices in the section on youth advocacy within New Directions for Library
Service to Young Adults. He writes, "Youth advocacy means providing youth
with a voice, either directly through youth involvement or indirectly by standing up
for the rights of youth" (Young Adult Lib. Services Assn. with P. Jones 25).
Concern for increasing the volume of youth voices also connects to advocating
for their right to free speech and their right to access. For example, Frances

McDonald, writing in her <u>Library Trends</u> article, "Information Access for Youth:

Issues and Concerns," notes that the "role of advocate" connects with a

"perspective" to "view youth as capable of defining their information needs and

capable of making judgments about what is best for them" (qtd. in Vaillancourt,

Public Library Association, and Young Adult Library Services Association 87).

Access is also emphasized in YALSA's "Definition of Youth Advocacy": "Youth

advocacy in libraries is the support or defense of the rights of youth to equal

access of information, resources, and services in all libraries" (qtd. in

Vaillancourt, Public Library Association, and Young Adult Library Services

Association 85). The connection of youth advocacy to youth librarianship gained

much emphasis in 1978 when Mary K. Chelton and Dorothy Broderick named

their review journal <u>Voice of Youth Advocates</u> a.k.a. <u>VOYA</u>. Writing in <u>Top of the</u>

<u>News</u> in the spring of 1979, Broderick defined a "youth advocate" as "a person

who believes in creating the conditions under which young people can make

decisions about their own lives" (qtd. in Vaillancourt, Public Library Association,

and Young Adult Library Services Association 86). Current <u>VOYA</u> editor Cathi

Dunn MacRae expands this vision of youth-as-decision-maker, writing of the

profound connection between youth advocacy and youth participation: "It takes a

youth advocate to practice youth participation" (qtd. in Vaillancourt, Public Library

Association, and Young Adult Library Services Association 86). Patrick Jones

adds, "[y]outh advocacy means believing in youth," and he calls it "deeper than a

core value," claiming it is "to services to young adults" as "water is to fish" (Young

Adult Lib. Services Assn. with P. Jones 25, 24). He declares: "Ultimately, youth

advocacy means finding, celebrating, and sharing the value of young adults in libraries and in our communities" (Young Adult Lib. Services Assn. with P. Jones 25). This sharing demands that sanctuary-librarians place their services—our services—in the sociopolitical context. For example, a recent ALA press release announces "division leaders" bringing "national youth library issues to Capital Hill" and lists "key issues" such as "improving literacy through school libraries," "adolescent literacy," and "afterschool programs and homework help" (Amer. Lib. Assn., "ALA Division"). Not only should librarians bring these youth issues to Capital Hill, they should take with them actual youth, too. As Youth Activism Project's Wendy Lesko writes, "youth can motivate others" (2). She adds that youth have a "positive energizing impact on politicians and other decision-makers," noting that "student campaign[s]" have worked to change laws (Lesko 2). We must continue these campaigns. We must continue to enlist youth—especially inner-city youth—in speaking up to change public policies that discriminate against them, that assault them with the violence of poverty. We must gather together librarians and youth who believe that advocacy can be a sanctuary—in that it protects the rights of youth and works to preserve and enrich their development, their hopes, their futures.

Conclusion

This paper began not with an eye to the future, but with a detailed look at the history of sanctuary. This elaboration upon sanctuary's rich tradition of places and protections was inspired by the fact that the library profession has borrowed the term <u>sanctuary</u> to describe its values and services but without much probing behind this inspirational word's multiple meanings and recastings. Studying these meanings and reconceptions in elaborate detail, this paper has tracked pivotal precedents in antiquity—tabernacles, temples, and places of festivals, oracles, dream incubation, and quiet meditation. It tracked the extension of the protection of sanctuary and the granting of asylum to refugees, political revolutionaries, slaves, and others fleeing retribution. It explored the protection of sanctuary as a sociopolitical concept, helping to maintain order in realms by providing a "cooling off period." It explored the prominent roles of sanctuary leaders along with the extension of protection well beyond the borders of religious orders and facilities. It looked at wartime hiding places and networks. It looked as America as a sanctuary. It highlighted wildlife preserves along with modern-day spiritual retreats. It spotlighted the 1980's sanctuary movement among US churches protecting refugees and asylum seekers from Central America. It also recognized significant recastings of the term <u>sanctuary</u> by members of the psychiatric community and those in education. Considerable discussion was devoted to recastings among librarians.

Next this paper turned attention to the context of the lives of contemporary inner city youth. Gaps, vulnerabilities, inequalities, and examples of dearth were emphasized. Attention was given to the idea of "severely distressed neighborhoods." The concept of "at risk" youth was also emphasized. Inner-city anger and violence were studied. Also explored were racism, classism, and systematic oppression. In addition, this paper explored stereotypes—particularly those misperceptions held against youth. Disrespect of youth along with youth rolelessness and alienation received attention, as did various needs of youth. Needs for socialization and refuge were studied, as was the concept of "youth development." Positive and negative aspects of city life were also highlighted along with opportunities for youth participation in city planning. The need for more space, more outlets for creativity, and more inspirations for civic participation, human rights education, and lifelong learning were also emphasized.

Building upon these needs and challenges, this paper sought inspiration in the history of sanctuary for impacting public library services to inner-city youth. Taking guiding principles related to the idea that sanctuaries provide protection and retreat from violence along with Ghandi's assertion that "poverty is violence," this paper envisioned ways in which the library-as-sanctuary-for-inner-city-youth can protect adolescents from various manifestations of the systematic violence of poverty. We explored strides public libraries and librarians have made on behalf of and with urban youth, giving attention to pioneers, important precedents, and pilot projects like Public Libraries as Partners in Youth Development. We also

made recommendations related to space and design, collection development,

programming, personnel, advocacy, and public policy. Along the way we

explored tensions such as the need for both quiet and lively spaces along with

the library's connection to and figurative removal from the city. Attention was

also given to conflicts related to ideas about youth rights and responsibilities. In

addition, attention was given to youth talent and vitality, connecting such to art,

ritual, and the 'sacredness' of the imagination, happiness, and humanity.

The library-as-sanctuary-for-urban-youth became a vision of people

working (and playing) together to empower youth to envision their futures and

maintain dreams by protecting their hopefulness and initiative from predators

such as apathy and aggression. The library-as-sanctuary-for-urban-youth

became the vision of enrichment in the midst of dearth; it became the story of

discovering the wealth within oneself. It became the story of "knowledge, skills,

and opportunities to fulfill … dreams of the future" (Intl. Youth Foundation 1).

This paper became a vision of inner-city teens, protected by the library-as-

sanctuary through the allocation of special spaces. For example, this paper

promotes the creation of library gardens and outdoor reading rooms, an

'everything-old-is-new-again' trend in library design. It promotes the protection of

youth through the development of relevant collections, particularly advocating for

series fiction, entertaining nonfiction, and those works, which probe life's most

meaningful questions. Protection also comes through innovative, quasi-sacred

programming, with attention paid to the enriching activities that focus on

employment, futures-studies, art, ritual, relationships, and care. This paper asks

libraries, librarians, and their young patrons to take inspiration in these ideas, to apply them in the real world. In particular, this recommends that more people probe the idea of ritual and that of celebration. Also, futures-studies is a field that could greatly benefit from more attention, and this paper asserts that those who do give attention to this overlooked area of investigation and imagination will benefit greatly from it. Also, this paper emphasizes that the most important form of protection—of sanctuary—is found in relationships. This most important form of protection comes from finding the 'right mix' of personnel and in broadening our visions when conceptualizing ideal 'custodians' of the library-as-sanctuary. In particular, this paper calls for welcoming more men into libraries and youth services therein. It also calls for increasing youth services staffers' salaries, thus improving the likelihood of increasing retention rates. This paper asserts that with retention comes greatly needed trust—and the related familiarity, laughter, and tears. This paper concludes with the wish for the "invaluable, indisputable" dedication, passion, vision, and mission to make youths' lives better—along with improving their communities (St. Lifer, "Making" 9). It hopes for more libraries and librarians as lifelines—as lifesavers. After all, traditional sanctuaries sanctuaries were intended to save their seekers from death. Sanctuaries were also sacred spots for saving souls. The idea of "soul" can be interpreted as meaning life, energy, courage, and vitality; therefore the library-as-sanctuary-for-inner-city-youth can find inspiration in a phrase, dating back to the early third century B.C.E., a phrase intended to be the inscription on a sacred library in Thebes—a phrase that reads Ψ Υ Χ Η Σ Ι Α Τ Ρ Ε Ι Ο Ν a.k.a. "PSYCHES

IATREION"—a phrase proclaiming the library to be a "healing-place of the soul"

(Univ. of Rhode Island). If more librarians and their young patrons—particularly

those in inner cities—take these ideas to heart, mind, and soul, and start to

document such, start to share not only the words of famous educators and

'experts', but those of the most genuine experts in youth services—young people

themselves, young people who have the potential to envision more healing

cities—more healing societies, which one day, might become like sanctuaries

themselves.

Notes

* This paper's first epigraph comes from page 105 of Virginia Walter's <u>Children &
Libraries: Getting It Right</u>. The second is the 11th entry in the American Library
Association's "12 Ways Libraries Are Good for the Country."

Works Cited

Abramovitz, Robert, M.D., and Sandra L. Bloom, M.D. "Creating Sanctuary in Residential Treatment for Youth: From the 'Well-Ordered Asylum' to a 'Living-Learning Environment'." Psychiatric Quarterly 74.2 (Summer 2003): 119-135.

Ad Council. "Thus Said: How the World Sees Us." American Libraries Jan. 2004. 42.

Adams, Stacy Hawkins. "Male Role Models Matter, Whether Father or Friend." Richmond Times-Dispatch 19 June 2004: B6.

Addams, Jane. The Spirit of Youth and the City Streets. New York: Macmillan, 1911.

Alan, Stuart. "Map of Heathen Place Names." 2003 Anglo-Saxon Heathenism. 13 Mar. 2004. <http://www.englishheathenism.homestead.com/ heathennamesmap.html>

Alexander, Bill. "Summer Jobs Outlook Cold for Poor Youth." Youth Today ~ Youth Tomorrow. 2000. 14 Jun. 2004 <http://www.ytyt.org/infobank/document.cfm/parent/805>.

"Alien." Glossary & Acronyms. 02 June 2003. U.S. Citizen and Immigration Services. 31 Mar. 2004 <http://uscis.gov/graphics/glossary.htm#A>.

Alles, Gregory D. "Sanctuary." The Encyclopedia of Religion. Ed. in Chief, Mircea Eliade, and Ed. Charles J. Adams, et al. 16 vols. New York: Macmillan, 1987.

Amazon.com. "Editorial Reviews: The Autobiography of Malcolm X. n.d. 1 June 2004 <http://www.amazon.com/exec /obidos/ASIN/0345350685/qid=108611342 9/sr=2-1/ref=sr_2_1/103-5184756-8831863>.

American Civil Liberties Union. Court Strikes Down NJ City's Curfew. 4 May 2001. 5 May 2004 < http://www.aclu.org/news/ NewsPrint.cfm?ID=13913&c=87 >.

American Civil Liberties Union. <u>Judge Rules in Favor of Michigan Student's Right to Wear Anti-War T-Shirt to School.</u> 1 Oct. 2003. 5 May 2004 <http://www.aclu.org/news/NewsPrint.cfm?ID=13913&c=87>.

American Civil Liberties Union. <u>Student Rights.</u> n.d.. 5 May 2004 <http://www.aclu.org/StudentsRights/StudentsRightsmain.cfm>.

"American Civil War." <u>Britannica Concise Encyclopedia</u>. 2004. Encyclopædia Britannica Online. 31 Mar. 2004 <http://search.eb.com/ebc/article?eu=380471>.

American Library Association. "12 Ways Libraries Are Good for the Country." A 2000 revision of the list that originally appeared in <u>American Libraries</u> in December 1995. 2004. 15 Jan. 2004: <http://www.ala.org/ala/alonline/ selectedarticles/12wayslibraries.htm>.

American Library Association. "ALA Division Leaders Bring National Youth Library Issues to Capital Hill," 2 May 2004. 16 May 2004 <http://www.ala.org/ala/pr2004/may2004/nationalyouthlibraryi.htm>.

American Library Association. "ALA Midwinter Meeting 1999, Philadelphia, ALA Council." n.d. 15 May 2004 <http://www.ala.org/ala/alonline/councilmeetings/alamidwintermeeting199 9.htm>.

American Library Association. <u>Code of</u> Ethics. Adopted by the ALA Council 28 June 1995.. 5 April 2004 <http://www.ala.org/ala/oif/statementspols/ codeofethics/coehistory/codeofethics.pdf >.

American Library Association. "How Libraries and Librarians Make a Difference in their Communities," <u>Saturday Programs</u>. 28 February 2004. 19 May 2004, <http://www.ala.org/ala/pla/plaevents/nationalconf/program/ saturdayprograms/saturdayprograms.htm#how>.

American Library Association. "Make Room for Teens"," 26 Feb. 2004. 2 May 2004. http://www.ala.org/ala/pla/plaevents/nationalconf/ program/thursdayprograms/thursdayprograms.htm#make

American Library Association. "Privacy: An Interpretation of the <u>Library Bill of Rights</u>," Adopted June 19, 2002 by the ALA Council. 15 April 2004 <http://www.ala.org/ala/oif/statementspols/statementsif/interpretations/priv acyinterpretation.pdf>.

American Library Association. <u>Recognizing Excellence in Afterschool Programs for Young Adults</u>. [Insert in] <u>Journal of Youth Services in Libraries</u>. Fall 2000.

American Library Association. "Serving the Underserved Trainers." n.d. 15 May 2004 <http://www.ala.org/ala/yalsa/professsionaldev/underserved/servingunderserved.htm>.

American Library Association. "Teens as Co-Workers." Thursday Programs. 26 Feb. 2004.   11 June 2004 http://www.pla.org/ala/pla/plaevents/ nationalconf/program/thursdayprograms/thursdayprograms.htm#teens

American Library Association. "Thursday Programs," 26 Feb. 2004. 2 May 2004, http://www.ala.org/ala/pla/plaevents/nationalconf/ program/thursdayprograms/thursdayprograms.htm>.

American Library Association. "Untitled." 24 Jan. 2001. 16 April 2004 <http://www.ala.org/cfapps/archive.cfm?path=afterschool>.

American Library Association. A Youth Library in Every Community. Sturgis, MI.: Library Division, Sturgis. n.d. n. pag.

American Library Association/Social Responsibilities Round Table Task Force on Hunger, Homelessness, and Poverty. SRRT Hunger, Homelessness and Poverty Task Force. 1999. 15 May 2004 <http://libr.org/HHP/>.

Americans for Libraries Council. "About LFF." n.d. 14 June 2004 <http://www.lff.org/about/lff.html>.

Americans for Libraries Council. "Youth Access." n.d. 04 July 2004 <http://www.lff.org/programs/youth.html>.

Anderson, Elijah.   "Code of the Streets." The Atlantic Monthly. May 1994: 80.

Anderson, Herbert, and Susan B.W. Johnson. "The Church as Sanctuary for Children." Dialog 37.3 (Summer 1998): 171-176.

Anderson, Herbert, and Susan B.W. Johnson. Regarding Children: A New Respect for Childhood and Families. Louisville: Westminster John Knox , 1994.

The Annie E. Casey Foundation. "Profile for Hattiesburg, MS (school district)." 2004. 02 July 2004 < http://www.aecf.org/cgi-bin/ cliks.cgi?action=profile_results&subset=MS&areaid=130>.

The Annie E. Casey Foundation. "Profile for Petersburg VA (city)." 2004. 02 July 2004 < http://www.aecf.org/cgi-bin/ cliks.cgi?action=profile_results&subset=VA&areaid=96>.

Anti-Defamation League. "Public Libraries: A New Forum for Extremists." 2002. 15 April 2002 <http://www.adl.org/Civil_Rights/library_extremists.asp>.

Arner, Dale H., "Wildlife Refuge." Grolier Multimedia Encyclopedia. 2004. Scholastic. 10 Mar. 2004 <http://gme.grolier.com>.

Arney, Lorne James, and Stephen Elliot. "Serving the Cyberteen: Library Service for the 21st Century Adolescent." Voice of Youth Advocates Apr. 1997: 14-20. Library & Information Science. Wilson Web. 2004 <http://vnweb.hwwilsonweb.com.libproxy.lib.unc.edu/hww/shared/shared_ main.jhtml;jsessionid=FF5TAX1OZF3ZTQA3DIMCFFOADUNBIIV0?_requ estid=154132>.

Aronson, Marc. "The World According to Cart." School Library Journal. Sep. 2000: 54-57.

Art 180. "About Us." n.d. 17 Jun. 2004 <http://www.art180.org/2_about.html>.

Art 180, and the Children of Crestview. I Am: A Celebration of Identity. Richmond, VA: Art 180, 2000

Art 180. Journal 180. Richmond, VA: Art 180, 2001.

"Ashcroft Slams Anti-Patriot Act Bill, Threatens Bush Veto." American Libraries Mar. 2004: 10-11.

Associated Press. "Girl Attacked at Philadelphia Library." CNN.com. 09 Feb 2004. 18 Feb. 2004 <http://www.cnn.com/US/ Northeast/02/09/girl.attacked.ap>.

Association for Applied and Therapeutic Humor. "AATH—Purpose of Association for Applied and Therapeutic Humor." Jan. 2004. 18 June 2004 <http://www.aath.org>.

Astroth, Kirk. A. "Havens of Hope: Vibrant Youth Groups in the Lives of Today's Young People." 24 Oct. 1997: ERIC Documentation Reproduction Service ED412382.

"Asylee." Glossary & Acronyms. 02 June 2003. U.S. Citizen and Immigration Services. 31 Mar. 2004 <http://uscis.gov/graphics/glossary.htm#A>.

Barber, Benjamin. "Democracy Building?" Marketplace. Natl. Public Radio. Minnesota Public Radio. 13 May 2004.

Bartlett, Sheridan, et al. Cities for Children: Children's Rights, Poverty and Urban Management. London: Earthscan, 1999.

Bau, Ignatius. <u>This Ground is Holy: Church Sanctuary and Central American Refugees</u>. New York/Mahwah, NJ: Paulist, 1985.

Beels, Jessica, ed. <u>Kids' Voices Count: Illuminating the Statistics</u>. Washington, D.C.: Children's Express, 1994.

Bergeson, Laine. "Do-It-Yourself Rituals." <u>Utne</u>. July-Aug. 2004: 66-67.

Berman, Sanford. Foreword. <u>Poor People and Library Services</u>. Ed. Karen M. Venturella. Jefferson, NC: McFarland, 1998: 1-14.

Berman, Sanford. "Libraries, Class, and the 'Poor People's Policy'." <u>American Libraries</u> Mar. 1998: 38.

Bernier, Anthony. "The Case Against Libraries as 'Safe Places'." <u>Voice of Youth Advocates</u> Aug. 2003: 198-199.

Bernier, Anthony. "On My Mind: Young Adult Spaces." <u>American Libraries</u> Oct. 1998: 52.

Bernier, Anthony. "Young Adults, Libraries, and Ritual Space." <u>Voice of Youth Advocates</u> Feb. 2000: 391.

Bill & Melinda Gates Foundation. <u>U.S. Library Program - Bill & Melinda Gates Foundation</u>. 2004. 15 May 2004 <http://www.glf.org/Libraries/ USLibraryProgram/default.htm>.

Billington, James H. "Humanizing the Information Revolution." <u>IFLA Journal</u> 27 (2001): 301-306.

Bishop, Kay, and Pat Bauer. "Attracting Young Adults to Public Libraries: Frances Henne/YALSA/VOYA Research Grant Results." <u>Journal of Youth Services</u> 15 (2002): 36-43.

"Blessed Innocent XI." <u>Encyclopædia Britannica</u>. 2004. Encyclopædia Britannica Online. 28 Mar. 2004 <http://search.eb.com/eb/article?eu=43420>.

Bloom, Sandra L., M.D. "Creating Sanctuary." <u>networks</u> Special Edition. Summer-Fall 2002. 20 Feb. 2004 <http://www.sanctuaryweb.com/Documents/Downloads/NTAC.pdf>.

Bloom, Sandra L., M.D. "Creating Sanctuary in the School." <u>Journal for a Just and Caring Education</u> Oct. 1995: 403-433.

Bloom, Sandra L. <u>Creating Sanctuary: Toward the Evolution of Sane Societies</u>.
New York: Routledge, 1997.

Bolan, Kimberly, and Lisa C. Wernett. "Makeover Madness: Tips for Revamping
Your Young Adult Area." <u>Voice of Youth Advocates</u> Dec. 1999: 322-323.
<u>Library and Information Science</u>. Wilson Web. 2004
<http://vnweb.hwwilsonweb.com.libproxy.lib.unc.edu/hww/shared/shared_
main.jhtml;jsessionid=FF5TAX1OZF3ZTQA3DIMCFFOADUNBIIV0?_requ
estid=154132>.

"Bomber Holds Librarian and Patrons Hostage at Utah PL." <u>Library Journal</u> Apr.
1994: 17.

Braun, Linda W. <u>Teens.library: Developing Internet Services for Young Adults</u>.
Chicago: ALA, 2002.

Braverman, Miriam. <u>Youth Society, and the Public Library</u>. Chicago: ALA, 1979.

Breitbart, Myrna Margulies. " 'It Takes a Child to Inspire a Village: Re-visioning
and Redesigning Neighbourhood Space with Urban Youth." <u>Growing Up in
a Changing Urban Landscape</u>. Ed. Ronald Camstra. Assen: Van
Gorcum, 1997.

Brink, Jeanie R. "Sanctuary and the Sanctuary Movement." <u>This World</u> 11.4
(1985): 4-10.

Brofenbrenner, Urie. <u>The Ecology of Human Development</u>. Cambridge:
Harvard UP, 1979.

Brooklyn Public Library, "Brownsville," <u>Brooklyn Public Library | Visiting the
Library</u>. 2004. 19 May 2004 <http://www.brooklynpubliclibrary.org/
branch_library_detail.jsp?branchpageid=154>.

"Bruce Ennis Dies; Led ALA Fight against Communications Decency Act." 8
August 2000. 17 April 2004, <http://www.ala.org/ala/alonline/
currentnews/newsarchive/2000/august200
0/bruceennisdies.htm>.

Bryant Park Restoration Corporation. "The Bryant Park Wireless Network,"
<u>Bryant Park | Amenities</u>. 2003 20 May 2004.
<http://bryantpark.org/amentities/wireless.php>.

Bryant Park Restoration Corporation. <u>The Grounds</u>. 2003 21 May 2004
<http://bryantpark.org/the-grounds/overview.php>.

Bryant Park Restoration Corporation. "Reading Room." Bryant Park | Amenities.
    2003. 20 May 2004 <http://bryantpark.org/amenities/readingroom.php>.

"Building on the Past." American Libraries Apr. 2004: 38-58.

Burke, Linda. "The Saving Grace of Library Space." American Libraries Apr.
    2004: 74-76.

Bush, Gail. "Safe Haven." Voice of Youth Advocates Feb. 2003: 438-439.

Cable News Network LP, LLLP. "McGraw-Hill Grows Its Empire; Nesting Trend
    Makes Noise on Wall Street; Changing Face of Silicone Valley." Business
    Unusual. 22 September 2002. 03 April 2004
    <http://www.cnn.com/TRANSCRIPTS/0209/22/bun.00.html>.

Cable News Network LP, LLLP. "NYC Squatters Get Chance to Own Their
    Homes Legally." CNN Sunday. 3 Nov. 2002. 05 May 2004.
    <http://www.cnn.com/TRANSCRIPTS/0211/03/sun.11.html>.

California Adolescent Nutrition and Fitness Program. "1999 Grant Awards,"
    Grant Examples. n.d. 05 April 2004
    <http://www.canfit.org/html/grant_examples.html>.

Campaign for Reader Privacy. "Librarians." n.d. 5 March 2004.
    <http://www.readerprivacy.com/?mod[type]=librarians>.

Carr, David. "In the Contexts of the Possible: Libraries and Museums as
    Incendiary Cultural Institutions." RBM: A Journal of Rare Books,
    Manuscripts, and Cultural Heritage. 1.2 (2000): 117-135.

Carr, David. The Promise of Cultural Institutions. Walnut Creek, CA: AltaMira,
    2003.

Cart, Michael. "Carte Blanche." Booklist Apr. 2000: 1538.

Cart, Michael. "Here There Be Sanctuary: The Public Library as Refuge and
    Retreat," Public Library Quarterly, 12.4 (1992): 5-23.

Cart, Michael. In the Stacks: Short Stories about Libraries and Librarians.
    Woodstock & New York: Overlook, 2002.

Carter, Betty. "Literature in the Information Age." The New Advocate 13 (2000):
    7-23.

Carver, Blake. "Library & Librarian Quotes." LISNews.com: Librarian and
        Information Science News. 29 June 2003. 2 July 2004
        <http://lisnews.com/quotes.html>.

Cashin, Sheryll. "50th Anniversary of Brown vs. Board of Education." The Tavis
        Smiley Show. Natl. Public Radio. 14 May 2004.

Chabon, Michael. "'Solitude and the Fortresses of Youth." New York Times
        13 Apr. 2004: A25.

Chartered Institute of Library and Information Professionals. Libraries Change
        Lives Awards. 2002. 14 May 2004 <http://www.cilip.org.uk/practice/
        awards/changelives/changeLivesBooklet.pdf>.

Chawla, Louise, and Karen Malone. "Neighborhood Quality in Children's Eyes."
        Children in the City. Eds. Pia Christensen and Margaret O'Brien. London:
        RoutledgeFalmer, 2003. 118-141.

Ceasefire Oregon. "Voices Against Violence." n.d. 18 Jun. 2004
        <http://www.ceasefireoregon.org/vav.html>.

Chelton, Mary K., ed. Excellence in Library Services to Young Adults. 2nd. ed.
        Chicago: ALA, 1997.

Chelton, Mary K., ed. Excellence in Library Services to Young Adults. 3rd. ed.
        Chicago: ALA, 2000.

Chelton, Mary K., and James M. Rosinia. Bare Bones: Young Adult Services for
        Public Library Generalists. Chicago: ALA, 1993.

Child Trends Databank. Percentages of Students Who Feared Attack or Harm at
        School or on The Way to and from School, 1995, 199, 2001. 19 May
        2004 <http://www.childtrendsdatabank.org/tables/38_Table_1.htm>.

Child Trends Databank. Religiosity. 2003. 19 May 2004.
        <http://childtrendsdatabank.org/indicators/35Religiosity.cfm>.

Child Trends Databank. Religious Services Attendance. 2003. 19 May 2004.
        <http://childtrendsdatabank.org/indicators/32ReligiousServices.cfm>.

Coalition of Essential Schools—CESNational. "Urban Sanctuary: The Youth
        Development Network in New Mexico School Communities." CES Fall
        Forum Online Program Guide. 1998-2002. 5 April 2004
        <http://ces.edgateway.net/cs/cescp/view/ces_ce00/8>.

Cohen, Elliot E.. "A 'Teen-Age' Bill of Rights." <u>New York Times</u> 7 Jan. 1945: SM9+.

Colbert, Douglas. "The Motion in Limine: Trial without Jury—A Government's Weapon against the Sanctuary Movement." <u>Hofstra Law Review</u>. 15 (1986): 5-76.

Coleman, Joseph. "Room Designed That Puts Customers to Sleep." <u>Yahoo! News</u>. 11 Jun. 2004. 11 Jun. 2004. <http://story.news.yahoo.com/ news?tml=story&cid=528&ncid=528&e=5&u=/ap/2004/0611/ap_on_hi _te>.

Commission for Architecture & the Built Environment, and Resource: The Council for Museums, Archives and Libraries, <u>Better Public Libraries</u>. n.d. 8 Mar. 2004 <http://www.resource.gov.uk/documents/id874rep.pdf>.

Community Works Inc. "Bloom Bio Sketch." 2002. 17 Feb. 2004 <http:// www.sanctuaryweb.com/main/bloom_bio.htm>.

Connect for Kids. "Urban Libraries Reach Out to Youth" 2004. 8 April 2004 <http://www.connectforkids.org/content1553/ content_show.htm?attrib_id=318&doc_id=8006 >.

Cooper, Clair. "The House as Symbol of the Self." <u>Designing for Human Behavior: Architecture and the Behavioral Sciences</u>. Eds. Jon Lang et al. Stroudburg, PA: Dowden, Hutchinson & Ross, 1974: 130-146.

Costello, Joan, et al. "Promoting Public Library Partnerships with Youth Agencies." <u>Journal of Youth Services</u> 15 (2001): 8-15.

Creating Preferred Futures. "Project Overview and Teacher Orientation to Futures-Oriented Learning." 2002. 14 May 2004 <http://www.cpfonline.org/cpf/documents/CPF_overview.pdf>.

Creating Preferred Futures. "STEEP Introduction." n.d. 14 May 2004 <http://www.cpfonline.org/cpf/steep_intro.php>.

Creating Preferred Futures. "Welcome." n.d. 14 May 2004 <http://www.cpfonline.org>.

Cronin, Blaise. "A Safe Haven." <u>Library Journal</u> May 2001: 70.

"Customer Sentenced for Assaulting MA Librarian." <u>School Library Journal</u> Jan. 1995: 14.

D'Amico, Diane. "Safe Schools Program Works to Create Sanctuary for Students." Press of Atlantic City. 31 Oct. 2001. 02 April 2004 <http://www.sanctuaryweb.com/main/press_coverage.htm>.

Dane, Chase. "The Library—A Modern Sanctuary?" Wilson Library Bulletin Apr. 1955: 647-649.

Davidson, Judith, and David Koppenhaver. Adolescent Literacy: What Works and Why. 2nd ed. New York: Garland, 1993.

Davis, Jessica, et al. Safe Havens: Portraits of Educational Effectiveness in Community Art Centers that Focus on Education in Economically Disadvantaged Communities. Cambridge, MA: Harvard Graduate School of Education, Project Co-Arts, 1993.

Davis, Nanette J. Youth Crisis: Growing up in the High-Risk Society. Westport, CT: Praeger, 1999.

Democratic Policy Committee. "Bush Budget Cuts Funding for Job Training and Employment Services." n.d. 14 Jun. 2004 <http://www.dpc.senate.gov>.

DeNike, Howard J. "An Anthropological Look at the Sanctuary Movement." The Anthropology of Peace Essays in Honor of E. Adamson Hoebel: Part II) in Studies in Third World Societies, 48, 1992: 107-118.

Devereaux, Paul. The Sacred Place: The Ancient Origins of Holy and Mystical Sites. London: Castell, 2000.

DeVita, M. Christine. "Letter from the President." Public Libraries as Partners in Youth Development. DeWitt Wallace-Reader's Digest Fund. New York: DeWitt Wallace-Reader's Digest Fund, 1999.

Dewe, Michael. Planning and Designing Libraries for Children and Young People. London: Lib. Assn., 1995.

DeWitt Wallace-Reader's Digest Fund. Public Libraries as Partners in Youth Development. New York: DeWitt Wallace-Reader's Digest Fund, 1999.

DiMattia, Susan. "Bathroom Attack in Philadelphia Lib. Library Journal Mar. 2004: 20.

Diamant-Cohen, Ellen Riordan, and Regina Wade. "Make Way for Dendrites: How Brain Research Can Impact Children's Programming." Children and Libraries. 12-20.

Dimitriadis, Greg. Friendship, Cliques, and Gangs: Young Black Men Coming of Age in Urban America. New York: Teachers College, 2003.

Donelson, Kenneth L., and Alleen Pace Nilsen. Literature for Today's Young Adults. 2nd ed. Scott Foresman: Glenview, IL, 1985.

Donelson, Kenneth L., and Alleen Pace Nilsen. Literature for Today's Young Adults. 5th ed. New York: Longman, 1997.

Dougherty, Richard M. "Creating a Preferred Future," Virtual Reference Desk Conference 2002 (Proceedings?). November 11-12, 2002 Chicago, IL. 19 May 2004 <http://www.vrd.org/conferences/VRD2002/ proceedings/Dougherty.pdf.>.

Driskell, David. Creating Better Cities with Children and Youth: A Manual for Participation. London and Sterling, VA: Earthscan, 2002.

Dyson, Michael Eric. "Thus Said." American Libraries   Apr. 2004: 30.

Earnest, Leslie. "Special-Collection Libraries are Best-Kept Secrets on Campuses." Los Angeles Times 16 Feb. 1995: E1.

Easton, Valerie. "Urban Sanctuaries (Book)." Horticulture Jan.-Feb. 2002: 76.

Eberhart, George M. "Child Molester Used LAPL to Distribute Kid Porn." American Libraries Apr. 1999: 18.

Eberhart, George M. "Library Patron Assaulted in Denver Children's Room." American Libraries Mar. 2002: 20-21.

"Edward V." LoveToKnow Free Online Encyclopedia. 2003. LoveToKnow, Corp. 28 Mar. 2004 <http://83.1911encyclopedia.org/ E/ED/EDWARD_V_.htm>.

Edwards, Margaret A. The Fair Garden and the Swarm of Beasts. 1969. Revised and Expanded. New York: Hawthorn, 1974.

Eisner, Elliot W. The Arts and the Creation of Mind. New Haven: Yale UP, 2002.

Ellison, John. "Library, Librarian, and Librarianship Quotes." School of Informatics, The State University of New York at Buffalo. 2 Apr. 2004. 2 July 2004 < http://www.sis.buffalo.edu/faculty/ellison/ quotes/libquotesac.html>.

Evangelical Alliance UK. "Ruins Rebuilt at St. Mellons." <u>Evangelical Alliance UK – At the Heart of a Movement for Change.</u> 2003-2004. 5 April 2004 <http://www.eauk.org/CONTENTMANAGER/Content/idea/2003-04/wales.cfm>.

Ferrante, Judge Carmen A. "A Judge's Eye View," <u>Connect for Kids</u>. n.d. 08 April 2004. <http://www.connectforkids.org/content1553/content_show.htm?attrib_id=318&doc_id=8003>.

Fersch, Ellsworth A., Peter E. Goldfine, and James Vrabel. "The Need for Sanctuary from the Community" <u>International Journal of Offender Therapy and Comparative Criminology</u>. 22 (1978): 68-79.

Finkelstein, Barbara. "A Crucible of Contradictions: Historical Roots of Violence Against Children in the United States." <u>The Public Assault on America's Children: Poverty, Violence, and Juvenile Injustice</u>. Ed. Valerie Polakow. New York: Teachers College, 2000: 59-77.

Fischer, Meredith. "Board May Bar Racists' Meeting County Staff Ok'd Session at Library." <u>Richmond Times-Dispatch</u> 17 Sept. 2002: A1.

Fischer, Meredith. "Racists to Meet at Library Chesterfield Says It Can't Block Session." <u>Richmond Times-Dispatch</u> 19 Sept. 2002: A1.

Flagg, Gordon. "Gunman Kills Two at Mormon Library." <u>American Libraries</u> June 1999: 28.

Flagg, Gordon. "Gunman Opens Fire at Cleveland Public Library." <u>American Libraries</u> Feb. 1994: 135.

Flanagan, Patrick, M.D., and Gael Crystal Flanagan, M.D. "Biophilia & Emotional Well-Being." <u>EQ.ORG: The Online Source for Emotional Intelligence</u>. 18 May 2001. 12 May 2004 <http://www.feel.org/articles/biophilia.html>.

Foderaro, Joseph F. "Creating a Non-violent Environment: Keeping Sanctuary Safe." <u>Violence: A Public Health Menace and a Public Health Approach</u>. Ed. Sandra L. Bloom. London: Karnac, 2001: 57-82.

Foley, John, ed. "600.-602. ASYLUM, America as an." <u>The Jeffersonian Cyclopedia</u>. New York and London: Funk & Wagnells, 1900. in <u>The Electronic Text Center</u>. The Rector and Visitors of the University of Virginia, 2004. 17 Feb. 2004 < http://etext.lib.virginia.edu/etcbin/foley-page?id=JCE0607>.

Ford, Richard. "Sanctuary for Ideas We Love—and Hate." <u>Library Journal</u> July 1995: 40-41.

Frank, Anne. The Diary of Anne Frank. New York: Pocket, 1953.

Free Spirit Publishing, Inc. About Free Spirit. 2004. 26 May 2004
        <http://www.freespirit.com/html/h_info_nf.html>.

"Fugitive Slave Acts." Encyclopædia Britannica. 2004. Encyclopædia Britannica
        Online. 30 Mar. 2004 <http://search.eb.com/eb/article?eu=36241>.

Futures Foundation, "What Do We Mean By Futures?" n.d. 14 May 2004,
        <http://www.futurists.net.au/about_us.html.>

G., A. "Beyond Primary Colors." School Library Journal June 2000: 16.

Gairdner, James. The Early Tudors. n.d. 28 Mar. 2004 <http://www.uni-
        mannheim.de/mateo/camenaref/cmh/cmh114.html#468>.

Gambini, Roberto. Soul & Culture. College Station, TX: Texas A&M UP, 2003.

Gambone, Michelle Alberti, and Amy J.A. Arbreton. Safe Havens: The
        Contributions of Youth Organizations to Healthy Adolescent Development.
        Philadelphia: Public/Private Ventures, 1997.

Garbarino, James, et al. Children in Danger: Coping with the Consequences of
        Community Violence. San Francisco: Jossey-Bass, 1992.

Gaughan, T.M. "Georgia Librarian Murdered While Working Alone." American
        Libraries Nov. 1993: 902.

"Generation Y & The Future of Public Libraries." Library Futures Quarterly 1.5
         (2001): 1+.

"Generation Y & The Future of Public Libraries, Part II." Library Futures Quarterly
        2.1 (2002): 1+.

Gidley, Jennifer. "Global Youth Culture: A Transdisciplinary Perspective." Youth
        Futures: Comparative Research and Transformative Visions. Eds.
        Jennifer Gidley and Sohail Inayatullah. Westport, CT: Praeger, 2002. 4-
        18.

Gidley, Jennifer, and Sohail Inayatullah. "Youth Futures: The Terrain." Youth
        Futures: Comparative Research and Transformative Visions. Eds.
        Jennifer Gidley and Sohail Inayatullah. Westport, CT: Praeger, 2002: ix-
        xii.

Glick, Andrea. "Places to Dream: Whimsical New Children's Libraries." School
        Library Journal Feb. 1997: 30-33.

Gonzalez, Justo L. "Sanctuary: Historical, Legal and Biblical Considerations." Engage/Social Action Jan. 1986: 12-20.

Governance Studies Program. "Advance Human Rights and Provide Humanitarian Relief." n.d. 30 Mar. 2004 <http://www.brookings.edu/ gs/cps/research/projects/50je/endeavors/humanitarian.htm>.

Greene, Maxine. Releasing the Imagination: Essays on Education, the Arts, and Social Change. San Francisco: Jossey-Bass, 1995.

Guscott, John. "All About Library Futures Quarterly: A Mini FAQ to Get You Acquainted." Library Futures Quarterly 2002. 15 Mar. 2004 <http://www.libraryfutures.com/allaboutlfq.htm>.

Halford, Joan Montgomery. "Longing for the Sacred: A Conversation with Nel Noddings." Educational Leadership Dec. 1998-Jan. 1999: 28-32

Hall, C. Ray. "Our Schools' Lost Innocence." The Courier-Journal. 6 Dec. 1996. 3 April 2004. <http://www.courierjournal.com/cjextra/schoolshoot/ SCHlittlered.html>.

Hankey, Dai. "EZ36 – Rebuild the Ruined Cities," Evangelicals Now – August 2003 Issue Front Page Article. Aug. 2003. 05 April 2004 <http://www.e-n.org.uk/EZ36.htm>.

Hart, Dave. "Forum Takes Up Age-Old Problem: Bullying," Chapel Hill News 20 Nov. 2002: A1+.

Hassler, David, and Lynn Gregor, eds. A Place to Grow. Cleveland: Pilgrim, 1998.

Hatkoff, Amy, and Karen Kelly Klopp. How to Save the Children. New York: Fireside, 1992.

Hayden, Carla D. "Libraries Matter Because People   Believe in Them." American Libraries. Jan. 2004: 5.

Heath, Shirley Brice, and Milbrey W. McLaughlin. Introduction: Identity and Inner-City Youth. Identity and Inner-City Youth: Beyond Ethnicity and Gender. Ed. Shirley Brice Heath and Milbrey W. McLaughlin. New York: Teachers College, 1993: 1-12.

Heaviside, Sheila, et al. Services and Resources for Children and Young Adults in Public Libraries. Washington, D.C.: U.S. Dept. of Education, Office of Educational Research and Improvement, 1995.

Helmrich, Erin. "What Teens Want: What Libraries Can Learn from MTV." Young Adult Library Services 2 (2004): 11-13.

Hendricks, Drew. "Library Awareness Program." 19 Nov. 2001: 20 Feb. 2004 <http://www.drewhendricks.freeservers.com/library.htm>.

"Henry, Kings of England." Britannica Student Encyclopedia. 2004. Encyclopædia Britannica Online. 28 Mar. 2004 <http://search.eb.com/ebi/article?eu=296760>.

Holmberg, Mark. "Dying for Some Disrespect." Richmond Times-Dispatch 15 Feb. 2004: B1+.

Holmberg, Mark. "Huge, Grand Place Full of Big, Great Ideas." Richmond Times-Dispatch 14 Mar. 2004: B1+.

"Holocaust." Britannica Concise Encyclopedia. 2004. Encyclopædia Britannica Online. 30 Mar. 2004 <http://search.eb.com/ebc/article?eu=392549>.

Huff, James. "Defining the Non-Virtual Library." American Libraries Nov. 2003: 36.

"Humanism." Britannica Student Encyclopedia. 2004. Encyclopædia Britannica Online. 16 Apr. 2004 <http://search.eb.com/ebi/article?eu=296908>.

Imber-Black, Evan, and Janine Roberts. Rituals for Our Times: Celebrating, Healing, and Changing Our Lives and Our Relationships. New York: HarperCollins, 1992.

Inayatullah, Sohail, and Ivana Milojevic. "Metafuture.org: Futures Studies by Ivana Milojevic, Sohail Inayatullah and Other Leading Futurists." n.d. 14 May 2004 <http://www.metafuture.org/index.html>.

The International Ecotourism Society. "What is Ecotourism?" TIES – The International Ecotourism Society. 2003, 2004. 3 April 2004. <http://www.ecotourism.org/index2.php?what-is-ecotourism>.

International Federation of Library Associations and Institutions. Guidelines for Library Services for Young Adults. n.d. 14 June 2004 <http://www.ifla.org/VII/s10/pubs/guidelines-e.pdf>.

International Youth Foundation. Annual Report 2003. n.d. 02 July 2004 < http://www.iyfnet.org/uploads\15492Web.pdf>.

Irby, Merita. Introduction to the Paperback Edition. <u>Urban Sanctuaries:</u>
<u>Neighborhood Organizations in the Lives and Futures of Inner-City Youth</u>.
San Francisco: Jossey-Bass, 1994.

Isaacson, David. "On My Mind: Sanctuary in Libraries." <u>American Libraries</u>
Mar. 2004: 27.

Ishizuka, Kathy. "Preparing Teens: A New Mix of Life Skills and Career
Programs." <u>School Library Journal</u> July 2003: 46-49.

Isom, H. and K. Snuck. "Events Happening," <u>shelterandsmuggle</u>. Spring 2001.
30 Mar. 2004 <http://www.fatherryan.org/holocaust/
chambon/EventsHappen/   shelterandsmuggle.htm>.

Jackson, Cole, Sandra Burchsted, and Seth Itzkan. "Learning with an Active
Voice: Children and Youth Creating Preferred Futures." <u>Youth Futures:</u>
<u>Comparative Research and Transformative Visions</u>. Ed. Jennifer Gidley
and Sohail Inayatullah. Westport, CT: Praeger, 2002.

Janes, Joseph. "Sanctuary through Technology." <u>American Libraries</u> Dec.
2002: 68.

Jenkins, Christine A. "The History of Youth Services Librarianship: A Review of
the Research Literature." <u>Libraries & Culture</u> 35 (2000). 13 Nov. 2003
<http://www.gslis.utexas.edu/~landc/fulltext/LandC_35_1_Jenkins.pdf>.

Johansen, Robin B. "Searches and Seizures on Church Premises: Weighing the
Privacy Rights of Religious Bodies." <u>Government Intervention in Religious</u>
<u>Affairs, II</u>. Ed. Dean M. Kelley. New York: Pilgrim, 1986. 137-146.

Jones, Kristin V. "Rocking the Hip-Hop Vote." <u>Nation</u> Dec. 2003: 7-9.
<u>Academic Search Elite</u>. EBSCO Publishing. 2004
<http://search.epnet.com.libproxy.lib.unc.edu/direct.asp?an=11433300&db
=afh>.

Jones, Patrick. <u>Connecting Young Adults and Libraries: A How-to-Do-It Manual</u>.
New York: Neal-Schuman, 1992.

Jones, Patrick. "Connecting Young Adults and Libraries." n.d. 15 May 2004.
<http://www.connectingya.com>.

Jones, Patrick. "Nonfiction: The Real Stuff." <u>School Library Journal</u> Apr. 2001:
22-45.

Jones, Patrick, and Dawn Cartwright Fiorelli. "Overcoming the Obstacle Course:
Teenage Boys and Reading." <u>Teacher Librarian</u> Feb. 2003: 9-13.

Jones, Patrick, and Joel Shoemaker. <u>Do It Right!: Best Practices for Serving Young Adults in School and Public Libraries</u>. New York: Neal-Schuman, 2001.

Jorstad, Eric. "A Theological Reflection on Sanctuary." <u>Christianity and Crisis</u> 31 Oct. 1983.

Kallusky, James. <u>Constructing an Urban Sanctuary for At-Risk Youth in Physical Education: An Artistically Crafted Action Research Project in an Inner-City High School</u>. Diss. U of Northern Colorado, 1997. Greeley, CO: U of Northern Colorado, 1997.

Kartman, Jon. "Motive Sought in Library Clerk's Slaying." <u>American Libraries</u>. June-July 1997: 17-18, 21.

Kaywell, Joan F. <u>Adolescents At Risk: A Guide to Fiction and Nonfiction for Young Adults, Parents, and Professionals</u>. Westport: Greenwood, 1993.

Kellerman, Bill. "The Hospitality of God." <u>Sojournors</u>. Apr. 1983: 26-28.

Kendall, Karl. "Teen Central: Safe, Structured, and Teen-Friendly." <u>Voice of Youth Advocates</u>. Dec. 2003: 380-381.

Kniffel, Leonard. "Murder Rampage Culminates in Colorado High School Library." <u>American Libraries</u> June 1999: 26.

Kostein, Thomas. "Conference Looks at Wider Income Gap." <u>Brandonton Herald</u>. 02 Jun. 2004. 11 Jun. 2004 <http://brandenton.com>.

Kozol, Jonathan. Foreword. <u>The Public Assault on America's Children</u>. Ed. Valerie Polakow. New York: Teachers College, 2000: viii-ix.

Kozol, Jonathan. <u>Savage Inequalities: Children in America's Schools</u>. New York: Crown, 1991.

Kristl, C. "Florida Library Worker Victim of Racial Attack." <u>American Libraries</u> Nov. 1997: 20.

Kristl, C. "Kidnap Suspect Kills Self at Salt Lake PL." <u>American Libraries</u> Sept. 1998: 16.

Kristl, C. "Rape of Teenager Raises Security Issues." <u>American Libraries</u> Sept. 1996: 15-16.

Kranich, Nancy. "Libraries: The Cornerstone of Democracy." <u>American Libraries</u> Aug. 2000: 5.

Kranich, Nancy. "LIBRARIES: Ensuring the Public's Right to Know in the Information Age." Presentation at the South Caucasus Regional Library Association Conference, 6 May 2001. 07 April 2004 <http://www.ais.org/ge/conf01/kranich_keynote_en.pdf>.

Kroll, Elyse. "Breaking the Mold: Information Professionals as Action Figures and Reality Show Characters. What's Next…a Nude Librarian Calendar? Yes!" information outlook Feb. 2004: 18-21.

LaBaugh, Ross, "Libraries Mattered Then—and They Still Do Now." American Libraries Jan. 2004: 56, 58.

Ladd, Florence C. "City Kids in the Absence of Legitimate Adventure." Humanscape: Environments for People. Eds. Stephen Kaplan and Rachel Kaplan. North Scituate, MA: Duxbury, 1978: 443-447.

LaMorey, Suzanne et al. Latchkey Kids: Unlocking Doors for Children and Their Families. 2nd ed. Thousand Oaks, CA: Sage, 1999.

Larson, Jan. "Raoul Wallenberg." 1 Jan. 1995. Swedish Institute. 05 Mar. 2004 <http://www.sweden.se/templates/FactSheet____4284.asp>.

Lawson, John, III. "Safe Places Help Kids in Need." Greensboro News Record 10 Mar. 1999: 17.

Lesko, Wendy. "New Directions for Serving Young Adults in Libraries." Public Library Association Conference. 26 Feb. 2004. 19 May 2004: <http://www.ala.org/ala/pla/plaevents/nationalconf/program/thursdayprogr ams/newdirections.doc>.

Lewis, Charles A., "Nature City." Humanscape: Environments for People. Eds. Stephen Kaplan and Rachel Kaplan. North Scituate, MA: Duxbury, 1978: 448-453.

Libraries for the Future. "Youth Access.org." n.d 15 June 2004 <http://www.youthaccess.org>.

Lieberg, Mats. "Youth in Their Local Environment." Growing Up in a Changing Urban Landscape. Ed. Ronald Camstra. Assen: Van Gorcum, 1997: 90-108.

"Liminal." Oxford English Dictionary Online. 2004. Oxford University Press. 24 May 2004 <http://dictionary.oed.com.libproxy.lib.unc.edu/ cgi/entry/00133421>.

Lippe, Toinette. "From the Publisher," Amazon.com: Editorial Reviews: Sanctuaries; The Complete United States—A Guide to Lodgings in

Monasteries, Abbeys, and Retreats." 1996-2004. 3 April 2004
<http://www.amazon.com/exec/obidos/tg/detail/-/0517885174/104-
0251729-9195167?v=glance&vi=reviews>.

Long, Kat. "Revenge of the Librarians." Bust Spring 2004: 77-81.

Los Angeles Public Library. "Teen'Scape at Central Library." n.d. 17 April 2004
<http://www.lapl.org/teenscape/library/teenscape.html>.

Loyie, Florence. "Stabbing Victim Trails Blood Across Campus." The Edmonton
Journal 10 Mar. 2004, B1.

Lyons, Linda. "Religious Activity, Teen-Style." The Gallup Poll Tuesday Briefing:
Religion and Values. 16 Apr. 2002: 61.

Maatta, Stephanie. "Salaries Stalled, Jobs Tight." Library Journal 15 Oct. 2003:
03 June 2004 <http://www.libraryjournal.com/index.asp?layout-
articlePrint&articleID-CA325077>.

Machado, Julie, et al. "A Survey of Best Practices in Youth Services Around the
Country: A View from One Library." Journal of Youth Services in Libraries
13 (2000): 30-35. Library and Information Science. Wilson Web. 2004.
<http://vnweb.hwwilsonweb.com.libproxy.lib.unc.edu/hww/shared/shared_
main.jhtml;jsessionid=MYWYD5VA5OFTHQA3DILCFFOADUNBIIV0?_req
uestid=184040>.

MacInnis, Jordan. "Storybook Ending," Toronto Life. Apr. 2003: 11.

Madsen Libbe H., et al. "Sanctuary in a Domestic Violence Shelter: A Team
Approach to Healing." Psychiatric Quarterly Summer 2003, 74.2: 155-
171.

Marcuse, Herbert. The Aesthetic Dimension. Boston: Beacon, 1977.

Mathabane, Mark. "Libraries, Guardians of Our Liberty, Are Often Taken for
Granted." Greensboro News Record 16 May 1993: F3.

McConnell, Michael, and Renny Golden. "A Theology of Sanctuary."
Engage/Social Action Feb. 1984: 4-8.

McCormick, E. "Cataloging Head Slain in Murder-Suicide at Library." American
Libraries Oct. 1996: 14-15.

McCormick, Jennifer. "Aesthetic Safety Zones: Surveillance and Sanctuary in
Poetry by Young Women." Construction Sites: Excavating Race, Class,

and Gender Among Urban Youth. Eds. Lois Weis and Michelle Fine New York: Teachers College, 2000: 180-195.

McIntyre, Alice. Inner-City Kids: Adolescents Confront Life and Violence in an Urban Community. New York: New York UP, 2000.

McLaughlin, Milbrey W., Mertita A. Irby, Juliet Langman. Urban Sanctuaries: Neighborhood Organizations in the Lives and Futures of Inner-City Youth. San Francisco: Jossey-Bass, 1994.

McMann, Jean. Altars and Icons: Sacred Spaces in Everyday Life. San Francisco: Chronicle Books, 1998.

McManus, Barbara F. "Background and Images for the Oresteia." October 1999. CLS 267 Topics Page. 13 Mar. 2004. <http://www.cnr.edu/home/bmcmanus/oresteia.html>.

McNamara, Mary, "Ex Libris." The Los Angeles Times Magazine 15 Sept. 1996: 7.

McNeeley, Cate, et al. "Creating Excellence: It's All About the Customer." 26 Feb. 2004. 2 May 2004. <http://www.yourlibrary.ca/ CreatingExcellence.pdf>.

McWhirter, J. Jeffries, et al. At-Risk Youth: A Comprehensive Response for Counselors, Teachers, Psychologists, and Human Service Professionals. 3rd ed. Belmont, CA: Brooks/Cole—Thomson Learning, 2004.

Medina, Meg. "Change of Art." Style Weekly 29 May 2001: 16-19.

Medina, Meg. "Matters of the Art." Family Style July 2001: 16-19.

Meyers, Elaine. "The Coolness Factor: Ten Libraries Listen to Youth." American Libraries Nov. 1999: 42-45.

"Minister Held in Library Knife Attack." American Libraries Jan. 1996: 32.

Mondowney, JoAnn G. Hold Them in Your Heart: Successful Strategies for Library Services to At-Risk Teens. New York: Neal-Schuman, 2001.

Moore, Michael. "Library: What a Wonderful World" n.d. Bowling for Columbine (Web site). 31 Mar. 2004. <http://www.bowlingforcolumbine.com/ library/wonderful/index.php>.

Moore, Robin C. "The Need for Nature: A Childhood Right." Social Justice Oct.
        1997: 203-221. elibrary. ProQuest Information and Learning Co. 2004
        <http://www.bigchalk.com>

Moore, Thomas. Care of the Soul: A Guide for Cultivating Depth and
        Sacredness in Everyday Life. New York: HarperCollins, 1994.

New York Public Library. "TeenLink." May 2004. 15 May 2004.
        <http://teenlink.nypl.org>.

Nightingale, Elena O., and Lisa Wolverton. "Adolescent Rolelessness in Modern
        Society." Teachers College Record 94 (1993): 472-486. Academic
        Search Elite. EBSCO Publishing. 2004
        <http://search.epnet.com.libproxy.lib.unc.edu/direct.asp?an=9307145933&
        db=afh>.

Niven, Rosie, "Libraries Advised to Update Image." Planning 22 Aug. 2003: 1.

Noddings, Nel. The Challenge to Care in Schools: An Alternative Approach to
        Education. New York: Teachers College, 1992.

Noddings, Nel. Happiness and Education. Cambridge: Cambridge UP, 2003.

Oder, N. "Bernie Sanders." Library Journal Sept. 2003: 30-31.

Office of the United Nations High Commissioner for Human Rights. Convention
        on the Rights of the Child 1996-2002, 3 April 2004
        <http://www.unhchr.ch/html/menu2/6/crc/treaties/crc.htm.>

O'Hare, William, and Mark Mather. "The Growing Number of Kids in Severely
        Distressed Neighborhoods: Evidence from the 2000 Census." Oct. 2003.
        25 Feb. 2004 <http://www.aecf.org/kidscount/
        distressed_neighborhoods.pdf>.

"Omphalos." Classics Technology Center Web Glossary. 1998-2000. AbleMedia.
        15 Mar. 2004 <http://ablemedia.com/ctcweb/glossary/glossaryo.html>.

"Orestes." The American Heritage Dictionary of the English Language, 4th ed.
        2000. Houghton Mifflin 03 Mar. 2004.
        <http://dictionary.reference.com/search?q=Orestes>.

"Osiris" The Columbia Encyclopedia. 2001 ed.

Ott, Michael. "Pope Innocent XI." Catholic Encyclopedia. Vol. VIII. 2003. K.
        Knight. 28 Mar. 2004 <http://www.newadvent.org/cathen/08021a.htm>.

"Outgrowing the Library." <u>Library Journal</u> May 2003, 8.

Owens, Patsy Eubanks. "Natural Landscapes, Gathering Places, and Prospect
Refuges: Characteristics of Outdoor Places Valued by Teens." <u>Children's
Environments Quarterly</u> 5 (1988): 17-24.

Owens, Patsy Eubanks. "No Teens Allowed: The Exclusion of Adolescents from
Public Spaces." <u>Landscape Journal</u> 21.1-02, 2002: 156-162.

Panzer, Paula G., M.D., and Sandra L. Bloom, M.D. Introduction. <u>Psychiatric
Quarterly</u> 74 (2003): 115-117.

Parikh, Neel. "What Kind of Librarians Do We Need in the Future? Youth
Services Librarians!" <u>ALKI</u>. Dec. 2000: 9-10.

Personal communication. 2001.

Peterson, Ralph. <u>A Place for Caring and Celebration</u>. Chicago: ALA, 1979.

Peterson, Ralph. <u>Life in a Crowded Place</u>. Portsmouth, NH: Heinemann, 1992.

Petrocelli, Michael. "Getting Tough on Truancy." <u>The Herald-Sun</u> 3 Apr. 2004:
A1, A6.

Petschar, Hans. "Kataloggeschiecte—Bibliotheksgeschichte. Skizzen zum
Funktionswandel der kaiserlichen Bibliothek in Wien vom 16. bis zu 18.
Jahrhundert, S. 43-56. 15 Mar. 2004
<http://www.oeaw.ac.at/kkt/2001/bd2/hp.pdf>.

Pew Research Center for the People & the Press. "Questionnaire Part II: Pew
Values Update: American Social Beliefs 1997-1987 Individualism Still
Strong." 20 April 1998. 03 April 2004 <http://people-
press.org/reports/print.php3?PageID=580>.

Pierce, Jennifer Burek. "Grassroots Report: One of the 'World's Most Beautiful
Libraries'." <u>American Libraries</u> May 2004: 55.

Polakow, Valerie. "Savage Policies: Systemic Violence and the Lives of
Children." <u>The Public Assault on America's Children: Poverty, Violence,
and Juvenile Injustice</u>. Ed. Valerie Polakow. New York: Teacher's
College, 2000: 1-18.

Ponte, Wendy. "Don't Toy with Children." <u>Mothering: The Magazine of Natural
Family Living</u> May-June 2004: 27.

"The Princes in the Tower." Richard III Society of Canada. Mar. 2004. Richard III Society of Canada. 28 Mar. 2004 <http://home.cogeco.ca/~richardiii/princes.html>.

Project for Public Spaces. "Teen Central at Burton Barr Library," Teens as Community Builders. n.d. 27 April 2004 <http://www.pps.org/tcb/teen_central.htm>.

Project for Public Spaces. "Tip Sheet on Creating Teen Programs," Teens as Community Builders. n.d. 27 Apr. 2004 <http://www.pps.org/ tcb/guidelines.htm>.

Provine, Robert R.. The Science of Laughter. Nov.-Dec. 2000. 18 June 2004 <http://www.psychologytoday.com/htdocs/prod/PTOArticle/PTO-20001101-000036.ASP>.

Ptacek, Kerry, and Laura Ingraham. "Sanctuary and the Sanctuary Movement." This World 11 (1985): 12-19.

Raney, Mardell. "Interview with Jonathan Kozol." Technos Quarterly for Education and Technology, 7 (1998). 12 Sept. 2000 <http://www.technos.net/tq_07/3kozol.htm>.

"Raoul Wallenberg." Encyclopædia Britannica. 2004. Encyclopædia Britannica Online. 30 Mar. 2004 <http://search.eb.com/eb/article?eu=77974>.

"Refugee," Glossary & Acronyms. 02 June 2003. U.S. Citizen and Immigration Services. 31 Mar. 2004 <http://uscis.gov/graphics/glossary3.htm#R>.

Richardson, Lisa. "Teens Seek Laughter in Life's Pain." Los Angeles Times. 30 Aug. 2002, home ed., B1.

Richardson, Shirley. "Quiet Please." American Libraries May 2004: 29.

Rickard, John. "Secrets of the Sanctuary" Meanjin 2001, 60.4: 160-168. Academic Search Elite. EBSCO Publishing. 2004. <http://search.epnet.com.libproxy.lib.unc.edu/direct.asp?an=5993252&db= afh>.

Rodino, Peter W., Jr. Introduction: A Symposium on the Sanctuary Movement." Hofstra Law Review. 15 (1986): 1—3.

Rosado, Lourdes, and Howard Manly. "Keeping Teens Off the Street." Newsweek 7 July 1991: 21.

Roth, Deborah S. "Personal Ritual Consulting." Spirited Living. n.d. 5 July 2004 <http://www.spiritedliving.com/ritual.html>.

Rubin, Susan Goldman. Art Against the Odds: From Slave Quilts to Prison Paintings. New York: Crown, 2004.

Ryan, William C. "The Historical Case for the Right of Sanctuary." Journal of Church and State 29 (1987): 209-232.

Ryckman, Lisa, and Mike Anton. "Mundane Gave Way to Madness," Rocky Mountain News. 25 April 1999. 02 April 2004. <http://denver.rockymountainnews.com/shooting/0425xsho1.shtml>.

Sacramento Public Library. "E.K. McClatchy Neighborhood Library," Sacramento Public Library: About The Library. n.d. 19 May 2004 <http://www.saclibrary.org/about_lib/brn_mcc.html>.

"Sanctuary." The Columbia Encyclopedia. 2001 ed.

"Sanctuary." Encyclopaedia Britannica. 2003. Encyclopedia Britannica Premium Service. 12 Mar. 2004 <http://www.britannica.com/eb/ article?eu=67120>.

"Sanctuary." LoveToKnow Free Online Encyclopedia. 2003. LoveToKnow, Corp. 12 Mar. 2004 <http://80.1911encyclopedia.org/S/SA/ SANCTUARY.htm>.

"Sanctuary," Wikipedia. May 2003. Wikimedia Foundation. 12 March 2004 <http://en.wikipedia.org/wiki/Sanctuary>.

Sanders, Bernie. "Sanders Introduces 'Freedom to Read Protection Act'." 03 June 2003. 15 April 2004 <http://www.bernie.house.gov/documents/ releases/20030306181342.asp>.

Santrock, John W. Adolescence. 8th ed. Boston: McGraw-Hill, 2001.

Santrock, John W. Child Development. 7th ed. Madison, WI: Brown & Benchmark, 1996.

Saunders, Michelle. "They Young Adult OutPost: A Library Just for Teens." Public Libraries Mar.-Apr. 2003: 113-116.

Scarinci, Florence. "Best Friends: The True Story of the World's Most Beloved Animal Sanctuary." Library Journal Feb. 2001: 118.

Scarinci, Florence. "Ranch of Dreams: The Heartwarming Story of America's Most Unusual Animal Sanctuary." Library Journal Oct. 1997: 109.

Schafer, Paul J., and Brian S. Morgan. "A World Apart: Adults Recall Children's Rooms Past." School Library Journal Feb. 1997: 34-35.

Schwab-Stone, Mary E., et al. "No Safe Haven: A Study of Violence Exposure in an Urban Community." Journal of the American Academy of Child and Adolescent Psychiatry Oct. 1995: 1343-1352.

Schwartz, Valarie. "Shared Lives Plant Seed of Growth for Youth, Mentors." Chapel Hill News 25 Jan. 2004: B3.

Scoggin, Margaret. "Children Getting Library of One; Novel Reading Center on East Side for Their Exclusive Use Opens Wednesday." New York Times 27 Apr. 1941: D4.

Scoggin, Margaret C. "Teen-Ager and Librarian: A Meeting-Place." New York Times 16 Nov. 1947: BR2.

Seamans, Kate Dunlop, ed. Teen Ink. Jan. 2004.

"September 11 Attacks." Britannica Concise Encyclopedia. 2004. Encyclopædia Britannica Online. 3 Apr. 2004 <http://search.eb.com/ebc/article?eu=416003>.

Sherrard, Philip. The Sacred in Life and Art. Ipswich: Golgonooza, 1990.

Shuman, Bruce A. "Designing Personal Safety into Library Buildings." American Libraries Aug. 96: 37-39.

Simons, Janet M., Belva Finlay, and Alice Yang. The Adolescent and Young Adult Fact Book. Washington, D.C.: Children's Defense Fund, 1991.

Sizer, Ted. "Responding to the Events of September 11, 2001" Horace. 18 (2001). 03 April 2004 <http://www.essentialschools.org/ lpt/ces_docs/216>.

"Skelton, John." Columbia Encyclopedia, 6th ed. 2001-2004. Columbia University Press. 28 Mar. 2004 <http://www.bartleby.com/65>.

"Skelton, John." LoveToKnow Free Online Encyclopedia. 2003. LoveToKnow, Corp. 28 Mar. 2004 <http://83.1911encyclopedia.org/ S/SK/SKELTON.htm>.

Smart, Ninian. Dimensions of the Sacred: An Anatomy of the World's Beliefs. Berkeley: U of California P, 1996.

Smith, Marian L. "Overview of INS History." 28 Feb. 2003. 30 Mar. 2004.
    <http://uscis.gov/graphics/aboutus/history/articles/OVIEW.htm>.

The Smiths. "Stretch Out and Wait (Version II)." <u>Louder Than Bombs</u>. Sire
    Records, 1987.

Smolowe, Jill. "Danger in the Safety Zone." <u>Time</u> 23 Aug. 1993: 28-32.

Sneed, Cathrine. "Foreword," <u>A Place to Grow</u>, Eds. David Hassler and Lynn
    Gregor. Cleveland: Pilgrim, 1998: vii-xi.

Soltis, Jonas. Foreword. <u>The Challenge to Care in Schools: An Alternative
    Approach to Education</u>. Nel Noddings. New York: Teachers College,
    1992.

Spangler, David. <u>The Rebirth of the Sacred</u>. London: Gateway, 1984.

Spielberger, Julie, and Samuel P. Whalen. <u>The Public Libraries as Partners in
    Youth Development Initiative; An Interim Report of the Evaluation of A
    Wallace-Readers' Digest Funds Initiative</u>. Sept. 2002. 15 April 2004
    <http://www.chapinhall.org/PDFDownload_new.asp?tk=1026664&ar=1261
    &L2=62&L3=106>.

"Statue of Liberty." <u>Encyclopædia Britannica</u>. 2004. Encyclopædia Britannica
    Online. 31 Mar. 2004 <http://search.eb.com/eb/article?eu=49269>.

Steinberg, Laurence. "7 Rules for Parents." <u>Time</u> 10 May 2004: 65.

Stephens, Gene. "Youth at Risk: Saving the World's Most Precious Resource."
    <u>The Futurist</u> 31 (1997): 1-8.

Stewart, Carmen. "Re-Imagining Your Neighborhood: A Model of Futures
    Education" in <u>Youth Futures: Comparative Research and Transformative
    Visions</u>, ed. by Jennifer Gidley and Sohail Inayatullah. Westport, CT:
    Praeger, 2002: 187-196.

Stingl, Jim. "Thus Said." <u>American Libraries</u> Jan. 2004: 42.

St. Lifer, Evan. "The Future of Youth Services." <u>School Library Journal</u> July
    2002: 9.

St. Lifer, Evan. "Making Children's Lives Better." <u>School Library Journal</u> Nov.
    2001: 9.

St. Lifer, Evan. "More Pay for Public Librarians," <u>School Library Journal</u> Apr.
    2004: 13.

Street Law Inc. and The Supreme Court Historical Society. <u>Diagram of How the Case Moved Through the Court System , Hazelwood v. Kuhlmeier</u>. 4 May 2004 <http://www.landmarkcases.org/hazelwood/diagram.html>.

Street Law Inc. and The Supreme Court Historical Society. <u>Gangs, Tattoos, and Symbolic Speech, Tinker v. Des Moines (1969)</u>. 4 May 2004 <http://www.landmarkcases.org/tinker/gangs.html>.

Street Law Inc. and The Supreme Court Historical Society. <u>The Internet, Schools, and Symbolic Speech, Tinker V. Des Moines (1969)</u>. 4 May 2004 <http://www.landmarkcases.org/tinker/activity.html#js>.

Street Law Inc. and The Supreme Court Historical Society. <u>Tinker v. Des Moines (1969).</u> 2000. 4 May 2004 <http://www.landmarkcases.org/tinker/ pdf/tinker_v_des_moines.pdf>.

Sturm, Brian. "Adolescent Development." n.d. 15 May 2004 <http://ils.unc.edu/~sturm/childserv/adoldevelopment.html>.

Sturm, Brian. "History of Children's Services Timeline." n.d. 15 May 2004 <http://ils.unc.edu/~sturm/childserv/history.html>.

Sturm, Brian. "Should Libraries Be Safe Places?" Personal communication. 24 Mar. 2004.

Sullivan, Edward T. "Teenagers Are Not Luggage: They Don't Need Handling" <u>Public Libraries</u> Mar.-Apr. 2001: 75-76.

Sullivan, James. <u>"A Work of Art or a Harbinger of Violence?</u> 25 Mar. 2004. 5 May 2004 <http://sfgate.com/cgi-bin/article.cgi?file=/ chronicle/archive/2004/03/25/MNGI85QTK11.DTL&type=printable>.

Sullivan, Michael. <u>Connecting Boys with Books: What Libraries Can Do</u>. Chicago: ALA, 2003.

Sultanoff, Steve, M.D. "Humor Therapy [Interview]." <u>The Tavis Smiley Show</u>. Tony Cox. Natl. Public Radio. 15 Apr. 2003.

"Suspect Lures Minors Using Library Computers." <u>American Libraries</u> Mar. 2004: 22.

Swan, James A. <u>The Power of Place: Sacred Ground in Natural and Human Environments</u>. Wheaton, IL: Quest, 1991.

Swedish, Margaret. An Excerpt from: "A Message too Precious to be Silenced"
        1992. Religious Task Force on Central America and Mexico. 31 Mar.
        2004 <http://www.rtfcam.org/martyrs/women/women.htm>

"Tabernacle." ." Encyclopaedia Britannica. 2004. Encyclopedia Britannica
        Premium Service. 12 Mar. 2004 <http://www.britannica.com/eb/
        article?eu=72674>.

Taggart, Lisa. "Seeking Sanctuary." Sunset Jan. 2001. 18 Feb. 2004.
        <http://www.findarticles.com/cf_0/m1216/1_206/68278948/print.jhtml>.

Taney, Kimberly Bolan. Teen Spaces: The Step-by-Step Library Makeover.
        Chicago: ALA, 2003.

Taylor, DJ, "I Yearn for Edna," The Guardian. 9 Feb. 2004. 18 April 2004
        <http://education.guardian.co.uk/print/0,3858,4854408-110555,00.html>.

Terry, Mary T. Personal communication. 1999.

"Thomas Jefferson." Encyclopædia Britannica. 2004. Encyclopædia Britannica
        Online. 30 Mar. 2004 <http://search.eb.com/eb/article?eu=109554>.

Thomas, Jim. "Smiles, Tears, and Anger, Too." School Library Journal Jan.
        1995: 46.

Tomlinson, R. A. Greek Sanctuaries. London: Elek, 1976.

Tyckoson, David. "Of the People, for the People: Public Libraries Serve
        Democracy." American Libraries Apr. 2000. 40-41.

"Underground Railroad." Britannica Student Encyclopedia. 2004. Encyclopædia
        Britannica Online. 30 Mar. 2004 <http://search.eb.com/
        ebi/article?eu=299655>.

United States. 107th Congress. Public Law 107-56 United and Strengthening
        American by Providing Appropriate Tools Required to Intercept and
        Obstruct Terrorism (USA PATRIOT ACT) Act of 2001. 26 Oct. 2001. 15
        Apr. 2004: <http://frwebgate.access.gpo.gov/cgi-bin/getdoc.cgi?
        dbname=107_cong_public_laws&docid=f:publ056.107.pdf>.

United States. Department of Commerce. Economics and Statistics
        Administration. Percent of U.S. Households with a Computer By Income,
        by U.S., Rural, Urban, and Central Cities, 2001. 2001. 25 May 2004
        <http://www.esa.doc.gov/images/ANationCharts/Charts_5094_image001.g
        if>.

United States. Department of Commerce.   Economics and Statistics
      Administration. <u>Percent of U.S. Households with Internet Access, By
      Income, by U.S., Rural, Urban, and Central Cities, 2001.</u> 2001. 25 May
      2004 <http://www.esa.doc.gov/images/ANationCharts/
      Charts_21589_image001.gif>.

United States. Department of Homeland Security. Citizen and Immigration
      Services.   <u>Displaced </u>Persons Act of June 25, 1948 (62 Statutes-at-Large
      1009). 9 June 2003. 20 Feb. 2004 <http://uscis.gov/graphics/shared/
      saboutus/statistics/legishist/499.htm>.

United States. Department of Homeland Security. Citizen and Immigration
      Services.   <u>Immigration and Nationality Act of June, 27 1952 (INA) (66
      Statues-at-Large 163</u>. 09 June 2003. 12 Feb. 2004
      <http://uscis.gov/graphics/shared/aboutus/statistics/
      legishist/511.htm>.

United States. Department of Homeland Security. Citizen and Immigration
      Services. <u>Refugee Act of March 17, 1980 (94 Statutes-at-Large 102)</u>. 09
      June 2003. 20 Feb. 2003: <http://uscis.gov/graphics/shared/aboutus/
      statistics/legishist/553.htm>.

United States. Department of Homeland Security. Citizen and Immigration
      Services. <u>Refugee Education Assistance Act of October 10, 1980 (94
      Statutes-at-Large 1799)</u>. 09 June 2003. 20 Feb. 2004:
      <http://uscis.gov/graphics/shared/aboutus/statistics/legishist/554.htm>.

United States. Department of Homeland Security. Citizen and Immigration
      Services. "Sec. 274. [8 U.S.C. 1324]." <u>INA: Act 274-Bringing In and
      Harboring Certain Aliens</u>. 22 Mar. 2004. 30 Mar. 2004.
      <http://uscis.gov/lpBin/lpext.dll/inserts/slb/slb-1/slb-21/slb-
      7226?f=templates&fn=document-frame.htm>.

United States. Department of Housing and Urban Development, and Boys & Girls
      Clubs of America. <u>A Safe Haven for Youth: Boys & Girls clubs in Public
      Housing Communities</u>. Washington: The Club, 1999.

United States. Department of Justice. " USA PATRIOT Act Overview." n.d. 15
      April 2004 <http://www.lifeandliberty.gov/patriot_overview_pversion.pdf>.

United States. Department of State. Bureau of Oceans and International
      Environmental and Scientific Affairs. "Ecotourism." May 2003, 3 April
      2004 <http://www.state.gov/g/oes/rls/fs/2003/17422.htm>.

United States. Fish & Wildlife Service. <u>America's National Wildlife Refuge
      System</u> 02 April 2004. 03 April 2004 <http://refuges.fws.gov/index.html >.

University of Michigan, and University of Washington. "How Libraries and
        Librarians Help." 2002. 20 Jun. 2004 <http://www.si.umich.edu/libhelp/>.

University of Rhode Island. "University Libraries > The Library Inscriptions >
        PSYCHES IATREION." 2003. 02 July 2004
        <http://www.uri.edu/library/inscriptions/psyches.html>.

"Urban Sanctuaries: Peaceful Havens for the City Gardener." Library Journal
        Dec. 2002: 80.

Utley, Garrick. "Was Statue of Liberty's Original Theme Anti-Slavery?" Cable
        News Network. 17 Feb. 2000. 26 Feb. 2004
        <http:www.cnn.com/2000/US/02/17/liberty.slavery/>.

Vaillancourt, Renée J. Managing Young Adult Services: A Self Help Manual.
        New York: Neal-Schuman, 2002.

Vaillancourt, Renée J., Public Library Association, and Young Adult Library
        Services Association. Bare Bones Young Adult Services: Tips for Public
        Library Generalists. Chicago: ALA, 2000.

Vaughn, Kevin, and Jeff Kass. "Video Was at Columbine." Rocky Mountain
        News. 23 Oct. 2003, 3 April 2004,
        <http://www.rockymountainnews.com/drmn/columbine/article/0,1299,DRM
        N_106_2372742,00.html>.

Vavrek, Bernard. "What Are Pulbic Library Users Really Buying?" American
        Libraries Mar. 1998: 42-43.

Vialet, Joyce. "98-668: Refugee Admissions and Resettlement Policy: Facts
        and Issues," CRS Report for Congress. 6 Dec. 1999. 30 Mar. 2004.
        <http://www.cnie.org/nle/crsreports/population/pop-6.pdf >.

Vietnam Veterans of America, Inc. "About Homeless Veterans." Reprinted from
        Organizing a Stand Down: A Reference Document. 1995. The Base
        Camp: Homeless Veterans Online 1 April 2004 <http://www.awvh.org/>.

Vinogradoff, Paul. "Social and Economic Conditions of the Roman Empire in the
        Fourth Century." Cambridge Medieval History, Vol. 1. 1911. 22 Feb.
        2004 <http://www.utulsa.edu/law/classes/rice/
        Jurisprudence/Extra_Reading/Vinogradoff_Conditions_4th_Cent_Rome.ht
        m>.

Vorrasi, Joseph A., and James Garbarino. "Poverty and Youth Violence: Not All
        Risk Factors Are Created Equal," in The Public Assault on America's

Children: Poverty, Violence, and Juvenile Injustice. Ed. Valerie Polakow.
New York: Teachers College, 2000: 59-77.

Wakefield, Dan, "Library Reminiscences" American Libraries Sept. 1973: 471-475.

Walfield, Paul. "The ALA Library: Terrorist Sanctuary,"
FrontPageMagazine.com, 8 May 2003. 7 April 2004.
<http://www.frontpagemag.com/Articles/Printable.asp?ID=7704>.

Walter, Virginia. Children and Libraries: Getting It Right. Chicago: ALA, 2001.

Walter, Virginia A. Output Measures and More: Planning and Evaluating Public
Library Services for Young Adults. Chicago: ALA, 1995.

Walter, Virginia, and Elaine Meyers. Teens and Libraries: Getting It Right.
Chicago: ALA, 2003.

"Warbeck, Perkin." The Columbia Encyclopedia. 6th ed. 2001-2004. New York:
Columbia UP. 28 Mar. 2004 <http://www.bartleby.com/65>.

Webster, Bud, "Anthopology 101" Chronicle Feb. 2004: 38.

Weiner, Robert G. "Privacy and Librarians: An Overview" n.d. 15 April 2004.
<http://www.txla.org/pubs/tlj-1q97/privacy.html>.

Weisner, Stan. Information is Empowering: Developing Public Library Services
for Youth at Risk. 2nd ed. Oakland, CA: Bay Area Library and Information
System, 1992.

Whalen, Samuel P., and Joan Costello. Public Libraries and Youth
Development: A Guide to Practice and Policy. June 2002. 15 April 2004
<http://www.chapinhall.org/PDFDownload_new.asp?tk=1026664&ar=1301
&L2=62&L3=106>.

"Whitefriars Theatre." Encyclopædia Britannica. 2004. Encyclopædia Britannica
Online. 28 Mar. 2004 <http://search.eb.com/eb/article?eu=78894>.

Wicai, Hillary. "Teen Summer Jobs." Marketplace. Nat'l. Public Radio.
Minnesota Public Radio. 30 Apr. 2004.

"Wildlife Refuge." The Columbia Encyclopedia, 6th ed. 2001-2004. Columbia
University Press. 12 Mar. 2004 <http://bartleby.com/65/wi/wildlfref.html>.

Wodarski, John S., and Lois Ann Wodarski. Preventing Teenage Violence: An
Empirical Paradigm for Schools and Families. New York: Springer, 1998.

"Woodville, Elizabeth." The Columbia Encyclopedia, 6th ed. 2001-2004. New York: Columbia UP. 28 Mar. 2004 <http://www.bartleby.com/65>.

Wright, Bonnie L. "Reading is My Passport." American Libraries Nov. 2003, 34-35.

YMCA National Safe Place. "Statistics." 01 June 2004. 02 July 2004. <http://www.safeplaceservices.org/resources.html>.

YMCA National Safe Place, "Youth Testimonials" 2004 17 April 2004. <http://www.safeplaceservices.org/resources-testimonials.html>.

Yohalem, Nicole, and Karen Pittman. Powerful Pathways: Framing Options and Opportunities for Vulnerable Youth. Oct. 2001. 01 Mar. 2004 <http://www.forumforyouthinvestment.org/pwrflpthwys.pdf>.

Yohalem, Nicole, and Karen Pittman. Public Libraries as Partners in Youth Development: Lessons and Voices from the Field. Washington, D.C.: The Forum, 2003.

Young Adult Library Services Association with Patrick Jones. New Directions for Library Service to Young Adults. Ed. Linda Waddle. Chicago: ALA, 2002.

Zaidman, Laura M. "A Spiritual Sanctuary from War in Croatia." Bookbird 36 (1998): 43-44.

"Ziggurat." Dictionary.com., 2004. Lexico Publishing Group, LLC. 15 April 2004 <http://dictionary.reference.com/search?q=ziggurat>.

Zingher, Gary. "Dream Spots and Thinking Rocks: Places for Contemplation." School Library Media Activities Monthly Apr.1996: 38-42.

Zingher, Gary. "The Power and Magic of Entrances." School Library Media Activities Monthly Sept. 1994: 31-37.

Zollo, Peter. Getting Wiser to Teens: More Insights into Marketing to Teenagers. Ithaca, N.Y.: New Strategist, 2004.

Zollo, Peter. Wise Up to Teens: Insights into Marketing and Advertising to Teenagers. Ithaca, NY: New Strategist, 1999.