The Girls Reflect

Big Idea: Why bridge building across culture, class, race and ethnicity matter.

Guiding Question: As technology and global travel increases our contact with foreigners, how do we strengthen our capacity for cultural understanding about people whose lives are rooted in traditions, beliefs and political systems different from our own?

Our Challenge: To explore ways that we can step out of our individual, community and national comfort zones so that we open ourselves up to exploring aspects of our lives with those who've grown up with different cultural backgrounds than our own.

Guiding Activities: In this lesson, the teacher prepares students for what can be a discomforting experience. It's never easy to step out of what feels familiar and cozy to welcome someone who has a different upbringing and belief system than their own into their lives. The goal of this lesson is to encourage students to seek common ground in the face of difference and build empathy. In the classroom, this can happen by teaching tolerance. A scholars' paper shows how university students develop and strengthen empathy through service-learning classes. A guide "Civil Discourse in the Classroom: Tools for Teaching Argumentation and Discussion," available here, offers resources and guidance. This lesson's stories introduce people who are wrestling with the distance of cultural difference. It also offers tools and resources that teachers and students can use to explore bridge building approaches across what might seem impossibly wide chasms of difference.

6 – Setting the Scene

Ask students to read "Building Bridges," a section of "The Girls Reflect." In it, they will find adapted excerpts of essays written by the American adoptees, Maya and Jennie. Remind your students to click on each girl's byline to read her entire essay. Next, the students will progress to "Welcoming Care," the next section of "The Girls Reflect," and scroll to the box, "Adoptees Write Their Stories." There, they click the hyperlinks in the text and examine the various projects revealed. Click on the two images in the box to read stories adoptees have written about going back to China – and what happened when they did.

Students should be ready to discuss the new information they learned in reading and viewing these stories. These prompts might help to start discussion:

- Why do the American and Chinese girls find it so difficult to speak with one another? Is there a time when you've tried to have a conversation with someone and found it extremely hard to say something that would be understood by the listener?
- Do common themes emerge out of these stories to offer guidance about what is so hard in trying to form connections across differences? Does anything you read shed light on how it might be possible?
- Is awareness, and perhaps fearfulness, of difference an in-born trait? Or, as we grow up, do we absorb this from our families? In our community? Via media? Or through our culture?
- Find a passage or section in an essay that gives you an idea about how to reach out and try to connect with someone with whom it's been hard to communicate?
- Are there books or other essays you've read that help you get to know people who have grown up in ways different from how you did?

Humans tend to form friendships with people who share their characteristics, interests or backgrounds. Stepping out of our comfort zones can be challenging, which can cause us not to do it. Even in the United States, which is most multicultural and diverse nation in the world, people of different races, ethnicities, religious backgrounds and gender keep each other at a physical and emotional distance. This is why it's vital that youngsters learn at home, in their communities, and at school how to reach across perceived differences. This is especially true now as many young people study and travel abroad and students from other countries become classmates in our schools. Often neither the foreign students nor the Americans do very well in bridging their cultural divides. Yet, these young people from the U.S. and other countries are likely to have jobs that require them to interact with people from other cultures.

This lesson guides students into approaches to bridge building. It introduces students to the difficulties that people encounter as they try to do this, and it offers hopeful pathways to connection. We begin by asking students to read this essay, "My neighbor doesn't speak English, but her kindness needs no translation." It's an evocative telling of how two women who neither speak nor understand the other's language found a path to connection through universal gestures of humanity.

As your students encounter new ideas, ask them to note them in their Questions and Connections Log. This log serves as an informal journal for each student to record his reactions to what he reads, hears and watches. In it, he records his notes and questions about how this new knowledge relates to his own experiences.

6 – Setting the Foundation

To prepare students for the lesson's next step – Engaging the Challenge – we want to firm up their foundational knowledge. Have them return to "The Girls Reflect." This time ask them to start with the section "Saying Goodbye," and read *and* watch the three videos. In those, Shan and Mengping, who befriended the American adoptees in 2013, describe why and how they made certain decisions about their own lives during the past three years – and what they see ahead.

Students keep in mind this lesson's Big Idea – **Why bridge building across culture, class, race and ethnicity matter** – as they read, watch and listen to this story and resources. For example, the mix of culture, ethnicity and class rise to the surface as they encounter the American adoptees assessing the duality of their identity through the fresh lens of being in China. Similarly, they find Mengping, a college graduate from a farming town, experiencing tough times in Shanghai. Her city dreams falter as the morés and the moral compromises she encounters confuse and harden her, and then filial piety tugs her home. Her experience illuminates China's once impenetrable class boundaries. In Imperial China, the urban elite supplied its scholars and merchants while rural families were always peasants. Rarely did these populations cross paths and never as equals, except when Mao's Cultural Revolution imposed a veneer of similarity. Now rural daughters like Mengping graduate from college – the first in their long family lines to do so – carrying new dreams with them. Less educated migrants head to cities, too, fueling China's economic engine. As they do, China's centuries old urban-rural clashes persist with little bridge building happening. In fact, legal barriers, based on China's *hukuo* system, prevent migrants from using urban public institutions.

As students prepare to focus on specific topics relating to difference, these three creative approaches to building bridges across chasms of human divides are good to keep in mind:

1. The Portal Project created by Shared Studios has demonstrated its ability to help people create empathetic connection across cultural difference.
2. Middle-school teachers can find out how 6th-grade English teacher Cheryl Mizerny designed "A Year of Kindness" to reinforce empathy.
3. In Lowell, MA, a high school teacher finds connection in Tasting History, a project that spotlights cultural strengths through a cookbook project featuring immigrant students' family recipes and stories from their country of origin.

6 – Engaging Our Challenge

As students engage with our challenge, keep the lesson's Guiding Question in mind: **As technology and global travel increases our contact with foreigners, how do we strengthen our capacity for cultural understanding about people whose lives are rooted in traditions, beliefs and political systems different from our own?**

Here are a few guiding hints for this activity:

- Keep the lesson's Big Idea and Guiding Question in mind.
- Refer to "The Girls Reflect" to clarify how the girls' stories connect with the topic you are exploring, as well as the ones other groups are assigned.
- Click on hyperlinked content in the text as a resource.
- Become familiar with the entire body of research materials related to the lesson's four topics in the resource library.
- When a resource is either not in a group's topic area or at your grade-level, but it seems inviting, encourage students to take a look.
- A group can decide to assign specific strands of research to individual members.
- After doing the research, the group comes together to learn from each person's exploration, discuss the topic, and prepare to share their findings with the class.
- What they discuss in their group and what the other groups present to the class will inform their culminating Reflection and Action Project

To delve deeply into issues raised by "The Girls Reflect," students perform self-directed research and participate in small-group discussions. Dividing the class into groups of five students works well, but group size depends on class size. The primary objective is for the class to explore all four topics, so it's best, if possible, to create four separate groups and assign each a topic. In this way, each group prepares itself to share its topic, and the class benefits as a whole from the groups' combined efforts.

The lesson's four topics are "Search for Connection," "Filial Piety," "Rural Urban Divide," or "China's Millenniels: A One-Child Generation." Each group is assigned a topic and does in-depth research that begins by becoming familiar with the lesson's resource library. On the Google Spreadsheet's Lesson Six tab students see the four topics. Each topic contains links taking them to stories we've selected. Within each topic these resources are differentiated by grade level, equated with students' presumed level of comprehension. We encourage students to try using resources from any level if they find a story that looks like a good fit their specific investigative interest. We planted these resources to seed students' research. Many stories contain related resources within them, and thus will lead students

onto other resource pathways via hyperlinks and lists of related stories. Of course, after they become familiar with elements of their topic, students will develop effective key word searches of their own.

When students complete their research, ask them to choose a facilitator to moderate the discussion and a recorder to take notes. (A teacher can assign these roles, if desired.) When possible, it's a good idea for students to rotate roles through their group.

What students read, view and hear creates the content of their small-group discussion. As they discuss what they've learned, they are also be preparing to share their key findings with the rest of the class, keeping in mind how it pertains to the lesson's Big Idea and Guiding Question. Remind students that what they discuss in their group and what the other groups present to the class will inform their culminating Reflection and Action Project.

Group A: Search for Connection

In the woods of rural Xiaxi Town, Maya gathers dirt "from the land where I am born" to bring back to America. *Photo is an image from the video "Carrying Memories Home" in "The Girls Reflect."*

Seeking a sense of one's personal identity is a vital developmental task of adolescence. As adoptees born in China and raised in Caucasian families, Maya and Jennie feel within them a dichotomy as strangers, with attendant assumptions and biases, see them as Chinese, at the same time family and community imbue them with habits and cultural traditions of a different ethnic group. Returning to where their lives began in China plays a role in their search for connection. While other adoptees go back to China searching for biological connection – the more customary adoption journey – Maya and Jennie went to find threads of connection in a place, from its people, about their culture that each could weave into her evolving sense of personal identity.

To create a foundation for small-group discussions, ask students to read this story about Gish Jen's insights into East-West difference. Jen is the author of the 2017 book "The Girl at the Baggage Claim: Explaining the East-West Culture Gap." Then, ask them to listen as Maya describes what it felt like to go "home" in this PRI audio story, "Born Chinese, raised American, an adoptee explores her identity." They can also go back to listen to her audio at beginning of "The Girls Reflect." Then, the students review the story's section, "Building Bridges," paying particular attention to the American adoptees' fresh contemplation of their identity. Finally, have students go to "Touching Home," our book's second story, in which they will read from its beginning through its "Home" section.

This lesson's curated resources – Lesson Six tab on our Google spreadsheet – along with hyperlinks found in "The Girls Reflect" will jumpstart students' in-depth research of their assigned topic. Once students dip into our selected resources they will be able to come up with effective keyword searches for other sources of information.

These prompts guide students in their exploration of this topic:

- Describe the fundamental differences between China's cultural traditions and values and those that Maya and Jennie have grown up with in America?
- Gish Jen, a Chinese-American woman raised in America, says that "In China, I feel just how American I really am." How and why do Maya and Jennie's experiences with their Chinese friends strengthen their own sense of identity as Americans?
- How do Maya and Jennie try to bridge the cultural differences they have with the girls in their "hometowns" in China? What other approaches could they have tried?
- Is their value in exposing youngsters to other cultures? With international adoptees, does early exposure to the cultural traditions relating to their ethnicity benefit them in their search for self-identity? How? Why? What happens in the absence of such cultural exposure?

- For some adoptees the desire for biological connection is stronger than the desire for the kind of connection Maya and Jennie had in China. What adoptees stories about their search for their birth family tell you? As they search, what do they learn about the country's history and culture that helps them understand more about their lives?

Click here to explore the curated resources for Group A.

Group B: Filial Piety

Jin Shan takes a photo of the grandparents who raised her as a child when her parents were migrant workers. She respects and obeys her parents and her grandparents. *Photo is image from the video "Life After Graduation" in "The Girls Reflect"*

In Mandarin, the character for filial piety is 孝. On its base is the character for "son." On the son's back is a bent-over figure with long hair signifying an old man. Filial piety is a virtue in Confucian philosophy and traditionally is understood in China as the son's obligation to his elders and ancestors. Fulfilling this role demands respect and obedience to his elders, as well as him providing their care and securing their wellbeing. Before China launched waves of propaganda campaigns and set in place policies limiting family size, the eldest son – and every family had one – dedicated his life to fulfilling his many duties of filial piety, always with benevolence and righteousness. Younger children carry some weight of responsibility, though for them this load is lighter. Now, as couples raise only a daughter and mobility is necessary for jobs and school, young and old family members live great distances apart. As

dedication to filial piety erodes, Chinese courts prescribe elder visits as government works to buttress society's cultural message with laws mandating elder care.

To begin their exploration of this topic, ask students to read "Left Behind Child" and "Only Child Daughter" sections in our third story "Daughter. Wife. Mother." As they do this, have them watch the visuals and engage with the interactive graphic "4-2-1: China's New Family Form." They should also watch the video "Talk of Marriage and Kids," in this same story, to glimpse the mother-daughter dynamics involved with the family's expectations for Shan's marriage and motherhood, and then review "Saying Goodbye" in "The Girls Reflect."

For a good historic explanation of filial piety, have they read this story, "Filial Piety (孝) in Chinese Culture." It will help them gain deeper appreciation for the centrality of family in Chinese culture and understand how and why Chinese people through the centuries have regarded filial piety as their pre-eminent cultural virtue. As this story points out, "The emphasis on filial piety shapes the psychological and social identity of children." Yet as Asians settle in America, where they don't find societal reinforcements for filial piety, the virtue in selfless, obligatory care erode, as this story, "As Parents Age, Asian-Americans Struggle to Obey a Cultural Code" illuminates.

This lesson's curated resources (Lesson Six tab on our Google spreadsheet) and hyperlinks found in "The Girls Reflect" are meant to jumpstart students' in-depth research of their topic. Our resources should lead students to come up with effective keyword searches for additional sources of information as they prepare for the small-group discussion.

Here are prompts to guide students in their exploration of this topic:

- What is filial piety? How did the concept originate in China?
- At this time when Confucian philosophy is experiencing a revival in China, what tensions have arisen between the young and old and how does this effect the belief in and practice of filial piety.
- Thinking back over the last half century in China, what events, policies or social and economic trends have influenced younger people's views about and their adherence to the practices of filial piety?
- How do significant changes in family size and the gender of children due affect the traditional conventions of filial piety?
- How do elderly parents in China respond to their children's evolving views about filial piety?
- How do parental and societal expectations affect how these Mengping and Shan think about and plan for their adult lives?

- What does filial piety look like in other cultures and countries? Why does it have such a strong hold in Asian culture, but isn't considered a core virtue in many Western nations?
- Can you find ethnic groups/communities in the United States in which some of the fundamental aspects of filial piety are in place today? If so, where?
- How durable is the practice of filial piety when families immigrate to a country where the values of their culture clash with those of their new environment?

Click here to explore the curated resources for Group B.

Group C: Rural Urban Divide

Yuan Mengping left her rural town for a retail job Shanghai. There, she encountered many challenges in trying to adjust to life in a wealthy urban environment. *Photo is an image from the video "Hard Landing" in "Women's Work."*

Chinese babies are given a *hukou,* which is her household registration. This identifies her as either a rural or urban resident depending on her family's place of residence. An exception occurs an out-of-quota child when parents decide to hide him in the hope that family planning officials won't take him to an orphanage. He will not be registered at birth, though he might be able to get a vital *hukou* later in his live. To learn more about the lives of hidden children in China, read this story by a daughter who was hidden by her Chinese family.

When a rural person lives in a city, she'll often hear deriding comments meant to humiliate her. She'll also confront laws and policies designed to separate her from urban residents. For example, neither she nor her children can use city services due to her rural *hukou*. In Mandarin, *nongmin* is the word for "peasant." As told in this story, city dwellers often use *nongmin* to describe rural interlopers. The word implies "ignorance and lack of education" and conveys the city person's "patronizing tone [as though] addressing passive masses receiving benevolence from the rulers." Living amid discriminatory rules and hearing derisive comments leaves rural people, like Mengping, feeling powerfulness to change their situation. This class divide persists even as millions of people move (and are uprooted by the government) from farmlands into cities. Today, rural workers comprise half of China's urban workforce. For a while, Mengping was one of them.

Here are some resources to acquaint students with China's rural/urban divide:

1. The 'Nongmin' Breakdown: China's Urban Workforce is Mainly Rural

2. China's Great Uprooting: Moving 250 Million into Cities
3. How Beijing's New Residency System Reinforces Rural-Urban Inequality

Other related resources are available in the Lesson Six Tab of our Resource Library. These align the lesson topics for "The Girls Reflect." For this topic, we suggest that students also take a look at resources we've compiled for "Migrant Workers" and "City Dreams" which are found in our Lesson Five tab for "Women's Work." Ask students to also read those sections, watch the video "Hard Landing," and then read the first two paragraphs of the next section "Work and Gender." Finally, to place Mengping's life in the context of her life as a rural girl born in 1990s rural China, go to Abandoned Baby and read the box "She Can't Be Our Baby."

Here are some prompts to jumpstart discussion:

- Why do rural young women – both those who go to work in factories and those who are college educated – leave their towns to work in cities?
- In rural communities, families' generational adherence to traditional cultural beliefs and practices tends to be stronger than in major cities. How do rural expectations play out in the lives of young people like Mengping who go to work in the city?
- What special challenges do rural residents confront when they go to a city to work? In finding housing? In enrolling their children in city schools? In setting up small businesses?

- With the Chinese government forcing rural farming families to move out of their ancestral communities and into cities, how are their cultural traditions threatened. [Think about rural families' cultural need to tend their ancestors' graves.]

- Look at these photographs to gain a better understanding of what life is like for migrant families in Beijing. Then read this story about one of Beijing's migrant worker villages. In this story, we learn that officials built a separate square dancing space for local urban residents who "did not like to mix with the migrant workers."
- In China, there is talk of *hukuo* reforms, though it is unclear how this will work for rural families who move into cities. (This Asia Society story provides a very good overview by presenting possible "solutions" to the integration of rural families into urban environments, especially good for high school and college students.)
- Do you see in America cultural divides and/or class distinctions that resemble those between rural and urban residents in China? If so, how is the situation in America different from what you've learned is happening in China?
- If you grew up in a city, do you know anyone who grew up in a rural community? If so, has it been difficult for the two of you to do bridge building across what separate you? What things did you find you had in common?

Click here to explore the curated resources for Group C.

Group D: China's Generational Chasm

Due to China's one-child policy, only-child daughters are more highly educated than women of any previous generation.

Children of China's one-child policy are young adults today. Known as "Little Emperors," these only-child sons *and* daughters command a family's attention and devour its resources in the hope (and expectation) that they'll soar to levels academic and workplace success that was unimaginable to their elders. For the first time in China's history, families regard an only-child daughter their only hope, and thus invest in her educational success as they once did for their sons. As women become more educated, or they work as migrants in cities distant from their ancestral homes, they challenge patriarchal ways that their elders never thought they had the right to question. Now women ask of marriage - when and to whom and who chooses? Parenting – is it the sole responsibility of a wife and mother or one shared by the husband since both work outside the home? Elder care – to whom are they obligated – their own parents, their husband's, or both?

Vanessa Fong's longitudinal study of the lives, aspirations and attitudes of children raised as only sons and daughters reveals that "the single-child policy, draconian and born of desperation, in a single stroke helped create the most empowered female generation in 7,000 years of Chinese civilization." Their empowerment comes, too, from China's surging economic growth and their generation's global engagement. These combine with demographic changes brought about by the one-child policy to challenge the ever-firm grip of China's patriarchal values. In rural China societal safety nets don't exist, yet increasing numbers of young family members fail to live up what long-held cultural values set as elders' rightful expectations. After having their lives coarsened by the extreme deprivation they endured during Mao's Cultural Revolution and the Great Famine, they see the young stepping away from all that roots as family. When elders move to cities to be close to their children, adherence to their traditional ways escalate tensions between young and old even as grannies dance in public places (a rural tradition) that urban young think is theirs.

Here we examine China's generational divide at a time of huge demographic, societal and economic changes arrive with a rapidity that leaves people without the directional signals they need telling them which way to turn. Generational tensions are not new; they exist in some fashion in every family at every time in our history. In America's immigrant families, children embrace the customs and values of their new society long before elders will let go of their North Star of cultural values learned back home. New in this situation is how broad and deep the resonance of this generational chasm extends in China at what seems a very important juncture. Even though the one-child policy is over, replaced by a two-child one, its demographic consequences will ripple through China for decades. What are lacking are

bridge building approaches to help young and old to reconnect across China's widening generational divide. Students should keep this in mind as they move through this lesson.

These resources will acquaint students with the old-young divide in China, as well as offer insights about what can happen to Chinese youth when their families immigrate to America:

1. "Will China Get Lonely Before It Gets Rich?" This **Foreign Policy story** provides useful hyperlinks, well worth having students explore.
2. "In Need of Elder Care Revamp" describes the infrastructure China must figure out to care for elders who aren't been cared for by family members.

3. "How can suicide become normal?" This **story** provides a perspective on the lives and deaths of elderly in poor rural villages in China.

4. Read **this story**, "Inspector Herb Lee Dedicated Career to Straightening Out Chinatown Gang Kids," and watch **the video** mentioned in the story, "Under Their Ancestor's Shadows."
5. Can China Age Healthily? This **story** published by the Lancet offers context for what's at stake for China's elderly, and it provides an excellent list of additional resources relevant to this topic.

Students will use the other resources available at Lesson Six tab of our Resource Library , turning to the ones that and align with their topic, "China's Generational Chasm." If, after familiarizing themselves with the resource library, they discover resources in other topics, or in other stories, they should be encouraged to explore them.

Here are some prompts to jumpstart discussion:

Click here to explore the curated resources for Group D.

6 – Reflection and Action Project

This key element of *Touching Home in China's* lesson is a culminating project in which students assess and demonstrate their learning in creative and expressive ways. In this Reflection and Action project, each student will learn about spoken poems, and then create one. Each student's poem should address, in some way, the value of building bridges across culture, class, race and ethnicity. Our hope is that their spoken poems will inspire others to

deepen their reflection about this lesson's Big Idea and/or prompt them to act in ways that promote positive change in their school and/or community. Since the topics explored in "Engaging Our Challenge" encouraged the students to examine tensions and challenges arising out of change, students can speak to these themes also in their spoken poems.

By creating a spoken poem, students should not expect to "solve" problems – in the sense of finding a definitive answer – though what the poems they do create might draw broader awareness to a personal discovery, a situation, or a public issue. It's possible that the students' poems – presented as a collection or individually – will shift other people's attitudes and/or inspire action in the school or community. By reflecting and acting on what they've learned in this lesson, it's likely that they will develop deeper appreciation for the work of others who creatively approach the solution of a problem and/or inspire others to act to promote positive change in a community.

To conclude "The Girls Reflect" lesson, we will prepare the students to create their own spoken poem. For some of our guidance, we are indebted to Sarah Cooper, a history teacher at Flintridge Preparatory School in La Canada, California. How she engaged with her students in creating spoken history poems inspired us. She also suggested excellent resources, some of which we've borrowed to share with you, including some terrific examples of spoken word poems.

We suggest you begin by engaging your students in the shared watching and listening of several spoken word poems. Here are suggestions of poems:

- Warsan Shire on the challenges refugees face in "Home" (audio here), which was Sarah's initial inspiration for this project.
- Maia Mayor on her mother's expectations in "Perfect"
- Shane Koyczan's "To This Day" about bullying.
- Rachel Rostad's "To J.K. Rowling, from Cho Chang" about Asian stereotypes and Rowling's caricatures of Asians
- Sarah Kay and Phil Kaye's "When Love Arrives"

After the students hear each poem, ask them to describe what it is about this poem that speaks most clearly to them. Ask them to describe why they felt connected to this poem, if they did – was it the language used in the poem? How it was read? What it was about? As students hear more poems, ask a few to explain why a poem seems more effective than another? One teacher noted that her students spotted elements such as "the power of a repeated phrase, specific words that rang true for them, and a classmate's intense tone [in reading his/her poem]."

If students respond negatively to a poem, or hesitate to join in the overall discussion of the feelings these poems evoke, talk with them to find out why. Speak individually with students to avoid discomfort in front of their classmates. Gauging the students' reactions to spoken poems, as well as their level of understanding of them, is vital to do before asking them to create one of their own.

Then, ask each student go to the website, "Where I'm From." There, they listen on their own to George Ella reading her poem. Then, each student chooses one video on the site to watch: each spoken poem relates to this theme. Tim Flanagan, a teacher who as a Fulbright Scholar taught in Vietnam used spoken poetry with his students, told us about "Where I'm From." His lesson plans about spoken poems are on his website, where he also displays poems students have written and invites students to submit their poems so they can appear on his website, too.

As the Broadway hit show "Hamilton" dramatizes the emotional and storytelling power of rap and rhyme, the *Wall Street Journal* created a graphic description – audio and text – to break the show's lyrics into smaller bundles. This visual display can help students explore the work that went into telling an historical story through these rap lyrics and music.

Finally, though Lowell, MA teacher Jessica Lander's "Tasting History" does not involve spoken poems, her students' intimate storytelling project is a different kind of creative approach to using feelings and senses, in this case, evoking the smell and taste of food as a way of sharing one's family's story.

In this Reflection and Action project, as the students listen to spoken poems – both as a class and on their own – work with them to develop a descriptive list of poetic elements they flag as being effective techniques to convey feelings and description as the poems tell a story. Likely, it's a good idea to start building this list at the start of the time when the students are introduced to various spoken poems.

Be sure this list is visible for all students as they set out to write theirs.

The process of drafting their poems should be done separately, but if they want to find buddies to be first listeners, and potential helpers in editing their poems, find ways to make this happen.

Depending on how much time there is to devote to this project, students will record their poem on audio or video. Then, as happened in Sarah Cooper's class, students will listen to

and/or watch each of their fellow students speak their poems. As each one ends, ask several of the listeners to share a positive response to what they heard their fellow student communicating through the poem.

Students can decide to share their poems more widely within the school community or individually via social media. Or publish them on Tim Flanagan's website, if they fit that theme.