African American and Asian American Interconnections

Ethnic Studies | Grades 9-12 | Brooke Pillifant, M.A., M.Ed.

Theme: History and Movement
Disciplinary Area: African and Asian American Studies
Ethnic Studies Values and Principles Alignment: Historical Knowledge, Geography, Civics and Government
Standards Alignment: CCSS RH.9–10.1, 3, 4; W.9-10.1.b, 2.a, 2.c-d
Oregon Standards: HS 9.2, 4, 5, 8, 10-12
C3 Standards:

- **D1.2.6-8**: Explain how supporting questions guide inquiry into racial injustice and solidarity movements.
- **D1.3.6-8**: Identify and evaluate sources reflecting differing perspectives on race, resistance, and historical discrimination.
- **D1.5.6-8**: Determine which types of sources best help explore shared and distinct struggles across racial groups.
- **D2.His.1.6-8**: Analyze connections among racial exclusion laws, segregation, and activism across communities.
- **D2.His.5.6-8**: Explain how and why perspectives on race and justice shifted across different periods.
- **D2.His.14.6-8**: Describe multiple causes and consequences of exclusion, labor exploitation, and racial violence.
- **D2.Civ.7.6-8**: Apply democratic principles and civic virtues like empathy and justice in collaborative efforts.
- **D2.Civ.10.6-8**: Examine the roles of diverse individuals and communities in responding to discrimination and promoting equity.
- **D3.1.6-8**: Gather and analyze primary sources (e.g., quotes, speeches, case studies) to support arguments about oppression and resistance.
- **D3.2.6-8**: Evaluate the credibility of claims and historical narratives that reflect or distort the realities of marginalized communities.
- **D4.1.6-8**: Construct arguments using evidence that explain how cross-racial solidarity addresses systemic racism.
- **D4.3.6-8**: Present claims clearly and effectively in group discussions or student-led action plans.
- **D4.6.6-8**: Draw on historical examples to inform real-world civic action (e.g., youth-led initiatives or community campaigns).

Contents

Lesson Overview

This lesson introduces students to the interconnected histories of African American and Asian American communities in the United States, highlighting how both groups have faced exclusion, discrimination, stereotyping, and violence under similar systems of racial oppression. Rather than studying these histories in isolation, students examine key moments where the experiences of both communities overlap—from restrictive immigration laws and segregation to economic exploitation and racial violence. The lesson also explores moments of solidarity, such as alliances during the Civil Rights Movement, showing how cross-racial unity has played a powerful role in challenging injustice.

Through discussion questions and two interactive activities, students reflect on the meaning of solidarity and how it can be applied in modern movements like Black Lives Matter and Stop Asian Hate. One activity guides students in designing a youth-led plan to address a shared issue, while the other explores the influence of Mahatma Gandhi's nonviolent philosophy on Martin Luther King Jr., illustrating the global and moral foundations of peaceful resistance. Together, these components encourage students to connect historical understanding with present-day activism and recognize the power of unity in fighting systemic racism.

Key Terms and Concepts

Race: A social construct used to group people based on physical traits like skin color. It has no biological basis but has been used historically to create social hierarchies and justify unequal treatment.

Ethnicity: Shared cultural traits among a group of people, such as language, religion, ancestry, traditions, and customs, that connect a group of people. Unlike race, ethnicity is based on cultural identity, not physical appearance.

Solidarity: Unity or agreement among individuals with a common interest, especially in challenging injustice or oppression.

Exclusion: The act of denying someone access or rights, often based on race, gender, or nationality.

Segregation: The enforced separation of different racial or ethnic groups in schools, housing, transportation, and other public spaces.

Stereotype: A widely held but oversimplified and often inaccurate belief or idea about a particular group of people.

Naturalization: The legal process through which a non-citizen becomes a citizen of a country.

Incarceration: The state of being confined in prison or a detention facility, often as a form of punishment or control.

Oppression: Prolonged cruel or unjust treatment or control, always by a more powerful group over a less powerful one.

Resistance: A rejection of or unwillingness to comply with something, often expressed through actions taken to oppose real or perceived oppression or injustice.

Discrimination: Unfair treatment of people based on their race, gender, religion, or other identity factors.

Nonviolence: A method of protest or resistance that rejects the use of physical force, often used to promote social or political change.

Lesson Objectives

Students will be able to:

- Analyze the shared and distinct forms of racial discrimination experienced by African American and Asian American communities in U.S. history.
- Identify key legal, social, and economic systems that contributed to racial exclusion, segregation, and violence.
- Examine historical examples of cross-racial solidarity and evaluate their impact on social justice movements.
- Create and present a collaborative plan that demonstrates understanding of racial solidarity and addresses a shared issue facing marginalized communities today.

Opening

Begin by asking the class, “What do you think it means when we say two groups have ‘shared struggles’? Can groups have very different experiences but still rally against the same issue?”

Have students silently reflect for one minute. Then have students discuss with a partner for 2 minutes. Then a small group for 3 minutes. Allow for discussion as a larger class if time permits.

Information

When presenting information to students, the information can be read aloud by the teacher or a student, read silently, or read in groups. If a copy is provided to students, have students underline or circle areas that resonate with them. If a copy is not provided, have students jot down parts of the reading that resonate with them on a separate sheet of paper.

Intersecting Histories: African American and Asian American Struggles in the U.S.

When studying U.S. history, the experiences of African Americans and Asian Americans are often presented in isolation from one another. However, these two communities have faced many of the same challenges—being excluded, discriminated against, stereotyped, and subjected to violence—often at the hands of the same legal systems and societal forces, and even many of the same exact laws. Understanding the ways in which their histories intersect helps us grasp how deeply racial discrimination is woven into the fabric of the United States, and how different communities have sometimes joined forces to challenge injustice.

But before we go too much further, it's important to understand several key terms that often appear together but have distinct meanings. Racialization is the process by which societies construct races as real, different, and unequal in ways that matter to economic, political, and social life. It involves assigning racial meaning to individuals or groups, often to justify unequal treatment. Ethnicity refers to a group's shared cultural traits, such as language, ancestry, practices, and traditions. It's about cultural identity rather than physical appearance. Nationality, on the other hand, is a legal relationship between an individual and a state, usually based on birthplace or legal citizenship status. Finally, a community is a group of people who share common interests, values, identities, or geographic space. People can belong to multiple communities at once, such as ethnic, racial, national, religious, or neighborhood-based. These concepts are often used together, but being able to distinguish among them helps to better understand the ways in which laws and policies have included or excluded people in the United States.

Racial Exclusion and the Law

European colonization of North America began in the late 15th and early 16th centuries, dramatically transforming a continent that was already home to a large number of distinct Indigenous nations, each with their own cultures, governance systems, and territories.

While the Americas were long inhabited by Native peoples, the arrival of Europeans marked the beginning of profound demographic, cultural, and political change. Among the earliest non-European arrivals were Africans, some of whom may have reached the Americas as early as the late 1400s, possibly through Spanish or Portuguese exploration. However, the large-scale forced migration of Africans began in 1619, when enslaved individuals were brought to the English colony of Virginia, launching the transatlantic slave trade in North America. Over time, millions of Africans were enslaved and transported to the Americas to work primarily on plantations. A smaller number of enslaved individuals also came from European colonies in Asia, particularly in the Indian Ocean region.

Records show that Asians have been present in the Americas since the 1560s, notably through the Manila-Acapulco galleon trade which connected the Spanish Philippines with the Americas. Despite their early presence, larger waves of Asian migrants, particularly from China and India, arrived in the Americas during the 19th century, often under indentured servitude contracts that replaced African slave labor following the abolition of the transatlantic slave trade. These Asian laborers played a significant role in building infrastructure, especially in the Caribbean and along the American West.

From the beginning, U.S. citizenship and legal protections were closely guarded for white Americans only. The Naturalization Act of 1790 declared that only "free white persons" could become naturalized citizens, excluding both African-descended and Asian-descended people. For African Americans, this legal exclusion was reinforced in the Dred Scott v. Sandford Supreme Court decision in 1857, which ruled that people of African descent, whether free or enslaved, could not be citizens and therefore had no right to sue in federal court. This decision entrenched the idea that African Americans were outsiders to the American legal and political system, even if they had lived in the country for generations.

Asian immigrants faced similar legal barriers. Chinese immigrants who arrived during the California Gold Rush and later to build the transcontinental railroad in the mid-1800s were considered "aliens ineligible for citizenship" and denied the right to naturalize. This exclusion was solidified in the Chinese Exclusion Act of 1882, which was the first major federal law to explicitly ban immigration based on race and nationality. It suspended Chinese immigration for ten years and denied citizenship to Chinese residents already in the U.S., reinforcing their second-class status. This policy

of exclusion would later be extended to other Asian groups through laws like the Immigration Act of 1924, which barred immigration from nearly all Asian countries and limited naturalization.

Even when Asian Americans were born in the U.S. and legally citizens, they were not always treated as such. During World War II, more than 120,000 Japanese Americans—most of them U.S. citizens—were forcibly relocated and incarcerated in remote camps under Executive Order 9066, signed by President Franklin D. Roosevelt in 1942. These Americans were viewed as potential threats based solely on their race, despite a lack of evidence and the loyalty that many of them had shown to the country. Meanwhile, African Americans were serving in segregated military units, defending a country that denied them basic civil rights at home.

Segregation, Stereotyping, and Violence

The concept of "whiteness" in the United States is not a fixed racial identity but a shifting construct rooted in a system designed to maintain European Protestant supremacy, as Khyati Joshi argues. While today Russian Americans and Irish Americans are generally considered "white," their inclusion in this category has historically been contested. Early waves of immigration saw these communities marginalized and excluded from the privileges of whiteness, which were reserved primarily for Anglo-Saxon Protestants. Over time, as these groups assimilated and adopted dominant cultural norms, they were gradually absorbed into the category of "white," though often conditionally and unevenly. In contrast, Americans of Indian or African descent are consistently tethered to their geographic origins, facing ongoing suspicions of dual loyalty and being cast as perpetual outsiders. This contrasts sharply with how "white" Americans, regardless of their European origins, are rarely framed through their ethnic lineage once they assimilate.

The invisibility of heritage among "white" Americans underscores how whiteness functions not as an ethnic marker but as a position of normalized power, immune to the scrutiny that marks other racial or cultural identities. Even within whiteness, religious distinctions matter; European Catholic and Orthodox Christians historically faced barriers to full inclusion in the dominant culture. Figures like John F. Kennedy and Joe Biden, both Catholic, symbolize a hard-won acceptance into this elite category, revealing how Protestant norms have long set the standard for belonging and legitimacy in the American racial hierarchy.

Both African Americans and Asian Americans have experienced legalized segregation, sometimes enforced similarly and sometimes differently. The Jim Crow laws of the late 19th and early 20th centuries mandated racial separation in schools, public transportation, housing, and virtually every part of public life, especially in the South. African Americans were barred from voting through poll taxes, literacy tests, and intimidation, while their access to quality education and jobs was severely limited. Asian Americans, particularly in the West, also faced school segregation. In San Francisco in 1906, for example, Chinese, Japanese, and Korean children were ordered to attend separate schools from white students. This sparked international tensions with Japan and highlighted the deeply rooted anti-Asian sentiment in American society. And in 1927, the Lum v. Rice Supreme Court case allowed Asians to be designated non-white for the purpose of segregation in schools, which stood until 1954 when it was revoked by Brown v. Board of Education.

In addition to segregation, both groups were subject to harmful stereotypes that served to justify their oppression. African Americans were often criminalized in the public imagination, portrayed as dangerous or untrustworthy. Asian Americans were depicted as “perpetual foreigners,” incapable of assimilation, or, in the case of the “model minority” myth, used to undermine the struggles of other people of color, and even many Asian Americans themselves, by suggesting that systemic racism could be overcome simply through hard work and compliance.

Violence was also a shared reality. African Americans endured decades of racial terror lynchings, where individuals were publicly murdered by white mobs without any legal consequences. Between 1877 and 1950, over 4,000 documented lynchings occurred, mostly in Southern states. Asian Americans, too, were targets of racial violence. One of the most infamous examples is the Rock Springs Massacre of 1885 in Wyoming, where white miners, angry about Chinese workers being hired, attacked a Chinese neighborhood, killing at least 28 people and destroying homes and businesses. In both cases, the government often turned a blind eye or even supported the violence, reinforcing the idea that the lives of people of color were less valuable.

Shared Labor Struggles and Economic Exploitation

Economic exploitation was another area where the experiences of African Americans and Asian Americans overlapped. After the Civil War, many formerly enslaved African Americans in the South became sharecroppers, working land owned by white landowners in exchange for a portion of the crop. However, they were frequently trapped in cycles of debt and poverty through manipulated contracts and racist enforcement of labor laws.

Meanwhile, Chinese laborers were instrumental in building the Central Pacific Railroad, performing backbreaking work under dangerous conditions for lower wages than white workers. Once the railroad was completed, Chinese workers were pushed into low-paying jobs such as laundry and restaurant work, and were scapegoated during economic downturns. Similarly, Japanese, Filipino, and South Asian immigrants worked long hours in California's agricultural fields under exploitative labor conditions. Both communities were often seen as a “cheap labor force” yet were systematically excluded from the benefits of economic progress.

Solidarity and Resistance

Despite the challenges they faced, both communities found ways to resist injustice and, at times, worked together in solidarity. During the Civil Rights Movement, Japanese American activist Yuri Kochiyama became a close ally of Malcolm X and advocated for Black liberation, prison reform, and anti-imperialism. In the 1960s and 70s, Asian American and African American students joined forces during the Third World Liberation Front strikes at San Francisco State University and UC Berkeley, demanding the creation of ethnic studies programs. These coalitions recognized that their struggles were connected—not identical, but intertwined.

Today, this spirit of solidarity continues in movements against racial violence, mass incarceration, and immigrant detention. Events like George Floyd's murder and Asian attacks have shown that cross-racial alliances are essential to confronting the structural racism that still affects millions.

The histories of African Americans and Asian Americans in the United States are marked by pain, resistance, and resilience. Although the forms of discrimination they have experienced are not always the same, they are rooted in a shared system that values whiteness and marginalizes communities of color. By studying these intersections, we can better understand the deep roots of racial injustice—and the power of unity in achieving equity. History shows that when these communities come together, they can challenge systems that were designed to divide and silence them.

Discussion Questions

Do you think it's possible to create meaningful solidarity between communities that have experienced different types of racism? Why or why not?

Some argue that focusing on the unique struggles of each group is more effective than highlighting shared experiences. Others believe that recognizing intersecting histories leads to stronger coalitions. Which perspective do you agree with more, and why? How might this affect how we teach history and build social movements?

How can we better recognize the unique experiences within the Asian American community?

Activity 1

Many groups working to bring equity for African, Asian American, and other racial groups have revealed how racism continues to harm communities in different but connected ways. Many activists say that solidarity across racial lines—Black, Asian, Latino/a, Indigenous, and white allies—is key to creating real change.

Ask students to discuss in pairs:

What do you think solidarity means? Why might it be difficult—but also powerful—for different communities to work together?

Then, invite 1–2 students to share thoughts aloud.

Have students work in small groups of 3–4 students.

Imagine you and your group are leading a community response to racism—something real, powerful, and youth-led. Your goal is to bring together both Black and Asian American young people to stand up against injustice and show what cross-racial solidarity can look like.

You'll work together to create a plan that addresses a specific issue both communities face—like discrimination, violence, or stereotypes—and design an action that helps unite people and make a difference.

Use the Solidarity Plan to write down your group's ideas. Be creative, thoughtful, and bold. Your plan can be a campaign, event, project, or anything that builds understanding and change.

Solidarity Plan

1. What issue are you focusing on?

Think about a form of racism or injustice that affects both Black and Asian American communities. *(Examples: school discipline, hate crimes, racial profiling, underrepresentation, media bias)*

Issue we want to address:

_____

_____

2. What challenges or perspectives do each group bring?

What unique experiences do African American and Asian American communities face when it comes to this issue? (Think about history, stereotypes, or current events.)

Black community's perspective or challenge:

Asian American community's perspective or challenge:

3. What is your Solidarity Action?

Design a real or imagined action that could bring these communities together to raise awareness, speak out, or build support.

(Examples: a shared event, mural, school assembly, awareness campaign, short video, protest sign project)

Our action idea:

4. What change do you hope to create?

What's the goal of your action? *(Examples: start conversations, educate others, change school policy, create unity)*

Our impact statement:

Wrap up the activity by having groups share their solidarity plans.

Ask students, "What does this activity show us about how different communities can support each other—not just in reacting to hate, but in building justice together?"

Information

Martin Luther King, Jr. is one of the most celebrated leaders in American history, remembered for leading the fight against racism through peaceful protest. But many students don't realize that King's ideas about nonviolence and justice were inspired by someone from halfway across the world: Mohandas Karamchand Gandhi, also known as Mahatma Gandhi, the Indian activist who led India to independence from British rule. Though the two men lived in different countries and followed different religions, their shared belief in nonviolence changed history in powerful ways.

Gandhi's philosophy didn't come from politics alone; it was deeply rooted in religion. Gandhi was influenced by Hinduism and Jainism, two ancient Indian religions that taught him the importance of truth, love, and ahimsa, or nonviolence. The text that shaped him the most was the Bhagavad Gītā, a sacred Hindu source of knowledge. In this story, a warrior named Arjuna is told by the Supreme Being, Kṛṣṇa, that he must act with courage and selflessness, guided by what is morally right. Gandhi believed that standing up to injustice must be done without hatred or violence. That belief became the foundation of his movement to end British rule in India.

This idea of "truth force," or satyāgraha, became Gandhi's method for resisting injustice—through love, peaceful protest, and unwavering moral strength. Instead of fighting with weapons, he fought with conviction.

A few years later, in the United States, Martin Luther King, Jr. was training to become a Baptist Christian minister. While studying at Crozer Theological Seminary in the early 1950s, King read about Gandhi's life and his use of nonviolent resistance. He was immediately drawn to the power of Gandhi's approach. King saw that Gandhi had successfully challenged one of the most powerful empires in the world—without using violence. King realized that the same approach could be used to fight racism and segregation in America.

King wrote that Gandhi's method was "the only morally and practically sound method open to oppressed people in their struggle for freedom." In other words, it was not only the right thing to do—it was the smart thing to do. Gandhi gave King a blueprint for action: one that involved marching, boycotting, speaking out, and even going to jail—but never fighting back with violence.

King's first major test of nonviolent resistance came in 1955 during the Montgomery Bus Boycott. After Rosa Parks was arrested for refusing to give up her seat to a white man, African Americans in Montgomery, Alabama, launched a powerful boycott of the city's buses. For over a year, they walked, carpooled, and stood together without giving in to threats or violence. They stayed peaceful, even when faced with arrests and attacks.

King said, "While the Montgomery boycott was going on, India's Gandhi was the guiding light of our technique of nonviolent social change." The boycott was a huge success and led to the desegregation of Montgomery's buses. It also launched King as a national civil rights leader—and showed that Gandhi's methods could work in America.

Over the next decade, King used nonviolent protest in other major campaigns: the marches in Birmingham, the March on Washington where he gave his famous "I Have a Dream" speech, and the Selma marches that helped lead to the Voting Rights Act. In each case, he and his followers faced violence with peace, and hatred with love.

In 1959, King made a pilgrimage to India to learn firsthand about the land and people who shaped Gandhi's worldview. He met with Prime Minister Jawaharlal Nehru, Gandhi's family, and his associates. While there, King saw the places where Gandhi had lived and worked, and was inspired by how deeply Gandhi's ideas were still influencing the country. The trip had a profound effect on King. He reflected afterward, "To other countries I may go as a tourist, but to India I come as a pilgrim."

He returned to America more committed than ever to nonviolence, not just as a political strategy but as a way of life. He even noticed similarities between America's segregation system and groups in different regions who were oppressed on the basis of caste as institutionalized by the modern nation-state of India. King believed the struggles for justice in both countries were connected, and that oppressed people everywhere could rise up with dignity.

Gandhi and King came from different worlds, but their beliefs were united by something bigger than borders. Gandhi drew from Hindu and Jain beliefs; King from Christianity. Yet both believed that love is stronger than hate, and that peaceful resistance can bring down injustice. King once said, "Nonviolence is not sterile passivity, but a powerful moral force which makes for social transformation."

Their story shows us how ideas can travel across oceans and generations—and how studying other cultures and faiths can make us wiser, more compassionate people. When King looked to Gandhi, he found more than a strategy—he found a guiding light. And in doing so, he lit the way for others to work for social change.

Discussion

Why did King describe Gandhi as "the guiding light" of the Montgomery Bus Boycott?

What did King mean when he said Gandhi's approach was "morally and practically sound"?

How does the connection between King and Gandhi show the power of cultural and religious exchange?

Do you think nonviolent resistance can still work today? Why or why not?

Activity 2

To begin the activity, hand out the list of quotes to students or display them on the board. Have students choose one quote that speaks to them most from King. Based on the quote, place students into groups. For example, all the students who chose quote three should be in one group and all the students who chose quote four would be in another group. Have each of the groups discuss the following questions:

- What do you think this quote means?
- How does it relate to what we've learned about Gandhi and King?
- How could this idea be used to make change in your school, community, or the world?

Provide each group with 5-7 minutes to discuss. Then have students choose a quote from Gandhi that speaks to them, regroup, and answer the same questions.

Martin Luther King, Jr. Quotes

1. "Nonviolence is not sterile passivity, but a powerful moral force which makes for social transformation."
2. "Injustice anywhere is a threat to justice everywhere."
3. "The time is always right to do what is right."
4. "Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."
5. "While the Montgomery boycott was going on, India's Gandhi was the guiding light of our technique of nonviolent social change."

Mahatma Gandhi Quotes

1. "You may never know what results come of your actions. But if you do nothing, there will be no result."
2. "Nonviolence is a weapon of the strong."
3. "An eye for an eye will only make the whole world blind."
4. "The best way to find yourself is to lose yourself in the service of others."
5. "The difference between what we do and what we are capable of doing would suffice to solve most of the world's problems."

Wrap Up

Throughout this lesson, we explored how African American and Asian American communities have faced overlapping struggles with racism, exclusion, and violence throughout U.S. history. By examining key legal decisions, discriminatory policies, and acts of violence, we saw how these groups were often targeted by the same systems of oppression. At the same time, we explored powerful examples of resistance and solidarity—moments when these communities stood together to demand justice and create change, such as during the Civil Rights Movement and the Third World Liberation Front strikes.

Understanding these intersecting histories helps us see how racism is not just individual but systemic—and how collective action across communities can lead to lasting transformation. Whether through protest, education, or creative collaboration, solidarity has always been a vital force in bringing about social transformation. The work of leaders like Martin Luther King Jr. and Mahatma Gandhi also reminds us that peaceful resistance and moral courage can inspire change far beyond a single community. Let today's discussion challenge us to think about how we can support one another to build a more just future together.

Assessment

Have students fold a sheet of paper in half. On the top half of the paper, have students answer, "What is one way you can practice allyship with a community different from your own this week?" On the bottom half of the paper, have students answer, "What does 'truth force' or satyāgraha mean to you, and how could it apply in your own life?"

Homework Assignment

Communities marginalized due to race, ethnicity, religion, immigration status, gender, or other factors have historically faced oppression but also shown incredible strength, resilience, and leadership.

African American and Asian American communities have experienced both unique and overlapping struggles. African Americans faced centuries of slavery, segregation, and systemic racism. Asian Americans endured exclusion acts, incarceration during World War II, and were often labeled the "model minority" in ways that created tension between groups and fueled learned helplessness.. Learned helplessness is a psychological condition where individuals or groups, after repeated exposure to uncontrollable negative experiences, come to believe they have no power to change their situation—even when opportunities to improve arise. This can undermine self-efficacy and community agency, making collective action more difficult.

But we also saw how these communities have built solidarity movements—like Black and Asian activists working together during the Civil Rights Movement, in labor unions, and in recent campaigns against hate and violence. We discussed how Martin Luther King, Jr. was inspired by Mahatma Gandhi, and how international ideas about justice and peace traveled across cultures to create real change.

For this homework, reflect on how different marginalized groups can come together to challenge injustice and improve society—for everyone.

Your Response Should Include:

- A short explanation of why unity among marginalized groups is important.
- At least one historical or modern example of solidarity between groups (such as African American and Asian American alliances, Indigenous and Latino/a environmental movements, LGBTQ+ and disability rights collaborations, etc.).
- A personal reflection: What do you think helps people unite across different backgrounds? How can young people like you play a role in building these coalitions?

Questions to Help You Think (You do not need to answer these directly):

- What are some common struggles that different groups have faced (like discrimination, stereotyping, or violence)?
- What are some differences in their experiences that we should also recognize and respect?
- What are examples of successful cooperation between marginalized communities?
- How did King and Gandhi show us the power of working across race, culture, and religion?
- What can students do in their schools or communities to stand up for others?