

Social Justice Watch 0928

[图集精选](#)

[消息精选](#)

[Forbes: Kentucky's Only Black Female Legislator—Who Wrote 'Breonna's Law'—Arrested On Felony Rioting Charges](#)

[The Husband Stitch Isn't Just a Horrifying Childbirth Myth](#)

[To Stop Police Violence, We Need Better Questions—and Bigger Demands](#)

来源：[Social Justice Watch](#)

[镜像](#)

图集精选

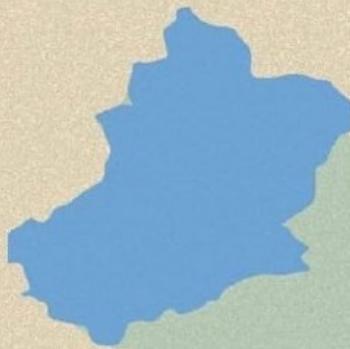
[返回目录](#)



Disney's "Mulan" was shot near at least 10 **internment camps** and five prisons in China's Xinjiang Autonomous Region, prompting Uyghur activists to call for a worldwide ban on "Disney's propaganda movie."

"By filming the movie in Turpan, East Turkestan, where there are possibly hundreds of thousands of Uyghurs being detained in concentration camps and prisons, Disney is not only helping promote Chinese government propaganda, but it is also helping the CCP whitewash the genocide faced by Uyghurs and demonizing the Uyghurs and other Turkic peoples of East Turkestan as 'barbarians' and as enemies of China and the Chinese people."

- *President of the East Turkestan National Awakening Movement (ETNAM), Salih Hudayar*



The Chinese government is believed to have detained up to a million Uyghurs over the past few years in what the state defines as "re-education camps" (BBC).

The fate of about one million people is unknown.

China has intensified its campaign of mass internment, intrusive surveillance, political indoctrination, and forced cultural assimilation against the region's Uyghurs, Kazakhs, and other predominantly Muslim ethnic groups (AMNESTY INTERNATIONAL).



WHO ARE THE UYGHURS?

- Mostly Turkic-speaking minority ethnic group
- Regard themselves as culturally and ethnically close to Central Asian nations (Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan)
- Many still identify their homeland by its previous name East Turkestan
- 11 million live in Xinjiang, China
- Islam is an important part of their life and identity

XINJIANG & CHINA

● **1949:** East Turkestan state enjoys short-lived independence and is soon declared part of Communist China

● **1990s:** Open support for separatist groups after the collapse of the Soviet Union and the emergence of independent Muslim states in Central Asia

→ Demonstrations were suppressed by Beijing, and activists went underground

● **2013 & 2014:** China claims that “extremist views” from Uyghurs threaten national security

● **2017:** Xinjiang government demolishes mosques and bans the display of important Islamic cultural symbols such as beards for men and veils for women

One million Uyghurs interned in at least 85 identified camps

● **2020:** China initially denies that camps existed. After images surface online, with watch towers and wire fences, the Chinese government call them “re-education camps” for Uyghurs.

Nearly **eight million people** out of a population of 22 million could have been through the program (BBC).

HOW ARE THE “RE-EDUCATION CAMPS” VIOLATING HUMAN RIGHTS?

- Inside the camps, detainees are subjected to political indoctrination, forced to renounce their religion and culture and, in some instances, reportedly subjected to torture.
- Inter-ethnic marriages are being actively promoted to slowly diminish Uyghurs, with cash and other material inducements offered to Han men who take a Uyghur bride.
- The state regularly subjects minority women to pregnancy checks and forces intrauterine devices, sterilization, and abortion on hundreds of thousands. (AP)
- The children of the Uyghurs living in detention camps have been separated from their families; nearly a half million children have been placed in boarding schools. The schools are also designed to assimilate and indoctrinate children at an early age, away from the influence of their families. (NYT)

UYGHURS AREN'T JUST FACING CONCENTRATION CAMPS, BUT ALSO FORCED LABOR

- 1 **80,000 Uyghurs were transferred** out of East Turkestan to work in factories across China between 2017 and 2019. These factories are far away from their homes; they typically live in segregated dormitories.
- 2 Uyghur workers undergo organized Mandarin and ideological training outside working hours. They are subject to constant surveillance, are forbidden from participating in religious observances, and have limited freedom of movement.
- 3 Australian Strategic Policy Institute's research has identified **82 foreign and Chinese companies directly or indirectly benefiting** from the use of Uyghur workers outside East Turkestan through **potentially abusive labor transfer programs**.

WHY IS CHINA TARGETING MUSLIM UYGHURS?

The Chinese government characterizes any expression of Islam in East Turkestan as extremist, a reaction to past Uyghur independence movements.

The government has often blamed terrorist attacks on the East Turkestan Islamic Movement, a separatist group founded by Uyghurs seeking independence. Following the 9/11 attacks, the Chinese government started justifying its actions toward Uyghurs as part of the Global War on Terrorism.

The threat of East Turkestan's independence would mean China losing its largest natural gas-producing region, as well as major oil reserves.

East Turkestan is an important link in China's Belt and Road Initiative, a massive development plan stretching through Asia and Europe. China considers separatist movements as a threat to its development.

INTERNATIONAL RESPONSE

The UN human rights chief and other UN officials have demanded access to the camps. The European Union has called on China to respect religious freedom and change its policies. Other human rights organizations have urged China to immediately shut down the camps and release information about disappeared Uyghurs.

Muslim-majority nations such as Pakistan and Saudi Arabia are notably silent. The U.S. announced it is blocking imports from some companies in the East Turkestan region of China due to the suspected usage of forced labor of the Uyghur Muslim population detained in the province.

Donate to Uyghur Muslim refugees who have fled to Turkey.

HOW CAN WE HELP?

- 1 Support advocacy groups** such as Uyghur Human Rights Project and World Uyghur Congress by following @uyghurprojectig, @uyghurcongress, @freeuyghurnow
- 2 Spread awareness** by sharing and speaking up about this issue with friends, relatives, and large groups.
- 3 Be aware of brands using forced Uighur forced labor**, which include Abercrombie & Fitch, Adidas, Amazon, Calvin Klein, Gap, H&M, Marks & Spencer, Nike, Patagonia, Tommy Hilfiger, Victoria's Secret, and Zara.

<https://www.facebook.com/shityoushouldcareabout/posts/756915228484103>



Sojourner Truth (1797-1883), the daughter of enslaved Africans from Ghana and Guinea, was born into slavery in New York State where she grew up speaking Dutch.

By the time Truth escaped slavery, she had been beaten daily by one of her enslavers, denied her first love and forced to marry and bear the children of an older man by another, raped by her last enslaver (resulting in the birth of her second child), witnessed the death of her firstborn, and changed ownership four different times.

In 1826 she escaped to freedom with her infant daughter Sophia, just a year

before New York State finally abolished slavery, a legislative process that had begun 28 long years earlier. After New York's Emancipation Act went through, Truth learned that her five-year-old son (who, along with her other older children, she had been forced to leave behind) was illegally sold and taken to Alabama.

She successfully fought for her son in court, making her the first Black woman to win a legal case against a white man. [source](#)





<https://www.facebook.com/shityoushouldcareabout/posts/757228718452754>

You are not alone

because I'm here



@jp_means_jumpei

<https://www.facebook.com/photo.php?fbid=160416035710314>

You are the most beautiful woman.
Your eyes are captivating and you
have nice lips.

I'm fully aware

Um..ok. How about a thank you?

I'm not thankful that you find me
attractive. My appearance is a
biological accident, not an
accomplishment to be
acknowledged.

Ok. Fuck you then.

Yeah. You all want a strong and
confident woman.... until she doesn't
need your approval to validate her
worth.

<https://www.facebook.com/ali.erickson/posts/10157313050305957>

Don't let clothes
dictate a person's
Pronouns



<https://www.facebook.com/transarmy/posts/197423218419531>



Alexandria Ocasio-Cortez ✅

@AOC

US House candidate, NY-14

In 2016 & '17, I paid thousands of dollars a year in taxes *as a bartender.*

Trump paid \$750.

He contributed less to funding our communities than waitresses & undocumented immigrants.

Donald Trump has never cared for our country more than he cares for himself. A walking scam.

SHIT
you should care about

<https://www.facebook.com/shityoushouldcareabout/posts/758790198296606>

Men that think bulky, veiny, muscly superheroes are sexualized for women and not a male power fantasy made by men FOR men have actually IRL never talked to women. That or never actually listened to women. 

Go on. Ask women what their fictional crushes were, you cowards.

<https://www.facebook.com/LetsNotDate/posts/358472022188315>

[返回目录](#)

消息精选

[返回目录](#)

BREAKING: Kentucky police arrest Kentucky's only Black woman lawmaker, who recently proposed 'Breonna's Law" which would prevent police from kicking down your door and executing your whole family and not getting charged. Apparently this was a step too far for Kentucky police, who now seek to imprison her for at least 10 years.

telegra.ph/Kentuckys-Only-Black-Female-LegislatorWho-Wrote-Breonnas-LawArrested-On-Felony-Rioting-Charges-09-26

Telegraph

Forbes: Kentucky's Only Black Female Legislator—Who Wrote 'Breonna's Law'—Arrested On Felony Rioting Charges

Topline The only Black female member of Kentucky's state legislature, Rep. Attica Scott (D)—who proposed “Breonna’s Law” to ban no-knock warrants in the wake of Breonna Taylor’s March death—was arrested on felony rioting charges during Thursday night protests...

telegra.ph/To-Stop-Police-Violence-We-Need-Better-Questions--and-Bigger-Demands-09-26 | [source](#)

Telegraph

To Stop Police Violence, We Need Better Questions—and Bigger Demands
It's impossible to take the violence out of policing

When repairing episiotomies or tearing from birth, some providers put in an extra stitch “for daddy,” with painful consequences for women. telegra.ph/The-Husband-Stitch-Isnt-Just-a-Horrifying-Childbirth-Myth-09-27

Telegraph

The Husband Stitch Isn't Just a Horrifying Childbirth Myth

When repairing episiotomies or tearing from birth, some providers put in an extra stitch “for daddy,” with painful consequences for women. “Yeah, let’s go ahead and add in another stitch so we can make sure this is nice and tight,” Sarah Harkins’ family doctor...

Hey, remember the substitute teacher who’s being prosecuted for a felony because she forgot to update her income and Medicaid paid ~\$7000 in her medical bills when she was no longer eligible?

Fraud is a political tool perpetrated by the rich and used to attack the poor. [link source](#)

Twitter

Shawn Fremstad

Substitute teacher charged with a felony for receiving six months of health insurance through Medicaid. <https://t.co/OJEtG3XrIS>

For the commenters who had no idea immigrants pay taxes regardless of their immigration status, educate yourself: [link source](#)

bipartisanpolicy.org

How do Undocumented Immigrants Pay Federal Taxes? An Explainer | Bipartisan Policy Center

As Tax Day 2018 approaches, it is worth exploring a pressing question that is widely misunderstood: do undocumented immigrants pay federal taxes?

Most people in 2016 falsely believed that Trump was a self-made man and a highly skilled businessperson. And when they were told how much money and assistance his father had given him, people's evaluations of him declined. [link source](#)

Political Behavior

“An Inherited Money Dude from Queens County”: How Unseen Candidate Characteristics Affect Voter Perceptions

We examine the effect of biographical knowledge on voters' assessments of leaders. Prior research has shown that voters infer traits from candidate

characteristics such as race, gender and incumbency, which are visible to even poorly-informed voters. Given...

This is well done, as it really drives home how absurd Hong Kong's state security law is. (The previous sentence probably already violates the law.) I got 11/11, btw.

[link source](#)

the Guardian

Quiz: can you navigate your way through Hong Kong's national security law? How much do you understand about the impact and ramifications of the new law imposed by Beijing?

A Kentucky State Police ballistics report does not support state Attorney General Daniel Cameron's assertion that Breonna Taylor's boyfriend, Kenneth Walker, shot a police officer the night she was killed. [#kyleg](#) [link source](#)

Louisville Courier Journal

Ballistics report doesn't support Kentucky AG's claim that Breonna Taylor's boyfriend shot cop

A Kentucky State Police ballistics report failed to match a bullet that hit a Louisville cop in thigh to a shot fired by Breonna Taylor's boyfriend.

[返回目录](#)

The Husband Stitch Isn't Just a Horrifying Childbirth Myth

[返回目录](#)

When repairing episiotomies or tearing from birth, some providers put in an extra stitch “for daddy,” with painful consequences for women.



“Yeah, let’s go ahead and add in another stitch so we can make sure this is nice and tight,” Sarah Harkins’ family doctor said to her husband moments after she’d given birth to her daughter in 2005.

“I was so out of it physically, emotionally, and mentally. The doctor said it to him. Not to me... I was just lying there like a lump,” remembers Harkins, a New Orleans-based doula and lactation counselor.

Following a traumatic induction of labor, an epidural placed too late for relief, and a forceful extraction of her baby, Harkins was horrified to realize that the family doctor she’d carefully chosen to attend her birth was giving her a “husband stitch.”

A husband stitch, or daddy stitch, is an extra stitch given during the repair process after a vaginal birth, supposedly to tighten the vagina for increased pleasure of a male sexual partner.

The idea of the husband stitch has gained some recent attention following the publication of Carmen Maria Machado's story "The Husband Stitch" and the responses to it.

Is it a myth? A hurtful joke? An urban legend? A combination of hearsay, misunderstanding, and chauvinist attitudes? To some, the very idea of a husband stitch is a silly notion, not at all based in the reality of care.

But the practice is very real.

There are no scientific studies that show how many women have been affected, nor is there a clear method for evaluating how prevalent the husband stitch truly is in obstetrics. But women share their stories as anecdotes, whispered as warning.

The proof is in women's words. Or sometimes, it's sewn into their bodies.

Angela Sanford, a 36-year-old mom from Fort Mill, South Carolina, received a husband stitch when she gave birth to her first child in 2008.

She didn't find out until five years later, after years of "excruciating" pain during sex.

At an appointment for a Pap smear with a nurse midwife she'd never seen before, Sanford said that the first question the midwife asked her during her exam was "Who stitched you up after your first birth?"

"I explained and she said, 'This is not right.' I just started crying, saying, 'Can you tell me what's wrong? Because I know something is not right,'" Sanford continued. "And that's the first time I ever heard the term husband stitch."

Sanford's midwife felt that she'd been stitched "too tight" by the hospitalist who had managed her first delivery, an unmedicated birth with two hours of doctor-coached pushing and a fourth-degree tear.

"He gave you what some people call a husband stitch," Sanford recalled the

midwife telling her. “I couldn’t connect in my mind why it would be called that. My midwife said, ‘They think that some men find it more pleasurable,’” she recalled. “My husband has been worried about me and fearful of hurting me. He would never have asked for this.”

“

The fact that there is even a practice called the husband stitch is a perfect example of the intersection of the objectification of women’s bodies and healthcare”

- **Stephanie Tillman,**
a certified nurse midwife



The history of episiotomies, from popular to discouraged

For Stephanie Tillman, CNM, a certified nurse midwife at the University of Illinois at Chicago and blogger at The Feminist Midwife, the very idea of the husband stitch represents the persistent misogyny inherent in medical care.

“The fact that there is even a practice called the husband stitch is a perfect example of the intersection of the objectification of women’s bodies and healthcare. As much as we try to remove the sexualization of women from appropriate obstetric care, of course the patriarchy is going to find its way in there,” Tillman told Healthline.

What do you do when you’re confronted with the patriarchy just after giving birth?

Harkins, 37, remembers how she laughed at her doctor’s statement — at the thought of the “old, crusty Army doctor” overstitching her in order to give her husband more pleasure. “I couldn’t even process, but I kind of laughed, like

what else do you do when someone says that? I had just had a baby. I didn't think much about it because the whole birth experience was so traumatizing, but now that I think about it differently, the implications of that are just crazy."

Husband stitches may have been more common when episiotomies were routine during vaginal birth. An episiotomy is a surgical cut made in the perineum — the area between the vagina and the anus — usually to widen the vagina to hasten birth.

From about the 1920s forward, the popular medical belief was that an episiotomy made a cleaner cut that would be easier to repair and heal better. The logic was also that getting an episiotomy would prevent a worse perineal tear. Tears during vaginal birth are graded from first to fourth degree.

"People were taught in the '50s and '60s that routine episiotomy was good for the woman," Dr. Robert Barbieri, chair of obstetrics and gynecology and reproductive biology at Brigham and Women's Hospital in Boston, told the Huffington Post. "What they thought is that if they did a routine episiotomy, they'd have a chance to repair it and that during the repair, they could actually create a better perineum than if they hadn't done it. The idea [was] that we could 'tighten things up.'"

It's estimated that over 60 percent of women experienced episiotomies in the United States by 1983.

But starting in the 1980s, high-quality research on episiotomies was released, demonstrating that routine episiotomies cause the very issues they were thought to prevent, leaving many women with more severe tissue trauma and other negative long-term outcomes, including painful intercourse.

In 2005, a systematic review in the Journal of the American Medical Association found no benefit to routine episiotomy use. A 2017 Cochrane review "could not identify any benefits of routine episiotomy for the baby or the mother." Today, the American College of Obstetricians and Gynecologists recommends that clinicians "prevent and manage" delivery lacerations through strategies like massage and warm compresses rather than making cuts on the perineum.

The new guidelines have impacted delivery in the United States. In 2012, only 12 percent of births involved an episiotomy, down from 33 percent in 2002.

Episiotomies still happen and can be clinically indicated in some situations, like when a vacuum or forceps are needed. Often, though, the decision about whether to do them comes down to training, preference, and comfort of the obstetric provider.

“There are still providers who do it routinely and they, for whatever reason, think it’s a cleaner and better approach for people, despite all of the research otherwise. They practice how they want to,” Tillman contended. “Essentially, it’s a form of power over women’s bodies to say ‘Medical management can do this the right way and your body can’t.’”

Research supports this, too. A 2015 study in the Journal of Maternal-Fetal & Neonatal Medicine found that “the attending provider adds a significant independent effect to the episiotomy risk model.”

In the United States, there is substantial variation in episiotomy rates based on geographic location, hospital, and even the type of insurance the patient has. White women were also found to be more likely to receive an episiotomy than black women, according to a 2015 research letter in the Journal of the American Medical Association.

Another study, looking at the use of routine episiotomies in Cambodia, found that the belief that “women would be able to have a tighter and prettier vagina” was a reason given by providers for routine episiotomy.

For some women, it’s not their medical situation that will decide whether their genital tissue is cut while giving birth, but social and cultural variables well beyond their control or even knowledge.



“

I felt betrayed because something unnecessary was done to my body that I didn't ask for.”

- *Angela Sanford,
who was given a “husband stitch”
after giving birth in 2008*

Lasting pain from the extra stitch

Regardless of whether a tear happens on its own or as a result of an episiotomy, it's not even possible to make a vagina tighter with stitching, according to OBGYN Jesanna Cooper, MD.

“A ‘husband stitch’ would not affect overall vaginal tone, as this has much more to do with pelvic floor strength and integrity than with introitus [opening] size,” Cooper explained.

It is possible, however, to create a tightness on the perineum and outer vulva with stitching, although it's debatable if sexual partners can feel it or not.

Perhaps the husband stitch is a holdover from a time before doctors understood vaginal tone and believed they were returning women to prime sexual function after birth.

Today, the goal of a vaginal repair is not to tighten the vulva or vagina, but to bring the skin back together enough to facilitate the body's own healing process.

In the heady hubbub after birth, it's not uncommon for women to feel totally out of the loop in regards to what's going on near their vulva.

Although the onus is on the provider to get clear consent and to explain what is necessary for the repair, women may not pay close attention or remember how they were stitched until much later, when pain or other issues occur.

“I was just happy that it [giving birth] was over,” Harkins said. “In the moment, I wouldn’t have used the word ‘violated’ because my brain just couldn’t process violation at the time. Now that I’ve had time to process, I have a clearer sense of what I went through and what was done to me — the injustice, to wound me in my privates, at a time when I was most vulnerable.”

La Marque, Texas, mother Tamara Williams, 27, found out she’d been given a husband stitch after her 2015 birth when her boyfriend mentioned it. He thought she’d heard the birth center midwife say “she’d throw in an extra stitch for him,” winking.

He didn’t know what to say or do when the statement was made, and Williams was on such a “baby high” she has no memory of it. But knowing it was done to her is hurtful, despite the good relationship she still maintains with her midwife. Williams experiences continued pain during sex, even after giving birth to another child.

Moving past the daddy stitch

Although both Harkins and Sanford felt violated by their husband stitches and suffered pain and dysfunction as a result, both women also express a desire to give their providers the benefit of the doubt in regards to the care they received, perhaps demonstrating the profound power differential in the birthing room and patients’ strong desire to continue to trust their providers.

“Part of me wonders if he did it on purpose or not. How hard is it to do it too tight? Maybe it’s an easy mistake to make. I’m not a vagina expert. I’m an optimist, so I try to think the best of what they intended,” Sanford said.

But with the husband stitch, it’s complicated to know what was needed, what was intended, and whether a postpartum body is the subject of a joke or a procedure.

Neither Cooper nor Tillman have ever seen another provider put in an unnecessary stitch, although Cooper says she has heard “husbands ask for an

‘extra stitch for him’ when his wife’s perineum was being repaired.”

She finds the ethical implications of a maternity care provider ever doing one distasteful. “An OBGYN should be there for his or her patient and not for a third party’s interests. We serve women first and foremost. An ‘extra stitch’ goes against surgical principles of healing,” Cooper stated.

Although it has and likely still does happen occasionally, the practice of the husband stitch is rare and hopefully getting rarer in American birth spaces. It’s possible the push for care to become more evidence based will lead to the husband stitch dying out completely.

Whatever it is — an urban legend, a vestige of outdated medical practices, a vanishing rarity — it is a traumatic reality Angela Sanford still lives with.

“I felt betrayed because something unnecessary was done to my body that I didn’t ask for,” Angela said. “It was a harmful decision made without my consent. That’s not what you should get when you are in the hospital to have a baby.”

[原文](#)

[返回目录](#)

To Stop Police Violence, We Need Better Questions—and Bigger Demands

[返回目录](#)

It's impossible to take the violence out of policing



Photo: Sarah-Ji

Once again, there is justified outrage at police acting to kill with impunity. I understand the anger and also feel rage. The lack of concern for Black life, though unsurprising, remains gutting. And yet, I hope that we've finally arrived at a moment when more people interrogate why so many of us continue to demand that the police stop being the police.

“Why do the police keep murdering Black people and others with impunity?” simply isn’t a good question. Policing has to be racist, patriarchal, ableist, homophobic, and transphobic to meet its purpose. If you want to maintain a white supremacist, cis-hetero patriarchal, capitalist state, then particular groups have to be targeted, controlled, and contained. This leaves us with nowhere to go and very little to do.

We need better questions and better demands. Both are within our reach — and so is the possibility of achieving police abolition.

Trust Me, Minneapolis Is Right to Defund Its Police Force I spent 18 years as a police officer, and I know anti-bias training won’t be enough [gen.medium.com](#)

A better question to ask is, “What do we need to do to stop police from killing Black people and others with impunity?” We can start by reducing people’s contact with police altogether. We can defund police departments and invest in our communities. How do we do these things? *That* is a generative question which might get us closer to true public safety.

Have people been offered a vision of public safety that doesn’t include police? If not, why not? The fact that police abolition is unthinkable to so many people is profoundly dangerous. It means that police have so thoroughly colonized and dominated our thinking that we are unable to even imagine a world where they don’t exist. The fact is that we haven’t always had police. What makes us believe that we always will — or that we always will have to?

It’s not simply that we can’t imagine a world without police, but that we are disciplined into not having that imagination. Cop shows and other pro-law enforcement propaganda are an important way of naturalizing policing. Children’s books, cartoons, comic books, Lego toys, Officer Friendly programs in schools, and other popular culture artifacts past and present — all condition us into being unable to imagine a world without police. Cops are lionized in monuments, memorials, and highway signs. Cops are usually portrayed as heroic. We’re told that they are the bulwark between order and complete chaos. It’s hard to think of any other occupation that approaches this type of public relations effort. Why does law enforcement need so much advertising? There are no television shows uplifting the contributions of child care workers, but they are essential to ensuring the functioning of modern society.

If you care about the violence of policing, then you should want as little policing as possible in any form.

Law enforcement is always at work to preserve its legitimacy. It is constantly reinventing, inserting, and reimagining itself into new roles. But the fact that its members must constantly create propaganda to defend their position in society suggests that perhaps their role in our culture is more precarious than it appears and that they are in fact vulnerable to public pressure and organizing.

This offers us a real window of possibility in our abolitionist organizing strategies. Such a strategy must aim to reduce contact with police without increasing the legitimacy of policing. If you care about the violence of policing, then you should want as little policing as possible in any form. You wouldn't want to keep legitimizing policing as a response to various societal problems. We cannot, for example, call for reformist civilian review boards that actually serve to entrench police power. Similarly, we cannot call for social workers to replace police if they're imbued with the same mandates of surveillance and coercion. An abolitionist organizing strategy shrinks the prison industrial complex without increasing its legitimacy.

Over the past few years, criminal “justice” reformers and some academics have suggested that marginalized communities are both “overpoliced” and “underprotected.” Police patrol and surveil their neighborhoods ubiquitously, and yet may or may not respond to calls for aid in moments of crisis. The “overpoliced and underprotected” framework, however, is flawed. It belies a fundamental misunderstanding of the purpose of policing. Here we can learn from political theorist and activist Frank Wilderson, who has said, “I’m not against police brutality, I’m against the police.” Violence is an inherent part of the police and policing. The police monopoly on the use of force is not tangential or incidental; it is constitutive. That means we won’t be able to excise just the “violence” part of police violence while preserving the rest. Violence is central to police work. Another question raised by this framing is: “What is the threshold for the right amount of policing?” Are we supposed to adopt a Goldilocks strategy to determine this? What marginalized people experience is not bad policing: It is simply policing. It isn’t too much or too little — and it will be never just right.

As for the “underprotection” argument: It assumes police failing to protect marginalized people is a bug rather than a central feature of policing. In fact, one

could say the symbolic efforts at “protection” that police half-heartedly perform to address marginalized people’s calls for assistance and support are simply a strategy to preserve police power. Marginalized people are led to believe that state protection is within reach, and therefore, remain invested in the preservation of police and policing, which is to say, state-sanctioned violence.

During a virtual teach-in in June, writer Patrick Blanchfield suggested that the police “are in our minds as a solution rather than as a problem.” This is an important insight that should shape the focus and direction of our organizing. Too many people continue to see police as a resource to end violence rather than as significant purveyors of violence in our communities (and escalators of violence at protests). We have to actively help people divest from the idea that policing keeps us safe and that policing was developed to address public safety in the first place. Abolitionist organizing insists that we focus on divesting, investing, and experimenting. All three are important steps.

Whenever prison industrial complex (PIC) abolitionists call for the elimination of policing, people immediately and aggressively push back by insisting that we provide “an alternative” to address public safety. The question hurled at us is, “Well what will replace the police?” The answer is that no lone entity will or should replace prisons, policing, and surveillance. I think about words I read recently from a Chicago-based organizer: “When I see police, I see 100 other jobs smashed into one thing with a gun.”

Police are currently the catch-all for addressing every social problem as the state has and continues to defund the commons. Different kinds of harms need different kinds of responses. An inherently violent institution, one whose state-sanctioned freedom to use violence as its constitutive and unique source of authority, should not be one of these responses.

Rachel Herzing, a long-time PIC abolitionist and executive director of the Center for Political Education, a movement-building organization, often says that “eliminating the PIC will expand the context in which we can develop new ways of relating, build protection, and address harm.” At present, policing takes up so many resources and so much space that it actually crowds out opportunities for community-based solutions for addressing harm. Those community-based solutions are always under- or un-funded. Some of these solutions are actively undermined by the police.

We can organize toward the elimination of policing while we attend to our communities' immediate needs for safety. But having those needs for safety met shouldn't be the prerequisite for demanding abolition of the prison industrial complex. As conceptualized by Norwegian sociologist Thomas Mathiesen, abolition is an alternative in the making. It pushes us to break with the current order, to refuse, to say, "We don't want this," while simultaneously forging new ground and building a different world.

This is where hope lies. It lies in a vision of a world where we have everything we need to live with dignity and where safety is not achieved at the tip of a gun.

[原文](#)

[返回目录](#)