

# Social Justice Watch 0819

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来源：[Social Justice Watch](#)

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A concerned neighbor noticed Atatiana's door had been left open and called a non-emergency police number.



Two officers arrived and walked quietly around the side of the home.



Officer Aaron Dean made his way into Atatiana's backyard.



Atatiana heard a noise outside  
and went to investigate.



According to Atatiana's nephew, she picked up her legally owned hand gun while she approached a window.



Dean shined his flashlight into the window and shouted "Put your hands up! Show me your hands!"



Less than a second  
later, he fired a shot.



Minutes later, Atatiana was pronounced dead.

Investigators confirmed that Dean did not identify himself as an officer at any point.



Pratik Sinha ✅

@free\_thinker



Homosexuality is not against nature.

More than 500 species are known to practice same-sex coupling.

Religion is against nature.

No other animal practices it.



The Famous Artist Birdy Rose

Yesterday at 6:39 AM ·

...

There's two Memes here.  
The one on the left has gone viral and I was tagged in it.  
For a laugh - I snatched it and edited it to say "MEN" instead  
of "Women" then posted it on my page.  
I've just been informed that I'm on a 30day Facebook ban  
because this particular post I made goes against community  
standards on HATE SPEECH.  
This is what misogyny looks like.

Cigarettes and alcohol  
have warning labels  
because they are  
addictive, dangerous  
and destroy lives  
and  
Yet women are just  
allowed to roam about  
freely.

Cigarettes and alcohol  
have warning labels  
because they are  
addictive, dangerous  
and destroy lives  
and  
Yet MEN are just  
allowed to roam about  
freely.

Angry

Comment

Share

The Famous Artist Birdy Rose

UPDATE.

I requested a review of my post. Facebook has  
definitely deemed it to be HATE SPEECH and have  
CLOSED the case so that I cannot continue to  
request reviews or write to them about it again.  
In the meantime, I went back to the original meme  
and reported it for HATE SPEECH also. It's only fair,  
right? If the meme can't be posted about men then  
it shouldn't be posted about women.  
Facebook has just informed me that the original  
meme DOES NOT VIOLATE COMMUNITY  
STANDARDS and is not hate speech.  
This is what misogyny looks like.

COMPLEX

## TRUMP VS. THE USPS

# WHAT YOU NEED TO KNOW

THE UNITED STATES POSTAL SERVICE  
COULD IMPACT THE 2020 PRESIDENTIAL ELECTION.  
SAVE THE USPS.

COMPLEX

## DID YOU KNOW?

- NEARLY 75% OF AMERICANS ARE ABLE TO VOTE BY MAIL IN THE 2020 ELECTION.

• AMONG THOSE WHO SAY THEY WILL VOTE BY MAIL,  
81% SUPPORT BIDEN, 14% TRUMP.

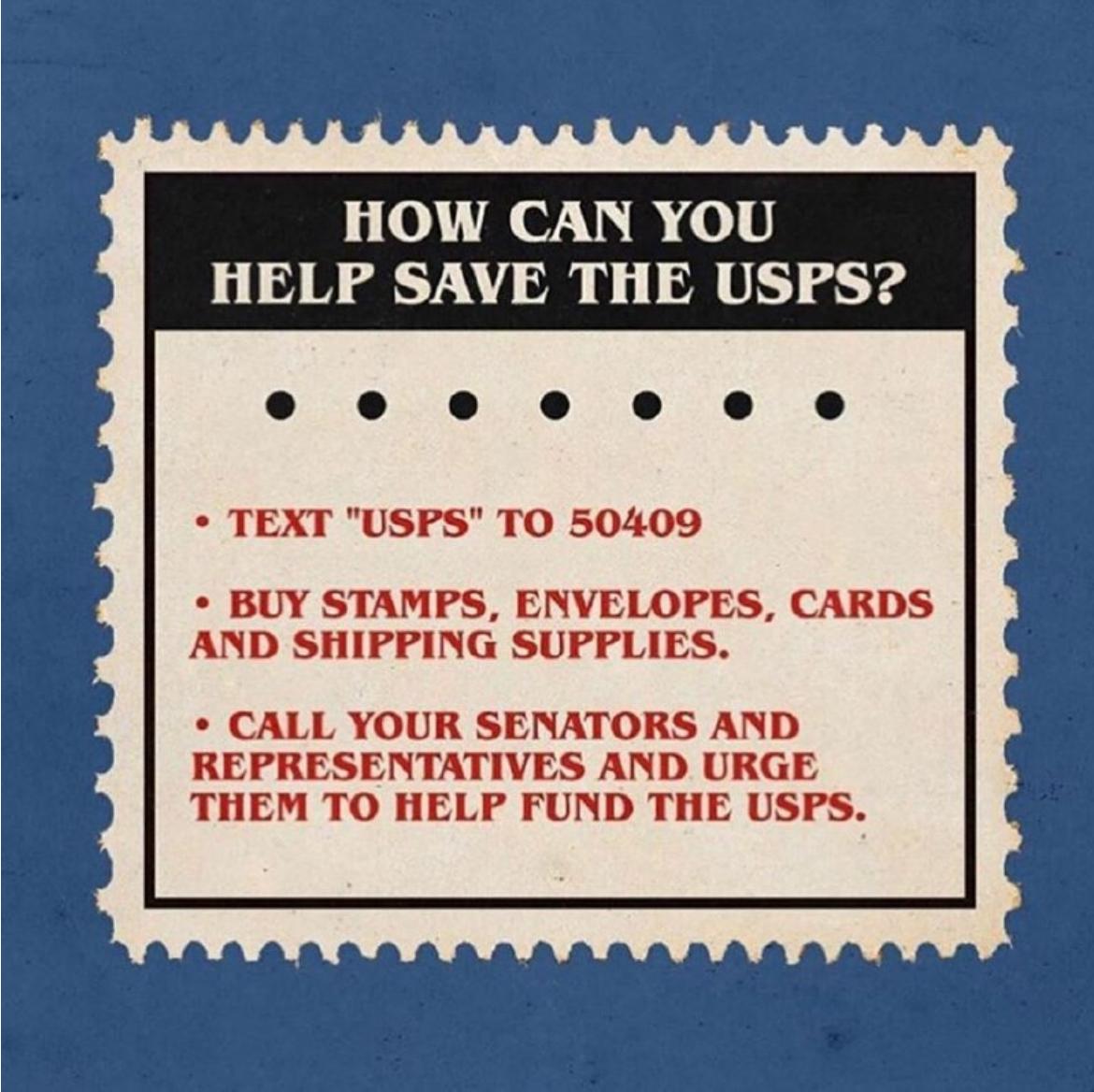
- THE USPS IS ONE OF THE MOST TRUSTED GOVERNMENT AGENCIES IN THE COUNTRY.
- WITH THE USPS ANYONE CAN SEND A LETTER ANYWHERE IN THE US FOR 55 CENTS.
- THE POSTAL SERVICE IS ONE OF THE LARGEST EMPLOYERS OF VETERANS IN THE COUNTRY, EMPLOYING MORE THAN 97.000.

SOURCES : NEW YORK TIMES / MU LAW POLL / USPS

## WHY SHOULD YOU CARE?

- THE CHANCES OF A FAIR ELECTION MAY DEPEND ON THE EFFECTIVENESS OF THE USPS.
- THE WHITE HOUSE REJECTED ANY FINANCIAL AID TO THE USPS FROM THE PANDEMIC RELIEF FUND.
- TRUMP HAS PUSHED TO PRIVATIZE THE POSTAL SERVICE, WHICH WOULD INCREASE SHIPPING PRICES AND HURT SMALL BUSINESSES.
- "THESE CHANGES ARE HAPPENING BECAUSE THERE'S A WHITE HOUSE AGENDA TO PRIVATIZE AND SELL OFF THE PUBLIC POSTAL SERVICE."

• MARK DIMONDSTEIN, PRESIDENT OF THE AMERICAN POSTAL WORKERS UNION.



## **HOW CAN YOU HELP SAVE THE USPS?**

- **TEXT "USPS" TO 50409**
- **BUY STAMPS, ENVELOPES, CARDS  
AND SHIPPING SUPPLIES.**
- **CALL YOUR SENATORS AND  
REPRESENTATIVES AND URGE  
THEM TO HELP FUND THE USPS.**



Auschwitz 1942.  
China 2020. [source](#)

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**SINCE THE COUP ON THE 22<sup>nd</sup> OF MAY, 2014**

**THAI PEOPLE** have been forced to live under the control of junta government ( military dictatorship).The military government has been exercising extreme and incontestable state power to silence and control us for 6 long years.

**WE REFUSE TO TOLERATE THE CRUELTY & INCOMPETENCE OF THE RULINGS ANY LONGER.**

Speaking up costs us a lot of things in this country. Brave activists and students who have come forward to voice their rightful critique against the junta have faced dire consequences—some were threatened, some were attacked, and some were forced to disappear. Freedom of speech and expression, our inalienable birthright, has been stolen from the people by the junta by violently cracking down on dissent, actively enforcing media censorship, and banning public gatherings.

**“ WE NEED YOUR ATTENTION ”**

Protests in Thailand: Thousands of Thai protestors hold up a three-finger salute as a symbol of resistance against authoritarianism in a rally at the symbolic Democracy Monument in Bangkok.

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# 消息精选

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Women were explicitly targeted by stringent Sharia Law and forced to quit their jobs and studies. Virtually prisoners inside their homes, women were forbidden to leave without a male chaperone or showing any skin or hair. In Kabul, the first-floor windows of all homes were covered so that women could not be seen from the street. <https://shityoushouldcareabout.com/home/2020/8/12/the-us-taliban-peace-deal>

shit you should care about

The US -Taliban Peace Deal, COVID-19, and Women's Rights in Afghanistan — shit you should care about

Already in a precarious position due to over forty years of conflict and a delicate US-Taliban Peace agreement, women's and girls' rights are threatened in the midst of COVID-19 as it aggravates the already dire humanitarian crisis in Afghanistan.

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[telegra.ph/How-Queer-Women-Powered-the-Suffrage-Movement-08-18](https://telegra.ph/How-Queer-Women-Powered-the-Suffrage-Movement-08-18) | source

Telegraph

How Queer Women Powered the Suffrage Movement

In 1920, the suffragist Molly Dewson sat down to write a letter of congratulations to Maud Wood Park, who had just been chosen as the first president of the League of Women Voters, formed in anticipation of the passage of the 19th Amendment to help millions...

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[telegra.ph/Rape-survivors-say-they-are-being-stigmatised-for-not-wearing-masks-08-18-2](https://telegra.ph/Rape-survivors-say-they-are-being-stigmatised-for-not-wearing-masks-08-18-2)

Telegraph

Rape survivors say they are being stigmatised for not wearing masks

Campaigners say survivors are being castigated despite fact that covering face

can trigger flashbacks and panic attacks.

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Representative Alexandria Ocasio-Cortez told a news conference that President Trump's attacks on the U.S. Postal Service is an attack on all Americans  
[reut.rs/3aI7qBZ](https://reut.rs/3aI7qBZ) source

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# How Queer Women Powered the Suffrage Movement

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For many suffragists, scholars have found, the freedom to choose whom and how they loved was tied deeply to the idea of voting rights.

In 1920, the suffragist Molly Dewson sat down to write a letter of congratulations to Maud Wood Park, who had just been chosen as the first president of the League of Women Voters, formed in anticipation of the passage of the 19th Amendment to help millions of women carry out their newfound right as voters.

“Partner and I have been bursting with pride and satisfaction,” she wrote.

Dewson didn't need to specify who "partner" was. Park already knew that Dewson was in a committed relationship with Polly Porter, whom she had met a decade earlier. The couple then settled down at a farm in Massachusetts (where they named their bulls after men they disliked).

Dewson "made every political decision, career decision based on how it would affect her relationship with Polly Porter," Susan Ware, a historian and the author of "Partner and I" and "Why They Marched: Untold Stories of the Women Who Fought for the Right to Vote," said in a phone interview.

Dewson was far from the only suffragist who had romantic relationships with women. Many of the women who fought for representation were rebels living nonnormative, queer lives.

"These kinds of non-heteronormative relationships were just part and parcel of the suffrage movement," Ware said. "It's not like we are having to dig and turn up like two or three women. They're everywhere." Including among the highest echelons of the movement.

In her diary, Alice Dunbar-Nelson, an African-American writer and a suffrage field organizer, described "a thriving lesbian and bisexual subculture among Black suffragists and clubwomen," Wendy Rouse, a historian and associate professor at San Jose State University, wrote in an article published on the website of the Women's Suffrage Centennial Commission. In those entries, Dunbar-Nelson wrote about the romantic and sexual experiences she had with men and women both while she was single and while she was married.



Carrie Chapman Catt, a president of the National American Woman Suffrage Association (NAWSA), settled down with Mary Garrett Hay, a prominent suffragist in New York, after the death of Catt's second husband. Catt asked that she be buried alongside Hay (instead of either of her husbands), which she was,

at Woodlawn Cemetery in the Bronx.

And Dr. Anna Howard Shaw, another NAWSA president, had a decades-long relationship with Lucy Anthony, the niece of Susan B. Anthony. Though the elder Anthony was concerned about her niece's long-term well-being, given more than a decade difference in their ages, she understood the kind of relationship she was in, said Lillian Faderman, a scholar of L.G.B.T.Q. history, who wrote the book "To Believe in Women: What Lesbians Have Done for America — A History." Shaw "assured Susan that she would take care of Lucy forever," Faderman said in a phone interview, "and she did indeed do that."

Susan B. Anthony herself had relationships with women, Faderman said. Anthony wrote romantic letters to the suffragist Anna Elizabeth Dickinson and had a long relationship with Emily Gross. Faderman found letters — one to a relative, another to a close friend — in which Anthony refers to Gross as her lover. Lover was a term used for an admirer, but not in Anthony's vocabulary, Faderman said.

Today, we have many terms for romantic relationships between women: lesbian, bisexual, same-sex and queer, among others. In the late 1800s and early 1900s, they were sometimes called "romantic friendships" or Boston marriages, which Faderman described as "long-term domestic relationships between two women who were financially independent thinkers."

When the history of the 19th Amendment is taught in classrooms, suffragists are often depicted as boring, chaste and dowdy, and their campaign is rarely framed as a major social and political movement. But as greater attention is starting to be paid to suffrage history, and to the roles of Black and brown women, the narrative that is emerging is much more varied. This broader, more accurate picture is also increasing our understanding of queerness in the movement. Rouse, who is among scholars working to "queer the suffrage movement" — which she described as "deconstructing the dominant narrative that has focused on the stories of elite, white, upper-class suffragists" — uses "queer" as an umbrella term to describe suffragists who challenged gender and sexual norms in their everyday lives.

They did this by choosing not to marry, for example, or by living a life outside the rigid expectations placed on women in other ways. The suffragist Gail Laughlin demanded that pockets be sewn into her dresses, a radical request at the

time.

Belle Squire, a suffragist from Illinois, “not only wanted the vote, she wanted to smash what we now call ‘the patriarchy,’” Rouse wrote in her article. In 1910, inspired by Squire and her No Vote, No Tax League, thousands of women refused to pay their taxes until women were granted the right to vote. Squire also publicly declared her refusal to marry, “a bold statement against the oppression of women,” Rouse wrote. And, demanding the same respect as married women, she insisted on being called Mrs. Squire, not Miss Squire.

Of course, the reality of living as an outlier wasn’t exactly rosy, especially for women in the working class or women with a more masculine presentation. In her research, Faderman found several instances in which a sex toy was found in the possession of women, a discovery that she said was “certainly frowned upon.” Those women, especially if they were of a lower social status, “were sentenced to jail” or “sentenced to be publicly whipped.”

The societal expectation that middle- and upper-class white women would marry men created a smoke screen of sorts. “I think that the world outside didn’t speculate about the possibilities of a sexual relationship between” women, Faderman said, adding that parents were probably relieved to learn that their daughter had an intense relationship with a female friend, and not a man, before marriage.

In a way, this smoke screen extended to detractors of the movement, known as anti-suffragists. Anti-suffragists already viewed suffragists as abnormal for wanting equal rights, and they pointed to gender-nonconforming suffragists as evidence that the movement was deviant. They argued that these women would reject marriage, family and the home, and they feared women would adopt men’s clothes and assume male privileges, Rouse said in an email. But somehow they didn’t latch onto the fact that many of these women were having romantic relationships with each other.

This oversight was in part because same-sex relationships didn’t start to be pathologized until the early 20th century, and because, as Ware put it, “Women are kind of invisible, period.” But maybe most of all, it was because the suffrage movement itself downplayed the queerness within it, Rouse said, a defensive strategy that contributed to the erasure of queer suffragists.

Leaders of the movement (including Shaw and Catt) opted instead to present a version “palatable to the mainstream,” Rouse said, by emphasizing normalcy. So suffragists who were seemingly happily married wives and mothers — or young, beautiful and affluent, a.k.a. marriage material — became the faces of the movement.

Despite this internal friction and these fraught side effects, it ultimately made practical sense that queer women would be at the forefront of the movement. Married women of the day often had children, and mothers didn’t have time to lead a movement, Faderman said. “But the women who didn’t have kids, they did have time to lead.”

For these queer women, the freedom to choose whom and how they loved was tied deeply to the idea of voting rights.

“They knew they would have no man to represent them,” Faderman said, echoing a common refrain among married women who were not suffragists: “My husband votes for me. He votes for the family.” But unmarried or gay women knew that would not be the case for them, she said, and so, “they needed to get the vote for themselves.”

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# Rape survivors say they are being stigmatised for not wearing masks

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Campaigners say survivors are being castigated despite fact that covering face can trigger flashbacks and panic attacks.



Georgina Fallows suffers from post-traumatic stress disorder, and cannot bear to have her mouth covered, years after her experience of rape. Photograph: Linda Nylind/The Guardian

When Georgina Fallows even contemplates putting on a mask, the flashbacks to her rape can be overwhelming and debilitating. She is not alone.

Rape survivors are among those voicing deep concerns about the stigma and ensuing “mask rage” attached to not wearing a face covering in shops, on transport and in other public places, prompting calls for better recognition of legitimate reasons why people are exempt.

A number of rape and sexual abuse survivors have told the charity Rape Crisis they are so scared of being confronted and verbally abused for not wearing face masks that they are avoiding places where they may be challenged.

“A significant proportion of rape survivors had their mouths or noses covered, or were choked or smothered, as part of the abuse and violence they experienced,” said Kate Russell, the national spokesperson for Rape Crisis England and Wales. “Covering their face and nose now can trigger flashbacks, panic attacks and

severe anxiety.”

Severe distress is recognised by the government as a reason for a legal exemption from the mandatory use of face coverings. But rape victims still fear they will be castigated.

Russell said: “There’s a lot of assumptions that people who aren’t wearing face masks are behaving that way because they’re selfish, stupid, careless or a combination of all three. This lack of awareness is creating legitimate anxiety among rape survivors that if they go out and about they might not be met with empathy and care.”

Fallows, a 29-year-old solicitor, suffers from post-traumatic stress disorder and cannot bear to have her mouth covered, years after her experience of rape.

“For part of my rape, he had his hand over my mouth. As a result, anything over my mouth – even an oxygen mask – can trigger a flashback. And that is hugely distressing. Physically, it feels like I’m back there again and he’s raping me and I am dying,” she said.

The distress she suffers amid flashbacks can be so severe that paramedics have felt it necessary to call the police to hold her down so they can sedate her. “It’s absolutely horrendous. I would like to be able to wear a mask, not just for my own health, but because I don’t want to make other people feel uncomfortable. But even the thought of putting on a mask makes me very, very, very panicky.”

When she tried to get her hair cut after lockdown, another customer interrogated her about her lack of a mask, refusing to accept Fallows’ reply that she was exempt.

“She told me that was ridiculous and said I had no proof. I cried all the way home. She truly believed that I was a self-centred, ignorant girl who didn’t give a shit about anybody else. I felt completely worthless.”

Since then, whenever she has tried to go to an enclosed public space without a mask, she has been challenged. She is now avoiding all shops and public transport which, since she has no car, is severely restricting where she can go. “I can’t see my family, who live two hours away. If I want to go anywhere, I have to walk.”

She fears this could leave her vulnerable to another attack – she was dragged off the street by her rapist – and so spends a lot of time alone in her bedroom. “I’ve tried so hard to rejoin life again, as it were. But it feels like it has all been taken away again.”

She contacted her MP, local councillor and mayor to urge them to mount a public awareness campaign about the legitimate reasons for mask exemptions, but received no response.

She has waived her right to anonymity to raise awareness. “People feel like they have the right to challenge you, and that is awful. You wouldn’t look at me and know I’d been raped, but I was, and it’s a huge problem for me. I spend most of my time trying to forget what happened to me. I don’t need to be challenged about this three or four times a day, just trying to live my life. All it does is remind me of something I’m desperately trying to forget.”

Rape Crisis wants shops and public transport companies to display signs and remind customers there are legitimate reasons people may not be wearing masks, which may not always be visible or obvious, and discourage customers from challenging each other.

The Oxfordshire Sexual Abuse and Rape Crisis Centre has compiled a list of ways in which some survivors of sexual violence have found it possible to wear face coverings.

“The list offers support and advice for survivors around face coverings and how they can perhaps make the experience of wearing a face covering less traumatic,” said Russell. She urged any survivor who is distressed or concerned about wearing a face mask to get in touch with Rape Crisis nationally or a local service.

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