

Social Justice Watch 0601

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U.S. DEATHS NEAR 100,000, AN INCALCULABLE LOSS

They Were Not Simply
Names on a List.

Numbers alone cannot possibly measure the impact of whether the coccinellids are on America, whether it is the number of patients treated, jobs interrupted or lives uprooted. As the survey states a gross estimate of 160,000 will be affected in the next year. The New York Times reported infections and death notices of the victims. The 10,000 people have left just 1 percent of the total American insurance members.

“They were us”

明日NYTimes，这种直观震撼真的是白纸黑字一个个印上才能感受到。再

次想起华盛顿越战纪念碑上的那些名字，在巨大事件中寻找群体（数字）和个人（故事）之间平衡点的努力尝试。[source](#)

there are roughly 4,000 fake abortion clinics across the US.

Women's Reproductive Rights Assistance Project (WRRAP)

53 mins ·

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Fake health centers are fake health-care clinics that lie to, shame and intentionally mislead women about their reproductive-health-care options to block them from accessing abortion care.

A woman facing an unintended pregnancy deserves medically accurate, comprehensive and unbiased information.

Fake health centers try to trick women into entering these facilities by masquerading as full-service women's health clinics. Some even claim to provide abortion care to get women in the door, and then use lies and manipulation to try to dissuade them from considering abortion.

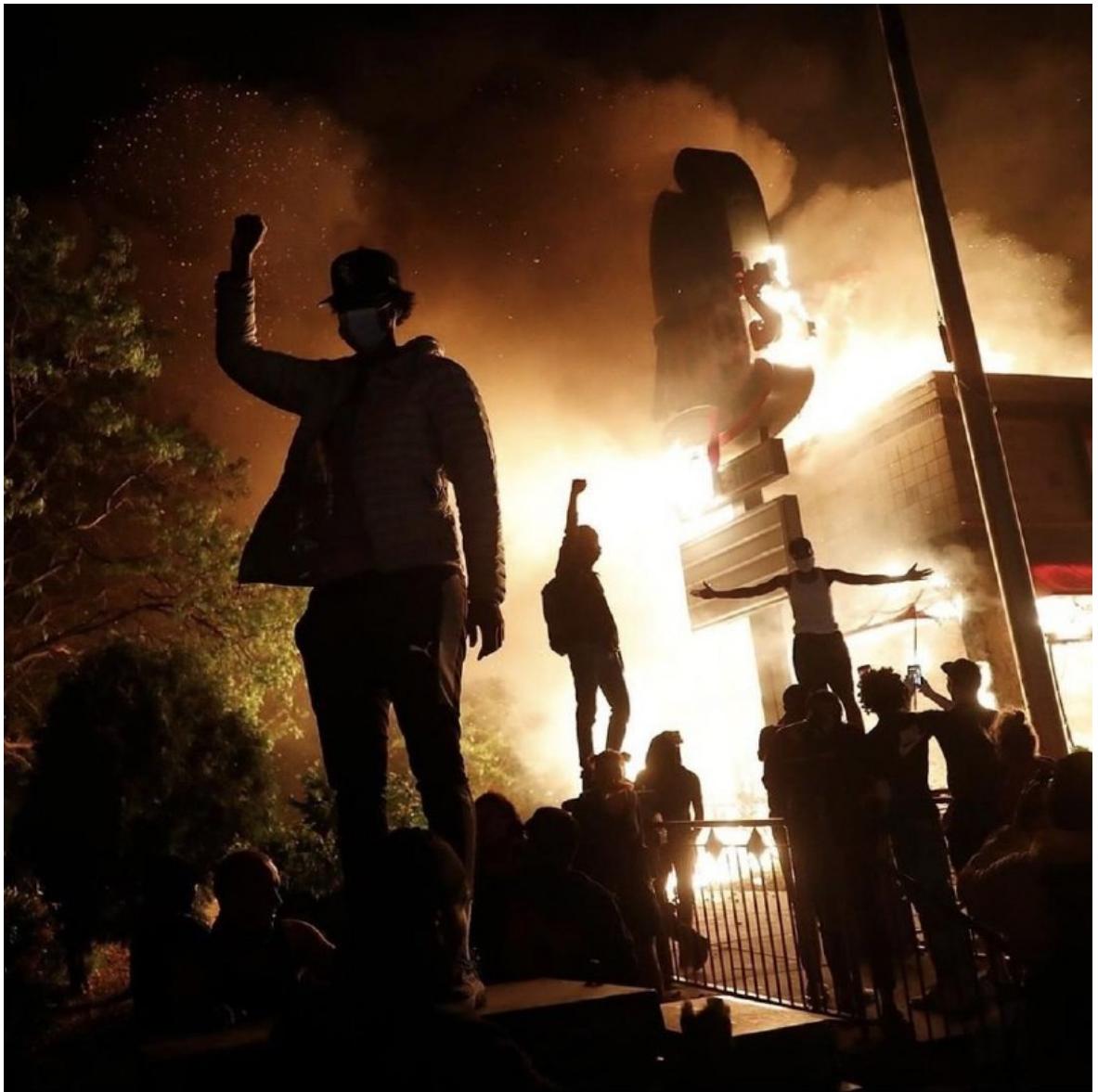
There are more than 4,000 fake health centers across the country.¹ In at least 12 states, fake health centers receive direct state funding to mislead women. Government support for these anti-choice organizations creates the false impression that fake health centers are part of the mainstream medical community. They are not. And many fake clinics place themselves as close as possible to real clinics and most are UNLICENSED and have zero medical staff. The government should not support anti-choice fake health centers. Women should have all the facts to make the best decisions for themselves and their families. #AbortionIsHealthcare #AbortionIsNormal



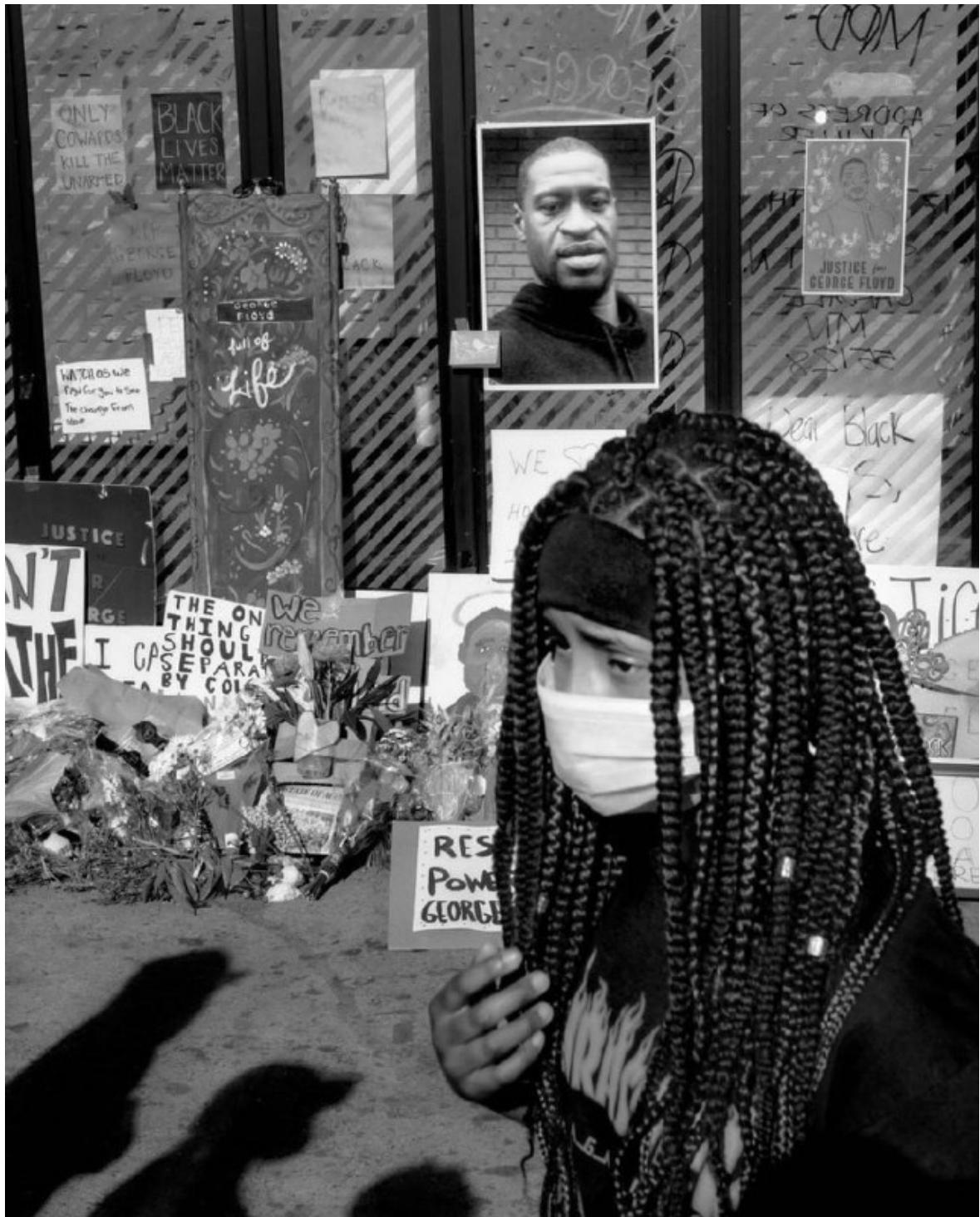
A line of almost all white women formed between police officers and black protesters at Thursday night's rally in downtown Louisville calling for justice in the death of Breonna Taylor. - Photo by: (Photo: Tim Druck)  @勿怪幸

一群白人（几乎全是女性）组成人墙，面对警察，将警察和后面的抗议的黑人隔开。[source](#)





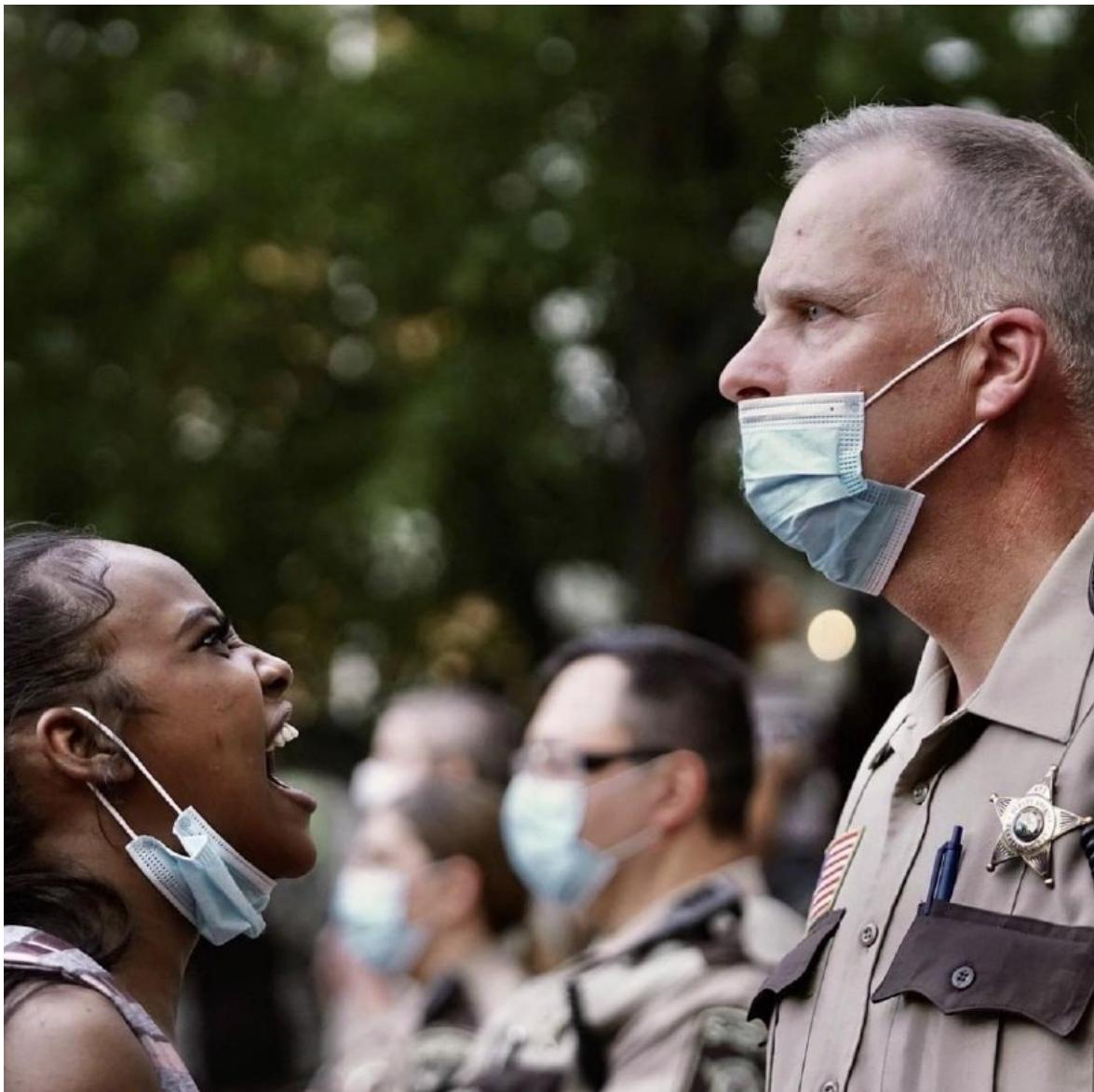












每一次社会事件都是一场新闻摄影大赛。 [source](#)



Ijeoma Oluo ✅

@IjeomaOluo

The beauty of anti-racism is that you don't have to pretend to be free of racism to be an anti-racist. Anti-racism is the commitment to fight racism wherever you find it, including in yourself. And it's the only way forward.



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消息精选

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#殊途同行# vol. 4 印度

“在印度，每15分钟就有一起强奸案件发生，而这还仅仅只是上报的数据，很多女性选择沉默。”Aditi是Girl Up印度及南亚地区代表及TEDxDUCIC演讲者，本期她为我们带来身在对女性如此不友好的国家中，印度女性所面临的性别平等问题：

印度女性面临的挑战
有关强奸文化
获得资源的平等机会
家暴与新冠疫情

直播精华版送上，“家暴不应该成为禁忌话题”。 [GPTE殊途同行的微博视频 source](#)

If someone says, “You Chinese are killing us,” I am in that moment Chinese. Whether I give the other person a piece of my mind or not — awkward, perhaps, from six feet away — my instinct should be indignation, not deflection. Because one of many lessons I’ve learned from the pandemic and its consequences is that focusing on being misidentified by a xenophobe is nothing better than trying to negotiate a more accurate insult.

telegra.ph/Why-Ive-Stopped-Telling-People-Im-Not-Chinese-05-20

Telegraph

Why I've Stopped Telling People I'm Not Chinese

Mid-February, when the world was starting to go pear-shaped, I had to travel to an area where I'd previously experienced anti-Asian sentiment. So a few days before the trip, I emailed my (white) hairdresser frantically: “I know this sounds crazy but can you...

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<https://telegra.ph/Japanese-women-demand-right-to-wear-glasses-at-work-11-09>
Telegraph

Japanese women demand right to wear glasses at work
Japanese women on social media are demanding the right to wear glasses to work, after reports that employers were imposing bans. In the latest protest against rigid rules over women's appearance, the hashtag "glasses are forbidden" was trending on Twitter...

崔娃深度解读一系列种族歧视事件引发#美国暴乱#。纽约中央公园白人女子假报警，到明尼苏达黑人男子被跪压致死事件，他引用马尔科姆·格拉德威尔的社会合法性三原则，探讨社会的组成是一种契约，执法者和公民需要在公平公正地前提下遵守契约。而当执法者首先破坏契约时，就没有立场去指责他人不守规则。种族歧视，就是执法的一方首先破坏规则。18分钟，非常值得细看。[source](#)

NYPD officer just called a female protester a “stupid fucking bitch” and threw her to the ground. The cop pushed her so hard at Barclays & she flung back. She is tiny. Now she’s in the ER after a serious seizure. I’m waiting for updates but have to wait outside because of COVID-19. Please keep my protest sister in your thoughts. [source](#)

Nancy Fraser认为自由女权主义是资本主义的女仆。她2013年的合集Fortunes of Feminism中把重拾第二波女权式的团结说的更加赤诚。她的作品确实属于读了让人热血沸腾的。但是，我们终归分享的不是同一种困境。

南茜·弗雷泽2013年的文章《女权主义如何成为资本主义的仆役，以及如何夺回它》

“我担心这场解放女性的运动已经卷入一种危险的同盟：与新自由主义一起建立一个自由市场社会。女权主义者曾经批判鼓吹事业至上的社会，如今却建议女性挺身而进（lean in）。女权运动曾优先强调社会团结，如今却为女创业家叫好。女权视角曾经主张照顾（care）和相互依赖的价值，如今却鼓励个人成就和精英体制。”

[t.cn/RoKaDQF source](#)

the Guardian

How feminism became capitalism's handmaiden - and how to reclaim it

Nancy Fraser: A movement that started out as a critique of capitalist exploitation ended up contributing key ideas to its latest neoliberal phase

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Japanese women demand right to wear glasses at work

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The backlash follows a similar one earlier this year against companies making female staff wear high heels. Photograph: Kim Kyung-Hoon/Reuters

Japanese women on social media are demanding the right to wear glasses to work, after reports that employers were imposing bans.

In the latest protest against rigid rules over women's appearance, the hashtag "glasses are forbidden" was trending on Twitter in reaction to a Japanese television show that exposed businesses that were imposing the bans on female staff.

"These are rules that are out of date," one Twitter user said, while another described the reasons given by employers as "idiotic".

One woman who works in restaurants tweeted that she was repeatedly told not to wear her glasses because it would appear "rude" and they did not go with her traditional kimono.

"If the rules prohibit only women to wear glasses, this is a discrimination against women," Kanae Doi, the Japan director at Human Rights Watch, told the Thomson Reuters Foundation on Friday.

Earlier this year there was a call for Japanese companies to stop forcing female staff to wear high heels. More than 21,000 people signed an online petition started by a female actor in what has become known as the #KuToo movement.

In response, a Japanese minister said dress code expectations were “necessary and appropriate” in the workplace.

Japan was ranked 110 out of 149 countries in the World Economic Forum’s latest global gender gap report, well behind other developed countries.

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Why I've Stopped Telling People I'm Not Chinese

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When confronted with racism toward anyone, our instinct should be indignation, not deflection.

Mid-February, when the world was starting to go pear-shaped, I had to travel to an area where I'd previously experienced anti-Asian sentiment. So a few days before the trip, I emailed my (white) hairdresser frantically: "I know this sounds crazy but can you make me blonde? I'm traveling next week and I'm worried about being mistaken for Chinese and blamed for the coronavirus."

Let's skip the ridiculousness of the idea for a second to focus on the important bit: Why had I worded my request so offensively? I could have just said I was worried about xenophobia. Why was I throwing people of Chinese descent under the bus? It's like that old joke about the two people running away from a bear:

You don't have to outrun the bear, you just have to outrun the other guy. Except in this case: You don't have to deal with racism; you just have to make people racist at someone else.

My panic was a humbling reminder that I should never be overly confident that I would do the right thing in the face of fear. Sure, wanting to avoid racial profiling is a survival instinct. But survival instincts are often amoral and, if unchecked, can easily turn ugly.

I ended up not dyeing my hair because a sudden allergy attack made it ill advised. Also, it was stupid.

But I shared my anxiety with a half-Chinese-American, half-white friend. What if I get stopped at the airport for extra screening? I asked. She messaged, “Carry around a copy of your books to prove you’re Korean.” (Two of the books I wrote have the word “Korean” in the title.) She added: “I’m serious.”

I messaged “LOL,” dismissed her idea for about 10 minutes … and then put copies of my books in my carry-on bag.

What was my plan? To run up to someone hurling epithets and say, “Hey I think we can all agree this Covid stuff is all China’s fault, but good news, I’m Korean! You know, the ones who brought you BTS? So we’re good, right?”

This impulse isn’t exactly new, even if the pandemic has brought out its most sinister form. I’ve been doing it since I was a child. Worse, I was *taught* to do it.

When I was a kid in late-1970s suburban Chicago, anti-Chinese taunts were a daily occurrence. It was a frequent topic at Korean church — the only place we clapped eyes on other Koreans outside our own homes. Our parents and Sunday school teachers told us that the correct response was, “I’m not Chinese; I’m Korean.” (This didn’t even work, it should be noted: When I informed a mean kindergartner that I was Korean, he responded, “There is no such place.”)

None of us kids were proud of being Korean-American back then. The grown-ups tried to counter this shame by instilling ethnic pride. But despite their good intentions, they invited pride’s ugly sibling: implied permission to step on other people.

For an inarticulate child, maybe “I’m not Chinese” isn’t an especially

meaningful retort. But a grown woman should know better.

So what finally brought about my moment of self-reckoning? It was a T-shirt.

Last month, a Chinese-American friend of mine posted on social media about a targeted internet ad that had outraged her. In the wake of Covid-19, some clothing vendor saw a business opportunity: a series of T-shirts with slogans like, “I’m Asian but I’m not Chinese,” “I’m not Chinese, I’m Korean,” “I’m not Chinese, I’m Malaysian,” etc. Her friends’ comments under her post were equally indignant. (So much for predictive algorithms, by the way.)

My first thought was, “I wish we’d had these shirts when I was a kid.”

And then I stopped myself, horrified.

By way of context — not justification — Asians have been siccing people on other Asians for ages. In World War II-era America, some Asian-owned businesses posted signs in their windows specifying that they were not Japanese. I have even met a few Asians of that generation who currently believe that it made political sense for Franklin D. Roosevelt to put Japanese-Americans in internment camps. Just the Japanese.

Which is not to say that mislabeling isn’t dangerous; it can even be deadly. In Highland Park, Mich., in 1982, there was an incident that all Asian-Americans of a certain age remember vividly: A Chinese-American named Vincent Chin was murdered in a strip club by two white autoworkers who assumed he was Japanese — one of the people who, they believed, had destroyed the American auto industry.

It was a tragic case of mistaken identity. But to respond to that horrific incident with “Vincent Chin wasn’t even Japanese!” is to create a dangerous distraction from the core issue: It is never OK to attack anyone based on their race.

For as long as I can remember, I’ve bristled at the Asian-American label. I found it frustratingly meaningless, lumping together diverse groups under one heading in a way that promoted precisely the kind of generalizations we want to prevent. “You all look the same,” or, “I bet you love Excel and bad driving.”

But what I’ve come to realize over the past few weeks is that even if I don’t identify with that designation and find it overly broad, like it or not, it shapes

how people see me. The only path forward for any of us requires a united front.

If someone says, “You Chinese are killing us,” I am in that moment Chinese. Whether I give the other person a piece of my mind or not — awkward, perhaps, from six feet away — my instinct should be indignation, not deflection. Because one of many lessons I’ve learned from the pandemic and its consequences is that focusing on being misidentified by a xenophobe is nothing better than trying to negotiate a more accurate insult.

Euny Hong (@euny) is the author of “The Birth of Korean Cool” and “The Power of Nunchi: The Korean Secret to Happiness and Success.”

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