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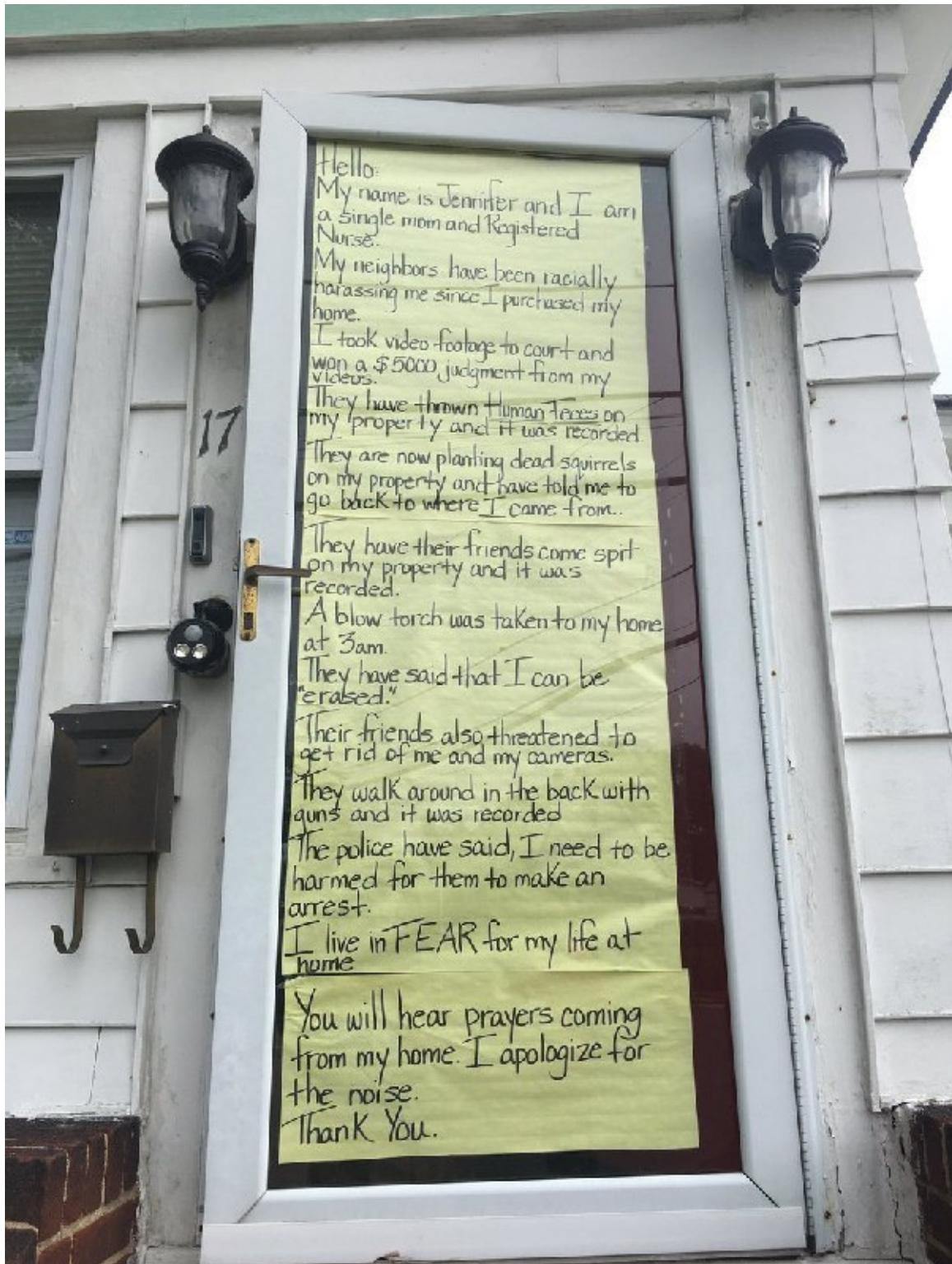
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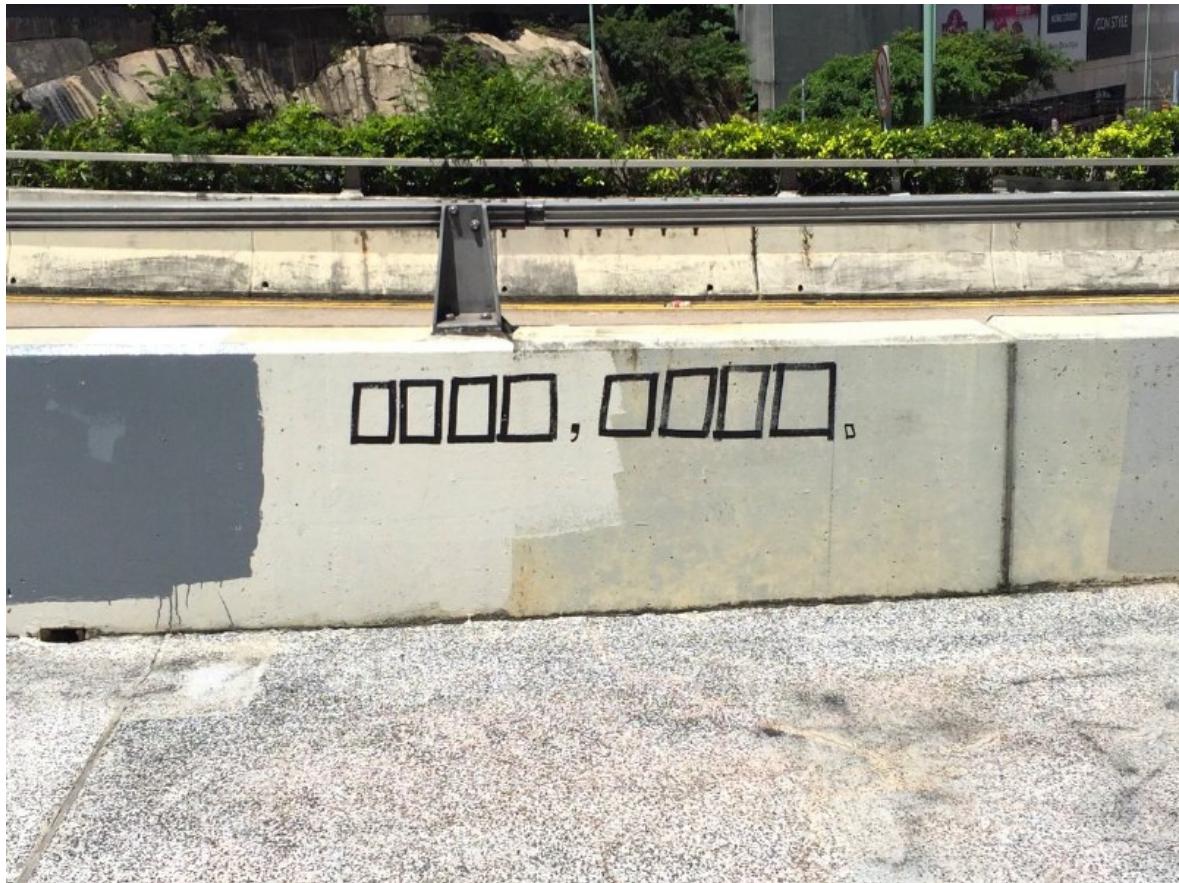
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If you live in Queens or L.I. This is a young woman's house in Valley stream who is being harassed and threatened. She will also be having a protest soon. I have her address(and number) , at her request she does not want anyone to come

but we can patrol the area if need be. [source](#)





HK street art, after national security law.

redd.it/hn9t1n source

Felicity Huffman



Felicity Huffman, a wealthy white celebrity, was sentenced to FOURTEEN DAYS in prison for forging her child's SAT scores and her involvement in a college admissions scandal.

Tanya McDowell



Tanya McDowell, was sentenced to FIVE YEARS in prison for lying about her home address to get her son into a better school district.

Derek Hicks



Hicks refused to stop for police which led to a car chase. He fled the scene and was later safely captured and detained. His car was searched and they found marijuana.

Aaron Bailey



The very next day, Bailey refused to stop for police which led to a car chase. He tried to flee the scene but was SHOT and KILLED. His car was searched and they found nothing.

Chase Leiglitner



In the SAME courtroom, on the SAME day, by the SAME judge Chase was sentenced to TWO YEARS in county jail for armed robbery.

Lamar Lloyd



In the SAME courtroom, on the SAME day, by the SAME judge Lamar was sentenced to TWENTY SIX YEARS in prison for armed robbery.

Brock Turner



Brock Turner, a Stanford athlete, sexually assaulted a young woman behind a dumpster. He was sentenced to SIX MONTHS in prison.

Brian Banks



Brian Banks, an NFL hopeful, was falsely accused of assaulting a young woman at 16 years old. He was sentenced to FIVE YEARS in prison.

this should make you angry. [source](#)



A sculpture of a black woman who took part in a Black Lives Matter protest in Bristol has been erected on the plinth where a statue of slave trader Edward Colston used to stand

: [@BenBirchallUK source](#)



Jan. 14. 3



As a combat vet, I fought Nazis of WWII. Today I [#takeaknee](#), once more, in solidarity w/my brothers&sisters still fighting 4 equality&justice [source](#)

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消息精选

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The most fucked up part of "Get Out" wasn't even the abductions or creepy shit. It was when the cop car showed up and LITERALLY every Black person in the theater was like "Shit" or "Aww man!" or gasped. That was the tell. [source](#)

[telegra.ph/California-sues-Uber-and-Lyft-for-misclassifying-drivers-as-contractors-07-13](#)

[telegra.ph/AB5-in-California--Woodruff-Sawyer-07-13](#)

Telegraph

California sues Uber and Lyft for misclassifying drivers as contractors
California is suing Uber and Lyft, alleging they misclassified their drivers as independent contractors under the state's new labor law, in the most significant challenge to the ride-hailing companies' employment model to date. Xavier Becerra, the state's...

[telegra.ph/Peter-Beinart-on-the-End-of-the-Two-State-Solution-for-Israel-and-Palestine-07-13](#)

Telegraph

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Interview by Hadas Thier Last week, Peter Beinart wrote an essay for Jewish Currents and an op-ed for the New York Times stating that he no longer believes in the project of a Jewish state, and instead favors a "Jewish home" within a democratic, equal state....

Watching this video makes one very angry.

In broad daylight in Iran, a woman walking in the street is physically harassed by a pro-regime vigilante due to her hijab.

Next time they tell you compulsory hijab is a small issue, show them this video.

Many Iranian women face this [source](#)

I don't know why these aren't trending anymore, but across the country [#BlackLivesMatter](#) protests haven't stopped.

This is Chicago today ↑ [source](#)

https://en.wikipedia.org/wiki/Cultural_capital
Wikipedia
Cultural capital
concept

<https://youtu.be/FikUMyk4olw>

YouTube
SOCIOLOGY - Margaret Mead

Margaret Mead was a pioneering anthropologist who tried to understand many of the problems of modern America by comparing her society with less technologically advanced civilisations, where she spent many years doing fieldwork. She was especially interested...

telegra.ph/Allowing-the-privileged-few-to-flee-Hong-Kong-isnt-liberation--The-Guardian-07-17

Telegraph
Allowing the privileged few to flee Hong Kong isn't liberation | The Guardian

The national security law imposed by Beijing over Hong Kong went into effect on 30 June. By writing this piece, I may be in violation of it. On the evening the law came into effect, I lay wide awake at my apartment in Chicago, my eyes glued to the screen...

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Telegraph

Video of Arrest of Indigenous Leader Shocks Canada

The dash cam video shows a police officer beating Allan Adam, chief of the Athabasca Chipewyan First Nation in northern Alberta. TORONTO — The police dash cam video shows the Indigenous chief being held by one police officer and tackled to the ground by another...

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Allowing the privileged few to flee Hong Kong isn't liberation | The Guardian

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The national security law imposed by Beijing over Hong Kong went into effect on 30 June. By writing this piece, I may be in violation of it.

On the evening the law came into effect, I lay wide awake at my apartment in Chicago, my eyes glued to the screen for the latest developments. The bill had been swiftly drafted, passed and signed by the central government before its content was revealed, the process foreshadowing its draconian measures. The legislation marks an end to Hong Kong's judicial independence and the beginning of a new police state. It also assumes extraterritorial powers for the Chinese government that may subject a person from anywhere in the world to punishment for breaches of speech against its national security.

I stayed up as late as I could, hoping to bear secondhand witness to a fleeting freedom the city and its people had fought so hard to preserve. I fell asleep with my phone in hand, my heart racing, pumping blood and oxygen to a fervent dream, where millions of Hong Kong residents would once again flood the streets, as they did a summer ago, nullifying the law with united disobedience.

I woke up to a shattering reality. Hundreds of protesters had been arrested, some under the new legislation. Prominent activists stepped down from leadership

positions. Pro-democracy posters disappeared from public spaces. Once-active social media accounts went silent. I felt ashamed for the fantasy I had clung to the night before. In my relative security from an ocean away, I had selfishly projected an impossible burden on a people.

Eleven years ago when I left mainland China for graduate school in the US, I proudly declared that I was going to live in a free country. “Freedom cannot be eaten like rice,” my mother said, quick to puncture my naivety. I argued that liberty and prosperity are not mutually exclusive. I was not wrong. Neither was my mother. But only one of us had endured starvation as a child. Only one of us had to feed a family under authoritarian rule.

“Do you think the Chinese people will one day rise up?” I have often encountered this question from well-meaning Americans, who read my writings critical of the Chinese government and loudly wonder if my country has more people who are “courageous” like me. To them, political oppression exists only in the abstract, afflicting an alien people on a distant land. Similarly vague is their notion of “rising up”, as if martyrdom is the only valid response, and whoever fails to do so must deserve servitude. They regard themselves as freedom-loving without contemplating its meaning. They cheer rebels from faraway places without shouldering the cost. An honest reflection would complicate this worldview.

I am not free, despite living in an ostensible liberal democracy. A free person must be able to return to her birthplace at any time without risking persecution; I cannot. A free person must be able to exist with nothing to prove and live without fear; I cannot. I am neither brave nor exceptional. I am fortunate to have options afforded by the luxury of my degrees. I made a calculation and traded one set of freedoms for another, knowing that both are incomplete and I will forever be grieving for what I have lost.

It is from this personal experience that I am troubled by much of the language from politicians and governments around the world promoting resettlement policies for Hong Kong residents. Boris Johnson announced that Hong Kongers with a British national overseas passport would be able to live and work in the UK. The Australian government is extending skilled visas to attract “the best and the brightest” from the city as well as its businesses. The US Congress introduced a bipartisan bill to grant refugee status to Hong Kong protesters.

Migration is a human right. Every state has an ethical and moral obligation to open its doors to people in search of safety or better opportunities. However, the dominant rhetoric from western countries goes beyond the humanitarian principle to emphasise economic self-interest. Relocating the concept of Asia's World City to its isles has occupied a corner of the British imagination for decades, the idea revitalised in light of the new national security law. Hong Kong citizens are described as "enterprising" and "highly educated", who would "enrich" their new host nation and boost its "competitiveness".

The glistening phrases are not compliments. They are dehumanising. They paint a caricature of a population where Hong Kong's poor and disenfranchised are never part of the picture, where a life's worth is defined by its productivity. For those of us who have faced the menace of a border, the price of crossing means turning a part of ourselves into currency: our savings, our diplomas, our labour, our despair as well as our pain. Unconditional gratitude is demanded of us in exchange for a probationary dwelling. Our resilience becomes justification for continued exploitation.

A person may go through multiple countries of residence, but can only have one true homeland, where no matter how much time has passed, the itinerant may touch the ground with her feet and in that instance become whole. Those who do not know the open wound of exile can callously suggest uprooting a people and congratulate themselves for being generous and clever. The thoughtless self-righteousness stems from an age-old superiority complex, a colonial mindset that insists people from "lesser" parts of the world must prefer life in the "civilised" west, if given the chance.

In a recent survey of Hong Kong citizens, Taiwan topped the chart as their first choice for relocation, while Britain and the US ranked below mainland China. The result is not surprising, as most people favour geographical, cultural and linguistic proximity to their place of origin. What the residents of Hong Kong want is of little concern to the politicians and pundits who appropriate their plight. By portraying Hong Kongers as the "right" kind of immigrant, distinct from migrants at the US-Mexico border or refugees across the Mediterranean, western lawmakers see the Asian city as their own political theatre. They claim the mantle of human rights defenders by feigning solidarity, while espousing racist and xenophobic policies at home.

The heartbreaking reality of Hong Kong is a continuation of its fate as a chess

piece in great power politics. Sandwiched between empires, the financial hub derives its status from its usefulness to global capital; the interest of its people has always been secondary. With the new law, Beijing has called the world’s bluff, exposing both the Communist party’s ruthlessness and the west’s hypocrisy.

I do not know what shape or how long the path to liberation might take for Hong Kong and the rest of China. What I do know is that it must start by focusing on the most marginalised, the people whose work is considered “low-skill”, whose bodies are deemed sacrificial. The edge of our struggle is not its limit but a new beginning. The road that will lead me home can only be forged through radical imagination and collective effort. The kind of freedom that is upheld by national borders is always fragmented and fragile. Emancipation cannot be achieved through flight for the privileged few. No one is free until everyone is free.

- Yangyang Cheng is a particle physicist and a postdoctoral research associate at Cornell University

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California sues Uber and Lyft for misclassifying drivers as contractors

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California is suing Uber and Lyft, alleging they misclassified their drivers as independent contractors under the state's new labor law, in the most significant challenge to the ride-hailing companies' employment model to date.

Xavier Becerra, the state's attorney general, announced the lawsuit Tuesday during a news conference. The labor law, known as AB5 and considered the nation's strictest test, took effect on 1 January and makes it harder for companies to classify workers as independent contractors instead of employees who are entitled to minimum wage and benefits such as workers compensation and unemployment benefits – a key exclusion that has come to the fore during the coronavirus pandemic.

“Uber and Lyft claim their drivers aren’t engaged in the companies’ core mission and cannot qualify for benefits,” said Becerra. “These companies will take the workers’ labor, but they won’t accept the worker protections. California has ground rules with rights and protections for workers and their employers. We intend to make sure that Uber and Lyft play by the rules.”

The dispute over the employment status of Uber and Lyft drivers is as old as the companies themselves. Over the years, gig economy companies have attracted – and largely fought off or settled – a host of class-action lawsuits over employee classification. But an enforcement lawsuit by the state, which will not have the

same incentive to settle as a private plaintiff's attorney, represents an "unprecedented" escalation that is much more likely to bring about meaningful change, said Veena Dubal, a law professor at the University of California Hastings who researches the gig economy.

"These companies should have never been allowed to proliferate using the business model they were using, and it was the state of California that first legalized and allowed this, so that it's the state of California that is finally stepping in and saying that these are employees is so gratifying," Dubal said in an interview.

California represents Uber and Lyft's largest source of revenue. The companies, as well as Doordash, have invested \$30m apiece in a ballot initiative campaign to exclude their drivers from the law while giving new benefits such as health care coverage. The initiative is likely to qualify for the November ballot.

The ballot initiative campaign was the subject of a scathing reference in the legal complaint filed by the state, which lambasted the companies for launching "an aggressive public relations campaign in the hopes of enshrining their ability to mistreat their workers" in the middle of "a once-in-a-century pandemic".

A federal judge in February denied Uber and Postmates' request for a preliminary injunction that would have exempted them from the law. But separately, a federal judge in January indefinitely blocked the law from applying to more than 70,000 independent truckers, deciding that it is preempted by federal rules on interstate commerce.

The state legislature is also considering amending the law, though lawmakers are split whether to broaden or narrow it as other groups – such as freelance writers and photographers – contend they have been hurt by it through unintended consequences.

The state's lawsuit alleges that Uber and Lyft haven't paid enough payroll taxes as a result of the misclassification. The suit seeks restitution for unpaid wages owed to drivers, civil penalties and a permanent ruling that would prohibit the companies from misclassifying drivers in the future.

"We are looking forward to working with the attorney general and mayors across the state to bring all the benefits of California's innovation economy to as many workers as possible, especially during this time when the creation of good jobs

with access to affordable healthcare and other benefits is more important than ever,” Lyft said in a statement.

“At a time when California’s economy is in crisis with four million people out of work, we need to make it easier, not harder, for people to quickly start earning,” a spokesman for Uber said in a statement. “We will contest this action in court, while at the same time pushing to raise the standard of independent work for drivers in California, including with guaranteed minimum earnings and new benefits.”

Agencies contributed reporting

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Peter Beinart on the End of the Two-State Solution for Israel and Palestine

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Peter Beinart speaks on the future of democracy at an event hosted by the Center for American Progress Action Fund.

Interview by Hadas Thier

Last week, Peter Beinart wrote an essay for Jewish Currents and an op-ed for the New York Times stating that he no longer believes in the project of a Jewish state, and instead favors a “Jewish home” within a democratic, equal state. Beinart, one of the foremost intellectuals of the progressive American Jewish community, had been an outspoken advocate of a two-state solution for many years. He has held up the hope that liberal democracy is possible within the construct of a Jewish state. Now he’s declared that vision dead.

“The painful truth,” he wrote, “is that the project to which liberal Zionists like myself have devoted ourselves for decades — a state for Palestinians separated from a state for Jews — has failed. The traditional two-state solution no longer offers a compelling alternative to Israel’s current path. It is time for liberal Zionists to abandon the goal of Jewish-Palestinian separation and embrace the goal of Jewish-Palestinian equality.”

Jacobin’s Hadas Thier recently spoke with Beinart about the articles and his own political trajectory on the question of Israel and Palestine. The conversation has been edited for clarity.

HT

In your recent *Jewish Currents* piece, you talked about watching the threat of annexation unfold and wondering for the first time in your life whether the price of a Jewish state is too high. But I also got the sense that there wasn’t a single definitive break on this question for you. Could you describe the process of unlearning and evolution that got you here?

PB

The first time I went to spend time with Palestinians on the West Bank was about twenty years ago. That was probably the catalyst for a kind of rethinking that then unfolded. I have been against occupation since I was in high school, and argued about it during the First Intifada, but I had really not seen Palestinian life under occupation for myself. And it just left this impression.

I kept returning and going back again and again. I just kept feeling more and more deeply that the conversation among the mainstream in the American Jewish community doesn’t really capture the reality of how brutal it is to live your entire life in a country in which you can’t become a citizen, a state that has no obligations to you. That even for those American Jews who understand that intellectually, until you’ve seen it, it is hard to imagine what that means for people day in and day out. That had a very strong effect on me.

Then when [Barack] Obama was elected, and he clearly had some inclination to challenge Israeli settlement, and I saw that the American Jewish political establishment was going to line up with Bibi [Netanyahu] against him, and with Avigdor Lieberman who entered the government at that point. Back then

Avigdor Lieberman was seen as really radical. That was another moment for me of choosing sides. Those were moments of an evolution.

More recently, as I was writing and saying things that I've been saying for a long time, they were sounding more stale and less convincing to me. As a writer, you just can't be a good writer if you're not writing things that you genuinely believe in. It wasn't like I had an alternative. But I felt like I was getting to a dead end. And so I thought, well, let's take some time to read more broadly in some different areas and see if anything comes up.

It's also very important for me to root my relationship with Judaism and the Jewish people in places where it can't be destabilized or undermined by the fact that I might be politically out on a limb. I started Daf Yomi in January, studying a page of Talmud every day so that I finish in seven and a half years. And I actually feel like in some way that's also been helpful to me, because it roots me every day in a different conception of Judaism, not AIPAC [American Israel Public Affairs Committee] Judaism. If I'm seen as more marginal or radical in this conversation, I have a different Jewish conversation that I'm rooted in.

HT

One of the things that really struck home to me in your piece is distinguishing between a Jewish state and a Jewish home. What do you think are the problems inherent to a Jewish state?

PB

A Jewish state, as most people would define it, is a state that has obligations to Jews that it doesn't have to the other people under its domain. Most of them are Palestinian. Right there you have a serious tension with the notion of equality under the law, which is really core to liberal democracy. And that's just within the Green Line where Palestinians are citizens, but not equal citizens. In the West Bank, there's no liberal democracy at all. Those Palestinians are not citizens, they don't have the right to vote.

For a long time I hoped that Israel would end the occupation, and then inside the Green Line, it would evolve towards a more inclusive national identity. Maybe it would still have certain things like granting refuge to Jews or certain special obligations for Jews, but it would broaden its notion of Israeliness to make it more fully inclusive for Palestinian citizens. But in reality, Israel has more and

more deeply entrenched its control over the West Bank. And it's also simultaneously become more illiberal inside the Green Line.

My hopes for this trajectory were framed partly because I'm a product of the 1990s. There was a certain moment in the early 1990s, where one could squint and see that possibility a little bit in the distance. Now we've gone in completely the opposite direction. So, I've had to reconsider that.

Now I'm not a diasporist. I believe that a Jewish society in the land of Israel is deeply important. In that way, I'm influenced by people like Ahad Ha'am, who believed that there were certain things that a Jewish society in the land of Israel could create, that in diaspora Jews could not create.

When I think about a Jewish home, that's partly what I'm thinking about — all of the cultural production and religious innovation that comes out of Jewish Israel. Not all of it's good, but there are certain mitzvot that you can only do in the land of Israel. There's a way in which Israel, as a Jewish society, can have a public conversation which is infused with Jewish thought and Jewish text. That's what I think about as being a Jewish home.

I believe, and obviously many to my right will disagree with me, that this could also be a place of refuge for Jews as well as being a place of refuge for Palestinians. I'm even idealistic enough to believe what Ahad Ha'am thought about, which was that a Jewish society that would radiate and enrich the whole world might even be able to do so more powerfully if it was also equally a Palestinian home.

HT

It's hard to make a case that there's a Jewish home that is safe and enriching right now. The Jewish state has a contradictory impact in that way. It has not made the world safer for Jews. There is this long history of Jews who lived in historic Palestine, before the Zionist movement took root there, and lived side by side with their Muslim, Arab neighbors. But now the "common sense," ingrained idea is that Jews and Arabs inherently could never live together in a single state. Where does this idea come from?

PB

It's such a good question. At least partly it comes out of the trauma of anti-

Semitism culminating in the Holocaust, which then becomes a template projected onto every place where Jews live, but especially this place where there has been one hundred years of conflict.

I also think that one of the great tragedies of Israel has been that for a complicated set of reasons Mizrahi Jews, who are Arabs themselves, who could have been a bridge between Ashkenazi Jews and Palestinians, did not play that role. Because of the intense anti-Arab ethos in Israel, especially early on in the fifties, Mizrahi Jews had to divest themselves politically of their own Arabness, even though culturally they may have retained big elements of it, and they've become often more anti-Arab than the Ashkenazim. And that has allowed for this kind of narrative to emerge: That Jews can't live peacefully with Arabs and look, the Arab Jews themselves say so.

I heard this in my own family. My grandmother was born in Alexandria, Egypt and she would say: If you knew Arabic and you had lived with the Arabs like me, you wouldn't trust them either. And I heard it for years and years and then at a certain point, I wondered, if you grew up speaking Arabic, and you're from Egypt, why aren't you an Arab too? I think that's part of what happened that's led to this narrative.

HT

You argue that the question of whether a two-state or a one-state solution is more realistic is not the most useful frame, because neither is on the immediate horizon. But the question is, what kind of a vision could animate a movement that's powerful enough to contend with Israeli power? Who and what do you see as the driving forces to forward such a movement, and is a one-state paradigm important towards that end?

PB

I think about it not in terms of a one-state, but as an equality paradigm. I do think that it is possible that a confederation, which was two states that allowed free movement between them, might be one potential option that emerges. There's a spectrum that leads you from federation to shared sovereignty. So I tried, in writing this piece, not to get too wedded to any one particular model.

I also think that in terms of thinking about where the movement comes from, as a Jew and not a Palestinian, I am not best positioned to answer that question, in

the sense that it's only logical that this movement will be led by Palestinians, since they're the ones who are lacking rights. And I don't have the intimate understanding of Palestinian political culture to be able to make reasonably informed guesses about how that might emerge.

But I do think that it's really crucial that Jews try to be participants in a movement for equality. And that the movement itself can become a model for what the country looks like. South Africa and Israel/Palestine are different in a lot of ways. But I think that one of the really crucial things about South Africa is that the ANC [African National Congress] itself was an embryo of the country it wanted to create. It was a vibrantly multiracial and multicultural institution.

Of course, it was black-led and mostly black, as it should have been. But as a child of South Africans, my hero growing up was Joe Slovo, who was born in Lithuania and came to South Africa at the age of nine speaking only Yiddish. In Lusaka, Zambia, as the head of the ANC military wing, planning military strategy, when he would get stressed out he would go out and sit and read Yiddish literature.

It was a movement that included South African Indians and people of mixed races. It had that embryo of the society that it wanted to create. And so when the apartheid government kept on saying that people in this country have to be separate based on their race and tribe, the ANC said no, we're embodying this vision of a genuinely equal, multiracial, multicultural society. So what I really hope is that something emerges that Jews can be part of, even though of course we shouldn't be leading it, that can model that both on the ground and also for those of us here in the US.

HT

For progressive Jews in the US, what do you think the dangers are of holding on to the hope or vision of a two-state solution?

PB

I would distinguish between two types of people who hold on to the two-state solution. If you're someone who is willing to fight for two states, and willing to impose a pressure on Israel to try to achieve it, that's fine. I'm not in that place anymore. But if you're willing to actually try to change Israel's structure by supporting a conditioning of military aid and other forms of pressure, that's fine.

I don't think those people are complicit in enabling the status quo.

But I do think, unfortunately, there are very large numbers of people in the American Jewish establishment who claim to be two-staters, but in fact are deeply complicit in the entrenchment of the status quo.

They've never been willing to do anything in support of a two-state solution that would put them in conflict with the Israeli government in a meaningful way. And that position has become a fig leaf for this status quo, which is morally indefensible and I fear may ultimately even move towards mass population expulsion. That is the kind of two-statism that is really playing a negative role.

HT

To what extent do you think the trajectory that you discuss in terms of your own thinking is reflective of shifts that are happening right now among the progressive American Jewish community? Whether it's a generational shift or more broadly a political realignment.

PB

There has been this generational divide for quite a while now, at least outside of the Orthodox community, for a variety of reasons. And I also think we're in a moment of mass movement politics in the United States right now, which is being led often by young people, and many Jews are part of that.

One of the lessons of American history, if you look for instance at the 1960s, is that broader movements for social change often produce movements for social change within the American Jewish community. Breira, for instance, the first Jewish organization to support a Palestinian state, was really led by veterans of the civil rights and anti-war movements. So we have seen the emergence of groups like IfNotNow. I suspect that the Black Lives Matter movement, and the fact that there are Jews who are involved in that movement as allies will further generate movement for change inside of the American Jewish community.

I don't think it's very likely that most American Jews of an older generation will embrace the vision that I've laid out, but I do think there may be more openness among younger American Jews. And that maybe it is that generation of people who may be able to start to flesh out and institutionalize and organize around this kind of vision, or make it their own in various ways.

One of the things that was most meaningful to me was that ten years ago when I wrote this essay “The Failure of American Jewish Establishment,” I couldn’t have imagined an organization like IfNotNow. But it did emerge. And I realized that what I was hoping for. I hope that somehow, maybe this essay will contribute to new incarnations of Jewish politics which are underway and will have a vision of equality at their core.

HT

I hope so too. And I’m quite hopeful of it given the fertile ground that exists for these kinds of shifts, at the political and grassroots levels. There have been over the last few years some small but significant changes within sections of the Democratic Party on the question of Israel and Palestine. How do you think that might develop?

PB

I don’t think it’s likely that very many Democratic politicians are going to sign on for what I’ve laid out. But I do think that as the two-state solution recedes as a plausible option, even though progressive Democrats aren’t going to come out and say we don’t support the traditional two-state solution, the discourse will change. They will start talking more about rights and equality, rather than about a particular kind of state formation.

If you go back to the Obama administration, so much of the discourse has been, and still remains, “we oppose settlements and we oppose annexation, because we have to preserve Israel as a Jewish state.” It’s not really a language of human rights. It’s mostly a language of perceived Jewish self-interest.

Bernie Sanders has already done a lot of really important work and now Alexandria Ocasio-Cortez is doing some of it as well. I think the discourse can shift even more towards a discourse of rights. That can move the party in a different direction. A lot will depend on what happens on the ground in terms of Palestinian politics. But I do think that this is the future of at least where the progressive wing of the Democratic Party is going to be over the next few years.

HT

I know criticizing Israeli policies, let alone questioning the foundations of a Jewish state, as a Jew, can be an uncomfortable space. Both in terms of being in

the public limelight where plenty of people are ready to label you as a “self-hating Jew.” And for you on a personal level, I know this can be difficult as well. Is there anything you want to add about navigating that space as Jew and the role that you hope the articles you’ve written can play at this moment?

PB

What I’ve struggled to do for myself is first of all to try to convey to other Jews — including the ones who very fiercely disagree with me, some of whom are my friends and extended family and people I go to synagogue with, and families of the children my kids go to school with — that for me, this comes from a place of love and solidarity.

I am a liberal, but I’m not a pure universalist. I think the central metaphor of Jewish peoplehood is extended family. The book of Genesis tells the story of the family, and then in slavery, that family becomes a people. “B’nei Israel,” children of Israel. I try to find ways of showing people that for me, I feel a sense of love and solidarity, and that peoplehood is important to me, I see the Jewish people as family.

Even though some people feel that I express that in perverse ways, from their perspective, I still want to try to convince them that that’s where it comes from, as well as a deep belief that Palestinians are human beings who have inalienable rights and that those rights must be respected. But it also comes from my sense of Jewish honor, as a people who forged in slavery.

And then I also try to find ways of feeling rooted in Judaism, which is outside of this debate. Many mornings over the last few months, and over time, I felt more comfortable, not just intellectually but emotionally and spiritually, to come to terms with this. It has settled me and helped me figure out what the right thing to do is.

Peter Beinart is editor-at-large at Jewish Currents, professor of journalism and political science at the City University of New York, and author of several books, most recently *The Crisis of Zionism*.

About the Interviewer

Hadas Thier is an activist and socialist in New York, and the author of the

forthcoming book *A People's Guide to Capitalism: An Introduction to Marxist Economics*.

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Video of Arrest of Indigenous Leader Shocks Canada

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A police dash cam video captured officers tackling and punching Allan Adam, chief of the Athabasca Chipewyan First Nation, in northern Alberta, Canada. Credit

The dash cam video shows a police officer beating Allan Adam, chief of the Athabasca Chipewyan First Nation in northern Alberta.

TORONTO — The police dash cam video shows the Indigenous chief being held by one police officer and tackled to the ground by another, punched in the head and put in a chokehold.

His face is bleeding as he is led in handcuffs to the police cruiser.

The video, submitted to the courts on Thursday and broadcast by many news channels, horrified many Canadians, and added fuel to the already raging debate over systemic racism in police forces across Canada.

While allegations of police abuse against black and Indigenous Canadians have been made for decades, the gruesome death of George Floyd in the United States has caused what Prime Minister Justin Trudeau has called “an awakening” and spurred large anti-racism marches across the country.

Allan Adam, chief of the Athabasca Chipewyan First Nation in northern Alberta, was stopped by the police in Fort McMurray in March about an expired license plate. After a sometimes heated 12-minute exchange, he was charged with assaulting a police officer and resisting arrest. But many believe the police video shows he was the real victim.

“It is unacceptable,” Mr. Trudeau said on Friday, calling the video “shocking.”

“Everyone who has seen that video has serious questions,” Mr. Trudeau added, referring to the use of force by police. He called for an independent and transparent investigation into the episode.

Initially, the Alberta police said superiors reviewing the dash cam video had deemed the officers’ actions “reasonable” and did not warrant an external investigation.

But after Mr. Adam held a news conference last Saturday, during which he released two bystander videos taken during the arrest, the independent Alberta agency that investigates police episodes involving death or potential misconduct announced it was looking into the case.

Canadian Indigenous leaders have long advocated reform of the national police force, the Royal Canadian Mounted Police, which also provides local policing in many provinces.

While most of the recent marches in Canada have focused on police brutality against black Canadians, they have also included complaints about systemic criminalization of the country’s Indigenous people who make up 5 percent of the population, and more than 30 percent of the prison inmates.



The police video involving Mr. Adam was taken early one morning in March, after he, his wife and a niece left a casino in Fort McMurry in Alberta. The police vehicle pulled up behind the truck driven by Mr. Adam's wife.

Mr. Adam is captured on the video approaching the police car and demanding to know why the officer was watching them.

"I'm tired of being harassed by the R.C.M.P.," he says angrily. He is told to get back in his vehicle, but remains outside, staring at the police car.

The situation escalates when a police officer moves to handcuff his wife, against the side of their truck. Mr. Adam shouts, "Leave my wife alone" and "you have no right."

After the situation is calmed again, with both Mr. Adam and his wife back in their vehicle, sirens announce the arrival of more police. Mr. Adam steps back out of his truck, when the officer tries to handcuff him.

Then, another officer bursts onto the scene and tackles him. He is captured punching Mr. Adam in the head while screaming "don't resist."

Mr. Adam yells, “I’m not resisting” and “Look, I’m bleeding.” He tells the officers again that he is a chief.

Photos taken at the police station and submitted to court on Thursday show his face swollen and bloody, and his lips cut. Four of his teeth were pushed back and need replacement, and because the police officer knelt on his neck, Mr. Adam has continued neck pain, his lawyer, Brian A. Beresh, said.

Mr. Adam’s wife, Freda Courtoreille, was arrested after her husband, once seven officers surrounded their car. But she was never charged and released on the scene, Mr. Beresh said. “You can’t arrest someone for having an expired sticker on their license,” he said.

Mr. Beresh is calling for the suspension of Constable Simon Seguin, the officer who, according to police notes filed in court, was the officer who tackled Mr. Adam.

“He came in like a member of the Saskatchewan Roughriders tackle unit,” said Mr. Beresh, referring to the Regina football team.

“He doesn’t ask the other officer what’s going on,” he said. “He comes in and trashes him. Then to start punching him without asking any questions.”

“Enough is enough,” said Mr. Adam, at his news conference last Saturday.

He has been chief of the first nation in northern Alberta for more than a dozen years and is a survivor of one of Canada’s residential schools, notorious for abusing Indigenous children, and found by the country’s Truth and Reconciliation Commission to be part of a practice of “cultural genocide.”

Mr. Adam said at the news conference that he wanted to be a voice for all those who had experienced violence at the hands of the police because of their race. He added that the long history of wrongful arrests and harassment by the authorities of Indigenous Canadians and other minorities “ends today.”

Mr. Trudeau, who took a knee at last week’s anti-racism protest in Ottawa, said this week that “systemic racism is an issue right across the country, in all of our institutions, including in all of our police forces.”

On Friday, the police commissioner, Brenda Lucki, acknowledged that systemic

racism is a problem in the R.C.M.P. “Throughout our history and today, we have not always treated racialized and Indigenous people fairly,” Ms. Lucki said in a statement.



Prime Minister Justin Trudeau of Canada called the video showing police officers arresting Chief Allan Adam of Athabasca Chipewyan First Nation “shocking.” Credit

Ms. Lucki said this week that the force will roll out the use of body cameras, which Mr. Trudeau supports.

She has also vowed to review the force’s use of the neckhold restraint used by police officers, even as she cautioned that the use of force by police was sometimes necessary.

In recent weeks, two other episodes between Indigenous people and the police have horrified Canadians. One was a bystander’s video of a police officer striking an intoxicated young man in Cape Dorset, Nunavut, with his car door before arresting him.

In another case, Chantel Moore, 26, from Tla-o-qui-aht First Nation in British Columbia, was shot by the police in New Brunswick in early June after they responded to a call asking that they check on her well being.

The police in Edmundston, where the killing took place, said that Ms. Moore left her apartment with a knife and that the officer shot her after she threatened the officer.

But family members have challenged that account, and Canada's Indigenous services minister, Marc Miller, said he was outraged and demanded a "full accounting."

The video involving Mr. Adam provoked reaction across the political spectrum in Canada.

Jagmeet Singh, the leader of the opposition New Democratic Party, wrote on Twitter: "This is what police brutality looks like. This is what conflict escalation looks like. This is what systemic racism toward Indigenous people looks like. And it needs to end."

Andrew Scheer, the Conservative party leader, wrote on Twitter that he was "deeply disturbed by the video of Chief Adam." He added: "This case is rightly being investigated. Excessive use of force by police is always wrong."

Alberta's premier, Jason Kenney, wrote on Twitter that in the province there would be "a focus on measures to combat racism & ensure equal protection of all before the law."

Perry Bellegarde, national chief of the Assembly of First Nations, which represents 634 reserves in Canada, said, "Excessive use of force is shocking and horrifying and I see that police in Canada tend to approach our people and black people with fear and malice and it is deeply seated and systemic."

He called for the police to hire and promote more Indigenous people on the police force and for a more widespread use of police body cameras.

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