

Social Justice Watch 0927

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Bree Newsome Bass ✅
@BreeNewsome

▼

I still blame the political establishment for telling ppl their vote was the extent of their power, pitting protest against civic engagement & pushing a false narrative that all we had to do was vote to secure our needs. 1/

2:35 PM · 9/25/20 · Twitter Web App

445 Retweets 12 Quote Tweets 1,838 Likes



Bree Newsome Bass ✅ @BreeNe... · 3h ▼
Replying to @BreeNewsome

The result is many people either thinking that all they have to do is vote or that voting doesn't matter at all. It has done so much damage to our ability to organize effectively and build organized political power in the post-civil rights era. 2/2



Bree Newsome Bass ✅
@BreeNewsome

The purpose of having massive voter turnout is to make it harder for Trump to complete his coup. It is by no means a fullproof firewall. Republicans are already laying groundwork for delegitimizing the results & relying on Supreme Court & his crazed followers to nullify the vote.

6:45 PM · 9/25/20 · [Twitter Web App](#)



Bree Newsome Bass ✅

@BreeNewsome



Instead of tweeting at me that voting doesn't matter and that I'm being hyperbolic about the threat of Trump, please just focus on organizing whatever your alternative plan is for life under a Trump dictatorship.

1:55 PM · 9/25/20 · [Twitter Web App](#)

<https://twitter.com/breenewsome/status/1309562254296338438>

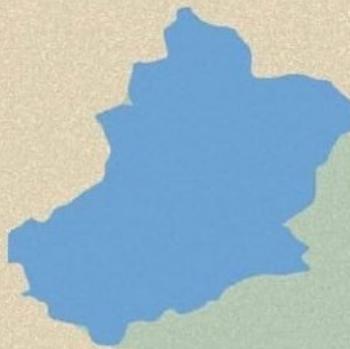
@OTHER_COLLECTIVE



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>

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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

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

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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.

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