

## MAY 3 LECTURE RESOURCES

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**Note:** In the lecture we stated in error that the state of California does not normally permit concealed carry. California residents may apply to county sheriffs or city/town police chiefs for such a permit. The permit is granted at the discretion of individual sheriffs/chiefs, and while the process is difficult, it is not prohibited. See more [here](#). We stand by our argument that granting concealed carry permits to retired UCPD officers as a matter of course is dangerous, unnecessary, and exposes UC community members to potential violence.

### Transcript of May 3 Lecture

#### Title Slide

Hi everyone. You're probably watching this because you, your professor or someone in your community is participating in Abolition May. If you've been organizing with us, thank you for your participation. If you're new to the idea of abolition or are still unsure why you don't have class today, welcome.

My name is Justin Leroy and I teach in the history department at UC Davis. Although I'm narrating this presentation today, I want to be clear upfront that the slides, images, and language I'm using are a collective effort of the Cops Off Campus Coalition, not just my own.

Abolition May is a month-long series of actions on campuses across North America or across Turtle Island to use terminology that centers indigenous naming. These actions are to demand the removal of all campus police. Abolition May begins with a call for a nationwide day of refusal on May 3rd, 2021. Refusal means full work stoppage, including virtual work and e-mail response, non-attendance of classes, and other forms of labor withdrawal.

The month's actions will culminate on May 25th in commemoration of the anniversary of George Floyd's murder by members of the Minneapolis Police Department. In between, there'll be a month of actions and demonstrations on dozens of campuses.

Inspired by tens of thousands of workers who have walked off the job to protest anti-Black police violence in recent years, we take up the call for police abolition on our campuses, joining more than 40 campuses across Turtle Island in demanding an end to campus policing.

### **SLIDE – Cops Off Campus Coalition [1:59]**

The Cops Off Campus Coalition has emerged amidst a global pandemic, relentless state and vigilante violence against Black, Brown, and Indigenous people, and national calls for abolition. The movement to get cops off campus is led by BIPOC community members, students, graduates, and other workers across UC and CSU campuses.

Our coalition's goal is the abolition of policing. This starts with a call to imagine all of our campuses without police by the time we come back in the Fall. The midst national calls for abolition, schools across North America have committed to increasing police budgets. College police forces are increasingly militarized.

The University of California has a history of using its police departments to brutalize students and to surveil and assault activists. The UC also has a history of using its research and prestige to lend academic credibility to racializing and racialized policing and incarceration regimes off-campus and around the world. In the past decade, California State University officers have killed two unarmed people of color, and they have a jail on the CSU Northridge campus. Despite being required by law to make information on use of force incidents public, the UC has rarely complied. Like all policing, policing on UC and CSU campuses is violent by design and cannot be reformed.

### **SLIDE – What is Abolition? [3:49]**

Following decades of abolitionist practice, we understand abolition as defined by Ruth Wilson Gilmore. She says, "Abolition is a theory of social change. It's a theory of social life. It's about making things." Or similarly, in the words of Angela Y. Davis, "Abolition is not only or even primarily about abolition as a negative process of tearing down, but it's about building up, about creating new institutions." It's that dynamic between abolition as dismantling prisons and policing and abolition as building a new world in its place that's important. It's not just one or the other.

At the bottom of the screen you can see some of the things that might comprise an abolitionist vision for the future. Mutual aid, housing, and health care for all, transformative justice, community defense, and education for liberation.

### **SLIDE – When Black Lives Matter [5:03]**

Put differently, abolition works to dismantle and eliminate institutions of state and capitalist violence and harm like policing, prisons, surveillance, and other techniques of social control. More importantly, abolition works to build the world we want in its place, creating new structures for economic distribution, political empowerment, and social equality.

One of abolition's guiding principles is that life is precious. You can see here, abolition centers the needs of survivors of harm. That means that when you put those people at the center of your thinking and creating and organizing, you create a better world for everyone. That's the meaning of this statement at the top, "When black lives matter, all lives matter." We probably know by this point that the phrase Black Lives Matter doesn't mean just Black lives matter, but

abolition shows us how when we make Black Lives Matter, we actually make all lives matter more.

**SLIDE – Marisol LeBrón Tweet [6:18]**

Abolitionists seek to eliminate institutions of violent harm rather than reform them, because more than 200 years of US history has proven that these systems were designed to maintain social control over a social order rooted in white supremacy, patriarchal subordination, capitalists dispossession, and settler colonialism. The anticipated and expected outcome of these harmful systems is what we have today in the United States, the most incarcerated country in world history.

Regular murders by police of BIPOC people, the valuing of property over life. When we witness yet another cop killing of a Black person, we see the system doing what it was intended to do, not the system malfunctioning. I really like the way that Marisol LeBrón puts it here, "Policing has never been about public safety or fighting crime. The history of policing is one of colonization, racial domination, xenophobia, and labor control. Police are enforcers of a particular vision of citizenship and nation."

**SLIDE – What are the Historical Precedents? [7:42]**

Let's think about what that means, that the origins of policing are in colonization or racial domination, xenophobia. Slave patrols were one of the first police forces. They were formed to enforce slave laws, to apprehend fugitives, to contain where black people went, to punish, threaten, and harass those who were suspected of not complying the system of enslavement. In other words, slave patrols were crucial means of white nation-building, of white collective control over a black population in order to secure white people's property and even as a form of white upward mobility.

Slave patrols had three functions. First, to apprehend runaway slaves. Second, to deter and suppress slave revolts, and third, to surveil and punish enslaved people who violated slave laws. After the formal end of slavery in 1865, new police departments in the south evolved from these organizations and were charged with maintaining control over a population of formerly enslaved people working in an exploitative agricultural system. These first officers often had direct ties to the old plantation system as overseers, or members of the slave patrol. Southern police officers often joined white supremacist paramilitary organizations like the Ku Klux Klan. After Reconstruction, police in the South enforced Jim Crow laws and protected the system of segregation.

**SLIDE – Picture of Black Freedom Struggle [9:28]**

As the Black freedom struggle developed over the course of the mid-20th century police officers were often the ones to crush protests and prevent attempts at integration. In the late 19th century and early 20th century North, new ideas about inherent black criminality also emerged. Instead of being targeted for policing because of the legal status of enslavement, Black people were targeted for their race itself. Here we can see an image of police officers or state troopers

beating and assaulting Black protesters. These images are fairly common and might remind you of what you see today.

**SLIDE – What do Universities have to do with Settler Colonialism? 10:17**

But it's not just blackness and enslavement that have ties to the history of policing. The lines between policing, vigilantes, and military warfare became blurred in Western territories as the United States consolidated its control over the continent in the second half of the 19th century.

After the Civil War, new standing armies were stationed in many of these Western territories, and between the Civil War and the end of the 19th century, the US Army engaged in more than 1,000 combat operations against Native Americans. There was also tremendous violence against Mexican and Mexican American people in the West, particularly along the Texas-Mexico borderlands. After the annexation of Texas, the Anglo population was invested in white supremacy and establishing agricultural dominance over Mexican farmers. Lynching and other forms of mob violence were tools to help accomplish this task from the 1850s to the 1920s. One of the most distinctive aspects of this violence was the involvement of the Texas Rangers, Texas's State Police Force. For example, rangers would release prisoners and tell them to run, then shoot them, and say in official reports that the prisoner had attempted to flee or resisted arrest. What were essentially extra-legal executions became endowed with the aura of maintaining law and order.

**SLIDE – How Does the UC System Continue to Benefit from Settler Colonialism? [12:02]**

The University of California benefited from this system of settler colonialism directly. As a set of land-grant universities, the UC played a central role in indigenous expropriation with the use of force and the law to justify it as a tactic of settler accumulation. In order to capitalize on this expropriated land, the UC ran a real estate operation that sold plots of the land that had been granted. The profits from the sales made up a large portion of the endowment of the University of California in its early years. The initial monetary accumulation that became the UC endowment was highly wrapped up in indigenous dispossession.

**SLIDE – But Wasn't that a Long Time Ago? [13:02]**

But wasn't that a long time ago? What does that have to do with policing today? In the modern United States, we don't have a set of laws for enslaved people and a set of laws for free people. But you might be able to hear the echoes of Slave Law in contemporary police policies like stop and frisk. In the idea of vigilantes who feel empowered to detain, assault, or killed black people that they deemed suspicious and who go unpunished when they do.

**SLIDE – Why are there Cops on Campus? [13:50]**

We might want to think that the University of California and that campus policing stands apart from this long and violent history of policing generally, that campus police aren't like other police and are truly there to keep students safe. But this isn't the case. College police forces are increasingly militarized and the UC has a history of using its police departments to brutalize students and to surveil and assault activists. In addition to the violent past and present role of the UC in global US policing projects. The UC also has a history of using its research and

prestige to lend academic credibility to racialized policing and incarceration regimes. For example, predictive policing has its origins at UCLA. Again, like all policing on UC campuses protects colonial structures, capital, and the status quo. It is violent by design and cannot be reformed.

Like all police forces, the UCPD contributes to anti-Black violence at the UC in public spaces and in residences. One investigative report revealed that between 2010 and 2017, UC Berkeley PD stopped and detained Black and Brown people at highly disproportionate rates. In fact, they stopped or ticketed Black pedestrians at a rate twice as high as that of White pedestrians. In June 2019, UC Berkeley PD detained two Black children at a student housing residence. Placing the 11-year-old son of a Berkeley graduate student in handcuffs. The boy's parents commented that their children and other Black residents of the complex were frequently profiled by their neighbors, who often called the police to respond to behaviors that they misread as suspicious. The UCPD serves as a mechanism for enforcing the boundaries of the university. In other words, who should and should not be on campuses in accordance to the colonial foundations upon which it was built.

In 2015, UC Davis PD accosted a Black alumni in the library, where he enjoyed reading at night. They twisted his arm, pinned him to the floor, and escorted him away in handcuffs after he revealed an expired identification. Despite 200 recent incidents of reported use of force, the UC police system has disclosed almost no records to support police transparency or accountability, nor has its transparency and accountability website been updated since 2016. Cal State police officers have shot and killed at least two unarmed people on campus in the past decade. It took nearly a year and the threat of a lawsuit for UC Berkeley to disclose its police budget.

#### **SLIDE – Picture of UC Davis Pepper Spray Incident [17:09]**

The UC has a history, in particular, of using force against student protesters. At UC Davis. Lieutenant John Pike infamously pepper sprayed dozens of peaceful student protesters in 2011. He was later awarded \$38,000 in damages from the university for the suffering, psychiatric injury, and continuous trauma he experienced as a result of public outcry against his actions. The Chancellor at the time, Linda Katehi faced no consequences until it was revealed that UC Davis spent \$175,000 in an attempt to remove references to the pepper-spray incident from the internet search results. She left a larger footprint on policing abroad by sitting on an international advisory committee that counseled the Greek government to overturn a four-decade law banning police from college campuses across the country.

#### **SLIDE – UC Riverside [18:20]**

At UC Riverside, in 2012, when students protested a UC regents meeting, the UCR PD fired rubber bullets into the crowd. Then chancellor Timothy White commented to faculty, trying to joke that at least he instructed the police to shoot below the knees. At this protest when students touched barricades across which they were not supposed to go, police officers use the batons to hit their hands and broke students fingers. All of this for protesting a Regents meeting.

#### **SLIDE - UC Irvine [18:59]**

In January 2010, UC Irvine PD arrested 11 students who interrupted a speech by Israeli Ambassador Michael Oren to denounce the recent Operation Cast Lead, an Israeli bombing offensive on the Gaza Strip that claimed over 300 lives. The so-called Irvine 11 were charged with misdemeanor crimes and sentenced to probation and community service. Then Chancellor, now UC President, Michael Drake labeled the student's behavior intolerable and oversaw a short-term ban and two-year probation of the UCI Muslim Student Association. Peaceful protest as being cast as intolerable and then deploying the police in order to intimidate and interrupt such protest.

### **UC Santa Cruz [19:53]**

Most recently, in Winter of 2020, UC Santa Cruz Police Department responded to graduate student TA strike with excessive force, leading to 17 detentions. Officers collaborated with the National Guard who lent military surveillance equipment to monitor the strike. A Freedom of Information Act request revealed that the UCPD shared information across the state regarding strikes and surveilled meetings and workshops to gather content. The daily cost of policing mass strike was quite significant as well. Instead of using that money to give students a cost-of-living adjustment, the UC instead used it to deter future protest and to punish student protesters.

### **SLIDE – Picture of Jackie Robinson Stadium as Detention Center [20:55]**

Then finally, over the summer, in the midst of Black Lives Matter protests and uprisings in LA, the LAPD turned to UCLA as Jackie Robinson stadium into a de facto detention facility, where protesters were processed by unmasked officers.

### **SLIDE – UCPD Proposal for Systemwide Response Team [21:16]**

In response to these incidents and to the uprisings against police violence last summer, many faculty and student constituents in our public university system have called for taking steps toward abolition. The California Faculty Association, a union representing faculty and the California State University system, issued a statement demanding that CSU divest from its relations with police institutions throughout the state, defund campus policing and removed armed police officers from campuses, and to join the CFA in exploring community-based strategies as alternatives to policing that are based in community accountability and transformative justice. The University of California Student Association, an organization representing UC students from all campuses, also issued a statement calling for UC Police Department's to be disarmed and dismantled. The UC academic council, representing the academic senates of all UC campuses, approved a set of recommendations that included substantially defunding the UCPD, banning UCPD officers from carrying firearms and dissolving any partnerships with non-UC law enforcement agencies.

The regions in UC chancellors, on the other hand, have doubled down on their support for policing. Amidst national calls to defund the police, this year, all UCPD, departmental budgets increased and several received multimillion dollar budget increases. Instead of disarming the UCPD, it looks like we'll be arming them even more. A current proposal for revision to UC policing that you can see an excerpt from on the screen focuses on four policies. First, it

mandates body cameras, but allows officers to turn off cameras at their discretion. Second, it permits the use of concealed guns by retired UC police officers who often work as private security guards or as supplements to police on campus. In general, California does not permit concealed carry. This is an exceptional right being granted, proposed to be granted to retired police officers, UC police officers.

[Third] a new use of force policy that prohibits choke holds, but does not prohibit the use of guns and forced by the police. Most appalling of all the creation of SRTs or system-wide response teams. Basically, a UC swat team or a UC version of the National Guard. These response teams would be armed with armor, chemical agents such as pepper spray and tear gas and rubber bullets. The purpose of these SRTs would be to respond to things that individually UC police departments couldn't respond to. One wonders what possible use of such teams there could be, except to police protests and student unrest. None of these proposals respond to student and faculty calls to defund and disarm the UCPD, and in fact, we'll only further increase their budgets and their ability to perpetuate violence against the UC community.

#### **SLIDE – #Care Not Cops [25:00]**

The question of how to keep one another safe in a world without police and prisons is a really important one. To answer it, we have to return to that core idea of abolition. That abolition is not just about getting rid of something, but it's also about building new things. To imagine a world without police, we have to imagine a world with carrying relations that attended to harm and their root causes. Instead of increasing the resources and budget for policing, what if we committed to repair the public goods? Education, healthcare, housing, free tuition, food for all. Instead of responding to drug and alcohol violations with punitive citations, what if we had community resources for harm reduction? Instead of responding to reports of sexual assault with armed police officers that can worsen trauma for survivors, what if we worked to create strong, supportive communities that provided long-term care for survivors and community accountability for those who do harm? In short, what if instead of looking to cops, we built the carrying communities that keep each other safe.

#### **SLIDE – Have a Discussion [26:20]**

The police are actually very poor at preventing sexual violence. Most sexual violence is not reported and most people who perpetrated are not in prison. Giving the police more funding will not prevent sexual assault and abolishing prisons will not instantly flood society with violent sexual predators. It's also important to remember that prison itself is a source of sexual assault. Prisons are highly violent places. What if instead of relying on police to prevent sexual violence on campus, we gave material and financial support for those who experience it, including tuition remission, housing support, healthcare, and counselling? What if we made ways to be accountable for toxic masculinity, and other endangering behaviors? What if we relied upon restorative justice instead of policing to prevent sexual violence and to hold perpetrators accountable? There's some great organizations that are working on these questions, such as the Bay Area Transformative Justice Collective in Northern California and Communities Against Rape and Abuse in Seattle.

We might also be concerned and ask, what about murder, particularly what about things like mass shootings. But I'm not sure that the police have ever prevented a mass shooting at a school, or on a campus. In nearly all of these cases, we know that someone had a pretty good idea that this might happen, but didn't tell anyone, or told the police, and the police said that they had no tools to do anything about it. What if instead of increasing police budgets, and arming police with military grade weapons in hope that they might be able to stop a shooter, we made it so that when a young person thinks that their friend might do something violent, they could talk to a responsible adult who could help them find counseling and support without worrying that they were going to get their friend expelled from school, and that would prevent them from not speaking up or saying anything.

We also know that people commit harmful acts out of desperation, isolation, poverty, and hopelessness. If we build systems that take care of people instead of punish them, we would address many of the root causes of harm. It's disingenuous in a broader sense to think that police protect us from harm when it's financial institutions, corporations, and politicians that are the greatest source of danger and harm in our society. Rather than being stopped by the police, that harm is actually protected and abetted by the police.

#### **SLIDE – OK ... But How Do We Make It Happen? [29:17]**

The work of abolition is not about instantly defunding every police department in every campus, town, and city. Rather, abolition is a process of strategically reallocating resources, funding, and responsibility away from police and toward community-based models of safety, support, and prevention. Here's some ideas for how we might start to do that. There will be five examples here. We might disarm the police. Why the police armed with military grade weapons? Why are the campus police armed at all? We know that over the past several decades, local police have become increasingly militarized. You might remember that after the Ferguson uprisings, there were a lot of comments that said that Ferguson didn't look like an American city, it looked like a war zone. The reason for those comparisons is because of how highly armed the police were.

#### **SLIDE – Defund [30:34]**

We might think about defunding the police. How are the police funded? How much is their budget? What if all that money went into public services? What if all of that money went into reducing tuition? We know that in the past 40 years, cities have grown safer, but police budgets have steadily increased. From 1.2 percent of average city expenditures in the late 1970s to nearly 8 percent today. The University of California Police budget has gone up in the same way. Over the years on all campuses, even as state funding for the UC goes down. The legal arm of the UC pays for police grievance lawsuits, taking your tuition money to pay for the violence of the police. For example, such money has funded paid leave for police officers accused of sexual assault and battery.

We can see in this chart here that from the 2009-2010 fiscal year, police budgets across all UC campuses were about \$75 million and last year in 2019-2020, it was a total of nearly \$150 million. In the right-hand column you can see the percentage increase ranging from about a 65 percent increase over 10 years to as much as a 225 percent increase. That is massive.

**SLIDE – Divide [32:08]**

We might think about dividing up the tasks of safety and emergency response. How do we understand safety? Protecting. How could communities be protected and served instead? What if we disaggregated the function of policing and broke those tasks up into separate institutions instead of relying on the police for everything. We know that 70-80 percent of so-called crimes dealt with by the UCPD have to do with drugs and alcohol. Not only does the UCPD spend minimal time dealing with violent crime, they've also been cited for violations such as handling minor drinking offenses as crimes. Rather than policing drinking, what if we used non-police entities in the school and dorm structure who could reduce harm, who could help students respond to the negative impacts of drug and alcohol use. What if we had trained people to respond to cases of sexual violence rather than using the police to respond to such things?

**SLIDE - Decriminalize [33:32]**

Furthermore, what if we called into question what counts as a crime, what needs to be policed? The more things that are criminalized, and deemed as going against campus policy, the more police appear to be necessary. Could decriminalization start to render the police obsolete? For example, about 50 percent of UC arrests are for drug and alcohol violations. Yet, arrests for public intoxication don't have anything to do, with keeping students safe in general, or safe from the dangers of overdosing specifically. What if we decriminalized these violations, approached drug and alcohol use through a harm reduction lens? The budget that was supposed to go to the UCPD, could instead go toward hiring student workers to provide rides home at night, to provide rides home from parties, to provide water and food, to have care monitors at parties, and to be prepared to intervene in a situation where there is suspected overdose. We can see that these similar examples can come from any place.

In Minneapolis-Saint Paul fare evasion, on public transportation is currently a crime. It's something that a licensed police officer has to write a ticket for. That led to the Minneapolis PD requesting more overtime, more camera surveillance to be able to address fare evasion, and those add-ons added almost a million dollars in overtime for the Transit Police, raising their budget total to \$1.8 million a year, but what if this money was used to simply make public transportation free? We don't need to police the things we call crimes. We need to call into question this category of crime itself.

**SLIDE – Democratize [35:40]**

And then finally, democratization. If we think about who does or doesn't control the police, we can see that the police is a highly under-democratic institution. How are decisions made? By whom? What's the actual level of community oversight or control? What's the relationship between a police department, and its union? Sometimes organizers call for civilian control, and community control over policing, giving the power to abolish, restructure, downsize, kind of re-imagine policing however they want. These boards would have direct control over hiring and firing, and communities would be able to set their own priorities for safety and harm response. I've mentioned that the UC is aware of more than 200 incidents, involving the use of force by the police yet, despite being required to release details by law, the information on two such cases

have been released despite requests. Cases being withheld include individuals suffering from broken limbs after being pushed by an officer, individuals suffering abrasions and bleeding in the mouth from officers, individuals being jabbed and trampled.

So what if students had oversight over campus policing? Or even better, what if students had a say, over what keeps their community safe through bystander trainings, community defense, mutual aid? How might we envision a university where rather than relying on the police, we think of ways to keep each other safe?

### **SLIDE – Reformist Reforms vs. Abolitionist Steps in Policing [37:32]**

Abolition won't happen overnight, but as we think about the steps toward abolition, like the ones we just talked about, it's also important to distinguish between things that actually help us get closer to abolition, and things that just direct more resources toward policing. The abolitionist organization, critical resistance gives us some language for making this distinction. They say reformist reforms are those reforms that continue or expand, the reach of policing whereas abolitionist or non-reformist reforms, work to chip away and reduce the overall impact of policing. We can see some examples here which cover popular police reforms, so a lot of times you'll hear people advocating for body cameras, but according to this rubric of reformist versus non-reformist reforms, body cameras might not be a great idea. That's not an abolitionist step because it funds more money into policing. It doesn't challenge our notion that policing increases our safety it really perpetuates the idea that policing can be done right, so that maybe we could rectify police behavior if only we could have some record of visual evidence, and it gives the police more tools, more surveillance, and more powers.

The same with prosecuting killer cops with community policing, none of these things reduce police funding they don't interrupt the logic that policing makes us safer, it individualizes police violence. It relies on the idea that if there were more trust between communities and police, that would somehow reduce police violence as if violence is caused by lack of trust and again, all of these things further reinforce the notion that policing is legitimate, and it funnels more money into policing. Then we have a couple of more examples at the bottom of the screen here about what abolitionists' reforms might look like. Such as withdrawal from participation in police militarization programs; preventing local police forces from gaining access to federal military equipment; starting to defund the police as a step toward abolition by prioritizing spending on community institutions, health education, affordable housing; and things like that.

Why abolition and not reform? Community policing and other reform measures, like the ones in red up here, actually strengthen the power and presence of police in our communities. Again, reformist reform means more money for police, more social services, and campus functions dependent on police response. The leaders of our UC communities are telling us that these current task forces on police reform, will make things better and help keep us safe. But the UC has commissioned task forces on policing in 2009, 2012, 2013, 2018, and 2019. None of those task forces has led to substantive change or reduction on police budgets or fewer incidents of violence or harassment, and again, I want to remind you that since 2009, that first task force police funding across the UC has nearly doubled from 75 million to 150 million. It appears that

task forces simply mean funneling more, and more money into policing even as tuition continues to increase.

Reform imagines some healthy idea of policing from which we have deviated, but this healthy policing has never existed. Task forces fail because they do not address the fact that when police harass, detain, assault, and surveil the UC community, they are doing exactly what they have been designed to do. Abolitionist lawyer and educator Dean Spade, offers some questions we can ask ourselves when judging the efficacy of strategies for bringing about abolition. We might ask ourselves, does it provide immediate material relief for a community? Does it leave out and especially marginalized part of the affected group, creating deserving and undeserving categories? Does it legitimize or expand the system we're trying to dismantle and does how we are winning, mobilize the most affected people, and center them in the ongoing struggle?

**SLIDE – Let Us Reimage Our Campuses with Care Not Cops [42:49]**

Let's think about some ways that we can re-imagine our campuses with care, not cops. Have conversations, think about these things yourself, talk to your classmates, your friends. Whose land is your campus occupying? What are the demands of the indigenous communities whose land your university stole? For whom is the university public? Who do campus police protect? What keeps you feeling safe? What keeps your community safe? When you hear words like defund and abolition, what comes to mind? What questions and concerns arise? What about public safety? Can the system really change? Is abolition really possible? For more information on Abolition May and Cops Off Campus, visit [copsoffcampuscoalition.com](http://copsoffcampuscoalition.com). In the description of this video, you should also see a link to a document with more information, on some of the organizations we referenced here. Thank you for taking the time to think and learn with us, and we hope you'll join the struggle on your campus, and in your community.