

UCFTP Zine Alt-Text

Page 1 alt text: Cops Off Campus Abolish Police UCFTP (for the people) (fuck the patriarchy) (free the people). The text reads in sans-serif font on top of a picture of a line of UCPD officers facing a line of protestors on a campus.

Page 2 alt text: Cops Off Campus Coalition. 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, graduate 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 Fall 2021.

An image in the top left above the page's body text displays a drawn picture of a police cars with an X on it and with flowers sprouting out of the windows. The image on the right displays a illustration of a pronated hand with the words Abolish Policing written on the back and the words Housing, Cops Off Campus, Food, and COLA written on the four fingers. Below the hand is written UCFTP Zine Publication Number 1.

Page 3 alt text: UNIVERSITIES ON STOLEN LAND. We teach in universities on stolen land. Imagining campuses without racialized state violence also means imagining repatriation for the California Indigenous communities whose land our universities occupy.

In 1863, President Abraham Lincoln signed the Morrill Act, providing each state in the U.S. with so-called public lands to sell for the establishment of university endowments. This act is often credited and celebrated as making education accessible to middle-class Americans. However, these "public" lands comprised 11 million acres of land expropriated from tribal nations.

The creation of our public University system, in other words, was part and parcel of the settler colonialism that created our nation. This text contains a footnote to this URL: <https://cejce.berkeley.edu/uc-land-grab>

Page 4 alt text: WHAT DO UNIVERSITIES HAVE TO DO WITH SETTLER COLONIALISM?

Westward expansion and colonial settlement in California was contingent policing. In the mid-19th century, state-sanctioned and extrajudicial violence enacted by law enforcement facilitated the expropriation of native land, the solidification of U.S. territorial borders, and the consolidation of white economic interest.

*In the words of Maile Alvin, Eve Tuck, and Angie Mofrill, "settler colonialism is a persistent social and political formation in which newcomers, colonizers, settlers come to a place, claim it as their own, and do whatever it takes to disappear the Indigenous peoples that are there. Within settler colonialism, it is exploitation of land that yields supreme value." ("Decolonizing Feminism: Challenging Connections between Settler Colonialism and Heteropatriarchy," *Feminist Formations* 25:1 (Spring 2013), p. 12). Drawing from Patrick Wolfe, who described settler colonialism as both "destroying to replace" and as a "structure and not an event," they

emphasize that central to settler colonial structures is the disappearing of the indigenous population, the overwriting of their places, names, and communities, and the theft of their land. Kelly Lytle Hernandez has written about the role of policing in securing land, particularly in California, in *Migra: A History of the U.S. Border Patrol and City of Inmates: Conquest, Rebellion, and the Rise of Human Caging in Los Angeles*.

PAGE 5 alt text: HOW DOES THE UNIVERSITY CONTINUE TO BENEFIT FROM SETTLER COLONIALISM?

The UC, among other universities, played a central role in this expropriation, with the use of force-and the law to justify it-as a tactic of settler accumulation. In order to capitalize on these expropriated acres, the UC ran a real estate operation that sold plots on installment plans; the result was a lucrative combination of principal and in-terest payments that covered as much as a third of the system's operating expenses in the late 19th century.³¹n total, 32 land-grant universities got a share of Cali-fornia Indian land, raising approximately \$3.6 million from over 1.7 million acres. The Miwok, Yokuts, Gabrieleiio, Maidu, Pomo, and many more California Indige-nous communities got nearly nothing in return.

Page 6 Alt Text: WHY ARE THERE COPS ON CAMPUS?

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 U.S. policing projects. UC also has a history of using its research and prestige to lend academic credibility to racialized policing and incarceration regimes off campus and around the world. Like all policing, policing on UC campuses protects colonial structures, capital, and the status quo. It is violent by design and cannot be reformed. Future zines in this series will explicitly take up the question of the UC's role in global U.S. policing projects.

As one example of many, see the UC's investment in the Thirty Meter Telescope (TMT) on Mauna Kea, sacred native land in Hawaii, and the violent policing of Indigenous activists protecting the site. For more on the movement to protect Mauna Kea, see <https://www.protectmaunakea.net/>. Our second zine in this series will explicitly take up the question of the UC's role in global U.S. policing projects.

Page 7 Alt Text: What are the historical precedents of the modern police in the U.S.?

A black-and-white image of metallic badge from 1858 is on the left side of the page. The text on the badge reads Plantation Police Georgetown Country South Carolina Runaway Slave Patrol 1858.

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 with the slave system.

In other words, slave patrols were a 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.

Page 8 Alt Text: But Wasn't That A Long Time Ago?

An image on the right side of the page displays a crowd of protestors displaying signs indicating outrage at police violence against Black people.

The page text reads, From the enforcement of slave codes to the use of racial terror to enforce the post-1865 "black codes" to the professionalization of police forces "where professionalization and academic research legitimate racist notions of black people as a race of criminals" saying that "those are the only real criminals we have to worry about," modern police regimes draw on the techniques of the slave patrol: stop and frisk. The "arrest" and deprivation of movement. Racial surveillance. Racial identification, not criminal identification.

"From a police perspective, they don't deal with law. They deal with threats. This means that law will never hold police accountable because the police are meant neither to be accountable or enforce the law."

There are links to Khalil Gibran Muhammad's podcast "American Police" <https://www.npr.org/transcripts/869046127> and the Critical Resistance article "On the Road with Abolition" <http://criticalresistance.org/abolish-policing/>.

Page 9 Alt Text: But University of California Police Are different, Right?

An image on the right displays an illustration of a length of barbed wire that gradually becomes a flower stem as it loops back and forth across the image frame.

The UCPD has used force over 200 times on its ten campuses since 2004, but despite a legal requirement to publicly release information on use of force incidents, the UC has done so in only two of these cases.

Like all police forces, UCPD contributes to anti-black violence in UC public spaces and residences. UCPD serves as a mechanism for enforcing the boundaries of the university-in other words, who should, and should not, be there in accordance to the colonial foundations upon which it was built.

Page 10 Alt Text:

The image at the top of the page displays a UC Davis police officer spraying a group of seated protestors with pepper spray in 2011.

UCPD has certainly gained a reputation for its heavy-handed responses to student protests, which have frequently erupted across campuses over the past decade in response to tuition

increases and labor conflict. After a photo of a UC Davis police officer casually pepper-spraying seated demonstrators went viral during the 2011 protests, then UC Davis Chancellor Linda Katehi allocated \$15,000/month to a communications firm to eradicate the content from Google searches. Katehi left a footprint in policing abroad by sitting on the international advisory committee that counseled the Greek government in overturning a four-decade-long law banning police from college campuses in that country.

Page 11 Alt Text UC RIVERSIDE

The same wave of anti-austerity protests drew students to con-verge on a UC Regents meeting in 2012, where UCPD fired rubber bullets into the crowd. Then Chancellor Timothy White commented to faculty that he instructed the police to "shoot below the knees."

An image on the top of the page displays a picture of then-Chancellor of UC Riverside Timothy White standing in the middle of two UCPD officers. The image on the bottom of the page show a group of protesors raising their arms while a line of police officers faces them with batons drawn.

Page 12 Alt Text UC Santa Cruz

In Winter 2020, UC Santa Cruz PD responded to a graduate student TA strike with excessive force leading to 17 detentions. Officers collaborated with the National Guard, who lended military surveillance equipment to monitor the strike. An August 2020 Freedom of Information Act request found that UCPD shared information across the state regarding mounting strikes at UCSD, UCSB, UCD, and UCB. They even surveilled meetings and workshops to gather content. There is a link to https://www.vice.com/en_us/article/7kppna/california-police-used-military-surveillance-tech-at-grad-student-strike. The image on the top right is of UCPD Santa Cruz officers standing in a circle with their batons drawn and face shields down. They are surrounding a group of seated students who have been arrested at the picket line.

UC Irvine

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 "Irvine 11" were charged with misdemeanor crimes and sentenced to probation and community service. Now UC President Michael Drake, the Chancellor of UCI, labeled the students' behavior "intolerable" and oversaw a short-term ban and 2-year probation of the UCI Muslim Student Union.

The image on the top right displays a line of the students who were arrested for disrupting Ambassador Oren's talk at UC Irvine. The caption of the image reads "The trial of ten of the eleven UCI and UC Riverside Muslim at the Orange County Superior Court.

Page 13 Alt Text

Let's Reimagine Campuses Without Cops. Learn About Abolition. Ask Questions.

There is an image on the right of an illustration of a human-sized cat sitting at a school desk raising its paw to ask whether it is unrealistic to abolish the police. A speech bubble is rising from the cat asking that question.

The text of the page reads:

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 or concerns arise? What about public safety? Can the system really change? Is abolition really possible?

Isn't this unrealistic? can the system really change?

The United States has the largest prison system that has ever existed on earth, and it is a very recent invention. The contemporary world and the history of humanity are filled with nothing but alternatives to this system. It is easy to believe that any system we have lived under and been fed propaganda about is permanent and essential, but human history shows that systems of state control are constantly collapsing and being invented and reinvented. It is actually unrealistic to believe that the current wildly harmful, resource-intensive aberrant, unpopular system of caging large numbers of humans will continue. Bottom Line: If it can be built, it can be dismantled.

Page 14 Alt text What is abolition?

In the middle of the page, a cartoon displays an illustration of a pair of handcuffs. The Handcuffs is asking a daisy: But to abolish the police, so much else would have to be radically change. The daisy, which has a smiley face in the center of its blossom, replies, That's the point.

Abolition is an assemblage of diverse, revolutionary left political practices that enact the democratic world we want, now.

"Abolition is a theory of change, its a theory of social life. It's about making things.

-Dr. Ruth Wilson Gilmore

"Abolition is about "building a world without" prisons, police, military bases, and detention centers, and it is about "building a world with" community safety, healthcare, guaranteed jobs, (and so forth)." --Critical Resistance.

At the bottom of the page, these slogans are listed: mutual aid, housing & healthcare for all, transformative justice, access, community defense, education for liberation

Page 15 Alt text Have a Discussion

An illustration on the left side of the page shows four arms extending to the center of the image. A banner reading None Free Until All Are Free is in the center of the illustration. The arms meet their hands in the middle to hold a slogan that reads Rise Up In Defense of Black Life.

What about protecting those most vulnerable?

What about public safety?

Safety derives from healthy relationships with other people. Prisons and police are focused on isolation and coercion and therefore on fostering violence rather than safety. People are safe when they have what they need, when they are not desperate, when they have spaces to heal from trauma, and when traumas are prevented. Bottom Line: We do need to build safety, and we can do that through making sure people have what they need and building connective relationships and communities, not cops and cages.

"When Black lives matter. All lives matter."

In the middle of the page, the slogan Abolition centers the needs of survivors of harm.

The right side of the page contains a cartoon. A human-sized cat is speaking to a human-sized dog. The cat has a speech bubble that says, "Safety is Really important. Let's unpack the question with some facts." The dog replies "What about public safety? How would we be safe from murderers and rapists?"

Page 16 Alt Text

An image in the background shows a sneaker with the slogan Cops Off Campus kicking a pig off the page.

The top of the page reads, ALL COPS OFF CAMPUS BY FALL 2021. ABOLISH POLICING. RETURN NATIVE LANDS TO CALIFORNIA INDIGENOUS Communities.

The center of the page read, "In upcoming zines, we'll talk more deeply about alternatives to university budgets could be restructured to center care, and the UC's role in global U.S. policing projects.

To join UCFTP (faculty collective in Cops off Campus):

https://docs.google.com/forms/d/e/1FAIpQLSdpj0n236ZC-ybX_D-kNz62e99CHw5ugm-ksv_3jyquAvalhLQ/viewform

To join All-Coalition (student collective in Cops off Campus): https://docs.google.com/forms/d/e/1FAIpQLSfjwhlGK0,dLWEEOCsN•HSc_Nqye76-6USFlvr5ETvEqFroeLA/viewform