

UNDERSTANDING THIS CURRENT MOMENT: THE INTERSECTIONS OF POLICING AND THE CALLS FOR DEFUNDING THE POLICE

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VALUE STATEMENT

We envision a world where justice is not rooted in punishment, surveillance, or control, but rather centers opportunity, reparations, and the successful eradication of systems of oppression. To transform community safety, we must transform the current state of policing and the oppression faced by non-white communities and other marginalized groups, and de-couple policing from other systems of support.

YWCA Columbus has historically challenged American racism and oppression, and demanded change for the US to course correct towards peace, justice, freedom, and dignity for all. In this primer, we focus our demands on dismantling the violence of racism within the police institution and to instead engage with the vision of liberation. We reject the notion that white supremacy can be *fixed*. Instead, we look towards the abolition of systems that enact often-lethal violence against Black and Brown bodies, in favor of community-oriented, truly democratic systems where Black and Brown lives matter, and systems of safety do not fail anyone.

We call on this audience to explore the ways we contribute to upholding white supremacy, investigate our participation in oppressive systems, and ask how we collectively can change these circumstances until oppressed groups are freed. YWCA Columbus fights to eliminate racism, empower women, and bring peace, justice, freedom and dignity to all; we challenge systems of oppression and fight for the autonomy, shared power, and liberation of all oppressed peoples. This work begins by challenging power structures inherent to systems and mechanisms we use to govern, including the policing institution, and holding institutions accountable to providing equitable outcomes for all.

**UNTIL
JUSTICE
JUST
IS.**

EXECUTIVE SUMMARY

In the current political moment, we are grappling with the violent manifestation of 400 years of oppression of Black and Indigenous people, as well as people of color, disabled people, and other marginalized groups. Beginning with enslavement of African people and the genocide against Indigenous people, we follow a violent line of history that has led us to this moment: one of mass incarceration and police brutality. YWCA Columbus recognizes and stands with the victims of brutality at the hands of Columbus police, as well as those across the nation. Racism, codified and structured within public institutions, is not merely a failure of a person; it is the failure of American society. To rectify this, YWCA Columbus recognizes that the police institution must reckon with its racist past and present.

In this brief, we will explore the history of policing, its impacts, and interactions of the police institution with various marginalized communities and other systems. To address possible solutions, we must first identify the root causes of an institution that performs racism, and understand how we have arrived at this current political moment. While our list is not exhaustive, we highlight marginalized communities that experience greater vulnerability at the hands of the police, including neuro-divergent and/or mentally disabled people, gender-oppressed people, Indigenous people, and Asian American and Pacific Islanders. Please note that although we have grouped these groups into individual categories, we understand that these identities can and do intersect, resulting in layers of oppression and unique experiences of oppression at their intersections. We also lift up the interconnectedness of policing with other systems within our society, such as housing, schools, and mental health. We present policy-level positions in the final section of this primer, with an understanding that systemic problems require systemic solutions. These solutions orient towards a vision for community safety where safety is defined by the communities who have been most harmed by the institution of policing.

To note: this piece of writing is a living document. As these questions are ongoing, YWCA Columbus aims to reform our stance to be in lock step with the communities we advocate for. If and when situations produce the need to reorient, this document and our analysis will change to center new information. In Appendix A, we provide a glossary of terms used in policing reform and abolition as well.

ACHIEVING THE VISION: A FUTURE OF SAFETY FOR ALL

While fighting against police brutality is not new, the events of the summer of 2020 highlighted the urgency for real movement towards solutions. Realizing a future that emphasizes safety and dignity for *all* means acknowledging the racism inherent in the institution of policing, recognizing the impact of policy and politics on policing, and engaging in processes about the direction of policing, including at the intersections with the systems outlined herein. Though this process for change--indeed even progress itself--may not look linear, it must at a minimum promise movement towards a Columbus that no longer has to contend with an institution beyond the reach of accountability and transformation.

We see the issue of racism and oppression in policing breaking along three fault lines

1. **The location of reform does not reside (or reside primarily) with individual police officers that are ill equipped to handle the hundreds of years of history and influence of police institutions that are entrenched with structural racism. In other words, structural oppression demands a structural response.**
2. **Policing is intertwined in *every* system of society, and exists to facilitate the further oppression of those relegated to the margins of America; for example**
 - a. **In the context of under-resourced support systems (such as mental health), police are expected to answer *all* 911 calls, including calls for mental or behavioral health crises**
 - b. **Police in schools who facilitate the school-to-prison pipeline issue**
 - c. **Police in housing and neighborhoods, who facilitate evictions and the desires of the landlord/State over the safety and wellbeing of those evicted, and the surveillance of those experiencing homelessness.**
3. **Cities are not yet prepared to drastically change their approach to city management and community development. To achieve justice, we must sever the link between geography and opportunity that has resulted from the resourcing of white communities *explicitly* at the expense of Black and Brown communities, which historically set the stage for the over-surveillance and under-resourcing of these communities.**

Our recommendations are as follows:

1. **Educate and build awareness of the deep-rooted racism within the police institution for both people within the institution and outside. Acknowledging the problematic history and harm caused by policing is one step forward to building a society where police brutality is eradicated.**
2. **Invest in non-police response to create safety in every sphere of Columbus.**
 - a. **Investigate the need for armed responses to every call for service, and commit to a non-police response to all mental health calls, following in the footsteps of several other cities, such as Denver and Austin. This will unburden the police of responsibilities they are not equipped to handle while promoting healthcare for those who need it most.**
 - b. **Investigate public school systems and the reliance on school resource officers to address perceived behavioral issues, and instead focus on rectifying the under-resourcing of public schools, to maintain a healthy environment for all children**
3. **Investigate the use of police and the criminalization of space to maintain housing segregation and the imbalance of power between those who own property and those who do not.**
4. **Focus on a holistic method of addressing the issue of police brutality, including restorative justice approaches, and a new paradigm of community development that centers marginalized communities in decision-making and investment decisions.**

HISTORY OF POLICING: THE ORIGINS OF THE CALLS TO “DEFUND” THE POLICE

In this brief history section, we will cover the American history of policing at a high level to create context for the subsequent analysis of Columbus policing. We attempt to cover foundational eras and connect events of police brutality to the current mode of policing in Columbus; however, it is necessary to note that this timeline is incomplete. The American settler colonial state extends at least two hundred years prior to the advent of the United States, and as such the roots of policing exist in the same historical capacity. To fully understand the history of policing as it pertains to the United States, we encourage our readers to investigate further, outside of this briefing.

Beginning with slavery **abolitionist politics** and continuing today, **abolitionist politics** has played a major role in the development of our country. As early as the 1900s, calls for abolishing the police due to their role in upholding the institution of slavery began a tradition of pro-Black and anti-police movements. Prominent Black writers and theorists located the issue of deep-rooted racism time and time again in policing. Policing in the US began as union-busting and slave-hunting units, intended to protect private property held by white men and white wealth. Those who owned private property benefitted from this, creating an incessant class divide that exists to this day. Modern day policing has its roots in the slave

patrols formed in the 1700s to stop runaway enslaved people, working on behalf of wealthy landowning white Southerners. After the abolition of slavery, these forces did not dissipate entirely; in fact, there are ties to slave patrols to both the subsequent form of policing in the South, as well as the notorious white supremacist group, the Klu Klux Klanⁱ. Freedom for Black people did not mean safety. Following Emancipation, Southern states codified racism through Jim Crow laws, where police existed to enforce segregation and “Jim Crow etiquette,” or rules governing the behavior of Black people and the spaces they could inhabit. This is the genesis of the modern criminal legal system.

In the North, the policing of space maintained the residential color line, created by discriminatory policies and practices such as redlining and restrictive covenants. The resulting concentrated segregation led to the criminalization of Black spaces, where Black spaces began to be over-policed, heightening and concentrating race and class conflict in areas dominated by marginalized people.

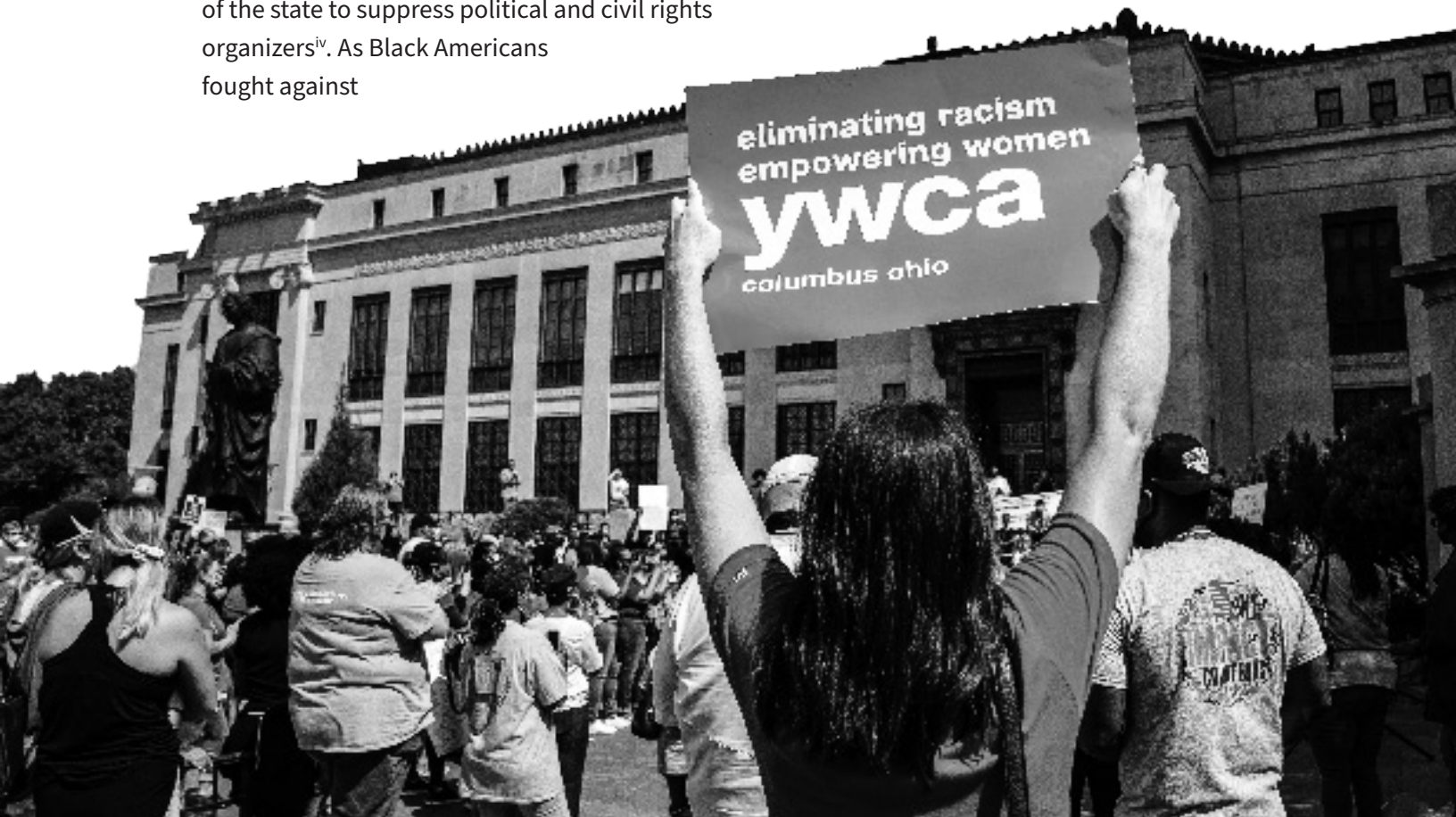
During this time, police were also used to control growing sources of labor friction, often serving to break up labor strikes. There are records of protests against police brutality as early as 1886, notably in the Haymarket Affair

rally, where workers gathered to protestⁱⁱ. In close proximity to the first Red Scare—when workers’ Unions began to form to fight labor exploitation by monopolists—police served the State’s desires by arresting and brutalizing workers who participated in strikes and protests, under the guise of national security against Communist threats. These events are not unique; in fact, police brutality against workers in the North was and is such a common occurrence that there is a dedicated timeline to analyze these events, entitled the Labor Wars, in which police served not to protect workers, but instead the interests of capitalⁱⁱⁱ.

Pro-union and anti-police action occurred well into the mid-late 20th century with the Civil Rights era. Anti-police brutality activism was a core tenant of the Civil Rights movement. During this time, similar to today’s events, police were used as a tool of the state to suppress political and civil rights organizers^{iv}. As Black Americans fought against

the codification of racism, city police departments used their position of power to illegally surveil and suppress organizers. During the March on Washington, Dr. Martin Luther King spoke of police brutality against Black people.

During the 1970s and the war in Vietnam, the United States was at a turning point. With an increasingly unpopular war, and growing public awareness and activism on the linkage between imperialism and anti-Black racism, white allies joined with Black Americans in seeking liberation. The United States federal government, as it was losing the war in Vietnam *and* popular support, repeatedly engaged police brutality to quell protests. Police brutality shook the nation numerous times during this tumultuous period of American history. Simultaneously, the era of the War on Drugs began,



increasing funding into police departments and linking Black and Latinx people to drug usage. As the class divide in America grew through the 1970s-1990s, so did the American carceral appetite to oppress Black people. With neoconservative government policies that weakened workers' protections and emphasized economic growth for the rich, Black people and marginalized communities became the image of the destitute and the "undeserving" through images and myths including: the racist image of a Black mother exploiting the welfare system^v; the breakdown of the Black family and Black children born out of wedlock being tied to higher criminal activity; the creation of the myth of the "super predator" and the expansion of the school-to-prison pipeline.

In the 1980s and 1990s, with the advent of the Broken Windows theory, public officials doubled down on using police as a mechanism of social control. Between 1987 and 2007, funding for incarceration more than doubled, while other programs such as education were barely increased^{vi}. The increased use of police to manage social challenges such as responding to mental health crises, combined with the lack of investment in prevention programs and inequitable community investment decisions, represented a new manifestation of Jim Crow in the form of mass incarceration. As a result, today, one in four Black men will experience incarceration in the United States.

This history provides context to the calls for defunding the police in our own community. In Columbus specifically, the institution of policing has a violent history of murdering Black people. Columbus, Ohio has the largest police department in Ohio, and is among the 25 largest in the US^{vii}. Although Black people account for less than one-third of the population of the city, they experience about half of the aggressive interactions by police^{viii}. Between 1996 and 1998, the Department

of Justice investigated Columbus police, resulting in a lawsuit against the city for its refusal to cooperate.^{ix} Following the CPD murder of Ma'khia Bryant, a 16-year-old Black girl, Columbus Mayor Andrew Ginther requested a review from the Department of Justice into the Columbus Police Department. While we appreciate the proactive nature of this request, we are aware that real consequences can only be levied through a Pattern-or-Practice Investigation by the Civil Rights Division of the Department of Justice. Without such an investigation, Columbus continues to placate victimized communities while simultaneously not committing to material changes. Columbus police have murdered 5 children in the last 5 years as a part of their greater pattern of police brutality. Knowing this history, we must acknowledge that Black, ethnic minorities, and people of color in Columbus live in fear of Columbus police.^x

Today, persistent class and race divides are clear in policing across the nation, both in terms of who is deemed dangerous and who is deemed worthy of protection—and by extension, the spaces these groups occupy. By design, police power is vague and intricately woven into many of our systems. Any considerations for policing reform must incorporate an understanding of the legacy of oppression built into the system. Threading together the lineage of anti-police brutality movements and their outcomes is vital to understanding the current political moment. In 2016, the Black Lives Matter movement once again took up the call to end policing as we know it with calls to defund the police.

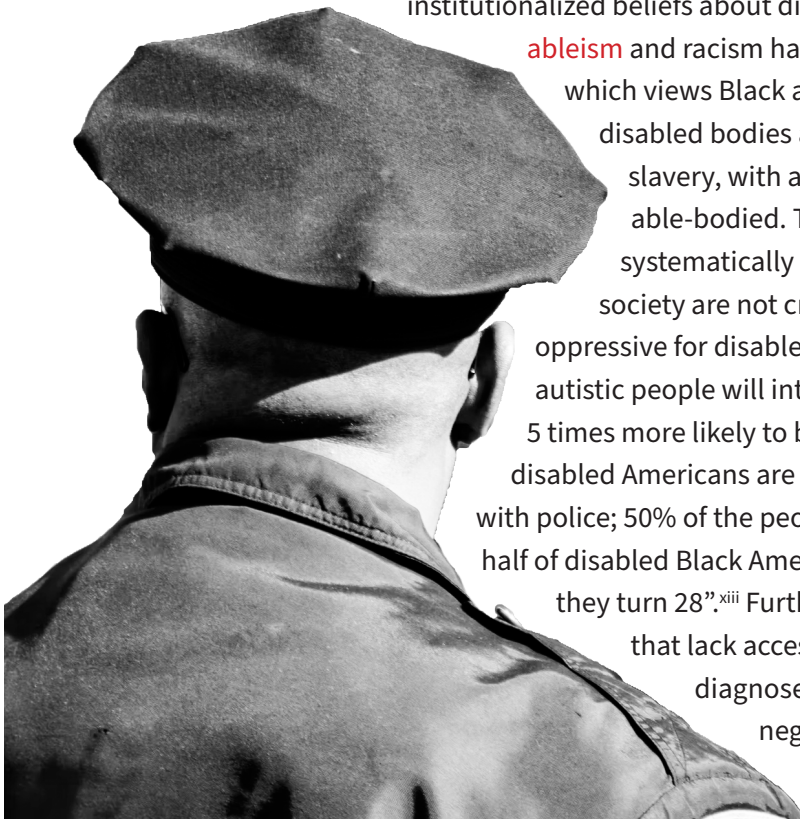
Highlighted in the next section are a few intersections of policing and systems, and of policing and marginalized groups that are urgent issues to consider.

INTERSECTIONS OF POLICING AND OTHER SYSTEMS

Policing & Mental Health

Communities across the country are now passing declarations of racism as a public health crisis in acknowledgement of the structural racism inherent not only in our healthcare systems, but in every system associated with social determinants of health (education, housing, etc.). This includes the mental health system. Black Americans historically do not have access to mental health services at the same level as their white counterparts. Calls to **defund the police** have highlighted the over-reliance our society has placed on police to respond to mental and behavioral health emergencies, and the under-resourcing of mental health systems in general. It is important to note that Black Americans are diagnosed with mental health issues at the same rate as white Americans. However, due to the unique history of Black American survival in this country and systematic oppression, Black Americans are less likely to receive the help they need for serious conditions. Black Americans are more likely than their white counterparts to “report persistent symptoms of emotional distress...”^{xi} Black Americans are simultaneously subjected to intergenerational, and institutional trauma and denied access to care. They disproportionately experience factors that place them at higher exposure to interactions with police, such as homelessness, or association with drugs and crime, domestic violence, etc. Due to the nature of systemic oppression in education and employment, those with social work licenses or who specialize in therapy for Black Americans are low in numbers, leaving nearly 46 million self-identifying Black Americans with mental health struggles to rely on non-Black-led treatment, if they should have access at all.

The over-dependence on policing as a vehicle for mental health care is reinforced through institutionalized beliefs about disability. Throughout the history of the United States, **ableism** and racism have been intertwined. Similarly to anti-Black racism which views Black and non-white people as less than whole, **ableism** sees disabled bodies as less than whole. This is illustrated in the history of slavery, with an enslaved person’s worth seen as higher if they are able-bodied. This sentiment translates to ableism perpetuated systematically through public institutions. Our current structures of society are not created for disabled people, which are additionally oppressive for disabled people of color. For example, approximately 1 in 5 autistic people will interact with the police before the age of 21, and they are 5 times more likely to be incarcerated than those without disabilities.^{xii} Black disabled Americans are at even higher risk of harmful or fatal interactions with police; 50% of the people killed by police are disabled, and “more than half of disabled Black Americans have been arrested by the police by the time they turn 28”.^{xiii} Further, disability is under- diagnosed in communities that lack access to healthcare; Black children are far less likely to be diagnosed with autism than white children, and yet experience negative interactions with the police regardless.^{xiv}



Understanding and analyzing the impacts of police brutality through an intersectional lens and re-examining how we interact with disability in its intersections with race, gender, and access to care will help to mitigate the consequences of an oppressive system.^{xv}

Policing & Neighborhoods and Housing

Neighborhood histories are closely tied with policing. Black neighborhoods, as shaped and dictated through both legal and de facto segregation throughout the history of this country, have been criminalized, and thus experience over-policing in situations regarding nonviolent crimes, and under-policing in situations of violent crime. Policing failures in communities of color showcase the prevalence of racism among the institution of policing. The “Broken Windows Theory” introduced in the 1980s and applied throughout the 1990s and early 2000s put an emphasis on policing smaller crimes in hopes of deterring more serious ones. The concept was that if one window in a building is broken, that soon people would break all the others as well. Applied to neighborhoods, this meant over-policing for petty crimes in low-income and Black neighborhoods, leading to heightened interactions with more severe penalties for those engaged in relatively minor crimes. The criminalization of Black space induced white fear and perceptions of danger. For example, race influences perceptions of neighborhood safety and disorder. Research shows people rely more on residents’ race for these decisions than logical sources (such as actual crime rates). While community and neighborhood safety are priorities, and should be considered as such, many of the police institution’s responsibilities may in fact lead to heightened instability and less safety for marginalized communities. For example, police are the vehicle through which evictions take place; sheriffs departments serve the eviction notice and oversee setouts. Many apartment complexes also have strict nuisance clauses that can trigger police calls, which have been shown to disproportionately impact women of color and victims of domestic violence.^{xvi} Housing and policing are further

connected through nuisance and anti-crime ordinances. Nuisance laws allow for evictions to take place if renters have the police come to their apartment often. This discourages disabled people, people experiencing domestic violence, and others to ask for help when they need it. Anti-crime ordinances allow landlords and community groups to use crime as a proxy for race. Due to the history of stereotyping Black, Indigenous, and Latinx people with crime, they are targeted through such ordinances. Considering that a large majority of evictions happen to those who are both class- and race- oppressed, it is another form of systematic racism and power held in the hands of police.

Policing & Schools

Rates of juvenile delinquency have decreased, but racial disparities have increased over the last decade in youth arrests.^{xvii} Black youths are four times as likely to be brought into the juvenile justice system as white youths, with Indigenous and Hispanic youths following. Interventions in schools, such as out-of-school suspensions, holding students back, and high dropout rates are prime causes of the school-to-prison pipeline. Zero tolerance policies in schools, which sprung up due to a concern over crime in the 1970s, focused on doling out suspensions and punishments. This led to many students interacting with the criminal legal system in schools themselves.^{xviii} Rather than a focus on child- and trauma-centered methods to prevent or address misbehavior in schools, the education system adapted “Broken Window Policing” into their own policies.^{xix} This translated into serious punishments for less severe mishaps, such as talking back to teachers. Additionally, having police officers on school grounds allows for higher rates of student arrests, bringing students into the juvenile system younger and sooner.^{xx} Black students are more likely to be disciplined, creating a pathway for Black children to prison—a population that is already overwhelmingly Black and Indigenous people. Forty-eight percent of children suspended in preschool are Black, and students with disabilities are more likely to get suspended than their able-bodied peers.^{xxi} Black children,

beginning in preschool, are more likely to be disciplined with harsher punishments for lesser misbehaviors than their white counterparts. Within school settings, Black children can experience heightened emotional distress and trauma due to school policing, which negatively impacts Black children over the years without support and access to mental health resources.^{xxii} Police encounters in schools create a heightened risk of arrest later in life.^{xxiii} Police in schools do not facilitate a safe environment for children of color; police have been found to verbally harass, make fun of, sexually harass and prevent learning for students in schools.^{xxiv} Encounters between Black children and police outside of school can be lethal. Columbus ranked second of all police departments in the country for child fatalities at the hands of the police in the past 8 years.^{xxv}

INTERSECTIONS OF POLICING AND MARGINALIZED GROUPS

Policing & Indigenous People

Indigenous people are the often- forgotten victims of widespread institutionally- sanctioned police brutality. They are more likely to be killed by law enforcement than any other racial or ethnic group, according to the CDC. Indigenous people face a history of intergenerational and institutional trauma derived from their mass genocide, slavery, and denial of access to ancestral land. Today, their voices are minimized in a political system reluctant to honor their sovereignty, with barriers for representation and structural inequities on reservations and against tribal rights. Indigenous people are three times as likely to die from police brutality as white people. Indigenous deaths are also likely underreported. For example, in 1996, due to mishandling of death certificate information, it was estimated that rates were underreported by as much as 21%. Indigenous people also face heightened sexual trauma, which contributes to high rates of missing and murdered Indigenous women. Indigenous women are 10x more likely to be murdered than white women, and the majority of domestic and sexual violence against Indigenous women is done by non-Indigenous partners and people. Due to policy, lack of or inaccurate data, and institutional failure, there are very few resources for Indigenous people to find their missing and murdered Indigenous women (MMIW). Considering that the rates

of Indigenous women trafficked and murdered stay high regardless of whether it occurs on Native reservations or urban locations, Indigenous people have been historically failed by the police institution. In recent history (1976), Saskatoon police officers arrested Indigenous people either under the guise of behavioral health problems or otherwise unnoted, drove them outside of the city, and left them in the cold to freeze. At least three Indigenous people have died from these so called “starlight tours.” This example, among many, showcases how police officers do not protect historically oppressed communities, like Indigenous people, and even treat them in a subhuman manner.

Furthermore, due to ingrained stereotypes of Native Americans, especially pertaining to the hyper-sexualization of Indigenous women and the association of alcoholism and drugs to Native communities, Native Americans are at heightened risk of interaction with the criminal legal system. Indigenous activists have long since stood against police brutality to fight the heightened violence against their communities. To begin dismantling violence against Native Americans, we must acknowledging the historical violence of the United States in nearly exterminating Native people and raising awareness of the existing barriers to survival faced by Native Americans today.

Policing & Gender-based violence

Studies such as the 2015 National Domestic Violence Hotline survey found that about 75% of survivors who called the police for a domestic violence altercation either found police unhelpful or made the situation worse ^{xxvi} This held most true for Black and Indigenous women; calling the police on domestic violence situations may be perceived as ending dangerously for them, their partners, or their children. A quarter of those who reported their abuse to the police in the NDVH study reported that they were arrested or threatened with arrest when they called the police. ^{xxvii} As such, many times they opt not to call the police out of fear, leaving them without recourse.

Other groups of people who do not feel the police will protect them, such as undocumented immigrants, also face danger at the hands of the police. Those who are in the LGBTQ+ community fear persecution should they ask police to intervene on their behalf in a violent situation. Interactions with armed police, especially in cases of rape and sexual assault, have been found to exacerbate the trauma victims are experiencing. This fear keeps victims, especially women of color, from calling the police. Similarly, the criminalization of human trafficking victims keeps them from calling the police should they need help. Studies show that victims of human trafficking do not

trust the police, and encounters with the police only heighten their trauma response. Police themselves have a history of sexually assaulting women in their custody while rape is illegal across the nation, police can argue consensual sex for those who have been detained without a conviction. ^{xxviii} These loopholes exist due to systemic discrimination, and are exploited to protect the institution of the police.

Police have also historically faced off with people in the LGBTQ+ community. As the LGBTQ+ movement grew in the 1960s and 1970s, police intervened on behalf of an anti-gay American government. During this time, police violated members of the LGBTQ+ community, and in response to the 1969 Stonewall riots, police brutalized protestors. This moment was prominent for the gay movement, increasing attention to LGBTQ+ liberation. Police brutality also was used against AIDS protestors in the late 1990s.

As the American government refused to address how HIV AIDS was impacting gay Americans, police aided in curbing protests through violence. ^{xxix} Notably, BIPOC members of the LGBTQ+ community have both led efforts for gay liberation and faced the most violence at the hands of police during such events. In Columbus, Black protestors organized and were arrested at the Stonewall Pride parade in 2017, making national headlines. These activists, who were raising awareness for the case of Philando Castile and for violence against Black trans people, were among many who believe that there should be no police at Pride events, due to the history of anti-gay violence among police.



Policing & Asian Americans and Pacific Islanders (AAPI)

Asian/American and Pacific Islanders is a diverse and fast-growing racial group in America. For the Asian immigrant working class community, law enforcement plays one of the biggest roles of violence and oppression against their communities.^{xxxix}

Pacific Islanders, who include people from Native Hawaiians, Samoans, Chamorros, Fijians, Palauans, and Tongans, face state-violence through police brutality as well. For example, Native Hawaiians and Pacific Islanders in Honolulu make up 34.5% of all use of force incidents by the Honolulu police department. Native Hawaiians are directly oppressed by the illegal annexation and occupation of their islands by the United States government, which caused poverty, oppression, and heightened state-violence against them.^{xxxix}

Asian Americans are directly impacted by mass incarceration and deportation. During the 1990s, the Asian American prison population grew by 250%, and juveniles of Asian descent were twice as likely to be tried as adults compared to their white counterparts.^{xxxix} After the Vietnam War, Southeast Asian refugees resettled in urban areas that were under heavy surveillance; as a result, over-criminalization is particularly prevalent in the Southeast Asian community. In large cities, such as Oakland, Southeast Asians had very high arrest rates; Cambodians with 63 per 1000 and Laotians with 52 per 1000. In the San Francisco Bay Area, Laotians and Vietnamese were among the four most arrested groups.^{xxxix} Southeast Asians are three to four times more likely to be deported for old convictions compared to other immigrant groups.^{xxxix} Since 1998, at least 15,000 Southeast Asians from Cambodia, Laos, and Vietnam have received final orders of deportation, despite arriving in America with refugee status and obtaining a green card.

After September 11, 2001, many South Asians faced government scrutiny and profiling because of their race, country of origin, and religion. Under the guise of national security, South Asians became a target for extensive searches, background checks, and surveillance. Surveillance impacts mobility, access to the public sphere, and employment opportunities, as well as disrupts the dignity inherent to all people. Pakistani and Bangladeshi communities are particularly vulnerable to profiling and surveillance, which can result in deportation and over-criminalization. The Department of Justice required Pakistani and Bangladeshi nationals to register through a 'special' registration program that resulted in men being placed in detention and deportation proceedings, mainly for minor immigration violations. Through programs like 287 (g) and Secure Communities, which allow local law enforcement to enforce national immigration policies, South Asians are profiled by police, instilling fear and mistrust in their communities. Laws mandating for local police to check immigration status promotes the perception that these communities are suspicious.

The coronavirus pandemic of 2020 has made East Asians the target of racial hate crimes. According to the hate crimes investigated by New York City, 24 of the 27 incidents in 2020 were coronavirus-related. Although some crimes are reported, police agencies do not investigate hate crimes and treat them as a low priority. Many Asian Americans believe that police are unreliable and untrustworthy, and victims of hate crimes can be reluctant to engage with the police because of language barriers, cultural differences, or mistrust. Even if there is a report made, proving that they were targeted because of their race can be difficult for victims. In consideration of the recent uptick in hate crimes, AAPI community organizations are demanding action to better facilitate safety for their vulnerable communities. Community organizations are advocating for accessible, culturally competent and in-language programs and services that support the safety of AAPI communities, without escalating the role of the police.

ACHIEVING THE VISION: A FUTURE OF SAFETY FOR ALL

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Appendix A

Glossary

- **“Defund the Police”**

A conversation tagline and policy stance created in response to the murders of unarmed Black men by police officers. It consists of moving funding away from police institutions and moving it into spaces such as education, community-relations, and other departments that foster safety from a sociological perspective. This became the rallying cry of many organizers. Not to be confused with *“Abolish the police,”* a movement advocating for the full disintegration of the police force and institutions that supports them.

- **Abolition Politics**

Abolitionist politics refers to advocating for an immediate and unequivocal end to policing as an institution, completely. This would mean disbanding the police altogether, moving towards a community-care, or restorative justice model of responding to crime. Abolishing the institution of the police is one part of a network in abolitionist frameworks. Ultimately, abolitionists call for the end of the **prison industrial complex** altogether. Abolitionist politics stem from the anti-slavery movement of the late 1800s, with writers theorizing about the end of a police state as early as the 1920s. The police abolition movement renewed itself into what we see today in the 1970s. In response to the police violence unleashed on revolutionary groups, such as the Black Panthers, theorists, activists, and the larger public began to build a stronger movement to fight institutional violence. Today abolitionists focus on ending the **Carceral State**, which primarily focuses on ending the prison industrial complex and reshape society to benefit Black Americans.

- **Carceral State**

The Caracal State is the name for what abolitionists believe the US to be perpetuating—a state that is predicated on the existence of slavery through the prison industrial complex. Though most clearly through the prison system, the carceral state is all encompassing. It is manufactured through anti-drug policies targeting Black men, racial bias against Black communities in every space, and cultivated by the school-to-prison pipeline.

- **Sociological perspective to crime**

The sociological perspective of crime contends that there are reasons why crime is likely to happen. It observes the impacts of sociological factors, such as education, wealth, intergenerational trauma, and other experiences on the likeliness of a person committing crime. In the last 50 years, significant literature has been written to approach the existence of crime from this angle. With an understanding of *what creates crime*, the idea is that we can prevent it. The sociological perspective of crime also debunks the notion that crime is committed more by one race over the other. Studies have shown crime is linked more to unemployment than to race.

- **Prison industrial complex**

A term coined by Black theorists in the 80s and 90s, the Prison Industrial Complex is defined as the system where Black Americans are funneled into the prison system. This system began with the advent of the 13 th Amendment, ending slavery; however, this legislation still allowed for slavery so long as it was in the form of punishment. This is when policing in the South turned to over policing Black communities, finding any reason to arrest them. From this stemmed generations of Black people, especially Black men, who were ill equipped to enjoy their newfound freedom from slavery. The institution of slavery shifted to the era of Jim Crow, and upon the end of legal segregation, de facto segregation by way of imprisonment surged. Over policing, racial bias, and a system set up for Black failure contributes to disproportionately high rates of imprisoned Black people.

• **Institutional, Intergenerational, & Cyclical Harm**

Understanding that the US is a country predicated first on anti-Blackness is necessary to frame that the struggles that plague Black people are institutional and cyclical. Though many view social issues as separate, they are actually intertwined inextricably, needing a holistic answer. Through the study of epigenetics, we can see the adverse intergenerational health outcomes for those who survive trauma. Intergenerational trauma, which impacts a family throughout its bloodline, plays a role in Black oppression. For example, in-utero stress which may cause long term damage to a developing fetus. Such health issues carry into the development of a child, and can compound when faced with oppressive structures. Black people, whose ancestors survived traumas such as legalized slavery, lack of access to healthcare, legal segregation, lack of access to education, etc., may feel the impacts of those traumas today in their personal lives. Additionally, those institutions left a mark on the country; though today we have legally ended discrimination, it is still a part of the social fabric of America. It rears its head in unassuming spaces, such as K-12 education, healthcare, and even interpersonal relationships. Institutional trauma comes from the history of harm caused by that institution. However, it is important to note that the harm has continued; the US has not ended its legalized and codified harm against Black and Indigenous people today.

• **Ableism**

Institutionalized discrimination against disabled people. This type of discrimination is intertwined with white supremacy, capitalism, and defined by the productivity or worth of a person's body. Examples of institutionalized ableism include lack of access to transportation, education, safety, healthcare, etc.

• **Intersectionality**

A theoretical lens used to understand the interconnected ways marginalization and privilege show up in a person's life, developed by lawyer, activist, and educator, Kimberlé Williams Crenshaw.

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