**Sources Template Modify as Necessary**

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| **Document A:** Alexander Nazaryan On 4/28/17 at 4:00 AM EDT, Bailey, D. A., & Davidson, J. D. (2017, May 3). *25 years after the rodney king riots, 'there's a South Central in every city and every state'*. Newsweek. Retrieved March 13, 2022, from https://www.newsweek.com/los-angeles-ferguson-25-years-after-rodney-king-riots-theres-south-central- 590484  *The side streets between Normandie and Vermont Avenues are meticulously pleasant, nearly suburban. Children ride bikes down clean sidewalks, past tidy gardens of desert succulents. A toddler kicks a soccer ball into a fence. Old folks watch from the porches of small, well-kept homes. You can easily forget you're in South Central Los Angeles, approaching the site where America once crackled with suicidal madness.*  *The Rodney King Riots—as they are frequently called, though some dislike that name—began at the intersection of Florence and Normandie 25 years ago, on April 29, 1992, after the cops who'd assailed King a year before were cleared of all wrongdoing by a mostly white suburban jury. Millions across the nation watched helicopter footage of white trucker Reginald Denny being pulled out of his cab and flung to the ground in the middle of that intersection, assaulted with a brick, his prostrate body stomped on. Lying there, arms splayed, face covered in blood, he looked like some ancient crucifixion victim taken down from the cross.*  *There was little chance of salvation for Denny and the rest of South Central, because the Los Angeles Police Department had retreated like an occupying force sensing its imminent defeat. South Central burned for days, and the rioting spread north into Koreatown, west to Inglewood, black smoke replacing gray smog.*  *Today, the most dangerous thing about the intersection is the ceaseless flow of traffic, a problem far more common in Los Angeles today than police brutality or race-based violence, though neither of those ills has been entirely eradicated. Things do change—somehow, someway—and this intersection is proof. It is a crushingly ordinary junction, where that sin commonly and unfairly ascribed to Southern California—forgetting—for once makes perfect sense.* |

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| **Document B:** Farnia, N. (n.d.). *Don't call it A riot: 1992 Los Angeles*. PBH. Retrieved March 13, 2022, from <https://www.picturingblackhistory.org/dont-call-it-a-riot>  In March 1991, four white Los Angeles [police officers](https://origins.osu.edu/article/policing-police-civil-rights-story) assaulted Rodney King, an unarmed Black motorist. A witness videoed the beating, which caused outrage across the globe.  Two weeks later, tensions in L.A. worsened when Korean storeowner Soon Ja Du killed fifteen-year-old Latasha Harlins in a dispute over a $1.79 bottle of orange juice. A white judge eventually sentenced the shopkeeper to four hundred hours of community service and a $500 fine.  Thus, when a mostly white jury acquitted the officers in the Rodney King case on April 29, 1992, the simmering tensions boiled over into what became [the largest urban uprising in U.S. history](https://origins.osu.edu/milestones/may-2017-1992-los-angeles-rebellion-no-justice-no-peace).  Protesters immediately filled the streets. Arrests quickly followed, which compelled even more people to join the demonstrations. When authorities began making arrests, some protesters responded with shouts of “Black Power” and threw rocks and bottles at police cars.  One Black youth explained that the Rodney King case “was just the trigger,” and the rebellion was about “all the homeboys murdered by the police, about the little sister killed by the Koreans, about twenty-seven years of oppression.” Twenty-seven years earlier, the L.A. neighborhood of Watts also had erupted after an incident of police violence.  Watts helped inspire the Black Power Movement, and because Black Power activists believed that the police had occupied Black neighborhoods, the movement also expressed the need for community control apart from outside forces. As the first photograph illustrates, these sentiments continued to resonate in 1992. “Black Power” signified the continuity of resistance against state violence between the 1965 and 1992 uprisings, or “riots” as they were called at the time.  Often lost in labelling the unrest a “riot” is the fact that protesters harbored genuine grievances and were rebelling against racial oppression and economic exploitation.  For instance, although property damage amounted to almost $1 billion (nearly $2 billion in today’s money), the rebels consciously targeted specific structures during the revolt.  While they left most Black-owned establishments standing, they attacked other businesses that were perceived as preying upon the community. They also smashed windows at LAPD headquarters and generally besieged the structures and symbols of police authority, like the security guard post set ablaze.  Los Angeles Police Chief Daryl Gates presided over the city’s response to the revolt. In the preceding decades, Gates had militarized the LAPD. He created the world’s first Special Weapons and Tactics unit after the 1965 Watts uprising. The first SWAT operation targeted the L.A. headquarters of the Black Panther Party in 1969.  In 1982, moreover, Gates elicited an uproar when he attempted to rationalize why so many Black people died from police chokeholds. “We may be finding that in some Blacks when it is applied, the veins or arteries do not open up as fast as they do in normal people,” he said.  Despite a long history of racist policing practices, or as many believed, perhaps because of it, Gates remained the police chief until just after the 1992 uprising.  The federal government also saw events as a revolt. President George H.W. Bush deployed two thousand federal officers in addition to the three thousand National Guard troops already on the ground. Attorney General William Barr, who would later occupy the same post in the Donald Trump government, invoked the Insurrection Act, which mobilized Marine and Army soldiers, SWAT teams, U.S. Marshals, prison riot squads, and FBI and Border Patrol agents.  In short, the federal government militarized its response. In all, over 50 people died and more than two thousand suffered injuries. Authorities arrested 16,291, mostly Black and Latino residents, and occupied the city for ten days.  Anger over Rodney King’s beating and the subsequent verdict also sparked protests in other cities and in Washington DC, where Howard University students and other protesters marched from the Justice Department to the White House. Jacqueline King, a D.C. resident, expressed her dismay at the verdict. “We have marched too long for this to still be happening…. It makes you want to leave the country. You have to wonder if this is a place for us,” she lamented.  While the Rodney King case highlighted the unequal justice system, it also embodied a broader trend of expanding [police departments](https://origins.osu.edu/historytalk/long-view-policing-america) and [the prison system](https://origins.osu.edu/article/harlem-ferguson-lbjs-war-crime-and-americas-prison-crisis). Between 1987 and 1992, the state of California increased spending on policing and incarceration by 70 percent. Meanwhile, the Black unemployment rate in L.A. hovered between 40 and 50 percent, and a third of Black Angelenos lived in poverty.  After the [rebellion](https://origins.osu.edu/milestones/may-2017-1992-los-angeles-rebellion-no-justice-no-peace), officials promised to introduce reforms. The city’s gangs, including the Crips and the Bloods, also declared a ceasefire to help rebuild their communities. But very few of the promised resources reached those communities.  As activist Geri Silva concluded, “It is this illusion of change where government or business…come in and say, ‘Look what we’ve done.’ And down the line, when things don’t work, they will blame the people who live in the community.”  Ultimately, the state used the uprising as justification to strengthen the police while continuing to undermine Black and brown communities. |
| **Document C:** Gibbons, A. (2020, July 26). *Seeing red: Racial segregation in LA's suburbs*. Architectural Review. Retrieved March 13, 2022, from <https://www.architectural-review.com/essays/seeing-red-racial-segregation-in-las-suburbs>  Seeing red: racial segregation in LA’s suburbs  Only a few years after the 1965 Watts Riots, British architectural critic Reyner Banham declared his great and controversial love for LA in the influential 1971 book Los Angeles: The Architecture of Four Ecologies. In it he writes: ‘the language of design, architecture, and urbanism in Los Angeles is the language of movement … the city will never be fully understood by those who cannot move fluently through its diffuse urban texture, cannot go with the flow of its unprecedented life’.  Sadly, precisely the opposite is true. Full freedom of movement has always had a colour in the US, its urbanism designed to segregate. The brilliance of Banham’s insight is precisely that LA is orchestrated to ensure movement from enclave to privileged enclave for a few, enabling ignorance of the poverty and structural violence experienced by millions walled into place. Preservation of this ignorance is foundational to white supremacism and other privileges of gender and class. LA exemplifies the way it has been built into the urban landscape over time through the enormity of its sprawl, the fragmentation of its governance, the abandonment of inner-city residents by capital, followed by efforts to displace them on capital’s return.  It is only those who are not able to move fluidly and go with the flow who are able to see the true nature of LA and the extractive link between the outer suburbs and the neighborhoods they surround. In the face of outside stereotypes of the ghetto, the real history of these neighborhoods is one of love, hope and struggle against white mob violence, de jure and de facto discrimination, redlining, and the withdrawal of services and resources from schools, fire stations, hospitals, supermarkets and banks. The fight back inspires awe, yet this structural inequality underpins a quotidian violence that make every day a battle, and fills every life with loss.  The roots of this structural violence stretch back a long way. Conquest accomplished the dream of an America stretching from sea to shining sea, with title to this never-unoccupied land taken through the genocide of native peoples and the wholesale transfer of property from Mexican landowners. In 1924 the LA Chamber of Commerce could proudly declare: ‘For centuries, the Anglo-Saxon race has been marching westward. It is now on the shores of the Pacific. It can go no farther. The apex of this movement is Los Angeles County.’  Such open rhetoric of white supremacy filled neighborhood news-sheets and predicated racially restricted covenants inserted into deeds to maintain tight legal walls around neighborhoods like Chinatown, ‘Mudtown’ and Mexican colonias. These restricted occupation of homes to Caucasians only, with exceptions made for servants. They first appeared in 1900 after an attempt to use zoning to keep neighborhoods white failed in the courts.  During the Depression, the federal government invested heavily in rebuilding property markets, incorporating both white supremacist rhetoric and covenants into the process. The Home Owners’ Loan Corporation developed formal appraisal criteria to underpin property values, mapping neighborhoods across the country. Graded from red to green, the primary criteria for red or ‘hazardous’ areas was the (non-white) race of the occupants. This is where the term redlining comes from, as the Federal Housing Administration and banks used these maps and those that followed to restrict investment and refuse loans. Federal loans required racial covenants, and government documents mobilized the language of ‘invasion’ and ‘defensibility’ in their appraisals. Developers, realtors and homeowner associations worked together to protect neighborhoods through covenants, racial steering, and violence.  A shift did come when the Second World War brought the Double V campaign in African-American communities across the country – victory abroad and at home against fascism and white supremacy. As the US sought to take a leading global role in defense of democracy, it became increasingly important to respond to international criticism of institutionalized segregation. The government submitted a brief in support of the NAACP arguments against restrictive covenants, and the Supreme Court found them unlawful in 1948. Why when the legal supports for segregation were removed, did segregation not end? The answer lies in the dual nature of housing itself. It is an asset, something bought and sold with its value defined through a market. It is also a home, the place where children are raised. It defines where kids go to school, the friends they make, the jobs available to them and the social networks they form, their extracurricular activities and above all, the people they marry. It is here that racial anxieties enter the market equation, ensuring that the green of money cannot in fact equalize white and black, brown, red or yellow. |

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| **Document D:** Jeremy Divinity | August 21, & Divinity, J. (2021, July 3). *The history of school segregation in Los Angeles Public Schools*. Knock LA. Retrieved March 13, 2022, from https://knock-la.com/separate-but-unequal-school-segregation-in-los-angeles-db5108603d6e/  I love the city of Los Angeles, along with its many diverse communities. As protests grew over the past few months, I reflected on the deep inequities in education within Los Angeles, and how the city is at the center of the systemic injustices we’ve been fighting. Access to education can be a great equalizer, and lack of access to education can be the most significant obstacle to growth, opportunity, and achievement. Nowhere is the discrepancy of the quality of public education more prevalent than in Los Angeles.  The education system in Los Angeles has disadvantaged Black and Brown children. A lack of opportunity can make a generation feel like education isn’t an option.  Now with the pandemic, and [future learning losses](https://www.mckinsey.com/industries/public-and-social-sector/our-insights/covid-19-and-student-learning-in-the-united-states-the-hurt-could-last-a-lifetime) the pandemic will cause, the most vulnerable students in Los Angeles are ever more susceptible to future systemic injustices. These students are climbing uphill in a mudslide.  The public school system in Los Angeles isn’t a system of equal opportunity, but instead is a system of haves and have-nots. It’s as if two separate school systems support two different opportunity systems. One system is for the lower-income minority population, and the other is for the affluent.  You see the differences in schools that are just freeway exits apart. These differences are by design, and aren’t accidental, but instead systemically engineered. In the LA school system, zip code and socioeconomic status determine the quality of education Angelenos receive.  Students in Los Angeles are segregated based on poverty, language, and ethnicity, and this isolation threatens their future economic opportunities. Low-income families are thrown into an underfunded and overpoliced system, and the affluent can buy their way into private schools or move out to suburban school districts.  Over the past sixty years, there has been a very deliberate and conscious choice by white families to abandon LAUSD. The middle class did it by moving away, and the affluent by putting their kids into private schools.  The city’s demographics and the demographic of populations that attend public or private schools are prime examples of the two separate systems. However, to understand why the two systems exist, you have to take a look at the history of Los Angeles, especially redlining, white flight, and busing.  After Brown v. Board of Education, the South was forced to integrate, but desegregation never came to Los Angeles. In fact, the [state constitution was changed to block a desegregation plan](https://civilrightsproject.ucla.edu/research/metro-and-regional-inequalities/lasanti-project-los-angeles-san-diego-tijuana/divided-we-fail-segregated-and-unequal-schools-in-the-southfield/Divided-We-Fail-final-rept-v3-03-18-11.pdf). |
| **Document E:** A&E Television Networks. (2010, March 3). *Riots erupt in Los Angeles after police officers are acquitted in Rodney King Trial*. History.com. Retrieved March 23, 2022, from https://www.history.com/this-day-in-history/riots-erupt-in-los-angeles  In [Los Angeles](https://www.history.com/topics/us-states/los-angeles-california), [California](https://www.history.com/topics/us-states/california), four Los Angeles police officers that had been caught beating an unarmed African American motorist in an amateur video are acquitted of any wrongdoing in the arrest. Hours after the verdicts were announced, outrage and protest turned to violence as the [LA riots](http://www.history.com/topics/the-los-angeles-riots) began. Protestors in south-central Los Angeles blocked freeway traffic and beat motorists, wrecked and looted numerous downtown stores and buildings, and set more than 100 fires.  On March 3, 1991, paroled felon Rodney King led police on a high-speed chase through the streets of Los Angeles County before eventually surrendering. Intoxicated and uncooperative, King resisted arrest and was brutally beaten by police officers Laurence Powell, Theodore Briseno and Timothy Wind. Unbeknownst to the police, a citizen with a personal video camera was filming the arrest, and the 89-second video [caught the police beating King](https://www.history.com/this-day-in-history/police-brutality-caught-on-video) with their batons and kicking him long after he was capable of resistance. The video, released to the press, caused outrage around the country and triggered a national debate |