



In 1965, as six days of tempestuous confrontations with the state ensued, political officials and pundits decried random terror and lawlessness and they were not referring to the police. Like Kelly, many scholars have decisively troubled these accounts, explaining the inciting conditions and continued effects. This essay gestures toward these questions, but engages the indicia of rebellions and sensitizes to the rage of destruction, like arson, theft, and vandalism, as a fundamentally germane set of spatial subversions allowing us to understand the communications of the conflagration differently.

Through this spatial refraction, rebellion's Black Anarchist force reveals cataclysmic critique; a disruptive leap from White society's urban ghetto, antagonistic to both state and Civil Society.

Pushing past the police perimeter of where politics takes place and how it is to be conducted, Watts residents confronted militarised forces and civilians cohered as a wide panic.

Further, despite characterizations running the gamut of desultory and reactionary to criminal and cathartic, these destructive practices about the state's own property analysis and solution by proposing questions of property itself and interrupting an ever growing nexus paying fealty to law and order. Listening at the sociospatial register allows us to hear the rebellion differently, where ruination counters the state fables of the common good and crime prevention told through environmental design that inalienably link property and the police.

A 1968 study on White reaction to the Watts Rebellion found that while some Whites were sympathetic to its reasons, linked to a history of injustice, the vast majority thought it hurt the negro's cause and that it would only increase the social distance between the races.

It is unclear what the cause was believed to be, although the paradigm of race relations that seems to rear its head as indicated by the reference to social distance does offer some clues.

Used in part as a barometer to determine political acceptability, this application of race relations is undergirded by two major assumptions, the first is the divine right of the state and Civil Society to decide the worthiness of black people to exist in proximity, the second is that the cause is undoubtedly a pursuit of assimilation, integration, and inclusion.

Almost a week after the uprising in Watts began, Representative Adam Powell, Chair of the House Education and Labor Committee, and first Black representative

