

Leroy F. Moore Jr., Tiny aka Lisa Gray-Garcia,  
and Emmitt H. Thrower

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### Abstract

In this chapter three artists/activists of color with disabilities write about their lives, activism & cultural work around police brutality against poor people & people with disabilities before, during and beyond the occupy “movement.” You will read the popular response after police brutality cases against people with disabilities and how this response has been repeated over and over again. The three authors will share their answers toward this issue and talk about the need for increasing cultural work from poetry to Hip-Hop to visual arts by not only disabled community but also from the artists arena. Lisa ‘Tiny’ Gray Garcia, Emmitt Thrower and Leroy Franklin Moore Jr. have come together to serve up another vision on the drastic real growth of police brutality against people with disabilities and poor people.

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### Keywords

Poor Magazine • Krip-Hop Nation • Where is Hope • Disability • People with disabilities • Police brutality • Police training • Occupy movement • Activism • People of color • Black people • Hip-Hop • Cultural work • Poor people • Poverty • Mental health • Autism • Autistic people • Media • Journalism • Wabi Sabi Productions Inc

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## 21.1 Introduction

As you will soon read this chapter has been written by three community journalists, artists and activists from San Francisco Bay Area and New York. The chapter starts out with Lisa ‘Tiny’ Garcia who is a poverty scholar, revolutionary journalist, lecturer, Indigenous mixed rave mama of Tiburcio, daughter of Dee and the co-founder of POOR Magazine and author of *Criminal of Poverty: Growing Up Homeless in America*. We discuss Poor Magazine recently published a handbook for the Occupy Movement entitled *Decolonizers Guide to a Humble Revolution*, then introduce Emmitt Thrower, who is a disabled retired NYC Police Officer and also a stroke survivor. He is the Founder and President of Wabi Sabi Productions Inc., a small community based nonprofit company founded in 2005 in New York City. The chapter ends with Leroy Moore who has been one of leading voices around police brutality against people with disabilities and has founded Krip-Hop Nation for Hip-Hop artists with disabilities.

Krip-Hop Nation, along with 5th Battalion, recently compiled and produced a Hip-Hop Mixtape on police brutality against people with disabilities. You will soon see that the chapter is from the authors above who are poor people and people with disabilities, explaining the realities of police brutality, polices, media misrepresentations, and “new Occupy activists” against them and their communities from San Francisco and New York before Occupy and now under Occupy and after Occupy. We laid out our pieces through our writings as cultural activists, street journalists, and poets, Poe poets, Krip-Hop songwriters etc. As you will read, each writer wrote about their life experiences/work/cultural work with people who are houseless, people with disabilities before, during and yes after occupy “movements.” As community writers, artists, scholars and activists outside of the academic world and its way of writing, we like to thank our editor, another community artist, journalist, activist, Gioioa von Disterlo who shared her academic and street journalistic skills to get our chapter in an academic format without changing our messages. Are you ready to be challenged? We hope so!

I am the.000 25- the smallest number u can think of in yer mind-  
 Didn't even make it to the 99-  
 love to all of yer awakening consciousnessness –  
 but try to walk in mine . . .  
*tiny/Po Poets 2011*

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## 21.2 Occupy Was Never for Me

Occupy was never for me. I’m Pour’, I’m a mother, I’m disabled, I’m homeless, I’m indigenous, I am on welfare, I am not formerly educated, I have never had a house to be foreclosed on, I am a recycler, panhandler, I am broken, I am humble, I have been po’lice profiled and my mind is occupied with broken teeth, and a broken me. I am revolutionary who has fought every day to decolonize this already occupied indigenous land of Turtle Island in Amerikkka.

I do not hate. I am glad, like I said when it all first got started, that thousands more people got conscious. I am glad that folks woke up and began to get active. What I am not glad about is that in that waking up there was a weird tunnel vision by so many “occupiers” of the multiple struggles, revolutions, pain and deep struggle of so many who came before you, upon whose shoulders you are standing on. This is what I have now come to realize is a strange form of political gentrification.

Like any form of gentrification there is a belief by the gentrifiers/colonizers, that their movement is different, new form, that it has little or no historical contextual connection to the ones before it. And that it owes little or nothing to the movements and/or communities already there, creating, struggling, barely making it.

And yes, race, class and educational access matter. I have heard from elders that a similar thing happened in the 60s with the poor people of color movements raging on like Black panthers and Young Lords then suddenly the “anti-war movement” sprung up, driven by white middle-class college students and the political climate suddenly got large.

I am The peoples on the corner  
 the mamaz, daddys and baboes in the car –day laborers, in jaws of systems – living in  
 SRO’s, shelters, jails cells and houses made of cardboard  
 The people u don’t see, can’t see or never want to be-  
 I am a mental health diagnosis and your favorite academik research proposal.

Before going, on I must remind you what Poor Magazine is and our thinking about NO Po’Lice Calls EVER! POOR Magazine/Prensa POBRE is a poor people-led, indigenous people-led organization that follows our indigenous values of eldership, ancestor honoring, multi-cultural spirit, prayer and respect. We practice these values in everything we do. Including our dealing with any of the many very serious issues that come up in our family of poverty and indigenous skolaz. Which is why we have a no po’lice calls (engagement) policy in effect. When we have problems come up (which we do ALL the time as poor peoples in struggle) we convene Family Council based on a model taught by our ancient indigenous ancestors. The Family Council convenes for as long as it takes to resolve issues that requires self-accountability and ownership to the problem and a series of commitments to actions, change, healing, responsibility to the situation from each person who is responsible for the problem and as well requires commitment from the participants, elders, folks who are in community/family and extended with that person and POOR Magazine.

We are committed to this because we as peoples in struggle are occupied by Po’Lice, killed by police, profiled by police and forever in a struggle to liberate our mind and be truly free of the idea that an occupying army informed by white supremacy is the only way to ensure the safety and security of our children, elders, women and men. This is an ongoing and very difficult process of liberation because we live in a world with many oppressed and broken folks suffering from the PTSD of capitalism, imperialism and racism.

Now going back to my original point that this ironic disconnect was never clearer in the way that houseless people, people with psychological disabilities

existing outside, were treated, spoken about, problematized, and “dealt with” in the occupations across the United States this last year.

“We are very excited because the police agreed to come every night and patrol . . . our “camp” because we have been having so many problems with the ‘homeless people’ coming into our camp,” said an occupier from Atlanta, Georgia.

“It took us awhile to forge a relationship with the police, but now that we did we feel “safe” from all the homeless people who are a problem in our camp,” said an occupier in Oklahoma.

“We have been able to do so much with occupy in this town, but we are having a real problem with “security,” it’s because of the large contingent of homeless people near our camp.” (*Occupier from Wisconsin*)

City after city, occupation to occupation, in these so-called conscious and political spaces which were allegedly challenging the use of public space and land use and bank control over our resources and naming the struggle of the 99 % versus the %1, were playing out the same dynamics of the increasingly policed urban and suburban neighborhoods across the US.

The lie of “security,” which it is for, the notion of “illegal” people and how some people are supposed to be here and some are not. Our reliance on police as the only way to ensure our community security and keep the overt and covert veneer of racism and classism alive and well in every part of this United States reared its ugly head in all of these Occupations. In many cases the “occupiers” gentrified the outside locations of the houseless people in these cities.

Taking away the “sort of” safe places where houseless people were dwelling outside. And yet no accountability to that was ever even considered by the “occupiers.”

Perhaps it’s because the majority of the “occupiers” were from the police using neighborhoods, and/or currently or recently had those homes and student debt and credit and cars and mortgages and stocks and bonds and jobs. Perhaps it’s because Occupy was never for me or people like me.

I walk thru addiction; racism and poverty- scared of CPS, the INS, the Po’lice, and me

I am occupied with broken teeth, broken promises a broken heart, bench warrants, deportation threats, and my own thoughts

In Oakland and San Francisco, the alleged “bastions” of consciousness there was a slightly different perspective. Many of the houseless people were in fact part of the organizing and then eventually, due to deep class and race differences, were intentionally left out or self-segregated themselves from the main “occupy” groups and began their own revolutions or groups or cliques, or just defeated huddles.

Several of the large and well-funded non-profit organizations in the Bay Area re-harnessed Occupy into their own agendas and helped to launch some of the huge general strikes and marches to support labor movements, migrant/immigrant struggles, prison abolitionist movements and economic justice.

In the case of the poor, indigenous, I’m/migrant and indigenous skolaz at POOR Magazine we felt we could perhaps insert some education, history and information into this very homogenous, very white, and very ahistorical narrative and to the empirical notion of occupation itself, so we created the Decolonizers Guide to a

Humble Revolution. With this guide and our poverty scholarship and cultural art we supported other indigenous and conscious peoples of color in Oakland who began to frame this entire movement as Decolonize Oakland, challenging the political gentrifying aspects of Occupy itself.

My land, body, babies, and mind has been long ago lost to case manglers, poverty pimps, philanthropimps and the never-ending war on the poor.

Never even got a credit card, much-less a mortgage—but I did catch a case—a marshal and jail term for stealing food from a store.

POOR Magazine in an attempt to harness some of the energy and minds of this time towards the very real issues of poverty and criminalization and racism in the US, created The Poor Peoples Decolonization (Occupation), traveling from both sides of the Bay (Oakland to SF) to the welfare offices where so many of us po' folks get criminalized for the meager crumbs we sometimes get, public housing where we are on 8–9 year long wait-lists for so-called affordable housing, the po'lice dept. where all of us black, brown and po folks get incarcerated, profiled and harassed every day not just when we “occupy” and Immigration, Customs Enforcement where any of us who had to cross these false borders, get increasingly criminalized, hated and incarcerated for just trying to work and support our families.

But in the end a small turnout showed up for our march, I guess our poor people-led occupations weren't as “sexy” as other 99 % issues.

Finally, in Oakland there was a powerful push to re-think the arrogant notion of “Occupy” itself on already stolen and occupied native lands, becoming one of the clearest examples of the hypocritical irony of occupy.

After at least a 5 h testimony from indigenous leaders and people of color supporters at a herstoric Oakland General Assembly, to officially change the name of Occupy Oakland to Decolonize Oakland, with first nations warriors like Corrina Gould and Morning Star, Krea Gomez, artists Jesus Barraza and Melanie Cervantez and so many more powerful peoples of color supporters presenting testifying and reading a beautiful statement on decolonization and occupation, it was still voted on that Oakland, the stolen and occupied territory of Ohlone peoples would remain Occupy Oakland.

So as the “Occupy” people celebrate 1 year of existence, I feel nothing. One year after Occupy was launched, lots of exciting media was generated, massive resources were spent, a great number of people were supposedly politicized and the world started to listen to the concept of the %99, the same number of black, brown, poor, disabled and migrant folks are incarcerated, policed, and deported in the US. The racist and classist Sit-lie laws, gang injunctions and Stop and Frisk ordinances still rage on and we are still being pushed out of our communities of color by the forces of gentriFUKation and poverty. So, I wonder, how have these political gentrifiers changed things for black and brown and poor people? Not at all, actually, but then again, Occupy was never really for me.

I am the 000.25 the smallest number u can think of in yer mind . . .  
 Didn't even make it to the 99.  
 Once on the inside looking out  
 Now on the outside looking in

I could not see  
Though I was not blind  
I could not hear  
Though I was not deaf

I could not understand  
Though I had a clear head  
why the demeaning actions  
that turned your face red?

Was this awful treatment because of something I said?  
I ponder this enigma as I lay in my bed  
Maybe it's because of how you are lead  
Or maybe it's because of what your mind is being fed?

does my being disabled  
affect you a certain way  
your arrogant inhumanity  
means that I have to pay

Does the color of my skin  
cut you like a razor  
That your automatic response  
is to hit me with your Taser

What my eyes see now  
My heart disbelieves  
raking us away  
as if we were leaves

my nose pressed up against the window  
watching the pain  
as one by one  
Law keepers go insane

You took an oath  
And so did I  
But you abandoned your commitment  
So now you're living a lie

you use authority  
as your protective buffer  
your brutal actions  
causing mothers to suffer.

Did you not hear  
that they were deaf?  
Did you not see  
that they were Blind?

Could you not stand  
that they could not walk?  
you made a cowards choice  
and it wasn't to talk!

We cry out for justice  
and we get tears of pain  
We petition the media  
But they still play their game

All Talk and No action  
It is always the same  
no one stands up  
no one accepts the blame

We look to each other  
in this time of rough weather  
Only to discover  
that even we are not together

You once enforced the law  
To protect and serve  
And now you victimize us  
It's how you get your swerve

All across this great country  
in the land of the abled  
A community is targeted  
because of being mis-labeled

you ignore our needs  
but expect us to smile  
as you enforce your evil will  
on the disabled profiled.

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### 21.3 Part 2

My experience as a New York City Police Officer was one of the most rewarding times of my life. Working in the communities where I grew up. Places where I shared so much in common with the other residents. It was a time when I actually believed in the fairness of our law-enforcement system. A time when I believed that if you needed help you could call a cop and be confident that you would be protected and served. Now it seems all that happens is that we get served—served the indignity and brutality of a system gone badly. They have become traitors to the people they serve and especially for the community of people with disabilities.

The integrity and commitment I observed from the Police Officers I had the pleasure of working with in NY, is in sharp contrast to what I see in today's cruel reality. My experience working with a multitude of Police Officers of different races and cultures was really a very positive experience. That was the foundation that helped to re-shape and develop my renewed faith in the old broken corrupt law enforcement system from the 1960s and 1970s that I had come to know and hate.

Incidents of Police Officers committing brutal and horrible acts against law-abiding people with disabilities were for me, back then, a rare occurrence. There were many horrific years of very poor relations between the Police and the New York City Community of mostly poor, Black and Latino residents. These were the murderous and violent times in the 1960s and early 1970s when we were still proclaiming that we shall overcome. These days seems so much like the 1960s as it seems that we are still trying to overcome what we thought we had overcame.

A certain level of abuse by the police was the norm back in Bed-Stuy Brooklyn during my youthful days of the 1960s and 1970s. But it was also tempered with genuine offers of help and encouragement to young people from some of the more dedicated police officers. Many who grew up in or still lived in the community they served. When I became a Police Officer at the age of 20 years old in 1973 things were slowly beginning to turn around and change. And it did slightly change to a point. Fewer cops were being killed and fewer riots were engulfing the community. No it wasn't perfect harmony, but it was not in the critical state of inhumane turmoil like it is today. I'm not saying that Police Officers had all become angels, because surely they were not. The influx of Police officers of color and residing in the community was slowly changing the dynamics of what had been an oppressive, corrupt, abusive, disconnected and chaotic law enforcement system.

Back in the 1970s, I never observed the amount of routine abuse and brutality committed against citizens and people with disabilities, like what is happening in 2012. Known Incidents had dwindled down somewhat, or at least that is what we perceived. So, I seldom saw or heard of incidents of offending law enforcement officers committing brutal wanton acts against people with disabilities. There were some major news worthy incidents, however, that were reported of these type of incidents. But they were not connected to a general trend of abusive behavior by police officers, at least we knew of no trends. Those widely publicized incidents were attributed to a few badly trained or racist Police Officers. They had acted upon their emotions and not their good judgment as they had been trained. So the Police Department promised to quickly "Fix It." So the story goes. Of course nothing ever really got fixed but was continually recycled year after year.

Unfortunately, there are no reliable records of the numbers of incidents involving people with disabilities. So, it was impossible to determine exactly what was going on. Because no statistics were properly recorded, there was no effort to identify people with disabilities on standard report forms by law enforcement agencies. That was not a requirement on official government forms. So the incidents were just lumped together with all the other general police abuse cases. Even in today's modern Police Departments there is a lack of documentation related specifically to incidents of brutality, profiling and police abuse against people with disabilities. That is one of the major problems hindering efforts to have authorities to even recognize that there is a problem. They respond to the numbers game. No numbers equal no problem in their eyes and the eyes of the political Lords. They see only what they want to see. We all know their eyesight is biased and can't be trusted.

We, as a community, can clearly see the inequities and are well aware of what is really going on. Technology has leveled the playing field somewhat. Street surveillance and digital camera recordings by citizens using phones has unveiled the truth and frequency of the police assaults. The increasing number of newspaper and video accounts of this form of brutality against minorities, the poor and people with disabilities slaps us in our face every single day. It may be difficult to get stats, but make no mistake about it, the incidents are occurring at an alarming rate. Check

out video sharing sites like youtube to get a small idea of what is being reported by victims, communities as well as newspaper accounts. That number represents just a small tip of this brutal iceberg.

Most Law Enforcement Agencies still do not organize or record their statistics in a way that would be useful in revealing this growing trend. So there remains no clear-cut method to identify victims who also have disabilities. It is nearly impossible to get accurate comprehensive numbers of the enormity of this epidemic even today. The authorities remain in a state of willing denial, as if no problem exists, because they have no stats to back them up. No stats equals no problem in their eyes. When they do make a halfhearted attempt to appease the community, they offer to give their officers more sensitivity training. The problem is, this does not alone resolve the issue.

Truth, is that they have yet to really become sensitive to the needs of the community of people with disabilities. What's needed is real community oversight, creative solutions and hands on involvement when the Police respond to known encounters with people with disabilities. Not becoming involved after the fact! Solutions involving more direct involvement by the affected community seem to be frowned upon by law enforcement and government officials, as if community residents are not intellectually equipped to determine better and safer ways of addressing potentially dangerous situations involving people with disabilities. Surely the community can offer possible solutions that are not based on just approaching these incidents as if they are military operations and targets. These incidents are not military operations, but human encounters with live people, that require taking into consideration the individual's disabling conditions.

Nice world if you can live in it. But we don't! And that is not what happens obviously in most cases. Why? Maybe they don't want us to really see what is going on inside their sacred patrol guide of procedures and simple guide to complex human encounters. Based on something other than what's in our best interest. Or maybe they really are not concerned about resolving the issues but only placating an agitated community for the benefit of the current political lords. Knowing, as soon as the fire dies down, it will be business as usual. Just my theory.

When I retired from the NYC Police Department in 1988 with a disability, life took on a new direction as well as a new perspective. I was now an outsider, detached from the law enforcement system that I literally grew up in. The time was ripe to explore a different path because of the new physical challenges I had to face. That path put me smack dab on a collision course with my dormant creative side. I found love when I embraced the creative arts and theater in particular. I had written poetry since before my teens. Not because I wanted to, but because these damn words and thoughts would bounce around in my mind keeping me awaken until I got up and wrote them down. So, I became a reluctant young poet so I could get some bleeping sleep.

But now, in 1988, I was all grown up. As a shy recently retired police officer in his 30s newly adorned with a physical disability, I began reaching for new tools to express myself. I began doing standup comedy, not that well, which then led me to doing theater. Theater seemed to be what I did well according to my teacher. So this

was where I stiffened up and made my stand. I was to become an actor. Acting on stage allowed me to do anything I wanted to do. I was able to do some of the very things on stage that I was afraid to do in real life. That was so cool, I thought. Eventually my stage grew so large it covered the entire planet and beyond. Now I had a huge arena from which to operate. There had always been something burning deep down inside my quiet, conservative manner that wanted me to break out and start living “life out loud.” So that is exactly what I did. I unleashed the activist trapped inside my disabled body and challenged the world to clean up its act or face . . . or face . . . well I wasn’t sure what they would face, but it was gonna be something.

That something was born in 2005. It evolved and eventually emerged into what would become my Not- For -Profit Production company called Wabi Sabi Production Inc. The seeds had been planted years before, and now they were in bloom. I had an itching to see that ordinary people were treated fairly and humanely. It was one of the reasons I enjoyed being a Police Officer, other than the money and health insurance, and the fact that women seemed to adore men in uniform (that was nice). I grew up in Bed-Stuy Brooklyn, NYC during a time when Police Officers would routinely snatch up people from the neighborhood, and disappeared with them for a while. They would later return them to the block showing off their fresh tattoos of police brutality carved upon their bodies. Their red swollen faces, black eyes, broken noses, and bloodied sagging lips were a reminder who was still in charge in the hood. That was my experience with police back in the 1960–1970s.

I was very fortunate not to get involved or become a victim of their abuse at the time. Part was luck; part was because I kept much distance from them but mostly because I was blessed with blazing fast foot speed, and above average fence leaping abilities. When I became a Police Officer in 1973 at the age of 20, it was a time when Police Officers were being routinely shot. There was a poisonous divide between a deeply corrupt and racist Police force and the mostly poor African American and Latino communities. Police corruption was out of control. Drug use and economic distress were at epidemic proportions in minority communities. It was a time when police abuse was almost an accepted consequence of place and times. This was 10 years after Martin Luther King Jr. had declared, “I have a Dream” on the steps of the Lincoln Memorial. That dream was becoming a nightmare. As a young police officer my dream was to change a community in route to saving the world. I’m still working on that dream. During that time in the mid to late 70s things began to slowly change for the better. Or so it seemed, at least temporarily.

At some point in time, things soured and began to go terribly wrong again with the police and the community. In short it stunk again only worse! Fast forward to 2006. Now a retired disabled Police Officer, seasoned Actor, Producer and Director, and with my newly formed Not For Profit production company, Wabi Sabi Productions Inc. I was busy being busy. I met Leroy Moore of the Krip Hop Nation around that time. I was in NY and he was in California, but thanks to the Internet we were able to cross paths.

Leroy got wind of me doing a play I had written about Hurricane Katrina from a press release I had sent out. In it I stated that I was using a wheelchair user who herself was an actual survivor from the hurricane. She had endured the evacuation

and horrors of the unsafe and filthy shelters. Survived the lengthy bus rides in her wheelchair with her young son and parents. I re-wrote the play “Katrina: A Whole Lotta Water” which had been performed successfully in NYC. Now I incorporated her struggle and made her one of the lead characters in the multimedia hip hop musical stage play. Leroy wrote articles in San Francisco Newspapers about the Hurricane Katrina play. The play and tour was also funded, directed and produced by me mainly because nobody else would do it. We opened the play on the 1-year anniversary of Hurricane Katrina in NYC.

I performed in the play as a character named Rufus. He represented the people fired upon by the police as they attempted to cross the bridge to safety. How ironic I thought at the time. The play was conceived from the actual stories of unknown survivors who told their experiences on the internet in obscure web forums as voices without names. Hundreds of Katrina survivors who had been relocated around the NYC-NJ tri- state area attended the opening that was an exclusive free performance event and party just for Katrina survivors and their family members. They were the first to see the dramatization of what were their voices and their stories. It was my gift to them. Sunshine, the wheelchair user who was living in Baltimore at the time and had heard about the play, attended the NY show with her mother. She was our special guest. This was my first meeting with her and her mother. After discovering she had been a dancer, and was a real Katrina survivor I asked her if she would dance in the show for me if I brought it to Baltimore. She said yes. This young talented wheelchair user, who was a graduate of the Baltimore Dance Academy was indeed Sunshine. She was the shining star that lit up this new version of the play.

Leroy and I were talking on the phone several years after our first meeting in 2006. It was now 2011 and Leroy had begun working on a CD project with artists with disabilities around the issues of Police Brutality and Profiling of People of Color with disabilities. I remember saying to him that we needed to expand on this even more. I myself was not even aware that there was a problem. Yea, even if you think you know what’s going on, maybe you really don’t. I didn’t have a clue. But if this was true, more people needed to be made aware of that fact. For me when Leroy presented it to me I knew it was founded in truth. So I decided to take on the task to begin producing a Documentary film around the issues and around the artists who were creating the CD on Police Brutality and Profiling against people with disabilities. The project main purpose is to bring greater awareness to this rising epidemic of brutality happening in a very vulnerable community.

Currently in 2012 we are still working on the project and always looking for assistance as well as other stories or interview to add. We have interviewed survivors of Police brutality and Profiling in Richmond and Stafford County, Virginia, where we engaged in a protest rally and at the Richmond capitol building, advocating for Neli Latson a youth with autism who was wrongly incarcerated and victimized by the system. We interviewed victims and families of victims in Oakland California and San Francisco. Our journey so far also has taken us to Syracuse University in Upstate New York for a Forum led by Leroy Moore. I had the opportunity to interview and meet some of the activists with disabilities who are at the forefront of the fight against Police Brutality and Police Profiling against people of color

with disabilities—like Leroy Moore of course. But also artists who are part of the CD project, like New Jersey artist Richard Gaskin, who also created a Rap music video and song based on a Washington, DC case of brutality against a wheelchair user. I also had the opportunity to meet other activists with disabilities, such as La Mesha Irizarry and Keith Jones, who have personal stories about Profiling and Police murders of their loved ones.

But during this process one thing has really stood out in my mind. That has been the lack of support from other organizations and groups engaged in the same fight as we are. They, for the most part, have been unwilling to work in collaboration with us, though when speaking they say they will. But nothing ever materializes, and they are never heard from again. Even after attending and supporting their events, and getting commitments from core members of the group that they will work together with us to get the Documentary done, it yields the same sad results. They disappear into the dead of night and fall off the face of the earth. Or maybe they no longer have cell phone or internet service. I just don't have answers to this. Though it appears as if many organizations only support their organization, and so goes the glory. Some are even national groups. Some who were contacted by email never even bothered to reply. This to me is the most shocking and unexpected response to our cry for solidarity and unification of all these individual group efforts to tackle these issues. But alas, it seems as if almost every group or organization claiming to be fighting the good fight for the cause is slave to his or her own agendas. But we, as activists and artists, persist nevertheless, with those who chose to join with us. Like the title of our documentary, I ask the question: "Where Is Hope?"

The police stopped me on my three-wheel bicycle as I was coming down the sidewalk. They stopped me as I entered a hotel to visit a friend. I was stopped in a bookstore by a security guard. Then my friend, another Black disabled man and co-Founder of Krip-Hop Nation, Keith Jones, was almost kicked out of his hotel by police. As a Black disabled activist/cultural worker these experiences that Keith Jones and I have experienced, tells me that once again people of color with disabilities experience discrimination that comes from being Black and disabled, and society is still not aware of the "isms" that are thrown upon people of color with disabilities, from police, to teachers, to a complete stranger. After all of these incidents of police profiling happened in a 2 months span in 2010 in four major US cities, Keith Jones and I put together a song called "Disabled Profiled."

*Disabled Profiled (Song Keith & Leroy)*

*Leroy:*

Yeah I'm a Black man  
 Known about racially profiled  
 Two Black hotel workers  
 Same race but in my face  
 Disabled profiled  
 Making assumptions upon appearances  
 Blocking the entrance  
 Can't be race because we are both Black

Black Disabled Man  
 Must be a drunk  
 Slur speech dragging feet  
 Must be begging for money

Disabled profiled  
 Making assumptions upon appearances  
 Blocking the entrance  
 Can't be race because we are both Black

Must protect others from this bum  
 Got to do my job  
 I summed him up from across the street  
 Poor cripple homeless beggar

Confused, disabled and black  
 The fear builds  
 As he approaches  
 Looking at him like he's a roach  
 Firing out questions upon questions  
 No not racially but disabled profiled  
 Here in the home of ED Roberts

Disabled profiled  
 Making assumptions upon appearances  
 Blocking the entrance  
 Can't be race because we are both Black  
 Mocking my walk  
 Didn't read my tense body talk  
 Friends saw my anger,  
 "Mr. We're together!"

Disabled Profiled  
 And I'm tired  
 Twice in one week  
 It's not race it happened from Black & White

Disabled Profiled  
 And I'm tired  
 Twice in one week  
 It's not race it happened from Black & White

Disabled Profiled  
 And I'm tired

Disabled Profiled  
 And I'm tired

I'm so tired

*Keith:*

The wheelchair got no diamond in da back and no sun roof top  
 but I still run da scene wit a disability lean nah what I mean and  
 every day dat im speakin and try to reach 'em cause they be lookin at me tryin to profile the  
 black man  
 talking bout what happen to you damn see there was not no gun shot matter of fact I have  
 my own kind of plot

I have to run dablock shut down because ya tryin to hold me down laughin at the way that I  
 talk the way that I walk the way that I speak  
 but ya girl likes da way that I freak ya betta get it right man understand  
 cp is only part of da man I got something for the rest of yall listen something for the best of  
 y'all  
 ya betta sit back and try to contemplate can you really demonstrate what it takes to create  
 somehin kinda great in the face of hate . . . .

*Leroy:*

Hey Keith just like you  
 I was triggered last week  
 Memories floating back  
 Makes this grown man weep

Paul Dunbar's mask didn't hold up  
 Felt like I was shot no bulletproof vest  
 Two days ago & I still can't rest

Memories coming back  
 Woowoo "up against the wall  
 Hahaha are you drunk can't walk?"

"No officer I'm disabled  
 Just coming home from work!"  
 "What what can't understand?"

I was triggered last week  
 Memories floating back  
 Makes this grown man weep

Beep beep  
 "Mr. You is out late  
 Can I see your I'd?"

Why me  
 Don't feel like being a teacher  
 Please just let me be

Black man in a uniform  
 Sees me as a threat  
 Or a charity case

Can't look at me in my face  
 His mind is made up  
 Looking for my tin cup

I was triggered last week  
 Memories floating back  
 Makes this grown man weep

*By Leroy Moore & Keith Jones. Yes this is a true story!*

These incidents of police brutality and profiling against people with disabilities didn't start with the so called occupy movement! Since my teenage years, I have been extremely active in the movement to end police brutality against people with disabilities. From New York, NY to San Francisco, CA I have worked with families, protested, been a representative at hearings, written for numerous publications, spo-

ken out on the radio, appeared on television, and held workshops on police brutality against people living with disabilities. I have been involved in some of the most high profile police brutality cases against people living with disabilities and have worked side by side with some of the most well-known police brutality organizations including the Idriss Stelley Foundation, Cop Watch, Poor Magazine and many others.

As a street advocate, before I completely transferred my work around this issue of police brutality against people with disabilities into cultural work, I was involved with many cases, but two major cases stick out for me, in the San Francisco Bay area, that changed policy and perception on this issue. On June 12th, 2001, Idriss Stelley, a Black young man with a mental health disability was shot by San Francisco police officers, while his girlfriend at the time called Idriss's mother, Masha in the Sony Meteron Theater. Idriss was in a mental health crisis at the time. Short version, is many police officers empty the theater leaving Idriss, and as Idriss walked towards the officers, they filled the theater with bullets killing Idriss.

Mesha and many advocates demanded policies on how police deal with people with mental health disabilities, and demanded a change of location where the police commission met, and to open their meeting to have more public control, and the public demanded that they should have some control on who would serve on this commission. For almost 2 years Mesha, friends of Idriss, Poor Magazine, Ella Baker Center, the Coalition on Homeless, mental health advocates in San Francisco advocated for special training for police officers on mental health and other disabilities. Although we got the police training on mental health and other disabilities, it was a fight to get it implemented, and we had to get city's board of supervisors on our side. We did a radio program about police brutality against people with disabilities back in 2005.

The next case that I was involved in, was a physically Black disabled young man, Cameron Boyd, who had two prosthetic legs. After Boyd got pulled over by San Francisco police on May 5th 2004, police shouted orders to Boyd to get out the car and lay on the ground. Boyd tried to explain to the officers that he couldn't follow their rapid orders of getting on the ground, because he was disabled and needed to get his prosthetic legs from the back seat, but as he reached for his legs shouting, "I'm disabled," police shot Boyd, killing him. Months after this case, I lead one of the first open forum in the San Francisco area on the issue of police brutality and people with disabilities, that took place on July 14th 2001 with mothers who lost their disabled love ones, like Idriss mother Mesha and Cammerin Boyd's mother, with mental health advocates, Poor Magazine staff, a state coalition at that time on crimes against people with disabilities and many more.

The third turning point in the issue of police brutality against people with disabilities is that finally the general public and the cultural arenas are slowly writing, making art and speaking on the issue of police brutality against people with disabilities. The results are slow but since the shooting of Idriss Stelley in 2001 universities, October 22nd chapters, some mainstream and grassroots media, and parents have begun to speak up about this issue, and have reached out to me for support and cultural expressions locally and nationally. Read how cultural expression by Hip-Hop artists with disabilities came together to make the first ever Hip-Hop/Spoken Word CD around cases of police brutality/profiling. (Copy the

link, click the link, and put it in your web browser <http://poormagazine.org/node/4337>).

I started to feel the age in my disabled body about 4 years ago, even earlier, like my late 30s. It moved me to shift my focus away from street action and towards cultural activism. I combined my love of poetry, journalism and music with my commitment to the struggle against police brutality against people living with disabilities, and other social justice issues such as homelessness and poverty. I continue to work with other disabled poets, musicians and activists. I deepened the relationships I had with organizations that I was already working in solidarity with, and I began to form relationships with new organizations, like Cop Watch Chapters, Disabled People Outside head up by Dan McMullan in Berkeley, California and Disability Rights California formerly Protection & Advocacy, Inc. and activists like Mary Kate Connor and so many more.

For years, I collaborated with other activists and artists fighting police brutality against people with disabilities in the street war and the culture war. For countless hours, I listened to Hip Hop artists with disabilities speak out against brutality against our communities. By 2006, I was motivated to use my years of activism and love of hip hop to create a cultural home for Hip Hop artists with disabilities. This was the beginning of what is now Krip-Hop Nation (Hip-Hop artists and other musicians with disabilities).

In the beginning, Krip Hop Nation had only an on-line presence, but it lived up to its byline: “Krip-Hop is more than music!” It was clear from the beginning that Krip-Hop Nation is about social justice. Artists flocked to it, For example in the first month back in 2006 after I put up a message for Hip-Hop artists, and all musicians with disabilities on MySpace, I received over 100 responses from all over the world, like Binki Woi in Germany, who pushed Krip-Hop internationally, so much that we started Mcees With Disabilities, MWD, under Krip-Hop Nation, and one of our first women to join Krip-Hop Nation and MWD was Lady MJ of the UK, who organized the first Krip-Hop party/get together in London, England. After the first year, artists started emailing me from Africa, like Ronnie Ronnie from Uganda, King Montana in New Mexico, Rob Da’ Noize Temple from New York and the list continues to grow every day. From the beginning and today, Krip-Hop Nation tries to live by the following standards that we corrected, and they are as follows:

1. Use politically correct lyrics.
2. Do not put down other minorities.
3. Use our music to advocate and teach not only about ourselves, but also about the system we live under.
4. Challenge mainstream & all media on the ways they frame disability.
5. Increase the inclusion of voices that are missing from within the popular culture.
6. Recognize our disabled ancestors, knowing that we are built on what they left us, and nothing is new, just borrowed.
7. Know that sometimes we fail to meet the above standards but we are trying.

Krip Hop Nation implemented street activism and cultural activism in a way that makes real strides with and for the disabled community. When I founded Illin-N-Chillin through Poor Magazine in the 1990s, it was one of the first columns on race, justice and disability written from the perspective of the disabled community. My first article told the story of Margaret L. Mitchell. Mitchell was a Black woman with a mental health disability who was shot to death by the Los Angeles Police Department (LAPD.) Now over 12 years later, I am still producing media about police brutality against the disabled community, but the message has evolved.

Krip-Hop Nation picks up where Illin-N-Chillin left off—with a Black youth living with autism, named Neli Latson. He was physically, verbally and emotionally abused by police and wrongly incarcerated. Krip hop's pen turned into microphones when Krip-Hop Nation reached out to Neli's mother and started to put together Police Brutality Profiling, PBP CD. This collaboration was made in conjunction with another music project, 5th Battalion, led by 'DJ Quad' Jesse Morin of Los Angeles (LA), who is a wheelchair user. Microphones then turned into video cameras when, through Krip Hop, I also teamed up with Emmitt Thrower. Emmitt, a filmmaker and poet who is a retired police officer in New York, is now working on the upcoming film documentary on the process of putting the Police Brutality Profiling, PBP CD together and exposing cases of police brutality against people with disabilities. Then Krip Hop grew wings. In addition to music production and distribution, Krip-Hop Nation also travels to colleges, universities and local organizations to hold workshops and lectures using audio stories from families, the new CD and our on-going curriculum around police brutality against people with disabilities. Although these accomplishments are exciting, there is still much to overcome.

The lack of collaboration with organizations, artists, cultural workers, the Occupy movement and others who always want exposure, sometimes work in the field of against police brutality, and almost never include Krip-Hop Nation and other disabled activists, is a great source of pain for myself and the movement. We have spilled blood on this same battleground for generations. We have been creating cultural activism around the same issue since before many of them were even introduced to activism. We have been struggling against overwhelming odds of create networks of solidarity, but they have divided themselves from this history and these networks. Who are they? The Occupy movement!

For example, the Occupy movement calls for many of the same responses to police brutality as mainstream America: more police training. This might seem like a logical response if you're from a community that doesn't know that it's a strategy that has historically done us more harm than good. When someone from our community is victimized by the police, the mainstream and the occupy movement have both called for increase of police training. For example on KCB in Oakland reported on April 23rd 2012 under the title, "OPD Training Staff To Better Handle Occupy-Style Protests" that protesters of Occupy Oakland demanded Oakland Police Department to change how they respond to crowd control demanding more training. In some states, this is referred to as Police Crisis Intervention Training, but no matter what you call it, this strategy has a long history.

Communities all over the US demanded police Crisis Training after the increased rates of police shooting people with mental health disabilities and other disabilities. The model of Police Crisis Training came originally from Memphis, Tennessee. From the website of the Memphis police department under crisis intervention team (CIT) it explains the overview of the training as follows:

In 1988, the Memphis Police Department joined in partnership with the Memphis Chapter of the National Alliance on Mental Illness (NAMI), mental health providers, and two local universities (the University of Memphis and the University of Tennessee) in organizing, training, and implementing a specialized unit. This unique and creative alliance was established for the purpose of developing a more intelligent, understandable, and safe approach to mental crisis events. This community effort was the genesis of the Memphis Police Department's Crisis Intervention Team. The CIT is made up of volunteer officers from each Uniform Patrol Precinct. CIT officers are called upon to respond to crisis calls that present officers face-to-face with complex issues relating to mental illness. CIT officers also perform their regular duty assignment as patrol officers. (<http://www.cit.memphis.edu/resources/step%205/NAMI%20Memphis%20CIT%20Awards%20Banquet.pdf>, Accessed 6/12/2014)

Most states have implemented these trainings at one time or another. Clearly it has not produced the desired result.

It has been in my experience that Police Crisis Training is more of a stall tactic than an effective counter-response to police brutality. In many cases the Police Crisis Training is on a voluntary basis, which means that police officers that need it most, can avoid it if they wish. Trainings are usually minimally funded, so they are always in danger of being cut when the economy is down. Additionally, in some states there is no oversight, and there are very few to no individuals with disabilities on these oversight boards. While community members with and without disabilities have developed solutions to prevent police brutality, in general, and specifically against people living with disabilities, these solutions have largely been ignored in favor of more "popular" solutions.

A wonderful and recent example of police crisis training being cut, and at the same time police are asking for more toys to harm people, including people with disabilities, is the latest campaign by the San Francisco police department for a green light to buy taser guns, as a "non-life threatening" device, to protect the community, their selves and to get a person "in control." In San Francisco, there have been ongoing hearings with the community about the police demands of Tasers. After San Francisco police shot of Mesha Monge-Irizarry's son with mental health disability, Idriss Stelley, 48 times, to understand what her bereaved victims' client families suffered, Irizarry underwent taser at her Idriss Stelley Foundation counseling office. She collapsed, immobilized by "unbelievable pain" and nerve damage. Now she walks with a cane. Also Mesha have told me that the police crisis training in San Francisco, that was implemented in 2005 after her son was shot, has been watered down and almost completely defunded. Has there been an elevation of the police crisis trainings throughout this country since the implementation of the model in Memphis, Tennessee back in 1988? There is no numbers locally or nationally on how

many people with disabilities serve on the boards of police commissions or other boards that serve as an oversight boards when it comes to police crisis trainings.

For example, autism has become a hot button issue in the mainstream media and in the community. For example Michael Buckholtz, the founder of one of the only organization that makes the connection and work hands on with people in poverty dealing with autism, Aid for Autistic Children Foundation, Inc. and is a Black man living and thriving with autism, calls the recent media's attention on autism and I quote, "a mad "gold rush" to capitalize on all things autism, started quite organically." There also have been many more public cases of police brutality on children and adults with autism in the last 10 years. For example in the 90s I used to keep a running sheet of police brutality cases against people with disabilities, and when I started there were no high profile cases involving people with autism compared to now, that most of police brutality cases I write about involve youth and adults with autism, for example once again Neli Latson's case in Virginia, and so many more.

With the recent attention people with autism have received in the mainstream media and elsewhere, many experts have emerged that have shed light on the relationship between police abuse and people with autism. One of the people doing great work in the field is Dennis Debbaudt. Dennis was the first person to formally address the abusive interactions between law enforcement and people with autism in his 1994 report, *Avoiding Unfortunate Situations*. He has since authored a full length book, published over 30 reports, written numerous book chapters and produced innovative and acclaimed training videos for law enforcement and first responders such as paramedics, fire rescue, police, and hospital staff who may respond to an autism emergency. Dennis is also a father of a son with autism.

Today I see why these reports, combined with disability activism, writing and journalism, are extremely important. For one reason, it helps to bring awareness on this issue and it forces not only cities and states to start reporting on this issue, but it also wakes up activists' organizations like October 22nd coalition, to start reporting on cases of police brutality under different disabilities. More reports like Dennis and activists showing up to police commission meetings to make sure disability i.e. autism is highlighted throughout the activist community, makes it easier to keep police, policy makers, researchers, journalists on a paper trail that sometimes leads to legislation, community forums and other public awareness.

There are others in the community that have also developed response techniques for people living with mental health, developmental disabilities, autism and so on that do not require police intervention. Unfortunately, these cases are rarely given attention in the mainstream media. For example, on July 5th 2003 in Denver a young teen with a developmental disability, was shot by a Denver police officer. As a result of the shooting of Paul Childs, the Black community and disability community did call for increased police training, but the Black community went beyond police training. In fact, it removed the need for police intervention altogether. A group of Black ministers in Denver forced the city to implement a community response program that would educate people in Denver about their neighbors living with

mental health and developmental disabilities, and how to respond to their needs in case of an emergency.

The group/non-profit organization called FACE IT in Denver was inspired by Paul Childs' death; Pastor Reginald Holmes of New Covenant Christian Church envisioned a nonprofit organization that would provide a Family Advocacy and Crisis Education Intervention Team (FACE IT) to work together for change in the Denver community. FACE IT was established to build, inform, support and help communities and people in times of crisis. A six-crisis intervention member team was brought together to work in building the organization with Director Bob Sattler. This community-centered model eliminates the need to call the police and protects people living with disabilities from the threat of police abuse and incarceration. Their conclusion was that the community had a lack of knowledge of people with disabilities, so the Black ministers of that community tried to implement more community awareness on disability through community forms. And on the legal side, there was a proposal to pass what was called Paul's Law named after 15-year old Paul Childs III. The law would require all law enforcement officers and dispatchers in Colorado to undergo crisis-intervention training along with special instruction on how to deal with suspects who have mental illness and developmental disabilities such as autism.

Another example of not turning to police and police training is Critical Resistance of Oakland new project the Oakland Power Projects (OPP). From their website it says, "The Oakland Power Projects build the capacity for Oakland residents to reject police and policing as the default response to harm and to highlight or create alternatives that actually work by identifying current harms, amplifying existing resources, and developing new practices that do not rely on policing solutions. It goes on to say organized into short, medium and long-term steps, the Oakland Power Projects work to make our families and neighborhoods stable and healthy without relying on the cops. CR members spent the last year talking with allies, friends, neighbors, and community members." More info at their website <http://criticalresistance.org/chapters/cr-oakland/the-oakland-power-projects/>

On May 29th, 2005 I and others held a radio show under Pushing Limits on KPFA 94.1 FM in Berkeley, California, that talked about police brutality against people with disabilities with many advocates and mothers in this field, including Allegra "Happy" Haynes, City Liaison of Denver who talked about the community response. It's not clear today in 2012–2013 how these responses to Childs shooting were funded, and if they are still ongoing. Usually years after police shootings of any victim including those with disabilities, the community pressure for changes gets weaker, thus implementations of training or other solutions falls from the implantation/funding table. In 2013 FACE IT and Paul Law has not been in mainstream news thus, I don't know any updates, and if they are still operating or on the law books in Denver, Colorado.

I hope we are not so divided that somebody else will conquer us!

As Lisa Gray Garcia aka Tiny laid out, Poor Magazine, unlike other media outlet, keeps the spotlight on many cases of police brutality and has their own

practice about calling police. Poor Magazine is a poor people led/indigenous people led, grassroots non-profit, arts organization dedicated to providing revolutionary media access, art, education and advocacy to silenced youth, adults and elders in poverty across the globe. All of POOR's programs are focused on providing non-colonizing, community-based and community-led media, art and education with the goals of creating access for silenced voices, preserving and degentrifying rooted communities of color and re-framing the debate on poverty, landlessness, indigenous resistance, disability and race locally and globally. Lisa Gray Garcia with her mother Dee, founders of Poor Magazine, set a practice at Poor Magazine to never call the police, thus working out conflicts in what is called Family Council, where all parties come together to resolve problems. This is not easy and as you read in Lisa's section early in this chapter, that this practice is ongoing and takes thinking out of the box and commitment on all parties involved.

Building blocks are stacked to reach this ultimate goal, as Poor Magazine has laid out, we, as a society must be open to diverse tactics to communicate with each other. I argue that further, we must develop tactics with the explicit goal of eliminating police brutality against people with disabilities. In order to do this, society as a whole, the police specifically and outsider activists such as those from the Occupy Movement must tackle their own biases. Individualism, institutionalism, and the replacement of community authorities by outside "experts," with excess amounts of letters following their names, like PhDs, and the bling bling to close their eyes from the needs of the communities they supposedly represent, must be stopped in its tracks. Only then will we be open to diverse solutions that will both recognize people on the frontlines and give us the power to reflect, revise and reinforce these solutions to create sustainable solutions that truly protect the community, especially people living with disabilities, from police brutality.

As the dominant drivers of dialogue at the community level, music and cultural activism can and does play important roles in designing, implementing and sustaining these solutions. How? Most importantly, artists can and must recognize ableism in the cultural arena and in programs that come out of it. For example, community music projects that slam the door in the face of artists/musicians with disabilities, in general, must be called out and confronted. As stated previously, there were many Hip-Hop artists (and other musicians and artists) living with disabilities, but it was not until February 2012, when Krip-Hop Nation put out an entire CD, Broken Bodies PBP—Police Brutality & Profiling Mixtape dedicated to the issue of police brutality in the disability community was released, that disabled artist/cultural workers and their community had their cultural expression on this issue of police brutality! Next, promoters, agents and radio DJs that occupy the musical arena must be open and active in creating, raising funds, and promoting not only Krip-Hop Nation's media and cultural projects around police brutality cases, but they must start seeking out and including the numbers of other pieces, projects and visual arts produced by generations of disabled activists and culture warriors.

Although some radio stations like KPFA in Berkeley, California, WBIA in New York and KPFK in Los Angeles and KPOO in San Francisco showed their support by playing Krip-Hop Nation & 5th Battalion CD, artists from the disability

community are still, far more often than not, locked out of the media and the activist dialogue by ableism from others. Krip Hop Nation/5th Battalion is working to kick down these doors of exclusion, but there is still much work to be done. Free yourself from I and turfism by connecting to your local disabled artists/activists, make programs, projects and organizations diverse and so much more.

One example of that support was on Sept 19th/2013 KPFA 94.1 FM Letters and Politics in Berkeley, CA Host Mitch Jeserich. I talked about police brutality against people with disabilities. Here are some of important points that go beyond training.

- Broken promises of decreasing cases of police shootings of people with disabilities by introducing more training. This answer has been around since the late 80s when I began to get involved in this issue. There has to be more answers, but if we have to only deal with training and be force to live with this broken record, then lets tweak the evaluation of these trainings. How?
- Have an independent board of people with all kinds of disabilities that would go from state to state, city to city, not only evaluate the training, but collect data of these cases for a national report. Remember there is not one report, data or anything on cases of police brutality against people with disabilities nationally that is publicly accessible to activists. There might be many reports in National organizations or in academia, but they are hard to get a hold of.
- Disabled orgs/activists can learn from the Malcolm X Grassroots Center in NY who did a report on police brutality against Black people ([http://mxgm.org/wp-content/uploads/2012/07/07\\_24\\_Report\\_all\\_rev\\_protected.pdf](http://mxgm.org/wp-content/uploads/2012/07/07_24_Report_all_rev_protected.pdf)), on pg. 7 of the report it talks about Black people with mental health disabilities. The disabled community/orgs must take on this issue nationally and locally. We live in a country based on numbers, for example we do the US Census every 10 years, non-profits keeps numbers to get more funding. So the same with this issue, we need to keep records, data, reports and numbers.
- Add race and class to police brutality against PWD. There was a recent case of a white young man with developmental disability roughed up at a movie theater and passed away in custody. Now the National Down Syndrome Congress is discussing, with media coverage, their efforts to develop a nationwide-training program for law enforcement and first responders on how to handle individuals with developmental disabilities. For people of color with disabilities, at this time, there are very few local organizations, and on the national level the picture is even bleaker. The disabled rights movement hasn't dealt with their racism, and because of that, many national disabled organizations lack strong voices of POC with disabilities. National organizations of people of color need to work with people of color with disabilities and the National Black Disability Coalition etc..
- As we all know, the majority of cases of police brutality against people with disabilities don't come under training, but just blunt discrimination, profiling and not listening.
- One thing has been common in some cases is parents, providers and others call police for help, but end up deadly. Can we have an alternative phone number?

- \* Tap into local orgs that have been on the front line on this issue like Idriss Stelley Foundation, Poor Magazine, Critical Resistance. 9 times out of 10, when funding/solutions are created, it is in the hands of the “Other” from above and not with community advocates on the ground. For example, in 2013 the DOJ gave a \$400,000 grant to the national office of the Arc to create the first ever center dealing with police violence against people with developmental disabilities, but I don’t know what they are doing, & community experts are not at the table . . . . .
- \* Increase cultural work on this issue into the broader arts/media arena like Krip-Hop Nation/5th Battalion Mixtape Hip-Hop CD by artists with disabilities with solid support and foundation through not only funding but access to media on a local and national level.

**Editors’ Postscript** If you liked reading this chapter by Moore, Garcia, and Thrower, and are interested in reading more about disability community’s participation and response to the Occupy Wall Street Movement, we recommend Chap. 2 “Krips, Cops and Occupy: Reflections from Oscar Grant Plaza” by Sunaura Taylor with Marg Hall, Jessica Lehman, Rachel Liebert, Akemi Nishida, and Jean Stewart and Chap. 15 “My World, My Experiences with Occupy Wall Street and How We can go Further” by Nick Dupree. If you are interested in reading institutional ableism and responses and resistance from disability communities, we recommend Chap. 10 “Neoliberal Academia and a Critique from Disability Studies” by Akemi Nishida.

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## Great Articles to Read on This Issue

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- D Center, SDC host police brutality workshop  
<http://dailyuw.com/archive/2013/05/12/news/d-center-sdc-host-police-brutality-workshop#>.  
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- Emmitt Thrower. Does the disability community need a documentary on police brutality from a retired disabled Black cop? San Francisco Bayview Newspaper, 27 March 2015
- IDRISS STELLEY FOUNDATION. <http://mysite.verizon.net/vzeo9ewi/idrissstelleyfoundation/>
- Latest Krip-Hop Compilation Addresses Police Brutality Against People with disabilities. <http://www.amoeba.com/blog/2012/06/jamoblog/latest-krip-hop-compilation-addresses-police-brutality-against-people-with-disabilities.html>
- Leroy F Moore Jr. The National Center of Criminal Justice & Disability, The Arc, DOJ, Police & The Community with Kathryn Walker, L A Davis, Program Manager of Justice Initiatives. POOR Magazine. <http://poormagazine.org/node/5302>

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 Link: Audio interview Leroy Moore on Letters & Politics on KPFA 94.1FM About Police Brutality Against People W/disabilities. <http://poormagazine.org/node/4908>
- Malcolm X Grassroots Center, Report on the Extrajudicial Killing of 120 Black People. <http://mxgm.org/against-and-beyond-police-brutality/>
- National Black Disability Coalition. A National Campaign for Minority Disability Legislation. <http://www.blackdisability.org/content/news-alert>
- Police use Taser on deaf crime victim. <http://www.kirotv.com/news/news/crime-law/police-use-taser-deaf-crime-victim/nP9mZ/>
- Police Violence and People with disabilities. Author: Thomas C. Weiss. Disabled World—Sep 01, 2013 | Updated: Sep 01, 2013. <http://www.disabled-world.com/editorials/cops.php>
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- Sunjay Tojuhwa Smith his work on police brutality against people with disabilities A video of those wronged by the police. <http://pwdapv.org/>
- Toshio Meronek. Cops shouldn't be above the Americans with Disabilities Act. Fusion.net. 27 March 2015. [http://fusion.net/story/107664/police-shouldnt-be-above-the-americans-with-disabilities-act/?utm\\_source=facebook&utm\\_medium=social&utm\\_campaign=socialshare&utm\\_content=desktop+top](http://fusion.net/story/107664/police-shouldnt-be-above-the-americans-with-disabilities-act/?utm_source=facebook&utm_medium=social&utm_campaign=socialshare&utm_content=desktop+top)
- When Cops Criminalize the Disabled. <http://www.thenation.com/article/175561/when-cops-criminalize-disabled#>
- Zosia Zaks, Towson. Why no talk of Gray's disabilities? Baltimore Sun Newspaper, 4 May 2015. <http://www.baltimoresun.com/news/opinion/readersrespond/bs-ed-gray-disabled-letter-20150502-story.html>

## Additional Readings

- Dennis Debbaudt [http://www.debbaudtlegacy.com/autism\\_law\\_enforcement\\_roll\\_call\\_briefing.cfm](http://www.debbaudtlegacy.com/autism_law_enforcement_roll_call_briefing.cfm)
- <http://sfbayview.com/2011/why-did-sfpd-shoot-randal-dunklin-in-his-wheelchair/>. (by Carol Harvey, about the SFPD Shooting of Randal Dunklin)
- <http://poormagazine.org/node/726>. (AboutSFDAMO)
- <http://www.abovetopsecret.com/forum/thread754073/pg1>. (Trend of Police Violence against the Disabled)
- <http://5newsonline.com/2013/05/17/video-police-brutality-lawsuit-filed-by-95-pound-disabled-woman/>
- Leroy Moore article: <http://disabilityrightnow.wordpress.com/tag/police-brutality/>
- spaami: stop police abuse against mentally ill!—Yahoo! Groups. [groups.yahoo.com/group/SPAAMI/](http://groups.yahoo.com/group/SPAAMI/). As noted in a 1996 Amnesty International report: (PD) Excessive force has been routinely used against mentally ill (This is a group administered by Idriss Stelley Foundation). [http://groups.yahoo.com/group/BBDB\\_LEROY/](http://groups.yahoo.com/group/BBDB_LEROY/). (Broken Bones Disabled Brown Bodies)