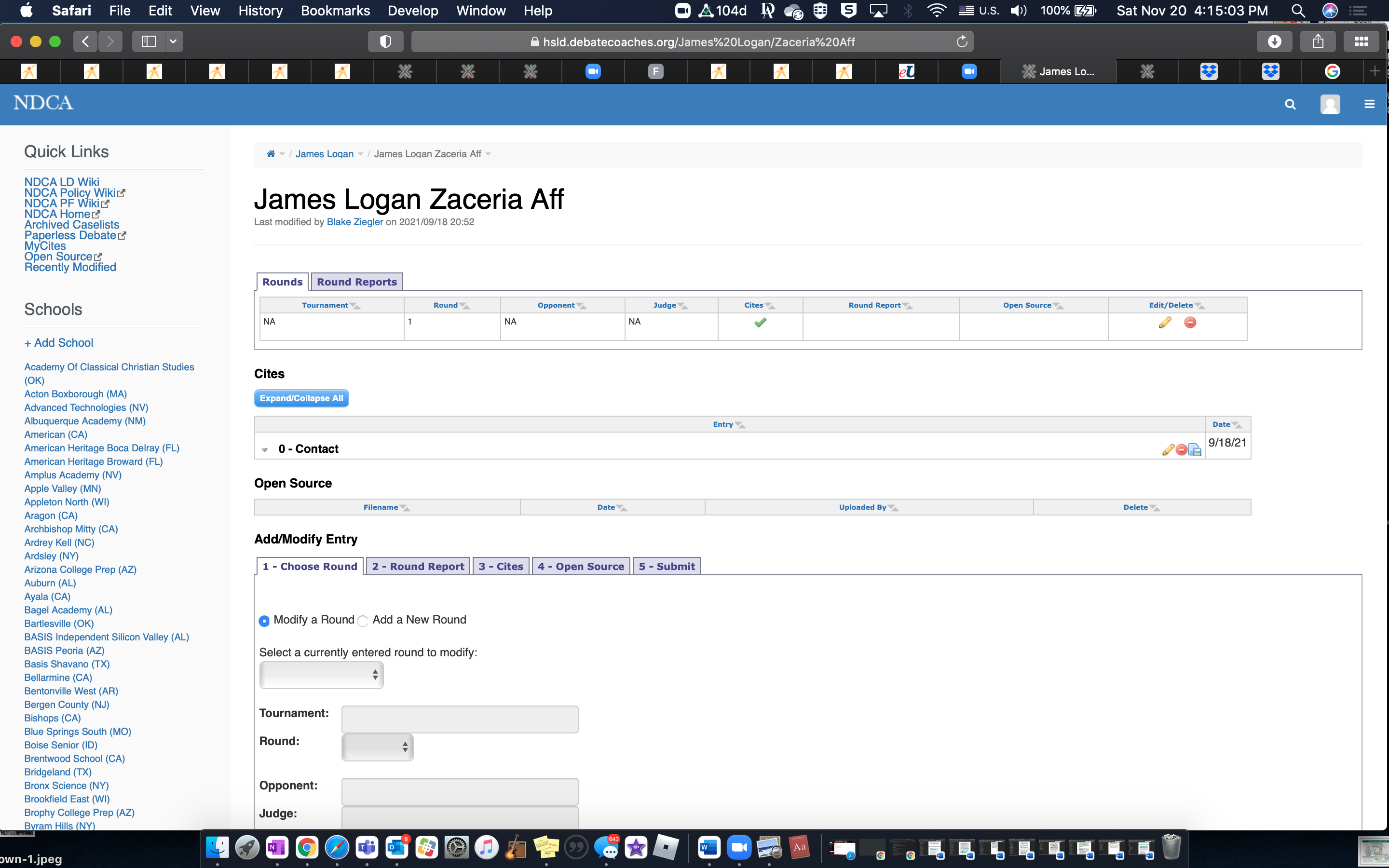
# 1NC

## 1 --- Disclosure

#### Interp: Debaters must disclose round reports on the 2021-2022 NDCA LD wiki for every round they have debated this season. Round reports disclose which positions (AC, NC, K, T, Theory, etc.) were read/gone for in every speech.

#### Violation: screenshot in the doc



#### Standards:

#### 1] Level Playing Field – big schools can go around and scout and collect flows but independents are left in the dark so round reports are key for them to prep- they give you an idea of overall what layers debaters like going for so you can best prepare your strategy when you hit them. Accessibility first and independent voter – it's an impact multiplier.

#### 2] Strategy Education – round reports help novices understand the context in which positions are read by good debaters and help with brainstorming potential 1NCs vs affs – helps compensate for kids who can't afford coaches to prep out affs.

#### 3] Pre-round prep –1ARs gives especially give an idea of what type of debater someone is – they could go for 1AR theory every round– otherwise I enter every round unknowing whereas you have an idea of what you want to go for from the start.

#### Fairness- constitutive of comp activities, args presume

#### Edu- funded by schools

#### DTD- dta illogical, norming

#### No RVI’s- illogical, baiting,

#### CI- intervention, race to bottom, collapses, yours vs best

## 2 --- T

#### Interp: Topical affirmatives must defend all just governments everywhere recognize an unconditional right of workers to strike

#### “A” implies a generic reference when it can be replaced with “all a noun everywhere”

**UNC Writing Center n.d.** “Articles.” https://writingcenter.unc.edu/tips-and-tools/articles/

Basic rules

This is a simple list, but understanding it and remembering it is crucial to using articles correctly.

Rule # 1: Every time a noun is mentioned, the writer is referring to:

1. All of them everywhere,
2. One of many, or
3. This one exactly

Rule # 2: Every kind of reference has a choice of articles:

1. All of them everywhere…(Ø, a/an, the)
2. One of many……………..(Ø, a/an)
3. This one exactly…………(Ø, the)

(Ø = no article)

Rule # 3: The choice of article depends upon the noun and the context. This will be explained more fully below.

Basic questions

To choose the best article, ask yourself these questions:

1. “What do I mean? Do I mean all of them everywhere, one of many, or this one exactly?”
2. “What kind of noun is it? Is it countable or not? Is it singular or plural? Does it have any special rules?”

Your answers to these questions will usually determine the correct article choice, and the following sections will show you how.

When you mean “all of them everywhere”

Talking about “all of them everywhere” is also called “generic reference.” We use it to make generalizations: to say something true of all the nouns in a particular group, like an entire species of animal. When you mean “all of them everywhere,” you have three article choices: Ø, a/an, the. The choice of article depends on the noun. Ask yourself, “What kind of noun is it?”

Non-count nouns = no article (Ø)

* Temperature is measured in degrees.
* Money makes the world go around.

Plural nouns = no article (Ø)

* Volcanoes are formed by pressure under the earth’s surface.
* Quagga zebras were hunted to extinction.

Singular nouns = the

* The computer is a marvelous invention.
* The elephant lives in family groups.

Note: We use this form (the + singular) most often in technical and scientific writing to generalize about classes of animals, body organs, plants, musical instruments, and complex inventions. We do not use this form for simple inanimate objects, like books or coat racks. For these objects, use (Ø + plural).

Singular nouns = a/an when a single example represents the entire group

* A rose by any other name would still smell as sweet.
* A doctor is a highly educated person. Generally speaking, a doctor also has tremendous earning potential.

How do you know it’s generic? The “all…everywhere” test

Here’s a simple test you can use to identify generic references while you’re reading. To use this test, substitute “all [plural noun] everywhere” for the noun phrase. If the statement is still true, it’s probably a generic reference. Example:

* A whale protects its young—”All whales everywhere” protect their young. (true—generic reference)
* A whale is grounded on the beach—”All whales everywhere” are grounded on the beach. (not true, so this is not a generic reference; this “a” refers to “one of many”)

You’ll probably find generic references most often in the introduction and conclusion sections and at the beginning of a paragraph that introduces a new topic.

#### Vote neg for limits and ground --- other interps wrecks links to core topic DAs like bizcon since our args are predicated off the principle of the aff --- aff forces a rush to hyper generics which turns and outweighs their offense since its less predictable for the 1ar and avoids topic education. Independent voter for jurisdiction – the judge doesn’t have the jurisdiction to vote aff if there wasn’t a legitimate aff.

#### Infinite abuse cuz they wld j combine any number of countries meaning the neg has no ability to prep or have a good debate.

#### DTD –

#### A] Deters – prevents future abuse

#### B] Logic – DTA drops the entire aff

#### TVA – read the aff as an adv in a whole res

## 3 --- T

#### Interpretation: the affirmative may not defend Israel recognize a right to strike.

#### Just governments respect liberties

Dorn 12 James A. Dorn, Cato Journal, "The Scope of Government in a Free Society", Fall 2012, https://www.cato.org/sites/cato.org/files/serials/files/cato-journal/2012/12/v32n3-10.pdf

If laws are just, liberty and property are secure. The most certain test of justice is negative—that is, justice occurs when injustice (the violation of natural rights to life, liberty, and property) is prevented. The emphasis here is on what Hayek (1967) called “just rules of conduct,” not on the fairness of outcomes. No one has stated the negative concept of justice better than the 19th century French classical liberal Frederic Bastiat ([1850] 1964: 65): When law and force confine a man within the bounds of justice, they do not impose anything on him but a mere negation. They impose on him only the obligation to refrain from injuring others. They do not infringe on his personality, or his liberty or his property. They merely safeguard the personality, the liberty, and the property of others. They stand on the defensive; they defend the equal rights of all. They fulfill a mission whose harmlessness is evident, whose utility is palpable, and whose legitimacy is uncontested. In short, the purpose of a just government is not to do good with other people’s money, but to prevent injustice by protecting property and securing liberty.

#### Israel is not just

Amnesty International, 6-24-2021, "Pattern of discriminatory Israeli police violations against Palestinians," Amnesty International, https://www.amnesty.org/en/latest/press-release/2021/06/israeli-police-targeted-palestinians-with-discriminatory-arrests-torture-and-unlawful-force/

Unlawful use of force against demonstrators

Amnesty International has documented unnecessary and excessive force used by Israeli police to disperse Palestinian protests against forced evictions in East Jerusalem as well as against the Gaza offensive. The protests were mostly peaceful though a minority attacked police property and threw stones. In contrast, Jewish supremacists continue to organize demonstrations freely. On 15 June thousands of Jewish settlers and supremacists marched provocatively through Palestinian neighbourhoods of East Jerusalem.

Witness accounts and verified videos confirm that at a 9 May protest in the German Colony neighbourhood of Haifa, northern Israel, a group of around 50 protesters were peacefully protesting when armed police attacked them, unprovoked, beating some of them.

On 12 May Muhammad Mahmoud Kiwan, a 17-year-old boy, was shot in the head near Umm el-Fahem, northern Israel, and died a week later. Eyewitnesses said he was sitting in a car near a protest when Israeli police shot him. The police dispute the claim and said they were investigating.

On the same day, police officers violently dispersed a peaceful protest of around 40 people in St Mary’s Well Square in Nazareth, northern Israel, without warning, physically assaulting protesters.

“Israeli police should be protecting the right to freedom of assembly, not launching attacks against peaceful demonstrators. The UN Human Rights Council’s Commission of Inquiry set up in May 2021 must investigate the alarming pattern of violations by Israeli police,” said Saleh Higazi.

Israeli police have also used unlawful force in occupied East Jerusalem. On 18 May police shot 15-year-old Jana Kiswani in the back as she entered her home in Sheikh Jarrah. A protest had taken place a few hours earlier in front of their house. Her father, Muhammad, told Amnesty International that her vertebrae were shattered and that doctors do not know if she will walk again. Verified video footage shows Jana Kiswani falling to the ground as she is shot from behind. Another verified video shows an Israeli police officer casually firing a Stand Alone IWI GL 40 grenade launcher at a person off-screen, followed by screaming.

Police violence, torture and other ill-treatment

Ibrahim Souri was shot in the face by Israeli police officers while using his mobile phone to film police patrolling the street from the balcony of his home in Jaffa, south of Tel Aviv, on 12 May.

In a verified video, one of the police officers is heard saying: “What is he holding?” Ibrahim Souri shouts in response: “I’m filming, isn’t that permitted? Shoot, it’s all recorded.” He later told Amnesty International: “I did not imagine that they would actually shoot. I thought I had rights, and that I was safe, in a democratic country.” Photographs reviewed by Amnesty International’s forensic pathologist and medical reports indicate he was most likely hit by a 40mm KIP, fracturing his facial bones.

Amnesty International also documented torture at the Russian Compound (Moskobiya) police station in Nazareth on 12 May. An eyewitness said they saw special forces beating a group of at least eight bound detainees who had been arrested at a protest:

“It was like a brutal prisoner of war camp. The officers were hitting the young men with broomsticks and kicking them with steel-capped boots. Four of them had to be taken away by ambulance, and one had a broken arm,” he said.

#### Prefer –

#### 1] Precision — anything else justifies the aff arbitrarily jettisoning words in the resolution at their whim which decks negative ground and preparation because the aff is no longer bounded by the resolution.

#### 2] Limits – there are 200 governments in the world – letting them pick an unjust one explodes limits via infinite permutations of governments

#### 3] TVA – read the aff as a whole res phil aff, same advantage area. Means neg will still have good ground and solid in-depth debates. Still allows for AFF ground cuz can read anything as long as u defend general principle of social contract under a util lens.

## 4 --- FW

#### The standard is minimizing existential risk

#### 1] Util is the only egalitarian metric---anything else collapses cooperation on collective action crises and makes extinction inevitable

Khan 18 (Risalat, activist and entrepreneur from Bangladesh passionate about addressing climate change, biodiversity loss, and other existential challenges. He was featured by The Guardian as one of the “young climate campaigners to watch” (2015). As a campaigner with the global civic movement Avaaz (2014-17), Risalat was part of a small core team that spearheaded the largest climate marches in history with a turnout of over 800,000 across 2,000 cities. After fighting for the Paris Agreement, Risalat led a campaign joined by over a million people to stop the Rampal coal plant in Bangladesh to protect the Sundarbans World Heritage forest, and elicited criticism of the plant from Crédit Agricolé through targeted advocacy. Currently, Risalat is pursuing an MPA in Environmental Science and Policy at Columbia University as a SIPA Environmental Fellow, “5 reasons why we need to start talking about existential risks,” https://www.weforum.org/agenda/2018/01/5-reasons-start-talking-existential-risks-extinction-moriori/)

Infinite future possibilities I find the story of the Moriori profound. It teaches me two lessons. Firstly, that human culture is far from immutable. That we can struggle against our baser instincts. That we can master them and rise to unprecedented challenges. Secondly, that even this does not make us masters of our own destiny. We can make visionary choices, but the future can still surprise us. This is a humbling realization. Because faced with an uncertain future, the only wise thing we can do is prepare for possibilities. Standing at the launch pad of the Fourth Industrial Revolution, the possibilities seem endless. They range from an era of abundance to the end of humanity, and everything in between. How do we navigate such a wide and divergent spectrum? I am an optimist. From my bubble of privilege, life feels like a rollercoaster ride full of ever more impressive wonders, even as I try to fight the many social injustices that still blight us. However, the accelerating pace of change amid uncertainty elicits one fundamental observation. Among the infinite future possibilities, only one outcome is truly irreversible: extinction. Concerns about extinction are often dismissed as apocalyptic alarmism. Sometimes, they are. But repeating that mankind is still here after 70 years of existential warning about nuclear warfare is a straw man argument. The fact that a 1000-year flood has not happened does not negate its possibility. And there have been far too many nuclear near-misses to rest easy. As the World Economic Forum’s Annual Meeting in Davos discusses how to create a shared future in a fractured world, here are five reasons why the possibility of existential risks should raise the stakes of conversation: 1. Extinction is the rule, not the exception More than 99.9% of all the species that ever existed are gone. Deep time is unfathomable to the human brain. But if one cares to take a tour of the billions of years of life’s history, we find a litany of forgotten species. And we have only discovered a mere fraction of the extinct species that once roamed the planet. In the speck of time since the first humans evolved, more than 99.9% of all the distinct human cultures that have ever existed are extinct. Each hunter-gatherer tribe had its own mythologies, traditions and norms. They wiped each other out, or coalesced into larger formations following the agricultural revolution. However, as major civilizations emerged, even those that reached incredible heights, such as the Egyptians and the Romans, eventually collapsed. It is only in the very recent past that we became a truly global civilization. Our interconnectedness continues to grow rapidly. “Stand or fall, we are the last civilization”, as Ricken Patel, the founder of the global civic movement Avaaz, put it. 2. Environmental pressures can drive extinction More than 15,000 scientists just issued a ‘warning to humanity’. They called on us to reduce our impact on the biosphere, 25 years after their first such appeal. The warning notes that we are far outstripping the capacity of our planet in all but one measure of ozone depletion, including emissions, biodiversity, freshwater availability and more. The scientists, not a crowd known to overstate facts, conclude: “soon it will be too late to shift course away from our failing trajectory, and time is running out”. In his 2005 book Collapse, Jared Diamond charts the history of past societies. He makes the case that overpopulation and resource use beyond the carrying capacity have often been important, if not the only, drivers of collapse. Even though we are making important incremental progress in battles such as climate change, we must still achieve tremendous step changes in our response to several major environmental crises. We must do this even while the world’s population continues to grow. These pressures are bound to exert great stress on our global civilization. 3. Superintelligence: unplanned obsolescence? Imagine a monkey society that foresaw the ascendance of humans. Fearing a loss of status and power, it decided to kill the proverbial Adam and Eve. It crafted the most ingenious plan it could: starve the humans by taking away all their bananas. Foolproof plan, right? This story describes the fundamental difficulty with superintelligence. A superintelligent being may always do something entirely different from what we, with our mere mortal intelligence, can foresee. In his 2014 book Superintelligence, Swedish philosopher Nick Bostrom presents the challenge in thought-provoking detail, and advises caution. Bostrom cites a survey of industry experts that projected a 50% chance of the development of artificial superintelligence by 2050, and a 90% chance by 2075. The latter date is within the life expectancy of many alive today. Visionaries like Stephen Hawking and Elon Musk have warned of the existential risks from artificial superintelligence. Their opposite camp includes Larry Page and Mark Zuckerberg. But on an issue that concerns the future of humanity, is it really wise to ignore the guy who explained the nature of space to us and another guy who just put a reusable rocket in it? 4. Technology: known knowns and unknown unknowns Many fundamentally disruptive technologies are coming of age, from bioengineering to quantum computing, 3-D printing, robotics, nanotechnology and more. Lord Martin Rees describes potential existential challenges from some of these technologies, such as a bioengineered pandemic, in his book Our Final Century. Imagine if North Korea, feeling secure in its isolation, could release a virulent strain of Ebola, engineered to be airborne. Would it do it? Would ISIS? Projecting decades forward, we will likely develop capabilities that are unthinkable even now. The unknown unknowns of our technological path are profoundly humbling. 5. 'The Trump Factor' Despite our scientific ingenuity, we are still a confused and confusing species. Think back to two years ago, and how you thought the world worked then. Has that not been upended by the election of Donald Trump as US President, and everything that has happened since? The mix of billions of messy humans will forever be unpredictable. When the combustible forces described above are added to this melee, we find ourselves on a tightrope. What choices must we now make now to create a shared future, in which we are not at perpetual risk of destroying ourselves? Common enemy to common cause Throughout history, we have rallied against the ‘other’. Tribes have overpowered tribes, empires have conquered rivals. Even today, our fiercest displays of unity typically happen at wartime. We give our lives for our motherland and defend nationalistic pride like a wounded lion. But like the early Mosrioris, we 21st-century citizens find ourselves on an increasingly unstable island. We may have a violent past, but we have no more dangerous enemy than ourselves. Our task is to find our own Nunuku’s Law. Our own shared contract, based on equity, would help us navigate safely. It would ensure a future that unleashes the full potential of our still-budding human civilization, in all its diversity. We cannot do this unless we are humbly grounded in the possibility of our own destruction. Survival is life’s primal instinct. In the absence of a common enemy, we must find common cause in survival. Our future may depend on whether we realize this.

#### 2] Apocalyptic images challenge dominant power structures – contest the implausibility that inequitable structures can produce catastrophe

Jessica Hurley 17, Assistant Professor in the Humanities at the University of Chicago, “Impossible Futures: Fictions of Risk in the Longue Durée”, Duke University Press, https://read.dukeupress.edu/american-literature/article/89/4/761/132823/Impossible-Futures-Fictions-of-Risk-in-the-Longue

If contemporary ecocriticism has a shared premise about environmental risk it is that genre is the key to both perceiving and, possibly, correcting ecological crisis. Frederick Buell’s 2003 From Apocalypse to Way of Life: Environmental Crisis in the American Century has established one of the most central oppositions of this paradigm. As his title suggests, Buell tells the story of a discourse that began in the apocalyptic mode in the 1960s and 70s, when discussions of “the immanent end of nature” most commonly took the form of “prophecy, revelation, climax, and extermination” before turning away from apocalypse when the prophesied ends failed to arrive (112, 78). Buell offers his suggestion for the appropriate literary mode for life lived within a crisis that is both unceasing and inescapable: new voices, “if wise enough….will abandon apocalypse for a sadder realism that looks closely at social and environmental changes in process and recognizes crisis as a place where people dwell” (202-3). In a world of threat, Buell demands a realism that might help us see risks more clearly and aid our survival.¶ Buell’s argument has become a broadly held view in contemporary risk theory and ecocriticism, overlapping fields in the social sciences and humanities that address the foundational question of second modernity: “how do you live when you are at such risk?” (Woodward 2009, 205).1 Such an assertion, however, assumes both that realism is a neutral descriptive practice and that apocalypse is not something that is happening now in places that we might not see, or cannot hear. This essay argues for the continuing importance of apocalyptic narrative forms in representations of environmental risk to disrupt conservative realisms that maintain the status quo. Taking the ecological disaster of nuclear waste as my case study, I examine two fictional treatments of nuclear waste dumps that create different temporal structures within which the colonial history of the United States plays out. The first, a set of Department of Energy documents that use statistical modeling and fictional description to predict a set of realistic futures for the site of the Waste Isolation Pilot Plant in New Mexico (1991), creates a present that is fully knowable and a future that is fully predictable. Such an approach, I suggest, perpetuates the state logics of implausibility that have long undergirded settler colonialism in the United States. In contrast, Leslie Marmon Silko’s contemporaneous novel Almanac of the Dead (1991) uses its apocalyptic form to deconstruct the claims to verisimilitude that undergird state realism, transforming nuclear waste into a prophecy of the end of the United States rather than a means for imagining its continuation. In Almanac of the Dead, the presence of nuclear waste introjects a deep-time perspective into contemporary America, transforming the present into a speculative space where environmental catastrophe produces not only unevenly distributed damage but also revolutionary forms of social justice that insist on a truth that probability modeling cannot contain: that the future will be unimaginably different from the present, while the present, too, might yet be utterly different from the real that we think we know.¶ Nuclear waste is rarely treated in ecocriticism or risk theory, for several reasons: it is too manmade to be ecological; its catastrophes are ongoing, intentionally produced situations rather than sudden disasters; and it does not support the narrative that subtends ecocritical accounts of risk perception in which the nuclear threat gives rise to an awareness of other kinds of threat before reaching the end of its relevance at the end of the Cold War.2 In what follows, I argue that the failure of nuclear waste to fit into the critical frames created by ecocriticism and risk theory to date offers an opportunity to expand those frames and overcome some of their limitations, especially the impulse towards a paranoid, totalizing realism that Peter van Wyck (2005) has described as central to ecocriticism in the risk society. Nuclear waste has durational forms that dwarf the human. It therefore dwells less in the economy of risk as it is currently conceptualized and more in the blown-out realm of deep time. Inhabiting the temporal scale that has recently been christened the Anthropocene, the geological era defined by the impact of human activities on the world’s geology and climate, nuclear waste unsettles any attempt at realist description, unveiling the limits of human imagination at every turn.3 By analyzing risk society through a heuristic of nuclear waste, this essay offers a critique of nuclear colonialism and environmental racism. At the same time, it shows how the apocalyptic mode in deep time allows narratives of environmental harm and danger to move beyond the paranoid logic of risk. In the world of deep time, all that might come to pass will come to pass, sooner or later. The endless maybes of risk become certainties. The impossibilities of our own deaths and the deaths of everything else will come. But so too will other impossibilities: talking macaws and alien visitors, the end of the colonial occupation of North America, or a sudden human determination to let the world live. The end of capitalism may yet become more thinkable than the end of the world. Just wait long enough. Stranger things will happen.

## 5 --- CP

#### Counterplan: Israel ought to recognize the conditional right of workers to strike, conditional on an exception for police officers.

#### Police Strikes are used to combat racial progress and attempts to limit police power. Making them legal and easier only make progress much harder.

Andrew Grim 20 What is the ‘blue flu’ and how has it increased police power? https://www.washingtonpost.com/outlook/2020/07/01/what-is-blue-flu-how-has-it-increased-police-power/

But the result of such protests matter deeply as we consider police reform today. Historically, blue flu strikes have helped expand police power, ultimately limiting the ability of city governments to reform, constrain or conduct oversight over the police. They allow the police to leverage public fear of crime to extract concessions from municipalities. This became clear in Detroit more than 50 years ago. In June 1967, tensions arose between Detroit Mayor Jerome Cavanagh and the Detroit Police Officers Association (DPOA), which represented the city’s 3,300 patrol officers. The two were at odds primarily over police demands for a pay increase. Cavanagh showed no signs of caving to the DPOA’s demands and had, in fact, proposed to cut the police department’s budget. On June 15, the DPOA escalated the dispute with a walkout: 323 officers called in sick. The number grew over the next several days as the blue flu spread, reaching a height of 800 absences on June 17. In tandem with the walkout, the DPOA launched a fearmongering media campaign to win over the public. They took out ads in local newspapers warning Detroit residents, “How does it feel to be held up? Stick around and find out!” This campaign took place at a time of rising urban crime rates and uprisings, and only a month before the 1967 Detroit riot, making it especially potent. The DPOA understood this climate and used it to its advantage. With locals already afraid of crime and displeased at Cavanagh’s failure to rein it in, they would be more likely to demand the return of the police than to demand retribution against officers for an illegal strike. The DPOA’s strategy paid off. The walkout left Detroit Police Commissioner Ray Girardin feeling “practically helpless.” “I couldn’t force them to work,” he later told The Washington Post. Rather than risk public ire by allowing the blue flu to continue, Cavanagh relented. Ultimately, the DPOA got the raises it sought, making Detroit officers the highest paid in the nation. This was far from the end of the fight between Cavanagh and the DPOA. In the ensuing months and years, they continued to tussle over wages, pensions, the budget, the integration of squad cars and the hiring of black officers. The threat of another blue flu loomed over all these disputes, helping the union to win many of them. And Detroit was not an outlier. Throughout the 1960s, ’70s and ’80s, the blue flu was a [ubiquitous and highly effective](https://www.akpress.org/our-enemies-in-blue.html) tactic in Baltimore, Memphis, New Orleans, Chicago, Newark, New York and many other cities. In most cases, as author Kristian Williams writes, “When faced with a walkout or slowdown, the authorities usually decided that the pragmatic need to get the cops back to work trumped the city government’s long term interest in diminishing the rank and file’s power.” But each time a city relented to this pressure, they ceded more and more power to police unions, which would turn to the strategy repeatedly to defend officers’ interests — particularly when it came to efforts to address systemic racism in police policies and practices. In 1970, black residents of Pittsburgh’s North Side neighborhood raised an outcry over the “hostile sadistic treatment” they experienced at the hands of white police officers. They lobbied Mayor Peter F. Flaherty to assign more black officers to their neighborhood. The mayor agreed, transferring several white officers out of the North Side and replacing them with black officers. While residents cheered this decision, white officers and the Fraternal Order of Police (FOP), which represented them, were furious. They slammed the transfer as “discrimination” against whites. About 425 of the Pittsburgh Police Department’s 1,600 police officers called out sick in protest. Notably, black police officers broke with their white colleagues and refused to join the walkout. They praised the transfer as a “long overdue action” and viewed the walkout as a betrayal of officers’ oath to protect the public. Nonetheless, the tactic paid off. After several days, Flaherty caved to the “open revolt” of white officers, agreeing to halt the transfers and instead submit the dispute to binding arbitration between the city and the police union. Black officers, though, continued to speak out against their union’s support of racist practices, and many of them later resigned from the union in protest. Similar scenarios played out in Detroit, Chicago and other cities in the 1960s and ’70s, as white officers continually staged walkouts to preserve the segregated status quo in their departments. These blue flu strikes amounted to an authoritarian power grab by police officers bent on avoiding oversight, rejecting reforms and shoring up their own authority. In the aftermath of the 1967 Detroit walkout, a police commissioner’s aide strongly criticized the police union’s strong-arm tactics, saying “it smacks of a police state.” The clash left one newspaper editor wondering, “Who’s the Boss of the Detroit Police?” But in the “law and order” climate of the late 1960s, such criticism did not resonate enough to stir a groundswell of public opinion against the blue flu. And police unions dismissed critics by arguing that officers had “no alternative” but to engage in walkouts to get city officials to make concessions. Crucially, the very effectiveness of the blue flu may be premised on a myth. While police unions use public fear of crime skyrocketing without police on duty, in many cases, the absence of police did not lead to a rise in crime. In New York City in 1971, [for example](https://untappedcities.com/2020/06/12/the-week-without-police-what-we-can-learn-from-the-1971-police-strike/), 20,000 officers called out sick for five days over a pay dispute without any apparent increase in crime. The most striking aspect of the walkout, as one observer noted, “might be just how unimportant it seemed.” Today, municipalities are under immense pressure from activists who have taken to the streets to protest the police killings of black men and women. Some have already responded by enacting new policies and cutting police budgets. As it continues, more blue flus are likely to follow as officers seek to wrest back control of the public debate on policing and reassert their independence.

#### Those strikes cement a police culture which leads to endless amounts of racist violence and the bolstering of the prison industrial complex.

Chaney and Ray 13, Cassandra (Has a PhD and is a professor at LSU. Also has a strong focus in the structure of Black families) , and Ray V. Robertson (Also has a PhD and is a criminal justice professor at LSU). "Racism and police brutality in America." *Journal of African American Studies* 17.4 (2013): 480-505. Bracketed for inclusion

Racism and Discrimination According to Marger (2012), “racism is an ideology, or belief system, designed to justify and rationalize racial and ethnic inequality” (p. 25) and “discrimination, most basically, is behavior aimed at denying members of particular ethnic groups’ equal access to societal rewards” (p. 57). Defining both of these concepts from the onset is important for they provide the lens through which our focus on the racist and discriminatory practices of law enforcement can occur. Since the time that Africans [African Americans] were forcibly brought to America, they have been the victims of racist and discriminatory practices that have been spurred and/or substantiated by those who create and enforce the law. For example, The Watts Riots of 1965, the widespread assaults against Blacks in Harlem during the 1920s (King 2011), law enforcement violence against Black ~~women~~ [womin] (i.e., Malaika Brooks, Jaisha Akins, Frankie Perkins, Dr. Mae Jemison, Linda Billups, Clementine Applewhite) and other ethnic ~~women~~[womin] of color (Ritchie 2006), the beating of Rodney King, and the deaths of Amadou Diallo in the 1990s and Trayvon Martin more recently are just a few public examples of the historical and contemporaneous ways in which Blacks in America have been assaulted by members of the police system (King 2011; Loyd 2012; Murch 2012; Rafail et al. 2012). In Punishing Race (2011), law professor Michael Tonry’s research findings point to the fact that Whites tend to excuse police brutality against Blacks because of the racial animus that they hold against Blacks. Thus, to Whites, Blacks are viewed as deserving of harsh treatment in the criminal justice system (Peffley and Hurwitz 2013). At first glance, such an assertion may seem to be unfathomable, buy that there is an extensive body of literature which suggests that Black males are viewed as the “prototypical criminal,” and this notion is buttressed in the media, by the general public, and via disparate sentencing outcomes (Blair et al. 2004; Eberhardt et al. 2006; Gabiddon 2010; Maddox and Gray 2004; Oliver and Fonash 2002; Staples 2011). For instance, Blair et al. (2004) revealed that Black males with more Afrocentric features (e.g., dark skin, broad noses, full lips) may receive longer sentences than Blacks with less Afrocentric features, i.e., lighter skin and straighter hair (Eberhardt et al. 2006). Shaun Gabiddon in Criminological Theories on Race and Crime (2010) discussed the concept of “Negrophobia” which was more extensively examined by Armour (1997). Negrophobia can be surmised as an irrational of Blacks, which includes a fear of being victimized by Black, that can result in Whites shooting or harming an AfricanAmerican based on criminal/racial stereotypes (Armour 1997). The aforementioned racialized stereotypical assumptions can be deleterious because they can be used by Whites to justify shooting a Black person on the slightest of pretense (Gabiddon 2010). Finally, African-American males represent a group that has been much maligned in the larger society (Tonry 2011). Further, as victims of the burgeoning prison industrial complex, mass incarceration, and enduring racism, the barriers to truly independent Black male agency are ubiquitous and firmly entrenched (Alexander 2010; Chaney 2009; Baker 1996; Blackmon 2008; Dottolo and Stewart 2008; Karenga 2010; Martin et al. 2001; Smith and Hattery 2009). Thus, racism and discrimination heightens the psychological distress experienced by Blacks (Robertson 2011; Pieterse et al. 2012), as well as their decreased mortality in the USA (Muennig and Murphy 2011). Police Brutality Against Black Males According to Walker (2011), police brutality is defined as “the use of excessive physical force or verbal assault and psychological intimidation” (p. 579). Although one recent study suggests that the NYPD has become better behaved due to greater race and gender diversity (Kane and White 2009), Blacks are more likely to be the victims of police brutality. A growing body of scholarly research related to police brutality has revealed that Blacks are more likely than Whites to make complaints regarding police brutality (Smith and Holmes 2003), to be accosted while operating [driving] a motorized vehicle (“Driving While Black”), and to underreport how often they are stopped due to higher social desirability factors

#### Palestinian police endorse and incite violence as well

Zena Al Tahhan, 10-19-2021, "Palestinians condemn Israeli bill giving broad powers to police," No Publication, <https://www.aljazeera.com/news/2021/10/19/crime>

‘Cheap method of control’ During the past decade, the issue of crime and homicides has plagued the Palestinian community inside Israel, referred to as the “1948-occupied territories” or the “occupied interior” by Palestinians. The number of killings has risen dramatically over the past few years. So far in 2021, more than 100 Palestinians have been killed in homicides, surpassing last year’s total of 97. In 2013, there were 53 killings. On Monday morning, Salim Hasarmah, 44, was killed in a shooting in the town of al-Bi’neh east of Akka. Less than 24 hours later, 25-year-old Khalil Abu Je’o was killed in Umm al Fahm, northwest of Jenin. While Israel opened a large number of police stations in and around Palestinian towns during and following the Second Intifada in 2000, shootings have mushroomed during the last decade, with the vast majority of cases going unsolved. Historic mass protests and confrontations with police broke out in March 2021 in the focal town of Umm al-Fahm, against police indifference, and against what Palestinians say is Israel’s investment in the endurance of crime within the community to weaken it, and collusion with criminal gangs. Abdelfattah said Israel is using internal violence as a “cheap method” to exert control over Palestinians. “Internal violence in the ’48-occupied areas is the result of colonial violence and colonial policies that created all the social, cultural and economic conditions to block the path, the horizon, and hope, for Palestinians, until they turn against themselves,” said Abdelfattah.Rights groups have long documented the struggle of Palestinians in Israel, who number 1.8 million. In addition to Israel’s efforts to suppress their Palestinian identity over the years, the majority live in densely populated towns and with little access to land and resources – most of which were seized during and after 1948 for Jewish settlers. ‘Police collusion’ Mohammad Taher Jabareen, one of the founders of the United Umm al-Fahm Hirak (movement), the main group to organise protests, said killings began to spread in the town following the opening of a police station in 2003. “The crime and killings increased with the opening of police stations,” Mohammad told Al Jazeera. “Some 100 metres away from the police station, there would be killings, and it is never investigated, and no one held accountable. The police are the ones who provide opportunities for people to carry out crimes, and turn a blind eye to them.” Mohammad said “police corruption” and the Shin Bet are the “main feeders of organised crime and violence”. “The majority of weapons come from Israeli police and army storage units,” he said, adding that “police officers were found to take bribes from crime groups in Umm al-Fahm”. “How do they claim they are the strongest state, security-wise, when they claim they cannot figure out where the weapons are coming from?” he asked. “They know that these weapons are coming from their own storage rooms and are being sold in the Arab community. “When problems happen in the Arab community, that means it is criminal. When it’s related to Jews, it’s always security,” added Mohammad. In 2016, Israeli officials said 90 percent of illegal firearms originated from the army.