

Palestine 1AC

Framework

The role of the judge is to promote critical education. Giroux '4

Giroux, Henry. "Critical Pedagogy and the Postmodern/Modern Divide: Towards a Pedagogy of Democratization." Teacher Education Quarterly, Winter 2004.

An oppositional cultural politics can take many forms, but given the current assault by neoliberalism on all aspects of democratic public life, it seems imperative that educators revitalise the struggles to create conditions in which learning would be linked to social change in a wide variety of social sites, and pedagogy would take on the task of regenerating both a renewed sense of social and political agency and a critical subversion of dominant power itself. Under such circumstances, agency becomes the site through which power is not transcended but reworked, replayed, and restaged in productive ways. Central to my argument is the assumption that politics is not only about power, but it also, as Cornelius Castoriadis (1996) points out, "has to do with political judgements and value choices" (p.8), indicating that questions of civic education and critical pedagogy (learning how to become a skilled citizen) are central to the struggle over political agency and democracy. In this instance, [C]ritical pedagogy emphasizes critical reflexivity, bridging the gap between learning and everyday life, understanding the connection between power and knowledge, and extending democratic rights and identities by using the resources of history. However, among many educators and social theorists, there is a widespread refusal to recognize that this form of education is not only the foundation for expanding and enabling political agency, but it also takes place across a wide variety of public spheres mediated through the very force of culture itself. One of the central tasks of any viable critical pedagogy would be to make visible alternative models of radical democratic relations in a wide variety of sites. These spaces can make the pedagogical more political by raising fundamental questions such as: What is the relationship between social justice and the distribution of public resources and goods? What are the conditions, knowledge and skills that are a prerequisite for political agency and social change? At the very least, such a project involves understanding and critically engaging dominant public transcripts and values within a broader set of historical and institutional contexts. Making the political more pedagogical in this instance suggests producing modes of knowledge and social practices that not only affirm oppositional cultural work, but offer opportunities to mobilize instances of collective outrage, if not collective action. Such mobilisation opposes glaring material inequities and the growing cynical belief that today's culture of investment and finance makes it impossible to address many of the major social problems facing both the U.S. and the larger world. Most importantly, such work points to the link between civic education, critical pedagogy, and modes of oppositional political agency that are pivotal to elucidating a politics that promotes autonomy and social change. At the very least, critical pedagogy proposes that education is a form of political intervention in the world that is capable of creating the possibilities for social transformation. Rather than viewing teaching as technical practice, radical pedagogy in the broadest terms is a moral and political[:] practice premised on the assumption that learning is not about processing received knowledge but actually transforming it as part of a more expansive struggle for individual rights and social justice. This implies that [A]ny viable notion of pedagogy and resistance should illustrate how knowledge, values, desire, and social relations are always implicated in relations of power[.] and how such an understanding can be used pedagogically and politically by students to further expand and deepen the imperatives of economic and political democracy. The fundamental challenge facing educators within the current age of neoliberalism is to provide the conditions for students to address how knowledge is related to the power of both self-definition and social agency. Central to such a challenge is providing students with the skills, knowledge, and authority they need to inquire and act upon what it means to live in a substantive democracy, to recognize anti-democratic forms of power, and to fight deeply rooted injustices in a society and world founded on systemic economic, racial, and gendered inequalities.

Only settler colonialism allows an accurate understanding of Palestinian oppression – education is a unique space for this. Surasky '15

Cecilie Surasky, "Settler Colonialism, White Supremacy, and the 'Special Relationship' Between the U.S. and Israel" Environmental Destruction and the Boycott, Divestment and Sanctions Movement: a panel on international resistance. 24 Feb. 2015.. <https://jewishvoiceforpeace.org/settler-colonialism-white-supremacy-and-the-special-relationship-between-the-u-s-and-israel>

Most important, rather than framing the story of Palestinian struggle for freedom and justice in a historical and political vacuum—as many do—and as a unique and exceptional story, for example, about a reasonable US foreign policy hijacked by an all-powerful Jewish lobby, we should understand it as part of a much longer

unfolding of Christian European Colonialism, greed, and white supremacy—that continues to this day and operates everywhere. Narrative's power is not just about knowing facts, it is a means to exert psychological control, and to dampen the will to resist. Palestinian American scholar Steven Salaita wrote in *The Holy Land in Transit, Colonialism and the Quest for Canaan*: **Ethnic cleansing is the removal of humans in order that narratives will disappear.**...a blinding of the national imagination so colonial history will be removed along with the dispossessed. **It is only through ethnic cleansing that the average American can accept without nagging guilt the history of her nation, which is known to all but decontextualized from its present...** The same is true for the Jewish settler, living in a home that once belonged to a Palestinian family. Salaita goes on: **"It is a mistake to conceptualize ethnic cleansing simply as a physical act. Its importance lies in its psychological power."** Which is why in the US, we are waging this struggle at the level of narrative. And **why universities are on the very front line of this battle.** As even Zev Jabotinsky wrote about years ago, this is war of attrition.

Thus, the role of the ballot is to vote for the debater who best combats settler colonialism by expressing solidarity with Palestinians.

This mindset is a prerequisite to effective policymaking. Deloria '99

Member of the Standing Rock Sioux Tribe and Professor at University of Colorado Boulder Vine Deloria Jr., also Former Executive Director for the National Congress of American Indians and former Professor of Political Science and Law at the University of Arizona, *For This Land: Writing on Religion in America*, p. 101-7,

If there were any serious concern about liberation we would see thousands of people simply walk away from the vast economic, political, and intellectual machine we call Western civilization and refuse to be enticed to participate in it any longer. **Liberation is not a difficult task when one no longer finds value in a set of institutions or beliefs.** We are liberated from the burden of **Santa Claus and the moral demand to be "good" when**, as maturing adolescents, **we reject** the concept of **Santa Claus**. Thereafter we have no sense of guilt in late November that we could have not behaved properly during the year, and no fear that a lump of coal rather than a gift will await us Christmas morning. In the same manner, we are freed and liberated once we realize the insanity and fantasy of the present manner interpreting our experiences in the world. **Liberation**, in its most fundamental sense, **requires a rejection of everything we have been taught** and its replacement by only those things we have experienced as having values. But this replacement only begins the task of liberation. For the history of **Western thinking** in the past eight centuries has been one of replacement of ideas within a framework that has **remained basically unchanged for nearly two millenia**. **Challenging this** framework of interpretation **means a rearrangement of our manner of perceiving the world**, and it involves a reexamination of the body of human knowledge and its structural reconstruction into a new format. Such a task appears to be far from the struggles of the present. It seems abstract and meaningless in the face of contemporary suffering. And it suggests that people can be made to change their oppressive activity by intellectual reorientation alone. All these questions arise, however, because of the fundamental orientation of Western peoples toward the world. **We assume** that **we know the structure of reality and must only make certain minor adjustments** in the machinery that operates it in order **to bring** our **institutions in to line**. Immediate suffering is thus placed in juxtaposition with abstract meta-physical conceptions of the world and, because we can see immediate suffering, we feel impelled to change conditions quickly to relieve tensions, never coming to understand how the basic attitude toward life and its derivative attitudes toward minority groups continues to dominate the goals and activities that appear designed to create **reforms**. Numerous examples can be cited to show that **our efforts to bring justice into the world have been short-circuited** by the passage of events, and that those efforts are unsuccessful **because we have failed to consider the basic framework within which we pose questions, analyze alternatives, and suggest solutions**. Consider the examples from our immediate past. In the early sixties college application forms included a blank line on which all prospective students were required to indicate their race. Such information was used to discriminate against those of a minority background, and so reformers demanded that the question be dropped. By the time all colleges had been forced to eliminate questions concerning the race of applicants, the Civil Rights Movement had so sensitized those involved in higher education that scholarships were made available in great numbers to people of minority races. There was no way, however; to allocate such scholarships because college officials could no longer determine the racial background of students on the basis of their applications for admission. Much of the impetus for low-cost housing in the cities was based upon the premise that in the twentieth century people should not have to live in hovels but that adequate housing should be constructed for them. Yet in the course of

tearing down slums and building new housing projects, low income housing areas were eliminated. The construction cost of the new projects made it necessary to charge higher rentals. Former residents of the low-income areas could not afford to live in the new housing, so they moved to other parts of the city and created exactly the same conditions that had originally provoked the demand for low-rent housing. Government schools had a very difficult time teaching American Indian children the English language. (One reason was the assumption of teachers that all languages had Latin roots, and their inability to adapt the programs when they discovered that Indian languages were not so derived.) Hence programs in bilingual teaching methods were authorized that would use the native language to teach the children English, an underhanded way of eliminating the native language. Between the time that bilingual programs were conceived and the time that they were finally funded, other programs that concentrated on adequate housing had an unexpected effect on the educational process. Hundreds of new houses were built in agency towns, and Indians moved from remote areas of the different reservations into those towns where they could get good housing. Since they were primarily younger couples with young children, the housing development meant that most Indian children were now growing up in the agency communities and were learning English as a first language. Thus, the bilingual programs, which began as a means of teaching English as a second language, became the method designed to preserve the native vernacular by teaching it as a second language to students who had grown up speaking English. Example after example could be cited, each testifying to the devastating effect of a general attitude toward the world that underlies the Western approach to human knowledge. The basis of this attitude is the assumption that the world operates in certain predetermined ways, that it operates continuously under certain natural laws, and that the nature of every species is homogeneous, with few real deviations. One can trace this attitude back into the Western past. Religious concepts, which have since been transformed into Scientific and political beliefs, remain objects of belief as securely as if they had never been severed from their theological moorings. Let us trace a few examples. Originally the continuity of the world was conceived as a demonstration of the divine plan and God, conceived as a lawgiver in the moral sense, became a law-giver in the scientific sense also. Scientific data was classified in certain ways that in the eyes of Western peoples became a part of the structure of nature. Phenomena that did not fit into the structure that had been created were said to "violate" the laws of nature and hence to be untrue in the religious sense and unimportant in the scientific sense. When evolution replaced the concept of creation in the book of Genesis, it became an inviolable law in the eyes of Western people in much the same way that the literal interpretation of the biblical story had been accepted by Western people in former centuries. The world was originally conceived in terms of the Near East as the center of reality. As awareness extended to other peoples, this world gradually expanded until by the Middle Ages it encompassed those regions that were in commercial contact with Western Europe. The discovery of the Western hemisphere created a certain degree of trauma, for suddenly there was an awareness of lands and peoples of which Western Europeans had no previous knowledge. The only way that these people could be accounted for was by reference to the Scriptures. So it was hypothesized that the aboriginal peoples in North and South America must have been the Ten Lost Tribes of Israel who had crossed into the New World over a land bridge somewhere in northern Asia. The basic assumption of this theory was the creation of the human species as a single act, performed by the Christian God, with its subsequent history one of populating the planet. The rise of social science, and the downgrading of theological answers to what were considered scientific questions concerning the nature and history of human societies, meant that social science had to provide answers to questions formulated within the theological context. With virtually no reconsideration of the basic question of the creation [or origination in scientific terms] of our species as the product of a single act, anthropologists promptly adopted the old theological explanation of the peopling of the Western Hemisphere, developing the Bering Strait theory of migration to account for the phenomenon. Whether secular or sacred, the classification of American natives as a derivative, inferior group of Asian-European peoples, albeit far removed from those roots by the postulation of many millennia of wandering, became a status from which American Indians have been unable to escape. The emphasis on objective knowledge by Western peoples has meant the development of an attitude that sees reality as basically physical, the knowledge thereof basically mental or verbal, and the elimination of any middle ground between extremes. Thus religion has become a matter of the proper exposition of doctrines, and non-Western religions have been judged on their development of a systematic moral and ethical code rather than the manner in which they conducted themselves. When a religion is conceived as a code of verbal importance rather than a way of life, loopholes in the code become more important than the code itself since, by eliminating or escaping the direct violation of the code by a redefinition of the code or a relaxation of its intended effect, one can maintain two types of behavior; easily discerned in a practical way, as if they were identical and consistent with a particular picture of reality. In recent decades Western science had made an important discovery, important at least for Western peoples who had formerly confused themselves with their own belief system. Western science was premised upon the proposition that God had made the world according to certain laws. These laws were capable of discovery by human reason, and the task of science was to discover as many of these laws as possible. So human knowledge was misconceived as the only description of physical reality, a tendency Alfred North Whitehead called the principle of "misplaced concreteness." With the articulation of theories of indeterminacy in modern physics, this naive attitude toward human knowledge radically shifted and became an acknowledgement that what we had

formerly called nature was simply our knowledge of nature based upon the types of questions we had decided to use to organize the measurements we were making of the physical world. The shift in emphasis meant that all knowledge became a relative knowledge, valid only for the types of questions we were capable of formulating. Depending upon the types of information sought, we could measure and observe certain patterns of phenomena, but these patterns existed in our heads rather than in nature itself. Knowledge thus became a matter of cultural preference rather than an indication of the ultimate structure of reality. Presumably if one culture asked a certain type of question while another asked another type of question, the two different answers could form two valid perspectives on the world. Whether these two perspectives could be reconciled in one theory of knowledge depended upon the broader pattern of interpretation that thinkers brought into play with respect to the data. When this new factor of interpretation is applied specifically to different cultures and traditions, we can see that what have been called primitive superstitions have the potential of being regarded as sophisticated insights into the nature of things, at least on an equal basis with Western knowledge. The traditional manner in which Western peoples think is now only one of the possible ways of describing a natural process. It may not, in fact, even be as accurate, insofar as it can relate specific facts without perverting them, as non-Western ways of correlating knowledge. This uncertainty is liberating in a much more fundamental way than any other development in the history of Western civilization. It means that religious, political, economic, and historical analyses of human activities that have been derived from the Western tradition do not have an absolute claim upon us. We are free to seek a new synthesis that draws information from every culture, and every period of human history has as a boundary only the requirement that it make more sense of more data than any other synthesis. Even the initial premises of such a synthesis can be different from what we have previously used to begin our formulation of a picture of reality. When we apply this new Freedom to some of the examples cited above, we see that the proper question we should have asked with respect to housing did not concern housing at all, but covered the more general question of the nature of a community. We discover that the college applications and the bilingual programs should have been transcended by questions concerning the nature of knowledge, how it is transmitted, and how it can be expanded, rather than how specific pre-determined courses of action can be implemented. Once we reject the absolute nature of Western conceptions of problems, we are able to see different types of questions inherent in our immediate problem areas. The immediacy we feel when observing conditions under which people live should enable us to raise new issues that contain within themselves new ways of conceiving solutions. An old Indian saying captures the radical difference between Indians and Western peoples quite adequately. The white man, the Indians maintain, has ideas; Indians have visions. Ideas have a single dimension and require a chain of connected ideas to make sense. The connections that are made between ideas can lead to great insights on the nature of things, or they can lead to the inexorable logic of Catch-22 in which the logic inevitably leads to the polar opposite of the original proposition. The vision, on the other hand, presents a whole picture of experience and has a central meaning that stands on its own feet as an independent revelation. It is said that Albert Einstein could not conceive of his problems in physics in conceptual terms but instead had visions of a whole event. He then spent his time attempting to translate elements of that event that could be separated into mathematical and verbal descriptions that could be communicated to others. It is this difference, the change from inductive and deductive logic to transformation of perceived realities, that becomes the liberating factor; not additional information or continual replacement of data and concepts within the traditional Framework of interpretation. Let us return, then, to our discussion of the manner in which racial minorities have been perceived by the white community, particularly by the liberal establishment, in the past decade and a half. Minority groups, conceived to be different from the white majority, are perceived to be lacking some critical element of humanity that, once received, would bring them to some form of equality with the white majority. The trick has been in identifying that missing element, and each new articulation of goals is immediately attributed to every minority group and appears to answer the question that has been posed by the sincere but unreflective liberal community. Liberation is simply the manner in which this missing element is presently conceived by people interested in reform. It will become another social movement fad and eventually fade away to be replaced with yet another instant analysis of the situation. Until fundamental questions regarding the assumptions that form the basis for Western civilization are raised and new articulations of reality are discovered, the impulse to grab quickly and apparently easy answers will continue. Social conditions will continue to be described in a cause-and-effect logic that has dominated Western thinking for its entire intellectual lifetime. Programs will be designed that fail to account for the change in conditions that occurs continually in human societies. Ideas will continue to dominate our concerns and visions will not come. If we are then to talk seriously about the necessity of liberation, we are talking about the destruction of the whole complex of Western theories of knowledge and the construction of a new and more comprehensive synthesis of human knowledge and experience. This is no easy task and it cannot be accomplished by people who are encompassed within the traditional Western logic and the resulting analyses such logic provides. If we change the very way that Western peoples think, the way they collect data, which data they gather and how they arrange that information, then we are speaking truly of liberation. For it is the manner in which people conceive reality that motivates them to behave in certain ways, that provides them with a system of values, and that enables them to justify their activities. A new picture of reality, a reality conceived as a vision and not as a series of related or connected ideas, can

accomplish over a longer period of time many changes we have been unable to effect while conceiving solutions as short-term remedies. More important for our discussion is the recognition that all parts of human experience are related and the proposed solution to any particular problem overlooks the changes that will occur in related activities because of their relationship. Fundamental changes initiated by a new picture of reality will create a transformation, and will avoid the traditional replacement of words with new words. In summary we now challenge the basic assumptions of Western man. To wit: 1) that time is uniform and continuous; 2) that our species originated from a single source; 3) that our descriptions of nature are absolute knowledge; 4) that the world can be divided into subjective and objective; 5) that our understanding of our species is homogeneous; 6) that ultimate reality, including divinity, is homogeneous; 7) that by projection of present conditions we can understand human history, planetary history, or the universe; 8) that inductive and deductive reasoning are the primary tools for gaining knowledge.

Palestinians narratives are systematically censored – a rejection of the framework is direct participation in the system of oppression. Zahzah ‘21

Zahzah, Omar. “Digital Apartheid: Palestinians Being Silenced on Social Media.” Aljazeera.com. Al Jazeera, May 13, 2021.

<https://www.aljazeera.com/opinions/2021/5/13/social-media-companies-are-trying-to-silence-palestinian-voices>.

In 1984, Palestinian American intellectual and Columbia University Professor Edward Said famously argued that Palestinians are denied “permission to narrate”. More than 30 years later, in 2020, Maha Nassar, a Palestinian American Associate Professor at the University of Arizona, analysed opinion articles published in two daily newspapers – The New York Times and The Washington Post – and two weekly news magazines – The New Republic and The Nation – over a 50-year period, from 1970 to 2019. Perhaps unsurprisingly, she found that “Editorial boards and columnists seem to have been quite consumed with talking about the Palestinians, often in condescending and even racist ways – yet they somehow did not feel the need to hear much from Palestinians themselves.” Nassar’s research, like many others before it, clearly demonstrates that more than three decades after the publication of Said’s landmark essay, the exclusion of Palestinian voices from mainstream media narratives in the West – and the attempts to erase the humanity of the Palestinians or whitewash Israel’s crimes against them – continue unabated. Sadly, however, this unjust status quo has not only remained unchanged since Said brought it under the spotlight – it has deteriorated. In recent years, social media became a lifeline for many who want to raise awareness about causes and struggles ignored or undermined by mainstream media outlets. Yet tech companies are now actively working to exclude Palestinian voices from their platforms, thereby expanding the calculated erasure and silencing of the Palestinians to social media. In April, for example, Zoom, Facebook and Youtube blocked the online academic event “Whose Narratives? What Free Speech for Palestine?” co-sponsored by the Arab and Muslim Ethnicities and Diasporas (AMED) Studies program at San Francisco State University, the Council of UC Faculty Associations (CUFCA), and the University of California Humanities Research Institute (UCHRI). The event was to feature anti-apartheid activists from around the globe, including Palestinian resistance icon Leila Khaled and South Africa’s former ANC military leader Ronnie Kasrils. This event was in fact a repeat of an open classroom co-organised by Dr Rabab Ibrahim Abudulhadi (AMED Studies) and Dr Tomomi Kinukawa (Women and Gender Studies) of San Francisco State University that Zoom initially censored in September 2020. Then, as now, Zoom and other social media companies said they decided to block the event from their platforms due to the planned participation of Leila Khaled. They claimed, as Khaled is affiliated with the Popular Front for the Liberation of Palestine (PFLP), a “US-designated terrorist organisation”, allowing the event to proceed would be in violation of US laws prohibiting material support for terrorism. As repeatedly asserted by numerous legal experts, the argument put forth by the social media companies is without merit. It not only ignores all relevant legal precedents and falsely alleges violations of US law, but also amounts to an attack on academic freedoms. Indeed, in an open letter to Zoom executives published in October last year, experts from Palestine Legal and other legal organisations stressed that Zoom’s censoring of the AMED event constitutes “a dangerous attack on free speech and academic freedom, and an abuse of your contract with our public university systems”. They added that “[Zoom’s] status as an essential public service does not give you veto power over the content of the nation’s classrooms and public events.” These warnings, however, went unheeded, with Zoom and other social media companies completely ignoring the growing criticism of their biased policies and escalating their efforts to silence Palestinian speech on their platforms. In April, after Zoom refused to host the “Whose Narratives?” event for the second time – following pressure from an Israeli government app and several right-wing Zionist organisations – Facebook not only took down publicity posts about the event, but also deleted the page of the AMED Studies program from its platform in its entirety, effectively erasing a vast archive of talks, discussions and documents on the Palestinian liberation struggle and its relationship to freedom movements from around the world. These materials were being intentionally shared and stored on Facebook for academics, activists, organisers and the community at large to be able to engage with them free of charge and without restriction. Coming on the heels of Zoom’s repeated attempts to arbitrate what is and is not acceptable speech in academia, Facebook’s deletion of the AMED page made clear Big Tech’s modus operandi when it comes to Israel-Palestine: censor material related to the Palestinian struggle on Israel’s demand, and ignore

any criticism of these unlawful and unjust actions. Israel and its allies are not only pressuring Big Tech to silence the Palestinians from outside. Facebook's oversight board, an independent body tasked with deliberating on the platform's content decisions, includes former director-general of the Israeli ministry of justice, Emi Palmor. Palmor personally managed Israel's Cyber Unit in the past, which successfully lobbied for the removal of thousands of pieces of Palestinian content from Facebook. While it is only logical to assume Palmor's presence on the oversight board is contributing to Facebook's anti-Palestinian actions, Big Tech's routine silencing of Palestinian voices cannot be blamed on such overtly pro-Israeli actors in its higher echelons alone. Since the very beginning, social media companies have gravitated towards and aligned with centres of power in the US capitalist and imperialist structures. They even partnered with the US Department of Defence, coordinating surveillance and big data analysis. So it is not that a few powerful pro-Israeli voices are coopting social media companies into silencing dissent; the industry itself is rotten to its core. Let us not forget how Big Tech executives and employees have orchestrated a huge land grab and gentrification in the San Francisco Bay Area, displacing thousands of working-class and poor communities of colour. The AMED Studies Facebook page has not been restored. But as the event organisers have also rightfully noted, the problem is not only Big Tech censorship: after the censoring of the AMED event, university officials refused to offer alternative platforms for the event to take place and engaged in messaging and programming that effectively delegitimised it. Universities are far from being neutral arbiters in this story: by conceding to the monopoly of tech companies over pedagogical programming and by normalising anti-Palestinian rhetoric, they are complicit in these companies' overreaching erasure of Palestine and Palestinians from the curriculum. And the repression of Palestinian voices on social media extends far beyond academia. In recent days, many **individuals documenting Israeli settler and state**

violence against Palestinian families in the occupied East Jerusalem neighbourhood of Sheikh Jarrah **reported** that Facebook, Twitter and Instagram (owned by Facebook) has been

"systematically censoring" their content. In the latest chapter of Israel's ongoing ethnic cleansing of Palestine, the Palestinian families of Sheikh Jarrah face imminent forced removal from their homes and are contending with violent repression that is sanctioned and enabled by all levels of the Israeli state. Last Friday, more than 200 people were wounded when Israeli police shot rubber bullets and threw stun grenades at Palestinians in Al-Aqsa mosque. Israeli forces tried to prevent medics from treating the injured and at least three Palestinians lost an eye as a result of the attack. On Monday, Israeli occupation forces again fired at Palestinians, who had gathered at Al-Aqsa to pray and protect the site from settler violence, with rubber-coated bullets, stun grenades, and tear gas; reporters, journalists and medics were among the wounded. In the latest act of collective punishment, Israel began a ruthless bombing campaign in the Gaza Strip on Monday night, flattening civilian infrastructure and media offices. The current death toll is estimated to be at least 65, 16 of whom are children, with 365 wounded, according to the Gaza Ministry of Health. On Wednesday night, settler and police violence against Palestinians in the city of Lydd (also known as Lod) peaked as hundreds of Israelis stormed the city, attacking Palestinian protesters following the murder of 33-year-old Palestinian man, Musa Hassouna. Israeli Border Forces were eventually transferred to Lydd from the West Bank. Furthermore, fascist Israelis participated in an attempted lynching of a Palestinian man in Bat Yam, forcibly removing him from his car and beating him unconscious. The Israeli Supreme Court has since delayed the Sheikh Jarrah forced removals for 30 days, but activists have identified this as a stalling tactic meant to diffuse momentum and support for the Sheikh Jarrah residents. In a recent CNN interview, Mohamed El-Kurd, a Palestinian poet and activist from Sheikh Jarrah, powerfully turned the age-old media trope of Palestinians being inherently "violent" on its head by responding to the reporter's leading question with one of his own: "Do you support the violent dispossession of me and my family?" As usual, US mainstream media organisations attempt to hide the asymmetrical nature of Israel's aggression by defining its latest and ongoing attacks on the Palestinian people as "clashes" or a "conflict". **Mainstream media's ongoing efforts to**

whitewash Israel's deadly occupation, coupled with the dire and rapidly escalating situation of
Palestinians in Sheikh Jarrah as well as all Palestinians resisting in support of them, make
unrestricted access to social media especially crucial for Palestinians and their allies. But rather than

amplifying the righteous struggle of Palestinians resisting violence and displacement, **social media companies are**
furthering the interests and agenda of the very government attacking them. This latest round of social media censorship of Palestinian posts about Sheikh Jarrah is part of a larger pattern of repression, given the long and well-documented complicity between Israel and social media companies in regulating and censoring Palestinian content and accounts. Instagram officially attributed these latest deletions to a "global technical issue". Twitter likewise claimed the restriction of the account of Palestinian writer Mariam Barghouti, which was subsequently reinstated following a huge social media outcry, was an "accident". Activists and watchdog organisations have expressed doubts about such explanations, given the targeted nature of the removals and censures. Decades after Edward Said's criticism of the US media's insistent refusal to allow Palestinians to narrate their own stories, the voices in support of the Palestinian liberation struggle are being silenced not only by mainstream media

organisations but also social media companies. **But we must not give in.** Despite efforts by social media companies and media organisations to silence Palestinians, **those who truly believe in equality, justice and freedom should**
continue to endorse and amplify the calls to save Sheikh Jarrah, stop the expansion of illegal Israeli settlements, end all military funding for Israel, and **bring an end to Israel's occupation of Palestinian lands and**
state-sanctioned discrimination against Palestinians. We should also support the Boycott, Divestment and Sanctions (BDS) movement, until Israel agrees to cease its colonial and apartheid practices for good. Media organisations and social

media companies can try to control and distort narratives about Palestine, but they cannot hide the truth and silence Palestinians' righteous calls for justice forever. This does not mean we should not try and expose the unethical and unlawful practices by these companies and organisations. We must fight the targeted, cross-platform censorship that echoes and reinforces the Israeli state's ongoing structural oppression of Palestinians and systematic erasure of Palestinian voices. By engaging in such behaviour, social media companies are practicing digital apartheid. We can not sit idly by. Now more than ever, we need to continue to expose and resist this discriminatory silencing as part of the larger fight for Palestinian freedom and liberation.

Advantage: Palestinian Workers

Israel's declaration as "the nation-state of the Jewish people" reveals a deeper ethnocratic state that uses the illusion of liberalism to hide its authoritarian tendencies – discrimination, Palestinian occupation, and repressing opposition proves. Khader '18

Professor Jamil Khader. "Israel's Jewish nation state law reveals the new authoritarian capitalist regime in the Middle East." Middle East Monitor. 24 Jul. 2018. Web. 2 Jan. 2019.

<<https://www.middleeastmonitor.com/20180724-israels-jewish-nation-state-law-reveals-the-new-authoritarian-capitalist-regime-in-the-middle-east/>>

Despite the uproar over **Israel's new Jewish nation state law**, which has been in the making for almost two years, this basic law did not actually introduce anything new in the way that things have been done in Israel. Rather, this law merely **enshrines the de facto colonial and apartheid realities of the Israeli ethnocratic settler-colonial state** into a de jure status. Some commentators and activists believe that this law will show the true colours of "the only democracy in the Middle East" and make it harder, if not impossible, to defend Israel as a democratic state. This could not be further from the truth. This law inaugurates just another religious- or ethnic-based illiberal democracy in Trump's new world order that aims to roll back freedoms. It is an attempt by the Israeli ethnocratic settler-colonial state to resolve its many contradictions and fit into the structural changes that the neoliberal global capitalist system is currently undergoing. As traditional liberal democracies are becoming less and less useful to the expansion of the market, Israel's ethnocracy is shifting towards authoritarian capitalist governance which is sustained, as we can see in Europe and the United States, by far-right and populist nationalistic ideologies. At one level, **this new law makes it possible to put the last seventy years of Israel's ethnocratic history of ethnic cleansing and apartheid into their proper context. It exposes the history of the Israeli settler-colonial regime in all its brutal realities, by revealing the suppressed ethno-nationalism** that drives such regimes. While ethnocratic regimes endeavour to cover up this ethno-nationalistic core in the name of democratic equality and governance, **Israel can no longer suppress the regressive political ideology that gave form to its racist structures. Literature on the Israeli version of ethnocracy** (Israel is not an exceptional ethnocentric state) **identifies Zionist ideology as the source of the history of ethnic cleansing, colonial dispossession, "creeping" apartheid, and occupation — the ongoing Nakba — throughout historic Palestine. It also lays bare the lie that an ethnocratic regime could truly be democratic:** to talk about an ethnocratic-democracy is an oxymoron. Oren Yiftachel, a renowned scholar of Israeli ethnocracy, argues convincingly that **Israel's democratic charade covers up a deeper ethnocratic apartheid structure. Such a structure, he points out, requires the institutionalisation of racial laws that can guarantee Jewish supremacy and hegemony. Equality** (before the law) **and the redistribution of resources and rights become an elusive dream that will always be undermined at both symbolic and legal levels.** When Prime Minister Benjamin Netanyahu states that "Israel is the nation-state of the Jewish people, and respects the rights of all of its citizens," he is obfuscating various incompatible ideas. **The rights of all citizens in such an ethnocratic polity can be neither respected nor protected, since the "only democracy in the Middle East" is based on securing the privileges and rights of one particular ethno-religious identity only.** The hierarchical and exclusivist principles of the Israeli ethnocratic settler-colonial state stand at the opposite end of the universal and egalitarian ideals of any polity that deems itself to be the state of all its citizens.

For decades, Israel has oppressed the Palestinians – stealing their land, abusing their resources, and placing the Palestinian people in an endless cycle of violence and poverty. Luther '18

Philip Luther. "Israel's occupation: 50 years of Palestinian oppression." Aljazeera.com. n.d. Web. 16 Nov. 2018.

<<https://www.aljazeera.com/indepth/opinion/2017/06/cloneoffifty-years-israeli-occupation-1706080912-170608180555863.html>>

Israel's unlawful construction and expansion of settlements and their related infrastructure **on Palestinian soil is one of the most defining features of Israel's occupation and has bred mass violations against Palestinians** over the past five decades. **Tens of thousands of Palestinian homes** and properties **have been demolished**, displacing entire communities from their homes, **and at least 100,000 hectares of land have been seized for Israel's settlement project**, including for construction and agricultural use. Israeli settlements on occupied Palestinian land do not just amount to war crimes under international law, they **violate fundamental principles of international law** triggering additional responsibilities among all states. **Yet, for decades, Israel has openly defied international law by ruthlessly pursuing its settlement expansion. Palestinian natural resources** such as fertile land, water and minerals **have been** extensively and unlawfully **appropriated to sustain the Israeli settlements**. At the same time, **Israel has imposed restrictions on Palestinians'** access to - and **use of - water, land and other natural resources**, as well as **restricting Palestinians' freedom of movement**, tearing families apart, stopping farmers from accessing their farmland **and preventing people** getting to work or **earning a living**. Over the years, **as the Palestinian economy has steadily declined** under the strain of these restrictions **Israel has simultaneously built a multibillion-dollar business out of Palestinian suffering** - exporting hundreds of millions of dollars' worth of settlement goods internationally each year. **This thriving enterprise helps to sustain the presence and the expansion of settlements and is a key driving force for the systematic violations** we continue to witness against Palestinians today. For five decades, the world has stood by and watched as Israel has exploited Palestinian people, land and natural resources for profit to support its illegal settlement expansion, offering little more than condemnation of Israel's unlawful acts.

These strikes are directly tied to workers – Palestinian workers are fired from their Israeli jobs when they go on strike. Sneineh '21 ^{5/19}

Sneineh, Mustafa Abu. "Palestinian Citizens of Israel Fired for Participating in General Strike." Middle East Eye, 2021.

<https://www.middleeasteye.net/news/israel-palestinian-strike-citizens-fired-participating>.

"Hundreds" of Palestinian citizens of Israel have received WhatsApp messages from their Israeli employers firing them from their jobs after participating in a general strike on Tuesday that was adhered to by millions of Palestinians across the occupied Palestinian territories and Israel. Middle East Eye has seen tens of messages in Hebrew by **Palestinian workers who informed their Israeli employers that they would not be attending work on Tuesday due to the general strike, only to receive messages shortly afterwards informing them that they were fired**. The karameh strike - "dignity strike" in Arabic - was called on Tuesday across historic Palestine to show Palestinian unity amid ongoing Israeli bombardment of the besieged Gaza Strip and violent crackdowns on Palestinian protesters elsewhere. The Arab Follow-up Committee, which coordinates between political parties inside Israel, called for the strike and asked 1.6 million Palestinian citizens of Israel, who make up 20 percent of the country, to adhere to it. The Palestinian Authority (PA), civil organisations, and political factions in the West Bank and Jerusalem also joined in. Mohammad Zeidan, the former director of the Arab Association for Human Rights, told MEE that legal representatives and civil society organisations were documenting and gathering cases of Palestinian workers who were fired abruptly by their Israeli employers.

Israel's system of oppression reverberates in its treatment of worker strikes. Any attempt at liberation or recognition of worker's rights is met with a military response. Shaoul '21 ^{5/19}

Shaoul, Jean. "Israel Cracks down on Palestinian General Strike, Continues Bombing Gaza." World Socialist Web Site, May 19, 2021. <https://www.wsws.org/en/articles/2021/05/19/gaza-m19.html>.

The Israel Defense Forces (IDF) responded with brutal repression to a Palestinian general strike across the occupied West Bank and Arab towns in Israel. **The strike, a "day of rage", was called** by the Arab Follow-up Committee **to protest the bombing of Gaza and worsening repression in East Jerusalem**. The committee

urged solidarity “from the sea to the river.” Supported by both Hamas and Fatah, the ruling party of the Palestinian Authority President Mahmoud Abbas, it was the first by Palestinians in both the occupied territories and Israel. The historic action saw the shuttering of all Palestinian workplaces, businesses, shops and schools. Security forces responded with lethal force, killing three Palestinians and wounding at least 63 more in the West Bank. Troops fired tear gas and live ammunition at hundreds of Palestinians burning tyres and hurling stones at the Beit El military checkpoint at Al-Birah near Ramallah, killing one Palestinian and wounding 70 more. Heavy clashes were reported in other towns and cities, including Hebron, Bethlehem, Nablus and Budrus. On Monday, Israeli soldiers had shot and killed a Palestinian teenager at the al-Arroub refugee camp, north of Hebron, preventing ambulances reaching the 18-year-old Obaida Akram Jawabra, while on Tuesday soldiers killed Fayyad Zahda in Hebron, claiming he was carrying weapons. In East Jerusalem, police used water cannon to disperse protesters in Sheikh Jarrah. They cracked down violently on protesters inside the Old City and around the Damascus Gate. Middle East Eye reported that Israeli police beat, pepper sprayed and removed the hijab of one of its correspondents, Latifeh Abdellatif, while she was filming the detention of a young boy. When Palestinians stepped in to protect Abdellatif, leading to scuffles with the police, several of them were arrested. Later, Israel’s police commissioner Yaakov Shabtai said his forces had restored calm after “riots in the Arab sector.” Israel renewed its criminal bombardment of Gaza’s defenceless Palestinians early Tuesday morning, firing 100 bombs and missiles against 65 targets described as a network of tunnels. Several buildings in Gaza city, including a six-storey block housing the Islamic University, were hit. It brings the total number of airstrikes since May 11 to 1,500. Prime Minister Benjamin Netanyahu acknowledged international pressure for a cease-fire, but “all in all, we are receiving very serious backing, first of all from the US.” US President Joe Biden has refused to call for an immediate halt to the war, reluctantly stating Monday evening he now “supports” a ceasefire but with no timetable. Asked whether a ceasefire was being discussed, a senior Israeli official said, “There is no such thing right now. There is no negotiation. There is no proposal. There is nothing on the table.” Brig.-Gen. Hidaï Zilberman, for the IDF, said there was no plan to suspend operations. “We will hit anyone who belongs to Hamas, from the first to the last.” The IDF had struck the homes of 12 senior Hamas commanders in the previous 24 hours and killed at least 160 members of Hamas and Islamic Jihad, branded as “terrorists,” since the start of Operation Guardian of the Walls. According to Gaza’s Health Ministry, eight days of Israeli airstrikes have killed at least 212, including 61 children and 34 women, and wounded over 1,500. Two Thai workers, living in unprotected mobile homes, were killed and seven others injured in a rocket attack that hit a packaging plant in southern Israel, bringing the total number killed in Israel to 12 and 300 wounded in rocket attacks from Gaza. According to the United Nations Office for the Coordination of Humanitarian Affairs (OCHA), the air strikes have destroyed or badly damaged nearly 450 buildings, displacing more than 58,000, of whom 47,000 have been forced to seek shelter in 58 UN-run schools in Gaza. At least 24 schools have been either damaged or ordered to close, forcing 600,000 students to miss out on schooling. The Ministry of Information estimated that \$18 million damage has been done to streets and infrastructure. Some 132 buildings have been destroyed and 316 severely damaged, including six hospitals and 13 healthcare clinics, as well as a desalination plant, affecting access to drinking water for 250,000 people. Water pipes serving at least 800,000 people have been damaged. Trash is piling up in the streets. Gaza’s limited healthcare system has been crippled. Two leading doctors have been killed. There is less than a month’s supply of 46 percent of essential drugs and 33 percent of essential medical supplies. On Monday, an Israeli air strike nearby put the only laboratory that processes COVID-19 test results out of action. With thousands of Palestinians, most of whom are unvaccinated, crowding into schools for shelter, there are fears that these schools could become mass spreaders of the disease. The same day, another air strike hit the Qatari Red Crescent Society office, which carries out relief work in Gaza, killing two Palestinians and wounding 10 others. It followed attacks on ambulance crews, including a Médecins Sans Frontières (MSF) crew, and health facilities, leaving a sterilization room unusable and a waiting area damaged. Hellen Ottens-Patterson, the head of MSF’s mission in Palestine, said the pattern of Israeli bombings was far greater than previous campaigns. “Emergency health workers are taking incredible but necessary risks to move around... our teams were confronted with serious injuries caused by the Israeli police to men, women and children.” Health officials have called for the protection of medical staff and facilities, saying Israeli air strikes are hindering their ability to help victims and warning that a prolonged war would have devastating humanitarian consequences. People have taken to social media to lambast the Israeli military for their targeting of key roads and accessways that have prevented ambulances from reaching healthcare centres and hospitals, including the main al-Shifa hospital. Despite the dire humanitarian situation, international aid organisations are finding it difficult to send in aid as the three entry points have been closed since May 11. Israel closed the Karam Abu Salem crossing into Gaza shortly after opening it, under pressure from the UN, to allow in donated humanitarian goods, after an Israeli soldier was slightly wounded in a mortar attack near the crossing. Karl Schembri, the Norwegian Refugee Council’s media adviser for the Middle East, told Al Jazeera that Gaza would be “suffocated” if the Karam Abu Salem and Beit Hanoon (Erez) crossings remained shut. On Monday, Israeli ground troops opened up a second front, firing shells into southern Lebanon after rocket fire was launched, apparently by a small Palestinian group in Lebanon, not by Hezbollah. This was the second harmless rocket attack since May 11 from Lebanon, which is home to hundreds of thousands of Palestinians. Both the Lebanese army and the UN Interim Force in Lebanon (UNIFIL) intensified their patrols along the border “to prevent any further incidents that endanger the safety of the local population and the security of southern Lebanon.” The IDF said its forces had downed a drone approaching Israel’s border with Jordan, without saying where it had come from, amid speculation it might have come from Syria. Protests in support of the Palestinians have continued in Lebanon, while tens of thousands turned out in a rally in Sana’a, Yemen’s capital.

Solvency

Thus, the plan, Resolved: The State of Israel ought to recognize the unconditional right of Palestinian workers to strike.

Calls for defensive measurements only reinforces violence against Palestinians. Litvin '18

Yoav Litvin, 29 November 2018, "Zionism: cycles of trauma and aggression in the service of settler colonialism,"

Zionism offered a seemingly empowering vision of a “new Jew”, who shed obsolete beliefs, which were viewed as passive and weak. Instead, Zionists reacted with force against oppression and adopted the antisemitic notion whereby Jews were the cause of their own oppression and should thus segregate themselves. In response to antisemitism, Zionists embraced their fear and contempt of their abusers to produce defensive aggression, reinventing identity in a reactionary attempt to ensure survival and restore pride. The reward of violence—power—quickly enticed Zionist leaders to morph what began as a defensive strategy into an offensive one that culminated with a settler colonialist vision of a homeland in Palestine at the expense of its Indigenous population, the existing Palestinian people. It is instrumental to view this dynamic through a behavioral neuroscientific perspective, which affords a means of understanding underlying motivations of both persons and class structures, as well as informs on potential resolutions. Studies show that the emotions of fear and anxiety and their corresponding neural circuitries are highly conserved among all mammals, including humans. In response to threat, fear is expressed in the form of defensive behaviors. These include flight if an escape route is available, freezing and avoidance if not (both techniques of choice in response to antisemitism prior to Zionism), and defensive threat and attack when confrontation is imminent. Defensive aggression and its corresponding violence can lead to the rewards of resource acquisition—whether it be the sparing of one’s own life or access to the many spoils of dominance: sexual partners, money, land, power etc. Hence, a process that begins with oppression leads to fear in the oppressed (expressed as defensive aggression) and morphs to offensive aggression directed towards resource acquisition, which ultimately results in the subjugation of others by those previously oppressed. The once powerless become “hooked” to the rewards of violence; an addiction which facilitates the transition from defense to offense. Thus, the everlasting and self-perpetuating dynamic of persecution often shifts the balance of power, yet always maintains an equal or growing level of violence. How do the hegemonic forces sustain subservience in their subject population while reaping the benefits of oppression? through fear mongering and ever-escalating violence. Fear memories are formed when otherwise neutral stimuli are paired with pain or danger and are extinguished when they are decoupled (see here). Chronic, prolonged, generalized or an otherwise abnormal fear reaction to an ambiguous stimulus is viewed as maladaptive and linked to a range of psychopathologies, such as post-traumatic stress disorder (PTSD). Fear conditioning is “reinstated” in a person or a populace (“collective PTSD”) upon re-exposure to-or the recall of-the fear-inducing stimulus. In such a manner, reinstatement is a technique by which the political, religious, military and economic ruling classes manipulate their populace to gain support for their aggressive and expansionist policies, distract from their own corruptions, privileges and suppression of dissent. Fear is reinstated in traumatized collectives using several methods: (i) focusing on-and decontextualizing an act of violence or resistance (e.g. “terrorism”); (ii) reminding the public of some atrocity in the past (memorial days, sanctifying bereaved families); (iii) shifting attention to perceived threats (e.g. the Iranian nuclear program); (iv) appealing to past glory, nostalgia (romantic nationalism) and; (v) segregating communities (apartheid), which preserves a process of dehumanization of the “other” and renders re-exposure and reconciliation (i.e. extinction of fear) virtually impossible. Thus, fear manifests in increasingly violent displays of aggression promoting the interests of those in power. It is precisely these aggressive actions which are rewarded by the hegemony and therefore become more prevalent in the general population. Privilege enables little risk of harm for the hegemonic forces and the reinstatement of perceived imminent threats constantly raises the bar for-and serves to justify permissible oppression. From an early age the population, through participation in violence in the army or elsewhere, are encouraged to transition from the defensive to the offensive expressions of aggression. As such, the population is made an

accomplice to ruling class corruptions and crimes, and thus perceives, together with its leaders, any forms of dissent as treasonous existential threats (see here). **The cycle of violence and inequality has been the backbone of all white supremacist, settler colonialist societies, past and present which engage in ethnic cleansing and genocide of Indigenous populations; e.g. the United States, Australia, Canada, South Africa, Israel and more.**

Striking has led to policy change for Palestinians through the Boycott, Divestment, and Sanctions movement Ross '21

"Palestinian Workers against Israeli Occupation." Jacobinmag.com, 2021, jacobinmag.com/2021/05/palestinian-labor-workers-general-strike-israel-occupation-unity-strike-karameh. Accessed 20 Nov. 2021.

Under these circumstances, how can strikes be effective? **Last week's one-day stoppage built on a long tradition of strikes dating back to early twentieth-century actions against Hebrew Labor policy — some of them supported by socialist Jewish workers in the years of joint organizing. It was a six-month-long general strike in 1936 that triggered the Great Arab Revolt against British rule and Jewish immigration. Strikes featured prominently and creatively in both the first and second intifadas, and they took many forms — tax refusal and a boycott of Israeli goods in addition to the withdrawal of labor. Palestinian prisoners have been staging mass hunger strikes since 1968.** supported on many occasions by solidarity strikes from civil society. Most recently, in September of last year, a general strike was called to mark the eighteenth anniversary of the onset of the second intifada. **Moreover, what is the Boycott, Divestment, and Sanctions movement** (BDS) if not a rolling strike? It was launched as a shrewd **bid to export and extend the reach of homegrown boycott actions by cutting off international cooperation with Israel and its institutions.** If foreign governments would not impose sanctions, their individual citizens, unions, and professional associations could do so through BDS. By contrast, workers' strikes, waged explicitly for bargaining rights and workplace empowerment, and deeper worker organizing have taken a back seat to the general strike. Last week was no exception. Workers had little input into the organization of the strike, and many of those working in Israel took a financial hit they can ill afford, especially after the pandemic lockdown restricted their movement across the Green Line for many months. Assaf Adiv, director of the MAAN Workers Association — the only Israeli trade union that organizes Palestinians in the industrial zones of the West Bank settlements (from which Palestinian trade unions are barred) — expressed skepticism about the role of workers themselves in calling for the strike, contending that the no-show on the part of workers was as much "due to closure of the checkpoints and uncertainty on the roads of the West Bank." The distinction between a "workers' strike" and what Adiv described as last week's "commercial strike" is worth noting. Working-class Palestinians, especially those who have no choice but to go to work for the occupier, have no means to call a general strike. Nor is it clear how they are going to have a stronger voice, going forward, in a unity intifada which, in the words of **"The Dignity and Hope Manifesto,"** stands against "all the elites working to deepen and entrench the divisions in and between our communities." The Palestinian trade-union movement is as fragmented as Palestine's political leadership, and, in any case, has limited outreach to those who work in Israel or in the settlements. Can the network of youth activist groups who are increasingly in the driver's seat build a more solid connection with workers who have precious little time to be politically active in a workday that, inclusive of travel, can stretch from 4 AM to 9 PM? How will the embryonic unity movement address the gulf between working-class interests and those of Palestine's own crony capitalists? To be successful, national liberation struggles usually need to be cross-class in composition, but they do not always produce cross-class outcomes or benefits. They are most transformative when they are also anti-capitalist, and when worker self-organization is at the fore. Uniquely among national constitutions, **Palestine's Basic Law** (which functions as temporary constitution for the Palestinian Authority) specifies that "the economic system in Palestine shall be based on the principles of a free market economy." Bringing worker participation to the heart of the struggle against the occupation could also help bring an end to this free-market monopoly.

Zionist trade unions such as the Histadrut fear Palestinian-Arab unions for it gives them political power. Bein '21

"Palestinian Workers Have a Long History of Resistance." Jacobinmag.com, 2021,
jacobinmag.com/2021/06/palestinian-labor-trade-unions-strike-resistance-worker-solidarity-may-18-labor-history.
Accessed 20 Nov. 2021.

As Zachary Lockman shows in his history of Arab-Jewish relations in the labor movement of Mandate Palestine, Palestinian Arab workers, who began engaging in strike action for economic gains as early as the 1920s, faced a dual challenge. First, the dominant political tendency in **the Zionist trade-union federation, the Histadrut, rejected Arab-Jewish working-class solidarity. The Histadrut also owned a construction company and many enterprises related to the labor Zionist settlement movement. It** sought to secure employment for Jewish workers in as many workplaces as possible and **feared that if Palestinian Arab workers gained experience in trade-union organization, this might enhance their political capacity and nationalist consciousness.** Second, nationalist notables sought to convert the nascent Arab labor movement into their clients and steer its supporters away from class consciousness. **Arab and Jewish workers organized jointly as early as the formation of the Union of Railway, Postal and Telegraph Workers in 1922. But the Histadrut leadership undermined its unity.** In 1925, most of the Arab workers left and joined the Palestine Arab Workers Society (PAWS). Nonetheless, there were a number of notable joint actions by Arab and Jewish workers during the 1930s. In August 1931, a ten-day strike of truck and bus drivers who were protesting new taxes on gasoline and duties on motor transport immobilized traffic throughout the country.