=Case =

====The modern free press is a tool that is subjective advocacy, historically they have always distorted objective facts for the sake of gaining political power and sway ====

Vanderwicken, Peter. "Why the News Is Not the Truth" Harvard Business Review 1995

The U.S. press, like the U.S. government,

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it functions in "a new and powerful permanent emergency mode of operation."

====This free press has not changed in the modern era but has simply taken a new form as new media technologies have become popular====

Zollman, Florian. "Corporate-Market Power and Ideological Domination: The Propaganda Model after 30 Years – Relevance and Further Application" The Propaganda Model Today Pp 225-226 2018

McChesney's critique echoed important postulations that had been evoked in earlier epochs when shifts in

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the great universal network is as disposed to monopoly as its predecessors.'21

====The media advocacy is nothing more than a continuation of agendas to create monsters for the state to enact more control and power over the masses====

Chomsky, Noam. "Media Control: The Spectacular Achievements of Propaganda" Pp 37-40 1997

There is a very characteristic development going on in the United States now. It's

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to what's really going on around them, keep them diverted and controlled.

====Evaluate ongoing violence in the face of securitized ruses that are constructed to make violence inevitable.====

Jackson 12 ~~[Richard; 8/5/12; Ph.D. in Political Science from the University of Canterbury, Professor of Peace Studies at the University of Otago, Director of the National Centre for Peace and Conflict Studies, former senior lecturer at the University of Manchester; Richard Jackson Terrorism Blog, "The Great Con of National Security," https://richardjacksonterrorismblog.wordpress.com/2012/08/05/the-great-con-of-national-security~~] AM

It may have once been the case that being attacked by another country was a

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terrorism. Somehow, we need to challenge the politicians on this fact.

====Thus, I advocate that In a democracy, a free press ought to prioritize objectivity over advocacy.====

====Rejecting a mode of advocacy as a the basis for presentation is the key to create a new politics of materialism that is rooted in an ontology of the real, allowing us to identify the suffering in the world without morphing it into a tool for capitalist domination====

Abbas, Asma. "Liberalism And Human Suffering: Materialist Reflections On Politics, Ethics, And

Aesthetics." Web. February 13, 2022.

In Martha Nussbaum's celebration of cosmopolitanism, the familiar move of the invocation of the

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of newer forms of joy, desire, hope, and life itself.

====Having access to truth creates the foundations for individuals to have access to organizational structures necessary to challenge state power and fight against propagandizing effect that the media holds====

Chomsky, Noam. "Media Control: The Spectacular Achievements of Propaganda" Pp 34-36 1997

People may agree or not agree, but at least they understand what you're talking

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force. That has to be overcome, but it hasn't been overcome.

=Framing =

Debate is first an educational activity. We engage in debate because of its educational merit, because it challenges us to critically engage in discourse through meaningful argumentation.

Thus, the role of the judge is to be a revolutionary educator and use the ballot to represent their paradigm and endorse the ideas they believe to be educationally acceptable in debate since decisions influence the educational norms that are accepted. Friere:

Freire continues:

Freire, Paulo. Pedagogy of the oppressed. ~~[New York~~]: Herder and Herder, 1970.

But the hu~~[myn~~]ist, revolutionary educator cannot wait for this pos-sibility to materialize. From the outset, her efforts must coincide with those of the students to engage in critical thinking and the quest for mutual hu~~[myn~~]ization. His~~[her~~] efforts must be imbued with a profound trust in people and their creative power. To achieve this, they must be partners of the students in their relations with them.

Freire 2 furthers

Freire, Paulo. Pedagogy of the oppressed. ~~[New York~~]: Herder and Herder, 1970.

In problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. Although the dialectical relations of wo~~] and ~~[myn~~] with the world exist independently of how these relations are perceived (or whether or not they are perceived at all), it is also true that the form of action they adopt is to a large extent a function of how they perceive themselves in the world. Hence, the teacher-student and the students-teachers 'reflect simultaneously on themselves and the world without dichotomizing this reflection from action, and thus establish an authentic form of thought and action.

We must analyze this truth and break down these power structures in order to break free from their regime of "truth" thus the role of the ballot is to endorse the debater who best to break down power structures that create neoliberal regimes of "truth."

Michel Foucault. Power And Knowledge. 1980.

It seems to me that what must now be taken into account in the intellectual is not the 'bearer of universal values'. Rather, it's the person occupying a specific position- but whose specificity is linked, in a society like ours, to the general functioning of an apparatus of truth. In other words, the intellectual has a three-fold specificity: that of his class position (whether as petty-bourgeois in the service of capitalism or "organic" intellectual of the proletariat); that of is conditions of life and work, linked to his condition as an intellectual (his field of research, his place in a laboratory, the political and economic demands to which he submits or against which he rebels, in the university, the hospital, etc.); lastly, the specificity of the politics of truth in our societies. And its with this last factor that his position can take on a general significance and that his local, specific struggle can have effects and implications which are not simply professional or sectoral. The intellectual can operate and struggle at the general level of that regime of truth which is so essential to the structure and functioning of our society. There is a battle 'for truth', or at least 'around truth'- it being understood once again that by truth I do not mean 'the ensemble of truths which are to be discovered and accepted', but rather 'the ensemble of rules according to which the true and false are separated and specific effects of power attached to the true', it being understood also that it's not a matter of a battle 'on behalf' of the truth, but of a battle about the status of truth and the economic and political role it plays. It is necessary to think of the political problems of intellectuals not in terms of ''science' and 'ideology', but in terms of 'truth' and 'power'. And thus the question of the professionalisation of intellectuals and the divisions between intellectual and manual labour can be envisaged in a new way. All this must seem very confused and uncertain. Uncertain indeed, and what I am saying here is above all to be taken as a hypothesis. In order for it to be a little less confused, however, I would like to put forward a few 'propositions'- not firm assertions, but simply suggestions to be further tested and evaluated. 'Truth' is linked in a circular relation with systems of power, which produce and sustain it, and to effects of power which it induces and which extend it. A 'regime' of truth. This regime is not merely ideological or superstructural; it was condition of the formulation and development of capitalism. And it's this same regime which, subject to certain modifications, operates in the socialist countries ( I leave open here the question of China, about which I know little). The essential political problem for the intellectual is not to criticize the ideological contents supposedly linked to science, or to ensure that his own scientific practice is accompanied by a correct ideology, but that of ascertaining the possibility of constituting a new politics of truth. The problem is not changing people's consciousnesses- or what's in their heads- but the political economic, institutional regime of the production of truth. It's not a matter of emancipating truth from every system of power (which would be a chimera, for truth is already power) but of detaching the power of truth from the forms of hegemony, social, economic, and cultural, within which it operates at the present time. The political question, to sum up, is not error, illusion, alienated consciousness or ideology; it is the truth itself. Hence the importance of Nietzsche.