## Free press

### 1NC Shell

**interp - the aff must use the free press as the actor.**

**violation - they say democracy and fiat a governmental action, not the free press**

**limits -- it arbitrarily adds a verb to the resolution which is infinitely unpredictable because they can choose any action since it isn't bound by the resolution**

**Ground - skirts core topic generics of objective freepress good/bad by shifting it to policy actions that allow them to fiat cherrypicked policies that don't have predictable responses**

#### 4] Paradigm Issues –

#### a] Topicality is Drop the Debater – it’s a fundamental baseline for debate-ability.

#### b] Use Competing Interps – 1] Topicality is a yes/no question, you can’t be reasonably topical and 2] Reasonability invites arbitrary judge intervention and a race to the bottom of questionable argumentation.

#### c] No RVI’s - 1] Forces the 1NC to go all-in on Theory which kills substance education, 2] Encourages Baiting since the 1AC will purposely be abusive, and 3] Illogical – you shouldn’t win for not being abusive.

### Democracy spec

#### Interp: The affirmative must define democracy in a delimited text in the 1AC.

#### Democracy is flexible and has too many interps – normal means shows no consensus and makes the round irresolvable since the judge doesn’t know how to compare between types of offense and o/w since it’s a side constraint on decision making.

**Wikipedia**, xx-xx-xxxx, "Democracy Index," No Publication, <https://en.wikipedia.org/wiki/Democracy_Index> SJCP//JG

[Full democracies](https://en.wikipedia.org/wiki/Liberal_democracy) are nations where civil liberties and fundamental political freedoms are not only respected but also reinforced by a political culture conducive to the thriving of democratic principles. These nations have a valid system of governmental checks and balances, an independent judiciary whose decisions are enforced, governments that function adequately, and diverse and independent media. These nations have only limited problems in democratic functioning.[[6]](https://en.wikipedia.org/wiki/Democracy_Index#cite_note-index2015-6) [Flawed democracies](https://en.wikipedia.org/wiki/Illiberal_democracy) are nations where elections are fair and free and basic civil liberties are honoured but may have issues (e.g. media freedom infringement and minor suppression of political opposition and critics). These nations have significant faults in other democratic aspects, including underdeveloped political culture, low levels of participation in politics, and issues in the functioning of governance.[[6]](https://en.wikipedia.org/wiki/Democracy_Index#cite_note-index2015-6) [Hybrid regimes](https://en.wikipedia.org/wiki/Hybrid_regime) are nations with regular [electoral frauds](https://en.wikipedia.org/wiki/Electoral_fraud), preventing them from being fair and free democracies. These nations commonly have governments that apply pressure on political opposition, non-independent judiciaries, widespread corruption, harassment and pressure placed on the media, anaemic rule of law, and more pronounced faults than flawed democracies in the realms of underdeveloped political culture, low levels of participation in politics, and issues in the functioning of governance.[[6]](https://en.wikipedia.org/wiki/Democracy_Index#cite_note-index2015-6)

#### Violation – you don’t.

#### Prefer –

#### 1] Stable Advocacy – they can redefine in the 1AR to wriggle out of DA’s which kills high-quality engagement and becomes two ships passing in the night – triggers presumption since the aff wasn’t subject to well researched scrutiny. We lose access to American politics DA’s, Xi lashout DA’s, basic case turns, and core process counter plans that have different definitions and 1NC pre-round prep.

#### 2] Ground – not defining hurts my strategy since they can shift out as I ask DA questions, so I err on the side of caution and read generics which get destroyed by AC frontlines.

#### 3] Real World – Policy makers will always how they are implementing a law. It also means zero solvency, absent spec, private entities can circumvent since there is no delineated way to enforce the aff and means their solvency can’t actualize.

#### DSpec isn’t regressive or arbitrary – its core topic lit for what happens when the aff is implemented and cannot be discounted from policies that require enforcement to function.

## FW

#### Ethics must be derived from the Noumenal world –

#### 1] External Worlds Skepticism –

Chapman summarizes 14 [Andrew Chapman (lecturer in philosophy at the University of Colorado, Boulder). “External World Skepticism”. 1000-Word Philosophy: An Introductory Anthology. 6 FEBRUARY 2014. Accessed 12/11/21. <https://1000wordphilosophy.com/2014/02/06/external-world-skepticism/> //Xu]

You’re being deceived by a very powerful evil demon right now. This demon has the ability to manipulate your sensory impressions such that it will seem to you that things are some way when they are not that way at all. Accordingly, things are actually nothing like P. For example, suppose it seems to you as though you are in a room with a table and chair in it and that you are reading from a computer screen, etc. If (1) is true, then you actually are in a room with a table and chair in it and you are reading from a computer screen, etc. If (2) is true, then you are not in a room with a table and chair in it and you are not reading from a computer screen, etc. If (2) is true, things are very different from how they seem to you to be.1

\*Footnote 1\*

1 If the evil demon scenario is too far-fetched for you, imagine that you are dreaming or that you are hallucinating or even that you are in a laboratory and your visual cortex is being stimulated by electrodes.

\*Paragraph Following the First\*

Philosophers call (2) a skeptical scenario. In skeptical scenarios, you are radically misled, deceived, or bamboozled by your evidence in such a way that how things seem to you is different from how things actually are. Perhaps the most famous propounder of skeptical scenarios in the history of philosophy is René Descartes (1596-1650) in his Meditations on First Philosophy (1641). In the Meditations, Descartes considers that he might be dreaming or that he might be being deceived by the evil demon from our scenario (2) above. Hollywood has made much of skeptical scenarios in movies like Total Recall, The Matrix, and Inception. So back to our original question: Which of (1) or (2) is best supported or best justified by its seeming to you that P? If you’re being honest with yourself, you’ll conclude that how things seem equally well supports (1) and (2). From your internal, first-personal perspective, either of (1) or (2) could be true given how things seem to you. And if that weren’t bad enough, here comes the kicker: If both (1) and (2) are equally well supported by your evidence, how can you ever possibly know anything about the world outside your own skin? This is the problem of external world skepticism, perhaps the central problem of modern epistemology.

#### 2] Causal Determinism –

Korsgaard [Korsgaard, Christine (Arthur Kingsley Porter Professor of Philosophy at Harvard University). “Creating The Kingdom of Ends: Reciprocity and Responsibility in Personal Relations.” (p. 317-318). https://www.people.fas.harvard.edu/~korsgaar/CMK.CKE.Essay.pdf]

Here one’s life is regarded as the phenomenal representation or expression of a single choice, the choice of one’s character or fundamental principle. This choice must be understood as occurring outside of time, in the noumenal world. The choice is the one described in the first book of Religion Within the Limits of Reason Alone: the choice of how incentives are to be ordered in one’s most fundamental maxim, the choice between morality and self-love. (R 36/31) As Kant sees it, human beings are subject to certain incentives - impulses which present themselves to us as candidates, so to speak, to be reasons for action. Among these are our desires and inclinations, as well as respect for the moral law. Kant believes that we are not free to ignore such incentives altogether. Instead, our freedom consists in our ability to rank the incentives, to choose whether our self-love shall be governed by morality or morality shall be subordinated to self-love. This fundamental choice then governs our choice of lower-order maxims. The fundamental choice is an act - in the Religion Kant calls it an intelligible act - and it is ultimately this intelligible act that is imputable to us, and makes our phenomenal actions imputable to us. (R 31- 32/26-27) When first exposed to Kant’s view, one may be tempted to try to picture how and where the choice of one’s character enters the processes which ultimately issue in action. Suppose, with violent oversimplification, that it is a law of nature that children raised in certain conditions of poverty and insecurity tend to become somewhat selfish as adults, and suppose that such a childhood has had this effect on Marilyn. Are we to say to her: “Your childhood insecurity gave you an incentive to be selfish, but it is still your own fault if you elevate that incentive into a reason?” Then we are thinking that Marilyn’s freedom inserts itself in between the causes in her background and their ultimate effect.xxiii Or are we supposed to think that, in her noumenal existence, Marilyn wills to be a selfish person? Or, to get even fancier, should we think that in her noumenal existence Marilyn wills the law of nature that deprived children become selfish adults? Obviously, if we try to picture how Marilyn's freedom is related to the forces that determine her, we must imagine it either inserting itself somewhere into the historical process, or standing behind the laws of nature from which this historical process necessarily follows. And both of these pictures seem crazy.xxiv And of course they are crazy. Kant’s response to this problem is to maintain that the question should not be asked. To ask how freedom and determinism are related is to inquire into the relation between the noumenal and phenomenal worlds, a relation which it is in principle impossible to know anything about. But our understanding of what this response amounts to will depend on how we understand the distinction between the noumenal and phenomenal worlds, and the related distinction between the two standpoints from which Kant says we may view ourselves and our actions. This is a large issue which I cannot treat here in a satisfactory way; I shall simply declare my allegiance. On a familiar but as I think misguided interpretation, the distinction between the two worlds is an ontological one; as if behind the beings of this world were another set of beings, which have an active and controlling relation to the beings of this world, but which are inaccessible to us because of the limits of experience. According to this view, we occupy both worlds, and viewing ourselves from the two standpoints we discover two different sets of laws which describe and explain our conduct in the two different worlds. We act on the moral law in the noumenal world, the law of self-love in the phenomenal world. This view gives rise to familiar paradoxes about how evil actions are even possible, and how we could ever be held responsible for them if they were.xxv

#### In the Noumenal World, the only agential constant is practical reason.

Korsgaard [Korsgaard, Christine (Arthur Kingsley Porter Professor of Philosophy at Harvard University). “Creating The Kingdom of Ends: Reciprocity and Responsibility in Personal Relations.” (p. 317-318). https://www.people.fas.harvard.edu/~korsgaar/CMK.CKE.Essay.pdf]

On what I take to be the correct interpretation, the distinction is not between two kinds of beings, but between the beings of this world insofar as they are authentically active and the same beings insofar as we are passively receptive to them. The “gap” in our knowledge exists not because of the limits of experience but because of its essential nature: to experience something is (in part) to be passively receptive to it, and therefore we cannot have experiences of activity as such.xxvi As thinkers and choosers we must regard ourselves as active beings, even though we cannot experience ourselves as active beings, and so we place ourselves among the noumena, necessarily, whenever we think and act. According to this interpretation, the laws of the phenomenal world are laws that describe and explain our behavior. But the laws of the noumenal world are laws which are addressed to us as active beings; their business is not to describe and explain at all, but to govern what we do.xxvii Reason has two employments, theoretical and practical. We view ourselves as phenomena when we take on the theoretical task of describing and explaining our behavior; we view ourselves as noumena when our practical task is one of deciding what to do.xxviii The two standpoints cannot be mixed because these two enterprises - explanation and decision - are mutually exclusive.xxix These two ways of understanding the noumenal/phenomenal distinction yield very different interpretations of Kant’s strictures against trying to picture the relation between the noumenal and phenomenal worlds. On the ontological view, the question how the two worlds are related is one which, frustratingly, cannot be answered. On the active/passive view, it is one which cannot coherently be asked. There is no question that is answered by my descriptions of how Marilyn’s freedom interacts with the causal forces that determine her. For freedom is a concept with a practical employment, used in the choice and justification of action, not in explanation or prediction; while causality is a concept of theory, used to explain and predict actions but not to justify them.xxx There is no standpoint from which we are doing both of these things at once, and so there is no place from which to ask a question that includes both concepts in its answer.

#### O/W – A] Infinite Regress – certainty must answer “why” because it would otherwise allow agents to infinitely question why it’s true – other frameworks allow agents to question every part of it, but questioning reason concedes its authority which proves its inescapable. B] Action Theory – any action can be broken down into an infinite number of sub-actions. Without an account of what an action is, it’s impossible to ask questions about which actions are good. Practical reason solves – the intent to follow through on a maxim unites subactions into a full actions.

#### That justifies universal laws of morality.

#### 1] Principle of Equality – there’s no distinction between practical reasoners – its incoherent to claim that 1+1=2 just for me.

#### 2] Particularism justifies treating agents differently and not valuing their moral worth – justifies any norm which fails as a guide to action.

#### Thus, the standard is *consistency with universalizable maxims* – actions are ethical insofar as willing it doesn’t infringe on the ability to will it.

#### 1] Performativity – when you enter debate, you presume that you will be free to set and pursue ends in the round because of a system of reciprocally enforced constraints.

#### 2] Ideal Theory Good – a] end point – we’d constantly be fixing injustices as a precondition to ethical action so we never get to the bottom of what is actually ethical b] relevance – every society has different injustices that occur – the resolution is a universal values statement which means you cannot universalize any theory under nonideal theory.

## Offense

#### [1] Objectivity censors’ journalists’ personal views and biases- that’s non universalizable

Greven 21 Greven, Alec, "Speech and Sovereignty: A Kantian Defense of Freedom of Expression" (2021). Honors Theses. 1579.  
https://scholarship.richmond.edu/honors-theses/1579 Karan

I will now outline the value of communication. The capacity to effectively communicate with others is crucial for an agent to realize their distinct ends, projects, and values. All agents need to will a world in which the value of communication is preserved in order to realize their ends. Lying and censorship are two actions that subvert the value of communication. Thus, engaging in lying and censorship is usually a hypocritical action that commits an agent to a practical contradiction. It simultaneously commits an agent to a principle that the value of communication in the world should be preserved while performing actions that subvert the value of communication. If everyone lied and censored at will then the structure of communication that the agent is practically committed to would collapse. Therefore, the liar or censor makes themselves an exception to a rule which is hypocritical and fails to respect the unity of their agency and treat others with equal moral standing.

#### [2] Journalists are required to respect those they report on, thus, advocacy journalism is required to alleviate suffering

Leshilo 18 Thabo Leshilo [A research report submitted to the Faculty of Humanities, University of the Witwatersrand, Johannesburg, in partial fulfilment of the requirements for the degree of Master of Arts, Applied Ethics for Professionals.] “Morality and Journalists: Objectivity versus Duty of Care” 13 July 2018, Johannesburg https://wiredspace.wits.ac.za/bitstream/handle/10539/26530/Morality%20and%20Journalists%20(markup)\_2.pdf?sequence=1

My view is that Detached Kevin Carter used the Sudanese child as a mere means to fame and (some mini-) fortune by simply photographing her and selling her photo; he did not treat her as a human being worthy of respect when he failed to come to her aid. In another formulation of the Categorical Imperative, Kant expresses the universal imperative of duty thus: “Act as though the maxim of your action were to become, through your will, a universal law of nature” ([1785] 2005, 24). The word ‘maxim’ refers to the basis on which one acts: what informs one’s action. What, indeed, would become of the world if all of us were to refuse to help people facing great hardship the way (some) journalists claim to be entitled to do? Kant also implores us to act beneficently, and might as well have had the Detached Kevin Carter in mind when he admonishes someone in a position to help, who does not: What concern of mine is it? Let each one be as happy as heaven wills, or as he can make himself; I won’t take anything from him or even envy him; but I have no desire to contribute to his welfare or help him in time of need. (25) According to Kant, although it is possible that a maxim such as the one quoted above should be a universal law of nature “it is impossible to will that it [be] so . . . [f]or a will that brought that about would conflict with itself, since instances can often arise in which the person in question would need the love and sympathy of others, and he would have no hope of getting the help he desires, being robbed of it by this law of nature springing from his own will” (ibid.). Expanding on this, Charles Fried (2007,206) says that we are all required to recognise that human beings have certain basic rights to which they are all entitled as human beings: These rights are subject to qualification only in order to ensure equal protection of the same rights in others. In this sense the view is Kantian; it requires recognition of persons as ends, and forbids the overriding of their most fundamental interests for the purpose of maximizing the happiness or welfare of others. (ibib.) Fried goes on to say that this recognition that all humans have moral entitlements, correlates with the concept of respect – the attitude which is manifested when a person observes the constraints of the principle of morality in his dealings with another person, and thus respects the basic rights of the other. Respect is also an attitude which may be taken in part as defining the concept of a person: persons are those who are obliged to observe the constraints of the principle of morality in their dealings with each other, and thus show respect towards each other. (207) On Kant’s account, a person commands respect by virtue of being a rational being. “I maintain that man – and in general every rational being – exists as an end in himself and not merely as a means to be used by this or that at its discretion” ([1785] 2005, 28). I argue that Kant’s ‘Formula of the End in Itself’ (or ‘Principle of Humanity’) compels journalists to go the extra mile to help alleviate the suffering of those that they report on, and even take action to save their lives. When they fail to do that and instead simply report on such plight with the clinical detachment displayed by Detached Kevin Carter towards the Sudanese child, they simply use their subjects as mere means to make money and build their careers. By acting this way, journalists act unjustly and wrongfully. That is because a victim of such tragedy would ordinarily expect another human being to help to alleviate his or her suffering.

## Peace Journalism PIC

### 1NC Shell v1

#### CP Text – In a Democracy, a Free Press ought to prioritize Objectivity over Advocacy, except for instances of Peace Journalism.

#### The CP competes – Peace Journalism is a form of advocacy journalism since it is a form of agenda-setting and framing.

Hakorimana 20, Gratien. Exploring peace journalism practices for conflict prevention in Rwanda: The case study of Pax Press initiative. Diss. University of Rwanda, 2020. (Master's degree, bachelor's and diploma, peace studies and conflict transformation, political science and mass media studies at the University of Rwanda)//Elmer

(viii) Framing theory: it examines how journalists choose what to report on and how they report what they chose. Now, both theories, agenda-setting and framing, are critical in peace journalism because “any meaningful debate about journalism must include some efforts to set out the basis on which some forms of representation should be preferred to others”. Agenda setting and framing theories are often combined together, because they share the focus on the influence of media to the audience. This is why they are recognized as important in the Peace journalism, and other advocacy forms of journalism according to some studies (Ogenga, 2019: 68).

#### Peace Journalism severs Neutrality principles of Objectivity.

Shaw 11 Dr Ibrahim Seaga Shaw (2011) Debates in Peace Journalism, Journal of Peace Education, 8:3, 363-365, DOI: 10.1080/17400201.2011.621380 (Chairman and Information Commissioner, Right to Access Information Commission in Sierra Leone)//Elmer

Chapter 1 sets the context by discussing the more traditional criticisms of peace journalism, based on the view that it undermines some of the important standards of professional journalism – especially ‘objectivity’, which emphasises neutrality and the simple separation of facts from opinion. One of the critics, journalist David Loyn (2007), says peace journalism turns reporters into ‘players’ rather than ‘observers’ and hence renders them ‘over-critical’, which is against the tenets of objective journalism. On the other hand, Thomas Hanitzsch (2007) says it is not possible to associate objective reality with its representation because the latter is inevitably biased; hence he sees peace journalism as not critical enough. Lynch, for his part, criticises ‘objectivity’ that favors ‘event’ (drama) over ‘process’ (structure), ‘official’ over ‘unofficial’ sources, and above all ‘dualism as a template for conflict’, a win–lose kind of situation where the winner takes all. He develops this notion in chapter 2, where he explores pedagogical arguments to help students appreciate the differentiated impact of peace journalism and war journalism as patterns of media response to conflict. Chapter 3 calls for a rethinking of journalism training in countries in conflict to reflect peace journalism as a critical pedagogy, which he describes as a solution-oriented dialogue. Paolo Freire (1970/2000) calls it libertarian education, which promotes reconciliation between the teacher and the student. The author develops this critical pedagogical approach of peace journalism in chapters 4 and 5 with case studies from Indonesia, and in chapters 6 and 7 with case studies from the Philippines. Moreover, these four chapters, as well as chapter 8 (a case study from Australia), use content analysis to demonstrate the extent to which peace journalism’s evaluative criteria are used in the news media discourse. In chapters 9 and 10 the author roundly blames war journalism for the prolonged Palestinian–Israeli crisis as well as terrorism in general, while the final chapter focuses on the reflections of journalists on the reporting and mis-reporting of the 2003 US-led invasion of Iraq.

#### Peace Journalism as advocacy specifically sets up conflict resolution – particularly the Middle East.

Abouaoun 20 Elie Abouanoun 3-13-2020 "Rethinking Media’s Role in Conflict and Peace in the Middle East" <https://www.usip.org/publications/2020/03/rethinking-medias-role-conflict-and-peace-middle-east> (Director, Middle East and North Africa Programs at US Institute of Peace)//Elmer

In 2014, the world watched in disbelief, as global news networks covered the stream of gruesome and horrific beheading videos released by the so-called Islamic State. For the first time, by bringing the terror of the Islamic State directly to the devices in the palm of our hands, it felt personal and close by, rather than across the world in a mysterious land. Without question, the role of the media in peace and conflict is becoming ever more important. While terror groups like IS have been proven effective in their use of media for their sinister agendas, has the rest of the world caught up? As media technologies advance, so too must our strategies to responsibly and effectively harness their power. Sadly, in some cases in the Middle East and North Africa, media have been employed, by both regimes and terrorists, as a tool to cause harm, incite violence and fuel dangerous narratives. With conflict and seemingly unending turmoil ravaging the region today, the role of media is as important as ever in documenting and exposing citizens around the world to the realities on the ground. However, strict requirements and seemingly impossible lists of legalities and compliances imposed by authoritarian regimes result in the suppression of ideas and stories that run counter to the official narrative. This is especially true in states where the government has cracked down on publications that are critical of their policies, which they describe as “fake news.” Too often journalists are targeted for illuminating injustice at the hands of harsh regimes in the region; regimes that are finding it more and more difficult to keep the world in the dark in the modern technological era. It is not surprising then that the region suffers from a lack of access to credible and reliable information; the result of amateurs taking up journalism as part of “democratization” combined with the unfortunate reality that serious journalists are co-opted by regimes to spread disinformation that aligns with official narratives. It is also challenging to decipher fact from fiction, as competing political agendas and international interests try to direct narratives and sway public opinion in their favor. The mix of digital technology, unscrupulous politics and commercial exploitation of the new communications landscape highlights the need for a revised framework of ethics, essential for rebuilding public trust in journalism and media; a framework that reasserts that the core values of accuracy, independence and responsible reporting that have evolved over the past 150 years remain as relevant as ever. The Media’s Power to Build Peace In a recently co-hosted conference in Tunis, Tunisia, the United States Institute of Peace and Al-Hurra Television partnered to address this complex issue and discuss recommendations for how the power of the media can be better employed to promote peacebuilding initiatives and resolve conflict in the region. By enhancing cooperation and coordination among local, independent media outlets in the region to create networks for knowledge sharing, their influence and strength would be consolidated and magnified. Additionally, by educating media practitioners in the region about the critical role they can play in building peace, promoting solidarity and understanding among communities in conflict with one another, they can challenge narratives of hatred and the use of violence as legitimate means to an end. Empowering media practitioners to embrace this role is essential, and there is a great opportunity for the international community to play a role here. With ever advancing media technologies, there are countless creative ways to elevate moderate voices and promote positive chronicles of peace and conflict resolution to change harmful narratives. Looking at the long-term, the region would benefit from developing and delivering media education to communities, beginning from an early age with a focus on using such skills for peacebuilding initiatives and innovatively combatting hate speech. With ever advancing media technologies, there are countless creative ways to elevate moderate voices and promote positive chronicles of peace and conflict resolution to change harmful narratives. Finally, and most essentially, governments of the region must provide the space for peace journalism to flourish to mitigate conflict and reduce tension, embracing the positive role that peace journalism can play in bridging divides. Getting violent and paranoid regimes to provide greater space for independent voices is a major challenge, as the trend line has tended to go in the opposite direction since the so-called “Arab Spring,” toward greater control and even intelligence service dominance over the media. Certainly, media alone cannot reverse decades of deep-seated conflict and turmoil in the region, but it can in fact catalyze modest strides toward understanding, empathy and humanizing the “other.” Restless masses throughout the Middle East are deeply unhappy with the status quo, as demonstrations from Algeria to Iran have made abundantly clear. Despite massive repression and regime media manipulation, many of the old lies don’t seem to work anymore. The region is indeed hungry for truthful representations of its own history with conflict and for accurate depictions of the consequences and human toll of the violence that has devastated the region. Without it, future generations are likely to repeat it.

#### Objectivity hides “War Journalism” that creates Serial Policy Failure and Militarism.

Lynch 8, Jake. Debates in peace journalism. Sydney University Press, 2008. (Jake Lynch is Director of the Centre for Peace and Conflict Studies, University of Sydney, Australia and Senior Research Fellow of the School of Communication, University of Johannesburg, South Africa.)//Elmer

The enduring power of propaganda There is little doubt that the world would be greatly benefited by the spread of peace journalism. Even to posit its existence contributes to our emancipation from the grip of those deadly forms of propaganda so influential in liberal democratic societies. This propaganda remains hegemonic partly because its facade so convincingly claims for itself neutrality and objectivity, which misleadingly implies that the journalist is detached on a principled, professional basis from special interests and ideological agendas. The non-critical pedagogy of war journalism should be viewed as a perfected form of mind control that entraps almost every practicing journalist Most of these war journalists honestly believe that their 'objectivity' makes them truth-tellers, and as such, the indispensable guardians of democracy. Lynch disabuses us of such a perception by showing us persuasively that the beliefs that make war journalism appear respectable are more correctly understood as the results of thorough brainwashing that enlists the fraternity of mainstream journalists into a virtual cult. Despite the many efforts at demystification, war journalism retains its paradigmatic status. This means that those who attempt to explain its harmful social effects are immediately excluded from mainstream channels of communication no matter how strong their credentials. Noam Chomsky, Johan Galtung, Jake Lynch, and many brave others, have done their creative best to open our eyes, and give us healthier ways to conceive of political turmoil, but sadly the long journey to a future where a culture of nonviolence and human security exists has barely begun. It remains a difficult journey that is blocked at every turn by the forces of wealth and privilege in the early 210 century. These forces avoid debate, carrying on their nihilistic struggle to retain pre-eminence by sustaining a near monopoly of sources of information that facilitates the marginalization of competing views. The employers of war journalists have long ago forfeited the benefits of moral and political imagination that might lead to such constructive adjustments in the canon of objectivity due to their addictive reliance on the fixes of violence and war. Despite this marginality there are reasons for peace journalists to work harder than ever. There is gathering evidence that the war system is producing a variety of failures for even the most powerful actors. First, the technology of mass destruction is spreading around the world, and if not eliminated, is almost certain to find its way into the field of battle in the decades ahead. Secondly, the politics of resistance are demonstrating over and over on various blood soaked battlefields again that military superiority does not produce political victory. The United States should have learned this lesson from its defeat in Vietnam, and it did seem intimidated for a while, but it has regressed, presently trying to (mis)represent a disastrous failure in Iraq as victory. Thirdly, the waste of resources devoted to militarism arc watering the roots of mass resentment in many countries, as well as making impossible a series of essential, yet expensive, adjustments to the challenges of climate change. Fourthly, the remarkable transformation of security politics in Europe since the end of World War II provides a laboratory for a framework of relations among sovereign states where war options have been effectively excluded and conflicts are addressed as if nonviolence is the only alternative. If in Europe, long the crucible of war, why not elsewhere, eventually everywhere? Yet so long as war journalism shapes the way we grasp policy options, it is unlikely that any of these realities will be properly appreciated. More likely in the short run is the reinforcement of militarist modes of behaviour; as the utility of military power continues to diminish, war journalists are enlisted to disguise failures by exhibiting enthusiasm for new tactics and the promise of better and more weapons, and to summon the public to display their unified support of official war aims as an expression of patriotic virtue.

#### Middle East Stability goes Nuclear.

Silverstein 21 “Iran-Israel tensions: The threat of nuclear disaster looms large,” Richard Silverstein [writes the Tikun Olam blog, devoted to exposing the excesses of the Israeli national security state], 23 April 2021 <https://www.middleeasteye.net/opinion/iran-israel-tensions-threat-nuclear-war-looms-large> SM

Israel had a near-miss of potentially catastrophic proportions on Thursday. As it has done hundreds of times in the past decade, the Israeli air force attacked Iranian bases inside Syria. In response, Syrian forces fired anti-aircraft missiles of a rather primitive Soviet model, one of which overflew its target and landed some 30 kilometres from Israel’s Dimona nuclear reactor. Israel said recently that it was bolstering its defences around Dimona for just such an eventuality. Although an Iranian general taunted Israel, implying that Iran had some responsibility for the attack, that doesn’t appear to be the case. But the missile landing inside Israel does show that if Iran wanted to attack Dimona, it has the capacity. And despite Israel’s best efforts, an Iranian missile could hit its target. With that, one of the worst nuclear disasters in the region’s history could unfold, including a Chernobyl-type radioactive leak that could endanger not only all of Israel, but also many of its neighbours.A US general has assured a Senate committee that the Syrians weren’t intending to attack Israel. Rather, a misguided missile meant to target an Israeli warplane overshot its target. He blamed it on “incompetence”, as if that was supposed to be somehow reassuring; rather, it only reinforces how easy it is even for a mistake to cause a nuclear disaster.Campaign of terror Certainly, if either Israel or Iran wanted to bomb each other’s nuclear facilities, they could do so successfully. An Israeli attack would probably cause less catastrophic damage, but only because Iran’s nuclear programme is not nearly as developed as Israel’s. An Iranian direct hit on Dimona would cause incalculable damage due to the plutonium reactor at the facility. Nor does this happen in a vacuum: Israel has maintained a decade-long campaign of terror attacks on Iranian military bases and nuclear scientists. Most recently, it bombed the Natanz nuclear facility, destroying the power generation source and damaging older-generation centrifuges. It also attacked an Iranian Revolutionary Guard spy ship off the Yemeni coast this month. Iran has responded in its own limited way, restrained by its need to maintain good relations with nuclear-deal signatories. For Israel, the attacks are a low-risk proposition. It defies US opposition (if there is any) with a wink and a nod, and the attacks look good on Prime Minister Benjamin Netanyahu’s résumé. To weather his corruption trial and retain public support, he needs external enemies (and internal enemies, but that’s a different story). Iran provides these in spades.Eliminating Israeli leverage The US could exert control over this scenario by eliminating Israeli leverage. If it agreed to lift sanctions in exchange for Iran’s return to low levels of uranium enrichment, as designated in the nuclear deal negotiated by the Obama administration, Israel’s rejectionist approach would become moot. The problem is that US President Joe Biden is running scared from Republican opposition to any nuclear deal with Iran. Besides, he has designated the Middle East a low priority for his administration. There is some faint hope in the US announcement that it is ready to lift a partial set of sanctions. However, the list on offer is quite limited, and will certainly not satisfy the Iranians. Such half-measures present an example of the limitations of the Biden approach. He should instead make a full-throated commitment to end this dithering once and for all. Israel is mounting a full-court press this coming week as it sends its Mossad and military intelligence chiefs, along with its army chief of staff, to Washington in an attempt to influence nuclear negotiations as they enter what may be a final stage. According to Haaretz, army chief of staff Aviv Kochavi “will also raise other issues, including Iran’s military expansion in Syria and the instability of Lebanon. Israel is concerned about the possibility that Hezbollah will try to … [foment] conflict with Israel.” The hypocrisy of Israel’s refusal to acknowledge its own massive military interventions in Lebanon, Syria, Gaza and even Iraq, while decrying Iran’s involvement in Syria, is almost breathtaking. There is next to no chance that any of this will enter into the considerations of negotiators in Vienna. Unlike Israel, they are interested in doing a nuclear deal, not engaging in wishful thinking. Combustible Middle East mix Returning to the Biden administration’s global goals, the Middle East doesn’t care about presidential priorities. It contains a combustible mix of corrupt elites and overbearing dictators who do not shirk from causing mayhem in their domains. And one of them, perhaps a desperate Israeli prime minister or an ageing ayatollah eager to preserve his honour and legacy, could inadvertently (or intentionally) set the entire region aflame. If Biden doesn’t act quickly and decisively, there is a sizeable risk that another missile from one country or the other will hit a target and cause devastation. That would mark a point of no return, like the assassination of Archduke Franz Ferdinand in Sarajevo in 1914, which led to World War One. The difference is that in 1914, armies fought with guns, bayonets and artillery. Today, they will fight with F-35s, ballistic missiles and possibly nuclear weapons.

# CASE

### 1NC – AT: Democracy

#### Objective journalism threatens democracy

Wijnberg 17 Rob Wijnberg, 10-7-2017, "Why objective journalism is a misleading and dangerous illusion", The Correspondent, https://thecorrespondent.com/6138/why-objective-journalism-is-a-misleading-and-dangerous-illusion/157316940-eb6c348e, (The founding editor of The Correspondent. Before founding this platform for unbreaking news, Rob served as the editor-in-chief of NRC.next, the morning edition of NRC Handelsblad, one of Netherlands' premier daily national newspapers. At the age of 27, he was the youngest editor-in-chief in Europe ever to lead a national print newspaper) //Miller

1. There’s no such thing as objectivity Marcel Gelauff says he doesn’t want his editorial team to take a position on the news. Let me be the first to say that, alas, it’s a vain hope. Describing the world with no idea of what’s good or bad, relevant or trivial, true or false is literally impossible. Behind every report, every feature, every news item, lies a worldview rooted in assumptions ontological (what’s real?), epistemological (what’s true?), methodological (how do we find out?), and moral (why does it matter?). Or, to put it in Gelauffian terms, all news comes from a position. Why doesn’t the evening newscast ever lead with crop circles made by UFOs? Because the editorial department takes the position that UFOs don’t exist. Why doesn’t the news ever lead with a delayed train between St. Petersburg and Novosibirsk? Because the editors take the position that a late Russian train doesn’t matter here. Why does the news never open with the biggest, most powerful Dutch company in the world, the oil and gas trader Vitol? Because the editors take the position that Vitol isn’t doing anything wrong. The reverse is true too: why does the news open with a Trump tweet, a bombing in Syria, a domestic policy proposal, chaos at a national transportation hub? Because the editors take the position that statements by a US president, wars in the Middle East, our own leaders’ plans, and travel snafus in our own country matter. And why does the news always call bombings by ISIS “terrorist attacks” and those by Western governments “bombardments”? Because the editors take the position that that’s what they are. Why does the news always frame the growth of the economy as something positive and not as a disaster for the climate, the environment, or the corals in the ocean? Because the editors take the position that economic growth is good. So when an editor claims not to take a position on the news, he or she is making the most basic misrepresentation possible. And it’s also the worst instruction you can give your editorial team. 2. Objectivity is a poor ideal So there’s no such thing as objectivity. But even if there were, journalists would need to steer clear of it. That’s because the word “objectivity” is usually understood in terms of its moral dimension. Journalists are expected to suspend moral judgment. They’re not supposed to say what they think. Yet this has never been an amoral business. On the contrary, journalism is moral through and through. It’s about what we as a society consider important, or should. All journalism, then, begins and ends with ideas about good and evil. The planet getting hotter isn’t news because it’s fact. The planet getting hotter is news because that’s a bad thing. Journalism is moral through and through. It begins and ends with ideas of good and evil If you order journalists to check their moral judgments at the door, one of two things will happen. Either they’ll have no clue what to report on and go home without a story, or they’ll figure it out in the only way possible: by letting others decide. In practice, that means becoming a mouthpiece for the establishment – the people with the power to decide what’s important, trivial, good, or bad. (Or, like the Dutch premier, to define what’s “normal” and what isn’t.) Objective journalism, defined as not taking a position or having an opinion, has become precisely the opposite of what it was originally intended to be. Today, it equates to unquestioningly repeating the opinions of the powerful. By leaving the position-taking to the public, we reduce our task as journalists to issuing press releases on behalf of elites. In short, we fail to fulfill our most basic duty. That brings us to the third and most urgent problem with objectivity. 3. Objectivity threatens democracy News is one of the most important sources of information in a democratic society. Today more than ever, it determines what we know, understand, and think about the world. It influences our voting behavior and how we see other people, cultures, and countries. To a large degree, it even shapes our image of ourselves. Our view of the world is increasingly fueled by half-truths, whole fairytales, and bald-faced lies issuing from the uppermost ranks of global politics, amplified by the loudest yellers in domestic politics, and spread across millions of phones, laptops, and TVs in milliseconds. Today it’s more crucial than ever that journalism stand for something. We must commit to the values that are essential to a democratic society: to a check on power, to the pursuit of truth, to providing context and perspective. When the president of the United States fabricates the number of attendees at his inauguration and then lashes out at every media organization that presents the evidence to show he’s lying, it’s not enough to report “Trump accuses media despite ample counterevidence,” as the NOS news did. Or to broadcast some even-handed variant that leaves the public in the lurch: “So-and-so reports X number of people, Trump says there were Y. And now over to Philip with the weather.” Instead, you need to clearly announce that one of the world’s most powerful politicians is demonstrably lying yet again. And you’d better figure out why. Meanwhile, you should be keeping track of his actions and not just his words. Otherwise, “not taking a position” means being not only a mouthpiece for power but a conduit for lies.

#### Objectivity causes free press to overcorrect and create more populism

Ayala **Panievsky, 21** [Ayala Panievsky (Growing up in Israel, my academic aspiration has always been driven by a search for a path that could lead to a feasible and concrete change within the Israeli society. I was drawn to the academia after years of experience in journalism, politics and NGOs. Before joining the Gates community, I have worked for ‘Haaretz’ newspaper, the Israeli Parliament and the aid organisation for refugees in Israel. Today I am a PhD candidate at the Sociology department at Cambridge and a research associate at ‘Molad – The Centre for the Renewal of Israeli Democracy’. Following my bachelor’s degree in The Hebrew University’s honours programme, I have graduated my master’s degree at Political Communications from Goldsmiths, University of London. My current project explores the ever-changing relationship between media and politics in contemporary democracies, and in particular, the encounter between mainstream media and political extremism in the age of social media and big data. Due to dramatic cultural shifts, both on the local and international levels, a deeper understanding of the mechanisms behind populism, extremism and social polarisation is essential. I find it imperative for academics to contribute to the debate, providing insightful ideas and practical tools for journalists, politicians and citizens. Coming from Israel, where the media, the civil society and democracy itself are increasingly under threat, I perceive this task as both intellectually and politically urgent.)]. "The Strategic Bias: How Journalists Respond to Antimedia Populism." SAGE Journals, 6-3-2021, Accessed 3-3-2022. https://journals.sagepub.com/doi/full/10.1177/19401612211022656 // duongie

The Origin of Strategic Bias: In Objectivity We Trust? Most of the Israeli journalists I interviewed declared that adhering more forcefully to traditional norms of balance and neutrality was the best way to handle the populist claims against the press. While noting that “there’s no such thing as total objectivity,” they still perceive objectivity as a paramount professional ideal, that should be prac- ticed, but perhaps as importantly, seen. “Even if I thought that we should open up to new theories about the profession, like ‘let’s report from our personal perspective’ – now is not the right time. Now we must go back to basic,” one TV journalist explained. “Journalism that is focused on bringing the facts hasn’t got the luxury of adopting trends and fashions like these. ... I find it unacceptable. Maybe I’m old-school, anachronistic, rigid.” “This is precisely the bottom line: objectivity,” said another political reporter. “There is no journalist who is 100 percent objective ... but today people think they know where each journalist stands—is it helpful? I’m not convinced.” Mostly, journalists interpreted objectivity as political balance, using the terms “balance” and “objectivity” interchangeably. They repeatedly asserted that reinforc- ing their commitment to balance was the best way to respond to Netanyahu’s claims. Recent studies indicate that American and German journalists under populist attack have also advocated for greater commitment to traditional journalistic values (Koliska and Assmann 2019; Koliska et al. 2020). However, when asked about the actual changes they integrated into their reporting due to the populist rhetoric, my interviewees revealed a strategy that clashed with their abstract claims about objectivity. The Strategic Bias: Leaning to the Right in the Name of Balance Israeli journalists attested to intentionally leaning rightwards, for the fear of confirming Netanyahu’s allegations of a left-wing media bias. This tendency conflicts with their efforts to project invigorated adherence to objectivity and balance—but also, paradox- ically, derives from them: “I’ve been a journalist for 30 years now, and always tried to be fair and balanced,” a TV hostess explained. “I’ve never even told my family whom I vote for! But now, if you’re not on the Right—you’re labelled a ‘lefty’. Journalists distance themselves from the Left, and honestly, I did too. I really didn’t want this label.” “[Netanyahu] has convinced everyone that the media is lefty, and now newspapers— including mine—try hard to prove otherwise,” said a print news editor. “We must balance any item that might be perceived as ‘lefty’,” said a radio news editor, “but radical right-wing content is just fine.” The strategic bias has not necessarily reflected journalists’ approval of Netanyahu’s media critique. In fact, even journalists who insisted that the Israeli media was balanced, or in fact biased to the Right—admitted to leaning rightwards in order to dis- tance themselves from the Left, as a strategic move aimed to preempt and refute Netanyahu’s attacks against “the lefty media.” In other words, for some journalists, leaning to the Right was not meant to correct an actual media bias, but rather to perform a “correction” for the bias which they believed their audience believed to exist, as a result of Netanyahu’s accusations. Journalists mentioned concrete implications of this coping strategy: “The media was constantly on the defence in the past few years,” said a senior print jour- nalist. “It feels like we try to prove that we’re ok. Instead of saying—‘you can attack us as much as you want, we’ll keep doing our job’—we keep apologizing and justifying our- selves. We’ve added more Right-wing hosts, for example.” “The other day we noticed that the line-up was left-leaning,” a radio host recalled. “My editor panicked, but I told him: ‘It’s fine, the next programme will be different’. I knew that if the line-up had been completely right-leaning—none of us would be worried. But I admit that I also told him: ‘perhaps we can postpone one item’. We shouldn’t fear from unbalanced line-ups. I’m trying to work on myself about this issue.” My interviewees framed their conscious efforts to lean rightwards as a means to defend journalism and its public legitimacy, naming socially accepted motivations like “preventing further media bashing” and “maintaining the public’s trust” (by proving that despite the allegations, they were not ‘lefties’ at all). It was intended to perform what journalists believed their audience would perceived as “balanced.” Journalists’ hope to escape future attacks could also be interpreted as anticipatory avoidance of pressure, where “journalists ... anticipate their critics, giving in suffi- ciently and in advance to avoid being pressured” (Gans 1979: 249). “Anticipatory avoidance” is, in fact, a form of self-censorship, a journalistic surrender, which por- trays the strategic bias in less of a noble light. Strategic bias should therefore be thought of not only as a type of bias, but also as a type of self-censorship, driven by the belief that self-censorship would help restoring the public’s faith in journalism. In the Israeli context, this political self-censorship joins the existing national security- based censorship and self-censorship (Peri 2011). The majority of interviewees dated the origins of the strategic Right-wing bias to years ranging between 2014 and 2019. They attributed its’ consolidation to Netanyahu’s antimedia rhetoric—which intensified around election campaigns and revelations regarding his corruption scandals—and its impact on his followers and the public conversation. This timeline coincides with a populist turn in Israeli politics (Levi and Agmon 2020) and with the rise in social media use, a powerful tool in Netanyahu’s toolkit. Netanyahu has always been considered a media-savvy politician and his campaigns have led the use of advanced technologies to win elections in Israel. Many interviewees mentioned his “army of trolls” on social media as an additional factor which compels them to moderate their criticism of him and his allies: “Eventually, you get scared,” said a radio news editor, “because you know that Netanyahu has an army of trolls.” “Netanyahu has many supporters, and his rhetoric incites them,” said a journalist who has often been lambasted by Netanyahu. “You know that if you say anything bad about him, you’ll automatically be flooded on Facebook: ‘you lefty ~~slut’~~, ‘go kiss Abu-Mazen’s ~~ass~~’. It affects us.” “Clearly, it’s easier for a journalist in the mainstream media to criticise the Left than the Right,” explained a reporter and commentator. “The feeling is that an army of vilifiers and harassers are waiting for you on social media, and it has a chilling effect.” While in other democratic societies the Left–Right axis is mainly determined by economic positions, in Israel, the dominant rift is the stance toward the Israeli– Palestinian conflict, with the hawkish Right advocating for the annexation of the occu- pied Palestinian territories, and the dovish Left traditionally supporting a peaceful agreement between the nations, based on the two-state solution (Talshir 2018). Netanyahu’s leader-centered populism gave rise to another fissure, which has become increasingly dominant over the past decade, between Netanyahu’s supporters and opponents. These two distinctions largely, but not entirely, overlap. When journal- ists discussed their strategic bias, they referred to both levels: distancing themselves from Left-wing stances on the Palestinian question, as well as fleeing affiliation with the “anti-Netanyahu” camp. It is difficult to distinguish journalists’ responses to Netanyahu’s attacks from their responses to other political phenomena, like the long-standing Right-wing efforts to delegitimize the Israeli Left (Levi and Agmon 2020). These efforts have created an asymmetrical political sphere, where the label “lefty” is used as a derogatory term, associated with antipatriotism and autoantisemitism. Such an environment, interview- ees attested, has made the affiliation with the Left far more damaging to their reputa- tion. Interviewees implied that the asymmetric political environment in which Netanyahu’s accusations resonated has further encouraged the strategic bias: “I prefer getting criticism from the Left, of course—they are considered traitors anyway,” admitted a TV and radio journalist. The populist attacks on the Left and the press are not unrelated, and it is no coincidence that both have accelerated during Netanyahu’s time in office. As the leader of the Israeli Right for the past decade, Netanyahu played a key role in both campaigns—against the Left and the media—with the former facilitating the latter (once the Left is labeled “trea- sonous,” all it takes to discredit journalists is linking them to the Left). Asymmetrical political spheres could thus become a facilitating condition, which pushes journalists to use intended bias as a coping strategy with hostile populism.

## FW

#### pleasure can’t be pursued

#### a) Hedonistic Paradox- we fail to achieve pleasure if we seek them because if I continuously focus on chasing pleasure, then I am continuously unhappy as I am unable to achieve pure pleasure which means chasing pleasure is inherently unpleasurable ie if I say I will gain happiness from getting a 100, I will remain terminally unhappy until I achieve 100. Since there is no such thing as absolute pleasure, life will remain continuously unpleasurable.

#### b) masochism objection- there’s no brightline between what is considered pleasurable like spicyness or rollercoasters and some people like pain such as masochists which means pleasure can’t guide morality

#### consequences can’t guide morality

#### a) Circularity- induction is based on the premise that induction has worked in the past but that is predicated that induction works which is circular and has no external justification

#### b) Action Theory- every action has an infinite number of consequences with no ending point and there is not a nonarbitrary or self-serving stopping point from which to stop evaluating consequences