### 1

#### Interpretation: Debaters must not claim that act of debating concedes the validity of their framework.

#### Violation: You read a performativity standard and gave it a pre fiat implication.

#### Standards:

#### 1] Strat Scew: A] It allows you to extend one argument to invalidate 99% of the framework debate because contesting your framework concedes its authority which 1] ensures the aff has a massive structural advantage and 2] Puts me in a double bind where I either dump on performativity and undercover something else or auto lose the phil debate. B] Performativity creates a reducto-ad-absurdum where if I respond to it, you will just say that I relied your framework to respond to it creating a paradox. That makes the framework debate unwinnable and irresolvable. Resolvability is an independent voter since fairness and education presuppose the judge can make a coherent decision.

#### 2] Phil Ed: A] Performativity encourages debaters to only read frameworks with good performativity warrants such as Agonism or Libertarianism. That 1] Discourages researching different framework’s relationship to the topic and 2] prevents debaters from learning a wider variety of philosophy. B] It kills clash since you never have to respond to 90% of objections to the framework since they all go away if you win one discourse argument. Phil ed is a voter since it teaches debaters how to determine good and bad in the world.

#### Voters:

#### Fairness and education are voters – debate’s a game that needs rules to evaluate it and education gives us portable skills for life like research and thinking.

#### Drop the debater – a) they have a 7-6 rebuttal advantage and the 2ar to make args I can’t respond to, b) it deters future abuse and sets a positive norm.

#### Use competing interps – a) reasonability invites arbitrary judge intervention since we don’t know your bs meter, b) collapses to competing interps – we justify 2 bright lines under an offense defense paradigm just like 2 interps. C) judges don’t vote a disad if there is a reasonable amount of offense.

#### No RVIs – a) illogical – you shouldn’t win for being fair – it’s a litmus test for engaging in substance, b) norming – I can’t concede the counterinterp if I realize I’m wrong which forces me to argue for bad norms, c) chilling effect – forces you to split your 2AR so you can’t collapse and misconstrue the 2NR, d) topic ed – prevents 1AR blip storm scripts and allows us to get back to substance after resolving theory

### 2

#### PP negate:

#### Permissibility and presumption negate – [1] Obligations: the resolution indicates the aff has to prove an obligation, and permissibility would deny the existence of an obligation [2] Falsity: Statements are more often false than true – that’s on skep. 3) Negating is harder – that’s above 4) the aff is a plan, meaning it is a change from the squo – presume neg 5] Affirmation theory- Affirming requires unconditionally maintaining an obligation

Affirm [is to]: maintain as true.

That’s Dictionary.com- “affirm” https://www.dictionary.com/browse/affirm

#### Ethics begin a posteriori.

#### 1. Knowledge is based on experience – I wouldn’t know 2+2=4 without experience of objects nor the color red without some experience of color. We can’t obtain evidence of goodness without experience.

#### 2. Indifference – Even if there are apriori moral truths, I can choose to ignore them. Cognition is binding – if I put my hand on a hot stove, I can’t turn off my natural aversion to it.

#### The standard is act hedonistic util. Prefer –

#### 1 – Pleasure and pain *are* intrinsic value and disvalue – everything else *regresses* – robust neuroscience.

Blum et al. 18

Kenneth Blum, 1Department of Psychiatry, Boonshoft School of Medicine, Dayton VA Medical Center, Wright State University, Dayton, OH, USA 2Department of Psychiatry, McKnight Brain Institute, University of Florida College of Medicine, Gainesville, FL, USA 3Department of Psychiatry and Behavioral Sciences, Keck Medicine University of Southern California, Los Angeles, CA, USA 4Division of Applied Clinical Research & Education, Dominion Diagnostics, LLC, North Kingstown, RI, USA 5Department of Precision Medicine, Geneus Health LLC, San Antonio, TX, USA 6Department of Addiction Research & Therapy, Nupathways Inc., Innsbrook, MO, USA 7Department of Clinical Neurology, Path Foundation, New York, NY, USA 8Division of Neuroscience-Based Addiction Therapy, The Shores Treatment & Recovery Center, Port Saint Lucie, FL, USA 9Institute of Psychology, Eötvös Loránd University, Budapest, Hungary 10Division of Addiction Research, Dominion Diagnostics, LLC. North Kingston, RI, USA 11Victory Nutrition International, Lederach, PA., USA 12National Human Genome Center at Howard University, Washington, DC., USA, Marjorie Gondré-Lewis, 12National Human Genome Center at Howard University, Washington, DC., USA 13Departments of Anatomy and Psychiatry, Howard University College of Medicine, Washington, DC US, Bruce Steinberg, 4Division of Applied Clinical Research & Education, Dominion Diagnostics, LLC, North Kingstown, RI, USA, Igor Elman, 15Department Psychiatry, Cooper University School of Medicine, Camden, NJ, USA, David Baron, 3Department of Psychiatry and Behavioral Sciences, Keck Medicine University of Southern California, Los Angeles, CA, USA, Edward J Modestino, 14Department of Psychology, Curry College, Milton, MA, USA, Rajendra D Badgaiyan, 15Department Psychiatry, Cooper University School of Medicine, Camden, NJ, USA, Mark S Gold 16Department of Psychiatry, Washington University, St. Louis, MO, USA, “Our evolved unique pleasure circuit makes humans different from apes: Reconsideration of data derived from animal studies”, U.S. Department of Veterans Affairs, 28 February 2018, accessed: 19 August 2020, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6446569/>, R.S.

**Pleasure** is not only one of the three primary reward functions but it also **defines reward.** As homeostasis explains the functions of only a limited number of rewards, the principal reason why particular stimuli, objects, events, situations, and activities are rewarding may be due to pleasure. This applies first of all to sex and to the primary homeostatic rewards of food and liquid and extends to money, taste, beauty, social encounters and nonmaterial, internally set, and intrinsic rewards. Pleasure, as the primary effect of rewards, drives the prime reward functions of learning, approach behavior, and decision making and provides the **basis for hedonic theories** of reward function. We are attracted by most rewards and exert intense efforts to obtain them, just because they are enjoyable [10].

Pleasure is a passive reaction that derives from the experience or prediction of reward and may lead to a long-lasting state of happiness. The word happiness is difficult to define. In fact, just obtaining physical pleasure may not be enough. One key to happiness involves a network of good friends. However, it is not obvious how the higher forms of satisfaction and pleasure are related to an ice cream cone, or to your team winning a sporting event. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure [14].

Pleasure as a hallmark of reward is sufficient for defining a reward, but it may not be necessary. A reward may generate positive learning and approach behavior simply because it contains substances that are essential for body function. When we are hungry, we may eat bad and unpleasant meals. A monkey who receives hundreds of small drops of water every morning in the laboratory is unlikely to feel a rush of pleasure every time it gets the 0.1 ml. Nevertheless, with these precautions in mind, we may define any stimulus, object, event, activity, or situation that has the potential to produce pleasure as a reward. In the context of reward deficiency or for disorders of addiction, homeostasis pursues pharmacological treatments: drugs to treat drug addiction, obesity, and other compulsive behaviors. The theory of allostasis suggests broader approaches - such as re-expanding the range of possible pleasures and providing opportunities to expend effort in their pursuit. [15]. It is noteworthy, the first animal studies eliciting approach behavior by electrical brain stimulation interpreted their findings as a discovery of the brain’s pleasure centers [16] which were later partly associated with midbrain dopamine neurons [17–19] despite the notorious difficulties of identifying emotions in animals.

Evolutionary theories of pleasure: The love connection BO:D

Charles Darwin and other biological scientists that have examined the biological evolution and its basic principles found various mechanisms that steer behavior and biological development. Besides their theory on natural selection, it was particularly the sexual selection process that gained significance in the latter context over the last century, especially when it comes to the question of what makes us “what we are,” i.e., human. However, the capacity to sexually select and evolve is not at all a human accomplishment alone or a sign of our uniqueness; yet, we humans, as it seems, are ingenious in fooling ourselves and others–when we are in love or desperately search for it.

It is well established that modern biological theory conjectures that **organisms are** the **result of evolutionary competition.** In fact, Richard Dawkins stresses gene survival and propagation as the basic mechanism of life [20]. Only genes that lead to the fittest phenotype will make it. It is noteworthy that the phenotype is selected based on behavior that maximizes gene propagation. To do so, the phenotype must survive and generate offspring, and be better at it than its competitors. Thus, the ultimate, distal function of rewards is to increase evolutionary fitness by ensuring the survival of the organism and reproduction. It is agreed that learning, approach, economic decisions, and positive emotions are the proximal functions through which phenotypes obtain other necessary nutrients for survival, mating, and care for offspring.

Behavioral reward functions have evolved to help individuals to survive and propagate their genes. Apparently, people need to live well and long enough to reproduce. Most would agree that homo-sapiens do so by ingesting the substances that make their bodies function properly. For this reason, foods and drinks are rewards. Additional rewards, including those used for economic exchanges, ensure sufficient palatable food and drink supply. Mating and gene propagation is supported by powerful sexual attraction. Additional properties, like body form, augment the chance to mate and nourish and defend offspring and are therefore also rewards. Care for offspring until they can reproduce themselves helps gene propagation and is rewarding; otherwise, many believe mating is useless. According to David E Comings, as any small edge will ultimately result in evolutionary advantage [21], additional reward mechanisms like novelty seeking and exploration widen the spectrum of available rewards and thus enhance the chance for survival, reproduction, and ultimate gene propagation. These functions may help us to obtain the benefits of distant rewards that are determined by our own interests and not immediately available in the environment. Thus the distal reward function in gene propagation and evolutionary fitness defines the proximal reward functions that we see in everyday behavior. That is why foods, drinks, mates, and offspring are rewarding.

There have been theories linking pleasure as a required component of health benefits salutogenesis, (salugenesis). In essence, under these terms, pleasure is described as a state or feeling of happiness and satisfaction resulting from an experience that one enjoys. Regarding pleasure, it is a double-edged sword, on the one hand, it promotes positive feelings (like mindfulness) and even better cognition, possibly through the release of dopamine [22]. But on the other hand, pleasure simultaneously encourages addiction and other negative behaviors, i.e., motivational toxicity. It is a complex neurobiological phenomenon, relying on reward circuitry or limbic activity. It is important to realize that through the “Brain Reward Cascade” (BRC) endorphin and endogenous morphinergic mechanisms may play a role [23]. While natural rewards are essential for survival and appetitive motivation leading to beneficial biological behaviors like eating, sex, and reproduction, crucial social interactions seem to further facilitate the positive effects exerted by pleasurable experiences. Indeed, experimentation with addictive drugs is capable of directly acting on reward pathways and causing deterioration of these systems promoting hypodopaminergia [24]. Most would agree that pleasurable activities can stimulate personal growth and may help to induce healthy behavioral changes, including stress management [25]. The work of Esch and Stefano [26] concerning the link between compassion and love implicate the brain reward system, and pleasure induction suggests that social contact in general, i.e., love, attachment, and compassion, can be highly effective in stress reduction, survival, and overall health.

Understanding the role of neurotransmission and pleasurable states both positive and negative have been adequately studied over many decades [26–37], but comparative anatomical and neurobiological function between animals and homo sapiens appear to be required and seem to be in an infancy stage.

Finding happiness is different between apes and humans

As stated earlier in this expert opinion one key to happiness involves a network of good friends [38]. However, it is not entirely clear exactly how the higher forms of satisfaction and pleasure are related to a sugar rush, winning a sports event or even sky diving, all of which augment dopamine release at the reward brain site. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure.

Remarkably, there are pathways for ordinary liking and pleasure, which are limited in scope as described above in this commentary. However, there are **many brain regions**, often termed hot and cold spots, that significantly **modulate** (increase or decrease) our **pleasure or** even produce **the opposite** of pleasure— that is disgust and fear [39]. One specific region of the nucleus accumbens is organized like a computer keyboard, with particular stimulus triggers in rows— producing an increase and decrease of pleasure and disgust. Moreover, the cortex has unique roles in the cognitive evaluation of our feelings of pleasure [40]. Importantly, the interplay of these multiple triggers and the higher brain centers in the prefrontal cortex are very intricate and are just being uncovered.

Desire and reward centers

It is surprising that many different sources of pleasure activate the same circuits between the mesocorticolimbic regions (Figure 1). Reward and desire are two aspects pleasure induction and have a very widespread, large circuit. Some part of this circuit distinguishes between desire and dread. The so-called pleasure circuitry called “REWARD” involves a well-known dopamine pathway in the mesolimbic system that can influence both pleasure and motivation.

In simplest terms, the well-established mesolimbic system is a dopamine circuit for reward. It starts in the ventral tegmental area (VTA) of the midbrain and travels to the nucleus accumbens (Figure 2). It is the cornerstone target to all addictions. The VTA is encompassed with neurons using glutamate, GABA, and dopamine. The nucleus accumbens (NAc) is located within the ventral striatum and is divided into two sub-regions—the motor and limbic regions associated with its core and shell, respectively. The NAc has spiny neurons that receive dopamine from the VTA and glutamate (a dopamine driver) from the hippocampus, amygdala and medial prefrontal cortex. Subsequently, the NAc projects GABA signals to an area termed the ventral pallidum (VP). The region is a relay station in the limbic loop of the basal ganglia, critical for motivation, behavior, emotions and the “Feel Good” response. This defined system of the brain is involved in all addictions –substance, and non –substance related. In 1995, our laboratory coined the term “Reward Deficiency Syndrome” (RDS) to describe genetic and epigenetic induced hypodopaminergia in the “Brain Reward Cascade” that contribute to addiction and compulsive behaviors [3,6,41].

Furthermore, ordinary “liking” of something, or pure pleasure, is represented by small regions mainly in the limbic system (old reptilian part of the brain). These may be part of larger neural circuits. In Latin, hedus is the term for “sweet”; and in Greek, hodone is the term for “pleasure.” Thus, the word Hedonic is now referring to various subcomponents of pleasure: some associated with purely sensory and others with more complex emotions involving morals, aesthetics, and social interactions. The capacity to have pleasure is part of being healthy and may even extend life, especially if linked to optimism as a dopaminergic response [42].

Psychiatric illness often includes symptoms of an abnormal inability to experience pleasure, referred to as anhedonia. A negative feeling state is called dysphoria, which can consist of many emotions such as pain, depression, anxiety, fear, and disgust. Previously many scientists used animal research to uncover the complex mechanisms of pleasure, liking, motivation and even emotions like panic and fear, as discussed above [43]. However, as a significant amount of related research about the specific brain regions of pleasure/reward circuitry has been derived from invasive studies of animals, these cannot be directly compared with subjective states experienced by humans.

In an attempt to resolve the controversy regarding the causal contributions of mesolimbic dopamine systems to reward, we have previously evaluated the three-main competing explanatory categories: “liking,” “learning,” and “wanting” [3]. That is, dopamine may mediate (a) liking: the hedonic impact of reward, (b) learning: learned predictions about rewarding effects, or (c) wanting: the pursuit of rewards by attributing incentive salience to reward-related stimuli [44]. We have evaluated these hypotheses, especially as they relate to the RDS, and we find that the incentive salience or “wanting” hypothesis of dopaminergic functioning is supported by a majority of the scientific evidence. Various neuroimaging studies have shown that anticipated behaviors such as sex and gaming, delicious foods and drugs of abuse all affect brain regions associated with reward networks, and may not be unidirectional. Drugs of abuse enhance dopamine signaling which sensitizes mesolimbic brain mechanisms that apparently evolved explicitly to attribute incentive salience to various rewards [45].

Addictive substances are voluntarily self-administered, and they enhance (directly or indirectly) dopaminergic synaptic function in the NAc. This activation of the brain reward networks (producing the ecstatic “high” that users seek). Although these circuits were initially thought to encode a set point of hedonic tone, it is now being considered to be far more complicated in function, also encoding attention, reward expectancy, disconfirmation of reward expectancy, and incentive motivation [46]. The argument about addiction as a disease may be confused with a predisposition to substance and nonsubstance rewards relative to the extreme effect of drugs of abuse on brain neurochemistry. The former sets up an individual to be at high risk through both genetic polymorphisms in reward genes as well as harmful epigenetic insult. Some Psychologists, even with all the data, still infer that addiction is not a disease [47]. Elevated stress levels, together with polymorphisms (genetic variations) of various dopaminergic genes and the genes related to other neurotransmitters (and their genetic variants), and may have an additive effect on vulnerability to various addictions [48]. In this regard, Vanyukov, et al. [48] suggested based on review that whereas the gateway hypothesis does not specify mechanistic connections between “stages,” and does not extend to the risks for addictions the concept of common liability to addictions may be more parsimonious. The latter theory is grounded in genetic theory and supported by data identifying common sources of variation in the risk for specific addictions (e.g., RDS). This commonality has identifiable neurobiological substrate and plausible evolutionary explanations.

Over many years the controversy of dopamine involvement in especially “pleasure” has led to confusion concerning separating motivation from actual pleasure (wanting versus liking) [49]. We take the position that animal studies cannot provide real clinical information as described by self-reports in humans. As mentioned earlier and in the abstract, on November 23rd, 2017, evidence for our concerns was discovered [50]

In essence, although nonhuman primate brains are similar to our own, the disparity between other primates and those of human cognitive abilities tells us that surface similarity is not the whole story. Sousa et al. [50] small case found various differentially expressed genes, to associate with pleasure related systems. Furthermore, the dopaminergic interneurons located in the human neocortex were absent from the neocortex of nonhuman African apes. Such differences in neuronal transcriptional programs may underlie a variety of neurodevelopmental disorders.

In simpler terms, the system controls the production of dopamine, a chemical messenger that plays a significant role in pleasure and rewards. The senior author, Dr. Nenad Sestan from Yale, stated: “Humans have evolved a dopamine system that is different than the one in chimpanzees.” This may explain why the behavior of humans is so unique from that of non-human primates, even though our brains are so surprisingly similar, Sestan said: “It might also shed light on why people are vulnerable to mental disorders such as autism (possibly even addiction).” Remarkably, this research finding emerged from an extensive, multicenter collaboration to compare the brains across several species. These researchers examined 247 specimens of neural tissue from six humans, five chimpanzees, and five macaque monkeys. Moreover, these investigators analyzed which genes were turned on or off in 16 regions of the brain. While the differences among species were subtle, **there was** a **remarkable contrast in** the **neocortices**, specifically in an area of the brain that is much more developed in humans than in chimpanzees. In fact, these researchers found that a gene called tyrosine hydroxylase (TH) for the enzyme, responsible for the production of dopamine, was expressed in the neocortex of humans, but not chimpanzees. As discussed earlier, dopamine is best known for its essential role within the brain’s reward system; the very system that responds to everything from sex, to gambling, to food, and to addictive drugs. However, dopamine also assists in regulating emotional responses, memory, and movement. Notably, abnormal dopamine levels have been linked to disorders including Parkinson’s, schizophrenia and spectrum disorders such as autism and addiction or RDS.

Nora Volkow, the director of NIDA, pointed out that one alluring possibility is that the neurotransmitter dopamine plays a substantial role in humans’ ability to pursue various rewards that are perhaps months or even years away in the future. This same idea has been suggested by Dr. Robert Sapolsky, a professor of biology and neurology at Stanford University. Dr. Sapolsky cited evidence that dopamine levels rise dramatically in humans when we anticipate potential rewards that are uncertain and even far off in our futures, such as retirement or even the possible alterlife. This may explain what often motivates people to work for things that have no apparent short-term benefit [51]. In similar work, Volkow and Bale [52] proposed a model in which dopamine can favor NOW processes through phasic signaling in reward circuits or LATER processes through tonic signaling in control circuits. Specifically, they suggest that through its modulation of the orbitofrontal cortex, which processes salience attribution, dopamine also enables shilting from NOW to LATER, while its modulation of the insula, which processes interoceptive information, influences the probability of selecting NOW versus LATER actions based on an individual’s physiological state. This hypothesis further supports the concept that disruptions along these circuits contribute to diverse pathologies, including obesity and addiction or RDS.

#### 2 – No intent-foresight distinction – if I foresee a consequence, then it becomes part of my deliberation since its intrinsic to my action

#### 3 – Actor spec – governments lack wills or intentions and inevitably deals with tradeoffs – outweighs because agents have differing obligations.

#### 4 – No act omission distinction – choosing not to act is an action in of itself since you had to make an active decision to omit. Walking past a drowning baby and choosing not to save it is a cognitive decision you were faced with and you actively decided to keep walking b) warranting a distinction gives agents the permissible choice of omitting from any ethical action since omissions lack culpability.

#### 5] Only natural observable moral facts exist:

Papineau 07, David Papineau, “Naturalism,” Stanford Encyclopedia of Philosophy, 2007//SS Moore took this argument to show that moral facts comprise a distinct species of non-natural fact. However, any such non-naturalist view of morality faces immediate difficulties, deriving ultimately from the kind of causal closure thesis discussed above. If all physical effects are due to a limited range of natural causes, and if moral facts lie outside this range, then it follow that moral facts can never make any difference to what happens in the physical world (Harman, 1986). At first sight this may seem tolerable (perhaps moral facts indeed don't have any physical effects). But it has very awkward epistemological consequences. For beings like us, knowledge of the spatiotemporal world is mediated by physical processes involving our sense organs and cognitive systems. If moral facts cannot influence the physical world, then it is hard to see how we can have any knowledge of them

#### No calc indicts – a) no philosophy actually says that consequences don’t matter at all since otherwise it would indict every theory since they use causal events to understand how their ethics have worked in the past and through the justification of premises b) we don’t need consequences – winning hedonism proves we’re the only one with impacts to it which means risk of offense framing is sufficient c) they’re blippy nibs that set the aff at an unfair advantage since they only have to win one while we have to beat them all – voting issue for fairness

#### Extinction first –

#### 1 – Forecloses future improvement – we can never improve society because our impact is irreversible

#### 2 – Turns suffering – mass death causes suffering because people can’t get access to resources and basic necessities

#### 3 – Moral obligation – allowing people to die is unethical and should be prevented because it creates ethics towards other people

#### 4 – Objectivity – body count is the most objective way to calculate impacts because comparing suffering is unethical

#### 5 – Moral uncertainty – if we’re unsure about which interpretation of the world is true – we ought to preserve the world to keep debating about it

### 3

#### 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).

#### Objective Journalism is constituted of three things: factual information, impartial and unbiased viewpoints, and emotional detachment

Calcutt and Hammond 11 Andrew Calcutt and Philip Hammond, 11 [Andrew Calcutt, (Andrew Calcutt is Principal Lecturer in Journalism at the University of East London, where he leads Master courses in journalism and magazines. He is vice-chair of the London East Research Institute and editor of Proof: Reading Journalism and Society (www.proof-reading.org). Previous publications include White Noise: An A–Z of Contradictions in Cyberculture (1999) and Arrested Development: Pop Culture and the Erosion of Adulthood (1998)). Philip Hammond (Philip Hammond is Reader in Media and Communications at London South Bank University. He is the author of Media, War and Postmodernity (2007) and Framing Post-Cold War Conflicts (2007) and is co-editor, with Edward Herman, of Degraded Capability: The Media and the Kosovo Crisis (2000)).]. "Journalism Studies: A Critical Introduction." Routledge & CRC Press, 3-8-2011, Accessed 3-4-2022. https://www.routledge.com/Journalism-Studies-A-Critical-Introduction/Calcutt-Hammond/p/book/9780415554312 // duongie

Objectivity in journalism is a complex idea, used to refer to at least three distinct, though interrelated, concepts. First, it primarily entails a commitment to truthfulness: reporting factually accurate information. Second, objectivity is often thought to imply neutrality in the sense of fairness and balance: seeking to be impartial and unbiased in the process of reporting and, where there are conflicting interpretations of an event, presenting different viewpoints even-handedly. Third, objectivity is also often understood to imply neutrality in the sense of emotional detachment: a dispassionate approach that separates fact from comment and allows news audiences to make up their minds about events rather than being offered a journalist’s own response. These are interrelated in that – at least in theory – journalists are dispassionate and neutral so as not to let their own emotional responses and political allegiances get in the way of reporting truthfully.

#### Prefer –

#### a] Context – The resolution isn’t about just Research, it’s about what a Free Press should do with regards to other reporting which only our Evidence assumes – outweighs – words aren’t intrinsically defined but defined with context.

Cambridge Dictionary No Date "Free Press" <https://dictionary.cambridge.org/us/dictionary/english/free-press> //Elmer

If a country has a free press, its newspapers, magazines, and television and radio stations are able to express any opinions they want, even if these criticize the government and other organizations: How can there be democratic elections without a free press?

#### b] Intent to Define – 1NC Calcutt and Hammond are making a holistic description about what Objective Journalist Ethics entail, the [1AC card] is merely defining a subsection which can’t constitute a model of Debate since it arbitrarily defines the limits of the Topic beyond Framers Intent to always favor the Aff.

#### 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.

### UV

### FW

#### Kantian philosophy is anti-gay - this is not an ad hominem - this is a conclusion of his ethics and the formula of humanity. SOBLE[[1]](#footnote-1) quotes Kant:

Kant immediately continues by completing his sparse inventory of three objectionable, sexually unnatural, practices [quote begins here] “A second crimen carnis contra naturam is intercourse between sexus homogenii, in which the object of sexual impulse is a human being but there is homogeneity instead of heterogeneity of sex. . . . This practice too is contrary to the ends of humanity; for the end of humanity in respect of sexuality is to preserve the species without debasing the person; but in this instance the species is not being preserved (as it can be by a crimen carnis secundum naturam), but the person is set aside, the self is degraded below the level of the animals, and humanity is dishonoured. The third crimen carnis contra naturam occurs when the object of the desire is in fact of the opposite sex but is not human. Such is sodomy, or intercourse with animals. This, too, is contrary to the ends of humanity and against our natural instinct. It degrades mankind below the level of animals, for no animal turns in this way from its own species.75

#### This is not “Kant believed some other bad thing.” The argument follows from the necessity of avoiding contradiction in conception by willing the perpetuation of the species. Kant thought the homosexual maxim of sex without reproduction had no such function, so it constituted sacrificing your rational agency for the subordinate end of pleasure.

#### Means that gay people cannot operate under the assumptions of the 1ac - you have made the round unsafe for them by deploying philosophy that openly condones homophobia and thus attempts to exclude them from the discussion. Discussions in a classroom have profound impacts in academic settings. SOBLE (2):

What was it like to listen to the distinguished Kant lecture on sexual perversion, to sit in Kant's classroom in 1780, hearing his emotional, weakly-argued condemnation of masturbation and homosexuality, and copying it into a notebook?96 Did his students titter? Was tittering tolerated in the German classroom? Did they at least roll their eyes? Were they disgusted, along with Kant, at homosexuality, or were they disgusted by his disgust? (Are my students disgusted, along with me, by homophobia, or are they disgusted by my being disgusted?) And those in his classes who masturbated or were homosexual, how did they respond? Consider the pain of hearing oneself accused in the strongest terms of being lower than a beast, and being accused by no less an authority than Professor Kant. His diatribe against homosexuality is little more than intellectual gay-bashing. Thus I imagine the profound fear felt by his targets who attended his lectures. I wonder if I would have had the courage to confront Kant in class, if I would have had the manly balls of my rational autonomy to do what the lesbian sadomasochist Pat Califia does: If I am going to be called all those bad names anyway, I might as well be the first one to spread the good news. When you come out, you make yourself vulnerable to disapproval, criticism, and discrimination. But you also get to define your own terms. You get to go first and be the one to say who you are and what that means. And after you've already admitted in public that you're a hopelessly twisted slut, what are your detractors going to do?97 I don't know if I would have been able to confess my own 'pervy' sexuality in Kant's auditorium. Maybe it is only from the comfortable, far away position of the early 21st-century that I feel safe calling Kant's account of sexual perversion a clunker concocted by a kisöreg.

### Offense

#### I negate Resolved: In a democracy, a free press ought to prioritize objectivity over advocacy.

#### 1] Media advocacy is a] an outlet to freely express and cultivate your views and b] crucial to protect individual freedoms in the face of interference from the state.

Alexis De Tocqueville 35, 6-17-1835, "On Freedom of the Press," Libertarianism.org, [https://www.libertarianism.org/publications/essays/freedom-press //](https://www.libertarianism.org/publications/essays/freedom-press%20//)Dulles VN

There are certain nations which have peculiar reasons for cherishing the liberty of the press, independently of the general motives which I have just pointed out. For in certain countries which profess to enjoy the privileges of freedom every individual agent of the Government may violate the laws with impunity, since those whom he oppresses cannot prosecute him before the courts of justice. In this case the liberty of the press is not merely a guarantee, but it is the only guarantee, of their liberty and their security which the citizens possess. If the rulers of these nations propose to abolish the independence of the press, the people would be justified in saying: Give us the right of prosecuting your offences before the ordinary tribunals, and perhaps we may then waive our right of appeal to the tribunal of public opinion. But in the countries in which the doctrine of the sovereignty of the people ostensibly prevails, the censorship of the press is not only dangerous, but it is absurd. When the right of every citizen to co‐​operate in the government of society is acknowledged, every citizen must be presumed to possess the power of discriminating between the different opinions of his contemporaries, and of appreciating the different facts from which inferences may be drawn. The sovereignty of the people and the liberty of the press may therefore be looked upon as correlative institutions; just as the censorship of the press and universal suffrage are two things which are irreconcilably opposed, and which cannot long be retained among the institutions of the same people. Not a single individual of the twelve millions who inhabit the territory of the United States has as yet dared to propose any restrictions to the liberty of the press. The first newspaper over which I cast my eyes, upon my arrival in America, contained the following article:

#### 2] I-Law agrees on an unconditional right to freely advocate any stance or opinion through media.

United Nations 48, 12-10-1948, "Universal Declaration of Human Rights," <https://www.un.org/en/about-us/universal-declaration-of-human-rights> //Dulles VN

Article 19 Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

### Everyone has the right to unrestricted free speech

Niesen 18

Niesen, Peter. “Kant and Rawls on Free Speech in Autocracies: Kantian Review.” Cambridge Core, Cambridge University Press, 21 Nov. 2018, https://www.cambridge.org/core/journals/kantian-review/article/abs/kant-and-rawls-on-free-speech-in-autocracies/A2277E4E67EE68F2891C764A0D14CCF7.

(1) **Kant introduces free speech as a personal liberty in his introduction to the Doctrine of Righ**t.5 **A person is entitled to ‘communicating** [his or her] **thoughts** to [others], telling or promising them something, **whether** what he says is **true and sincere or untrue and insincere’** (DR, 6: 238). We know that it is a private liberty since Kant introduces it as a natural legal position in the sense that persons can hypothetically draw on it in a ‘state of nature’, i.e. in the absence of all government, as well as under any existing legal order. **Kant** **refers to** this entitlement as part of ‘**innate right**’, i.e. the right to such freedom as can coexist with all others’ freedom under law, because innate right **contains the authorization ‘to do to others anything that does not in itself diminish what is theirs, so long as they do not want to accept it**’ (DR, 6: 237). **Since others are always free to reject one’s statements or offers, one is free to make those statements and offers**. By ‘what is theirs’, Kant means other people’s innate and – as he goes on to explain in the section on Private Right – acquired rights, kant and rawls on free speech in autocracies VOLUME 23 – 4 KANTIAN REVIEW | 617 Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/S1369415418000420 Downloaded from https://www.cambridge.org/core. University of New England, on 23 Nov 2018 at 09:13:26, subject to the including but not limited to their rightful possessions. In other words, even if a communicative act negatively affects the rights of its hearers, such communications should be free if the harm effected by them results from persuasion.6 The underlying idea is that **acts of communication** freely accepted by the hearer **shift the responsibility for any consequences onto them. Hearers** make use of their capacity to **decide what to believe and what statements** or promises **to accept**, ‘for when someone merely says what he thinks, another always remains free to take it as he pleases’ (DR, 6: 238n.).

### Forcing people to be objective or tell the truth takes away innate freedom and gives others an enforceable right against you

Varden 10

Varden, Helga. “Kant and Lying to the Murderer at the Door . . . One More Time: Kant's Legal Philosophy and Lies to Murderers and Nazis.” Journal of Social Philosophy, vol. 41, no. 4, 2010, pp. 403–421., https://doi.org/10.1111/j.1467-9833.2010.01507.x.

On Kant's theory of right, to interact rightfully is to set and pursue one's own ends in space and time—to exercise “external freedom”—in ways reconcilable with other persons' right to do the same under universal law.[6](https://onlinelibrary.wiley.com/doi/10.1111/j.1467-9833.2010.01507.x#en6) Interestingly, **on Kant's account, to lie** as such **is** therefore **not necessarily** to **wrong** another person from the point of view of justice. **Others do not have a right against you that you tell the truth,** because **if they did, they would have an enforceable right to** what is yours (**your information**), and this is **irreconcilable with** your **innate right to freedom**. Hence, in contrast to what Constant thinks, **Kant** actually **rejects** the claim **that a person has a right against another that he tells her the truth**. Indeed, against Constant Kant argues that with regard to merely the question of whether or not a person has a right against another that he tells her the truth, it is irrelevant whether or not telling the truth harms anyone. A person simply does not have a right against another person that he tells her the truth. In the “Introduction to the Doctrine of Right,” Kant expresses the above points by arguing that the innate right to freedom is to be “authorized to do to others anything that does not in itself diminish what is theirs, so long as they do not want to accept it—such things as merely communicating his thoughts to them, telling or promising them something, whether what he says is true and sincere or untrue and insincere . . . **for it is e**ntirely **up to them** whether they want **to believe** him **or not**” (6: 238). **Words** in general **do not have coercive power on Kant's view**. Although we will return to two exceptions shortly, the general point is that I cannot obtain material objects belonging to others simply by uttering words. Hence, I can say whatever I want, including telling a lie, because simply by uttering my thoughts I cannot deprive others of what is theirs; they can, after all, simply ignore what I am saying. It's a “sticks and stones” point. From the point of view of justice, therefore, you do not wrong another simply by refusing to give him some particular piece of information or simply by lying to him. Moreover, it is totally up to you what information you want to share with another and whether, in fact, what you say is insincere or untruthful. Indeed, as in the case of the murderer at the door, if someone forces you into a situation from which you cannot escape unscathed without giving up your information, this person wrongs you, not the other way around. This is why Kant says in the “Supposed Right to Lie,” as noted above, that the case of the murderer at the door involves one person (the murderer) subjecting another to “an unjust constraint” (8: 426). It is an unjust constraint because the murderer at the door does not have a right to obtain your information and hence threatening you to get it wrongs you.

1. Alan Soble, The Monist 86:1 (Jan. 2003), pp. 55-89. Kant and Sexual Perversion [↑](#footnote-ref-1)