## 1

#### Ethics must begin a priori and the meta-ethic is bindingness.

#### [1] Uncertainty – our experiences are inaccessible to others which allows people to say they don’t experience the same, however a priori principles are universally applied to all agents.

#### [2] Bindingness – I can keep asking “why should I follow this” which results in skep since obligations are predicated on ignorantly accepting rules. Only reason solves since asking “why reason?” requires reason which is self-justified.

#### That means we must universally will maxims— any non-universalizable norm justifies someone’s ability to impede on your ends.

#### Thus, the standard is consistency with the categorical imperative.

#### Prefer –

#### [1] All other frameworks collapse—non-Kantian theories source obligations in extrinsically good objects, but that presupposes the goodness of the rational will.

#### [2] Theory – Frameworks are topicality interps of the word ought so they should be theoretically justified. Prefer on resource disparities—a focus on evidence and statistics privileges debaters with the most preround prep which excludes lone-wolfs who lack huge evidence files. A debate under my framework can easily be won without any prep since huge evidence files aren’t required.

Clarity of weighing

#### Negate:

#### [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.

## 2

#### Interpretation: The affirmative may not specify a democracy in which a free press ought to priortize objectivity over advocacy

#### “A” is an indefinite article that modifies “democracy” in the res – means that you have to prove the resolution true in a VACCUM, not in a particular instance

CCC (“Articles, Determiners, and Quantifiers”, http://grammar.ccc.commnet.edu/grammar/determiners/determiners.htm#articles, Capital Community College Foundation, a nonprofit 501 c-3 organization that supports scholarships, faculty development, and curriculum innovation) LHSLA JC/SJ

The three articles — a, an, the — are a kind of adjective. The is called the definite article because it usually precedes a specific or previously mentioned noun; a and an are called indefinite articles because they are used to refer to something in a less specific manner (an unspecified count noun). These words are also listed among the noun markers or determiners because they are almost invariably followed by a noun (or something else acting as a noun). caution CAUTION! Even after you learn all the principles behind the use of these articles, you will find an abundance of situations where choosing the correct article or choosing whether to use one or not will prove chancy. Icy highways are dangerous. The icy highways are dangerous. And both are correct. The is used with specific nouns. The is required when the noun it refers to represents something that is one of a kind: The moon circles the earth. The is required when the noun it refers to represents something in the abstract: The United States has encouraged the use of the private automobile as opposed to the use of public transit. The is required when the noun it refers to represents something named earlier in the text. (See below..) If you would like help with the distinction between count and non-count nouns, please refer to Count and Non-Count Nouns. We use a before singular count-nouns that begin with consonants (a cow, a barn, a sheep); we use an before singular count-nouns that begin with vowels or vowel-like sounds (an apple, an urban blight, an open door). Words that begin with an h sound often require an a (as in a horse, a history book, a hotel), but if an h-word begins with an actual vowel sound, use an an (as in an hour, an honor). We would say a useful device and a union matter because the u of those words actually sounds like yoo (as opposed, say, to the u of an ugly incident). The same is true of a European and a Euro (because of that consonantal "Yoo" sound). We would say a once-in-a-lifetime experience or a one-time hero because the words once and one begin with a w sound (as if they were spelled wuntz and won). Merriam-Webster's Dictionary says that we can use an before an h- word that begins with an unstressed syllable. Thus, we might say an hisTORical moment, but we would say a HIStory book. Many writers would call that an affectation and prefer that we say a historical, but apparently, this choice is a matter of personal taste. For help on using articles with abbreviations and acronyms (a or an FBI agent?), see the section on Abbreviations. First and subsequent reference: When we first refer to something in written text, we often use an indefinite article to modify it. A newspaper has an obligation to seek out and tell the truth. In a subsequent reference to this newspaper, however, we will use the definite article: There are situations, however, when the newspaper must determine whether the public's safety is jeopardized by knowing the truth. Another example: "I'd like a glass of orange juice, please," John said. "I put the glass of juice on the counter already," Sheila replied. Exception: When a modifier appears between the article and the noun, the subsequent article will continue to be indefinite: "I'd like a big glass of orange juice, please," John said. "I put a big glass of juice on the counter already," Sheila replied. Generic reference: We can refer to something in a generic way by using any of the three articles. We can do the same thing by omitting the article altogether. A beagle makes a great hunting dog and family companion. An airedale is sometimes a rather skittish animal. The golden retriever is a marvelous pet for children. Irish setters are not the highly intelligent animals they used to be. The difference between the generic indefinite pronoun and the normal indefinite pronoun is that the latter refers to any of that class ("I want to buy a beagle, and any old beagle will do.") whereas the former (see beagle sentence) refers to all members of that class

#### Violation: they spec [x]

#### Standards:

#### [1] precision – the counter-interp justifies them arbitrarily doing away with random words in the resolution which decks negative ground and preparation because the aff is no longer bounded by the resolution. Independent voter for jurisdiction – the judge doesn’t have the jurisdiction to vote aff if there wasn’t a legitimate aff.

#### [2] limits – the EIU says there are 75 full or flawed democracies but even that’s not an agreed upon brightline – explodes limits since there are tons of independent affs plus functionally infinite combinations, all with different advantages in different political situations. Kills neg prep and debatability since there are no DAs that apply to every aff – i.e. advocacy offense needs to be contextualized to each country because they have different advocacy climates and free press norms and laws are different within each nation where different countries value objectivity differently.

#### [3] tva – just read your aff as an advantage under a whole res advocacy, solves all ur offense- Potential abuse doesn’t permit 1AC abuse – allows you to be infinitely abusive in the 1AC-– if the neg doesn’t have specific prep, they’ll resort to cheaty word PICs which are net worse

#### Fairness – debate is a competitive activity that requires fairness for objective evaluation. Outweighs because it’s the only intrinsic part of debate – all other rules can be debated over but rely on some conception of fairness to be justified.

#### Drop the debater – a] deter future abuse and b] set better norms for debate.

#### Competing interps – [a] reasonability is arbitrary and encourages judge intervention since there’s no clear norm, [b] it creates a race to the top where we create the best possible norms for debate.

#### No RVIs – a] illogical, you don’t win for proving that you meet the burden of being fair, logic outweighs since it’s a prerequisite for evaluating any other argument, b] RVIs incentivize baiting theory and prepping it out which leads to maximally abusive practices

## 3

#### Policies that promote objectivity become the pretext for government crackdowns on legitimate journalism

West 17 Darrell M. West (Vice President and Director - Governance Studies Senior Fellow - Center for Technology Innovation Douglas Dillon Chair in Governmental Studies) 12/18/2017, How to combat fake news and disinformation, Brookings, <https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/>Karan

Government harassment of journalists is a serious problem in many parts of the world. United Nations Human Rights Council Special Rapporteur David Kaye notes that “all too many leaders see journalism as the enemy, reporters as rogue actors, tweeps as terrorists, and bloggers as blasphemers.”[[23]](https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/#footnote-23) In Freedom House’s most recent report on global press freedoms, researchers found that media freedom was at its lowest point in 13 years and there were “unprecedented threats to journalists and media outlets in major democracies and new moves by authoritarian states to control the media, including beyond their borders.”[[24]](https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/" \l "footnote-24) Journalists can often be accused of generating fake news and there have been numerous cases of legitimate journalists being arrested or their work being subject to official scrutiny. In Egypt, an Al-Jazeera producer was arrested on charges of “incitement against state institutions and broadcasting fake news with the aim of spreading chaos.”[[25]](https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/" \l "footnote-25) This was after the network broadcast a documentary criticizing Egyptian military conscription. Some governments have also moved to create government regulations to control information flows and censor content on social media platforms. Indonesia has established a government agency to “monitor news circulating online” and “tackle fake news.”[[26]](https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/#footnote-26) In the Philippines, Senator Joel Villanueva has introduced a bill that would impose up to a five-year prison term for those who publish or distribute “fake news,” which the legislation defined as activities that “cause panic, division, chaos, violence, and hate, or those which exhibit a propaganda to blacken or discredit one’s reputation.”[[27]](https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/" \l "footnote-27) Critics have condemned the bill’s definition of social networks, misinformation, hate speech, and illegal speech as too broad, and believe that it risks criminalizing investigative journalism and limiting freedom of expression. Newspaper columnist Jarius Bondoc noted “the bill is prone to abuse. A bigot administration can apply it to suppress the opposition. By prosecuting critics as news fakers, the government can stifle legitimate dissent. Whistleblowers, not the grafters, would be imprisoned and fined for daring to talk. Investigative journalists would cram the jails.”[[28]](https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/#footnote-28) In a situation of false information, it is tempting for legal authorities to deal with offensive content and false news by forbidding or regulating it. For example, in Germany, legislation was passed in June 2017 that forces digital platforms to delete hate speech and misinformation. It requires large social media companies to “delete illegal, racist or slanderous comments and posts within 24 hours.” Companies can be fined up to $57 million for content that is not deleted from the platform, such as Nazi symbols, Holocaust denials, or language classified as hate speech.[[29]](https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/" \l "footnote-29) The German legislation’s critics have complained that its definition of “obviously” illegal speech risks censorship and a loss of freedom of speech. As an illustration, the law applies the rules to social media platforms in the country with more than 2 million users. Commentators have noted that is not a reasonable way to define relevant social networks. There could be much smaller networks that inflict greater social damage. In addition, it is not always clear how to identify objectionable content.[[30]](https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/" \l "footnote-30) While it is pretty clear how to define speech advocating violence or harm to other people, it is less apparent when talking about hate speech or “defamation of the state.” What is considered “hateful” to one individual may not be to someone else. There is some ambiguity regarding what constitutes hate speech in a digital context. Does it include mistakes in reporting, opinion piece commentary, political satire, leader misstatements, or outright fabrications? Watchdog organizations complained that “overly broad language could affect a range of platforms and services and put decisions about what is illegal content into the hands of private companies that may be inclined to over-censor in order to avoid potential fines.”[[31]](https://www.brookings.edu/research/how-to-combat-fake-news-and-disinformation/" \l "footnote-31) Overly restrictive regulation of internet platforms in open societies sets a dangerous precedent and can encourage authoritarian regimes to continue and/or expand censorship. This will restrict global freedom of expression and generate hostility to democratic governance. Democracies that place undue limits on speech risk legitimizing authoritarian leaders and their efforts to crackdown basic human rights. It is crucial that efforts to improve news quality not weaken journalistic content or the investigative landscape facing reporters.

#### Gov. crackdowns on media are a form of soft authoritarianism that escalates into complete tyranny

Christensen 21 Christensen, Devin (PhD in Political Science, UNC, Chapel Hill), John Lovett, and John A. Curiel. "Mainstream Media Recirculation of Trust-Reducing Social Media Messages." American Politics Research (2021): 1532673X211023931.

Trump’s consistent hostility and violent reactivity to criticism on Twitter mimicked the media outreach strategies of so-called “soft” authoritarian leaders seeking to undermine democratic norms and institutions in order to consolidate power in themselves. **“Soft” authoritarianism differs from the more brutal “hard” authoritarianism associated with tyrannical regimes such as Nazi Germany and Stalin’s USSR. While infamous authoritarians, such as Stalin or Pol Pot, could compliment their cult of personality with the unfettered coercive power of the state, soft authoritarians are forced to grapple with adversarial democratic institutions that split and balance authority (Gandhi & Okar, 2009; Márquez, 2016, 2018; Schatz, 2009). In order to consolidate power, soft authoritarians must play a long game where they start by undermining these adversarial institutions until the institutions are too weak to resist the authoritarian’s bid for power (Cheibub et al., 2010; Gandhi & Okar, 2009; Márquez, 2016, 2018). The media is one adversarial institution that soft authoritarians must either degrade or coopt in order to consolidate power in themselves.** As Schatz (2009) notes, through “discursive preemption,” the soft authoritarian seeks to “maintain the upper hand in guiding the media to project images that strengthen his position” in a way that “may flirt with outright propaganda” but which maintains a veneer of transparency and legitimacy (207). For example, in 2005, Kazahki President Nazarbaev preempted charges of electoral fraud in his reelection with what appeared to be leaked documents showing that the opposition planned to allege fraud against the regime regardless, which in turn blunted the impact of the scandal (Schatz, 2011). By diluting public discourse with misinformation and false labels of inaccuracy, citizens lose faith in journalistic credibility (Freeze et al., 2020) and “no one can criticize power, because there is no basis upon which to do so” (Snyder, 2017, p. 65, 71**). Authoritarians then capitalize on growing distrust in institutions by promulgating their own salvation narrative, usually in defense of the “common man” (Schatz, 2009). Effective salvation narratives require the social amplification of a crisis, followed by blaming the “other” for the crisis and other problems that can stick (Waring, 2013; Waring & Glendon, 1998; Waring & Paxton, 2018). By controlling the media, authoritarians can deny wrongdoing, delegitimize their opponents and oppositional institutions (including traditional media outlets themselves), and spin a narrative that the state is sick. The only cure for this sickness, the authoritarian claims, is to trust in the leader and grant them the authority to set things straight (Svilicic & Maldini, 2014).**

## Case

#### Reject consequentialism:

#### 1. Problem of induction

Vickers 14, John Vickers, 2014, The Problem of Induction, https://plato.stanford.edu/entries/induction-problem/

The original problem of induction can be simply put. It concerns the support or justification of inductive methods; methods that predict or infer, in Hume's words, that “instances of which we have had no experience resemble those of which we have had experience” (THN, 89). Such methods are clearly essential in scientific reasoning as well as in the conduct of our everyday affairs. The problem is how to support or justify them and it leads to a dilemma: the principle cannot be proved deductively, for it is contingent, and only necessary truths can be proved deductively. Nor can it be supported inductively—by arguing that it has always or usually been reliable in the past—for that would beg the question by assuming just what is to be proved.

#### Takes out their offense since it is predicated on using past experiences.

#### 2. Prediction is impossible. Any action can lead to a domino effect that can have disastrous impacts in the end. For example, if I sneeze, it could lead to a butterfly effect that eventually causes my sneeze to form into a hurricane and kill thousands.

#### 3. Aggregate pleasure is impossible because pain is incommunicable – 5 headaches and a migraine can’t be compared since I don’t know how it feels for you versus me and if it’s the same or different, meaning weighing consequences is arbitrary.

#### 4. Consequentialism is irresolvable because if a bigger harm can outweigh a smaller, there’s always a non-zero chance of a bigger harm in the future and there’s no non-arbitrary point at which consequences stop being relevant

#### 5. No impact to anything – the universe is infinite.

Bostrom 11 Nick Bostrom (Professor, Faculty of Philosophy & Oxford Martin School Director, Future of Humanity Institute Director, Oxford Martin Programme on the Impacts of Future Technology University of Oxford) “Infinite Ethics” Analysis and Metaphysics, Vol. 10 (2011): pp. 9-59

In the standard Big Bang model, assuming the simplest topology (i.e., that space is singly connected), there are three basic possibilities: the universe can be open, flat, or closed. Current data suggests a flat or open universe, although the final verdict is pending. If the universe is either open or flat, then it is spatially infinite at every point in time and the model entails that it contains an infinite number of galaxies, stars, and planets. There exists a common misconception which confuses the universe with the (finite) “observable universe”. But the observable part—the part that could causally affect us—would be just an infinitesimal fraction of the whole. Statements about the “mass of the universe” or the “number of protons in the universe” generally refer to the content of this observable part; see e.g. [1]. Many cosmologists believe that our universe is just one in an infinite ensemble of universes (a multiverse), and this adds to the probability that the world is canonically infinite; for a popular review, see [2]. The “many worlds” of the Everett version of quantum physics, however, would not in any obvious way amount to the relevant kind of infinity; both because whether the “world”-count reaches infinity or merely a large finitude might be an artifact of convenient formalism rather than reflecting of physical reality, and also because the ethical significance of each Everettian “world” should, plausibly, be weighted by its associated measure (amplitude squared), which is a normalized; see e.g. [3].