## 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 –

#### [2] Aspec: JOURNALISTS CAN’T USE UTIL, PREFER DUTY BASED ETHICS

Christians 7 Christians, Clifford (Research Professor of Comunications, Professor of Journalism and Professor of Media Studies Emeritus at the University of Illinois Urbana-Champaign) "Utilitarianism in media ethics and its discontents." Journal of Mass Media Ethics 22.2-3 (2007): 113-131.

Utilitarian ethics has major weaknesses, despite its democratic appeal. It depends on assessing the consequences accurately, when in everyday affairs the results of our choices are often unknown, at least in the long term. Blogging is a revolution in journalism at present, but how can we calculate all the changes even a decade from now? The short-term benefits of exposing corruption in a political campaign may be offset by long-term negative consequences—public hostility to an overly aggressive press. The results are frequently complicated and intertwined so that a theory staking itself on results often does not provide adequate guidelines for morally acceptable action. Among moral philosophers, the most influential critique of utilitarianism has been developed by W. David Ross.9 Ross argued against the utilitarian claim that others are morally significant to us only when our actions impact them pro or con (1930, pp. 17–21).10 We usually find ourselves confronting more than one moral claim at the same time involving different ethical principles. Asking only what produces the most good is too limiting. It does not cover the ordinary range of human relationships and circumstances. People recognize promise keeping, equal distribution, nonviolence, and preventing injury as moral principles. In various situations any of them might be the most stringent. Ordinary moral sensitivities suggest that when someone fulfills a promise because he thinks he ought to do so, it seems clear that he does so with no thought of its total consequences:: : : What makes him think it’s right to act in a certain way is the fact that he has promised to do so—that and, usually, nothing more. (Ross, 1930, p. 17) Utilitarianism as a single-consideration theory does not simply demand that we maximize general happiness, but renders irrelevant other moral imperatives that conflict with it. As Charles Taylor argued, the exactness of this one-factor model is appealing, but represents only ‘‘a semblance of validity’’ by leaving out whatever cannot be calculated (Taylor, 1982, p. 143; cf. Bowers, 2002). In some media situations, consequences are a reliable guide. But in many of the most crucial issues we face at present, utility is not adequate—for understanding distributive justice, diversity in popular culture, violence in television and cinema, truth telling, digital manipulation, conflict of interest, and so forth. We face the anomaly that the ethical system most entrenched in the media industry is not ideally suited for resolving its most persistent headaches. In an ethics of consequences, ‘‘only the future counts with respect to what is morally significant, and not the past’’ (Dyck, 1977, p. 60). Future results, even though they are hypothetical, are determinative. But why should possible benefits in the future count more, for example, than gratitude to parents for their deeds of the past? If I made a promise in the pxast, for instance, this moral duty would be the most urgent in the present. If my previous acts have harmed someone, I have a duty of reparation, that is, making up for earlier wrongs. There are duties of justice that require us to ignore or even upset the balance of happiness (Ross, 1930, p. 21). Thus an ethics of duty is a more compelling model of moral decision making. It covers the entire time frame rather than only anticipating future effects. Duty responds to a broader range of human experiences and relations. Duty recognizes that the human community requires dutiful actions to maintain its humanness. H. Richard Niebuhr, in fact, saw responsibility as inherent in our personhood. Our selfhood is manifest in the action of answering. Our relation to other selves carries moral obligation; we respond to responders; we live in responsive relations (1963, pp. 59–61, 152–160). With a similar understanding of humans as responsible agents, Emmanuel Levinas (1981) insisted that our duties to others are more fundamental to human identity than are individual rights. An ethics of duty provides a critical framework that prevents us from having our ethical theory and democratic practice slide into one another. In terms of the overall task of developing a theoretically credible media ethics, the most promising direction is a deontological one.

#### 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.

#### Interpretation: Affirmative teams must not read new offense in the 1AR related to a new FW, recontextualize or weigh aff arguments under a different FW, or turn the 1nc FW.

#### Violation – preemeptive.

#### 1] Phil Clash and Time Skew- anything else allows them to concede all our framework interactions and just go for 4 minutes of turns against our NC which o/w since phil is the only thing unique to LD Debate and time is the only quantifiable metric of abuse

#### 2] Skew- They have an inherent advantage on the contention debate since they get 2ar spin so they can easily sway judge psychology in contention debates that don’t err towards one side.

#### 3] Depth o/w Breadth- prevents the debate from being split over two issues i.e. the framework and substance which outweighs since in depth testing is necessary to refine ideas while vague debates result in inept clash.

#### 4] Planks Solves- because if the topic doesn’t actually negate you can put defense on the contention level.

## 2

#### Interp: Debaters must disclose affirmative advocacy texts and advantage areas thirty minutes before round if they haven’t read the aff before.

#### Violation: Cx.

#### Standards:

#### 1] Clash- Not disclosing incentivizes surprise tactics and poorly refined positions that rely on artificial and vague negative engagement to win debates.

#### 2] Shiftiness- Not knowing enough about the affirmative coming into round incentivizes 1ar shiftiness about what the aff is and what their framework/advocacy entails.

## 3

#### 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

#### Violation: they spec India

#### 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

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

#### Fairness – debate is a competitive activity that requires fairness for objective evaluation. Education – its why schools fund debate and has portable impacts.

#### 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 c] topic ed – prevents 1AR blip storm scripts and allows us to get back to substance after resolving theory.

#### 1NC theory first a] If I was abusive it was because the 1AC was b] We have more speeches to norm over whether it’s a good idea

## Case