### 1

#### Interpretation: The affirmative must define “advocacy” in a delineated line in the 1AC

#### 3 different forms of media advocacy all completely different

WVU No AuthorND, "Types of Advocacy," No Publication, https://cedwvu.org/resources/types-of-advocacy//SJJK

Advocacy involves promoting the interests or cause of someone or a group of people. An advocate is a person who argues for, recommends, or supports a cause or policy. Advocacy is also about helping people find their voice. There are three types of advocacy - self-advocacy, individual advocacy and systems advocacy. The CED is involved in all areas of advocacy for people with disabilities and their families. Self-Advocacy Self-advocacy refers to an individual's ability to effectively communicate, convey, negotiate or assert his or her own interests, desires, needs, and rights (VanReusen et al., 1994). Self-advocacy means understanding your strengths and needs, identifying your personal goals, knowing your legal rights and responsibilities, and communicating these to others. Self-Advocacy is speaking up for oneself! Individual Advocacy In individual advocacy a person or group of people concentrate their efforts on just one or two individuals. According to the group Advocacy for Inclusion "Advocacy is having someone to stand beside you if you think something is unfair or that someone is treating you badly and you would like to do something to change it." There are two common forms of individual advocacy - informal and formal advocacy. When people like parents, friends, family members or agencies speak out and advocate for vulnerable people this is termed informal advocacy. Formal advocacy more frequently involves organizations that pay their staff to advocate for someone or for a group of individuals. Systems Advocacy Systems advocacy is about changing policies, laws or rules that impact how someone lives their life. These efforts can be targeted at a local, state, or national agency. The focus can be changing laws, or simply written or unwritten policy. What is targeted depends on the type of problem and who has authority over the problem (Brain Injury Resource Center, 1998).

#### Violation: They didn’t

#### Negate:

#### 1] Shiftiness- they can redefine what type of advocacy the 1ac defends in the 1ar which decks strategy and allows them to wriggle out of negative positions which strips the neg of all our ground. If we don’t know what type of advocacy the aff deprioritizes we cant generate any offense

#### CX can’t resolve this and is bad because A] Not flowed B] Skews 6 min of prep C] They can lie and no way to check D] Debaters can be shady.

#### 2] Real World- policy makers will always specify what they aim to do. That outweighs since debate has no value without portable application.

#### This spec shell isn’t regressive- it literally determines what the affirmative defends

#### Fairness – debate is a competitive activity that requires fairness for objective evaluation.

#### 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

#### No 1ar theory – a] 7-6 skew b] spikes and 1ac theory checks

#### Reasonability on 1AR shells – 1AR theory is super aff-biased because the 2AR gets to line-by-line every 2NR standard with new answers that never get responded to– reasonability checks 2AR sandbagging by preventing super abusive 1NCs while still giving the 2N a chance.

#### DTA on 1AR shells - They can blow up a blippy 20 second shell to 3 min of the 2AR while I have to split my time and can’t preempt 2AR spin which necessitates judge intervention and means 1AR theory is irresolvable so you shouldn’t stake the round on it.

#### RVIs on 1AR theory – 1AR being able to spend 20 seconds on a shell and still win forces the 2N to allocate at least 2:30 on the shell which means RVIs check back time skew – ows on quantifiaiblity

### 2

**Interp – debaters must not misrepresent evidence**

**Miscut**

**Ought “**Ought expresses ideas such as duty, necessity and moral obligation. It is not as forceful as must, but it is stronger than should. You ought to be punctual. We ought to help the poor. You ought to visit your friends once in a while. Ought generally points to present and future time. It can point to past time when it is followed by the perfect infinitive (have + past participle).**”**

**That’s English Grammar 10** [“Must and Ought to”; English Grammar; August 16, 2010; <https://www.englishgrammar.org/must-and-ought-to/> //BWSWJ]

#### Standard is evidence ethics and lying –

### 3

#### 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, specficially the rule of nature.

#### Prefer –

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

#### 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.