# 1AC

### 1AC – Framework

**Presumption and permissibility affirm A] Statements are true before false since if I told you my name, you’d believe me.B] Epistemics – we wouldn’t be able to start a strand of reasoning since we’d have to question that reason. C] Illogical – presuming statements false is illogical since you can’t say things like P and ~P are both wrong. D] Presuming obligations is logically safer since it’s better to be supererogatory than fail to meet an obligation.**

#### The role of the ballot is to determine whether the resolution is a true or false statement – anything else moots 6 minutes of the ac

#### a priori's 1st – even worlds framing requires ethics that begin from a priori principles like reason or pleasure so we control the internal link to functional debates.

#### The ballot says vote aff or neg based on a topic – five dictionaries[[1]](#footnote-1) define to negate as to deny the truth of and affirm[[2]](#footnote-2) as to prove true so it's constitutive and jurisdictional.

#### Any moral system faces the problem of regress – I can keep asking “why should I follow this.” Regress collapses to skep since no one can generate obligations absent grounds for accepting them. Only reason solves since asking “why reason?” asks for a reason for reasons, which concedes its authority. Reason means we must be able to universally will maxims—our judgements are authoritative and can’t only apply to ourselves any more than 2+2=4 can be true only for me. The only constraint is noncontradiction. Thus, the standard is consistency with willing universal maxims.

#### Prefer – we set ends based on practical identities like student or debater. However, human identity – or agency – is the source of practical identity, since it’s necessary to choose which roles to take on. Impacts:

#### A] Justifies valuing humanity as an end – we find our lives worth living under our practical identities and activities, but that means we must value agency as the source of that value. B] Hijacks other standards – judge is a practical identity, which requires first valuing human identity. C] Past experiences have no effect on causality – the proposition that the moon will come up tonight is not warranted by the fact that the moon came up last night – means induction is circular. Takes out the aff since assuming your theory of power will function the same way in the future as it does now or in the past as well as the entire link chain of their offense is reliant on induction. D] Performativity—freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, it is logically incoherent to justify an argument without first willing that we can pursue ends free from others. And, even if ideal-theory is bad, the alternatives are far worse because they don’t rely on fixed principles and devolve into relativism at a particular space and time—you can’t measure something with a ruler constantly changing length, which means we need a standard to hold people to.

### 1AC – Offense

#### Plan – A just government ought to recognize the unconditional right of a worker to strike.

#### Resolved is defined as[[3]](#footnote-3) firm in purpose or intent; determined and I’m determined. Affirm means to express agreement[[4]](#footnote-4) and you already know I do.

#### 1] Right to Strike defends liberty for workers to both set and pursue their own ends and resist coercion from others Gourevitch ’18:

Gourevitch, Alex. “A Radical Defense of the Right to Strike.” *Jacobin* 2018. https://jacobinmag.com/2018/07/right-to-strike-freedom-civil-liberties-oppression

Workers have an interest in resisting the oppression of class society by using their collective power to reduce, or even overcome, that oppression. Their interest is a liberty interest in a double sense. First, resistance to that class-based oppression carries with it, at least implicitly, a demand for freedoms not yet enjoyed. A higher wage expands workers’ freedom of choice. Expanded labor rights increase workers’ collective freedom to influence the terms of employment. Whatever the concrete set of issues, workers’ strike demands are always also a demand for control over portions of one’s life that they do not yet enjoy. Second, strikes don’t just aim at winning more freedom — they are themselves expressions of freedom. When workers walk out, they’re using their own individual and collective agency to win the liberties they deserve. The same capacity for self-determination that workers invoke to demand more freedom is the capacity they exercise when winning their demands. Freedom, not industrial stability or simply higher living standards, is the name of their desire. Put differently, the right to strike has both an intrinsic and instrumental relation to freedom. It has intrinsic value as an (at least implicit) demand for self-emancipation. And it has instrumental value insofar as the strike is an effective means for resisting the oppressiveness of a class society and achieving new freedoms. But if all this is correct, and the right to strike is something that we should defend, then it also has to be *meaningful*. The right loses its connection to workers’ freedom if they have little chance of exercising it effectively. Otherwise they’re simply engaging in a symbolic act of defiance — laudable, perhaps, but not a tangible means of fighting oppression. The right to strike must therefore cover at least some of the coercive tactics that make strikes potent, like sit-downs and mass pickets. It is therefore often perfectly justified for strikers to exercise their right to strike by using these tactics, even when these tactics are illegal. Still, the question remains: why should the right to strike be given moral priority over other basic liberties? The reason is not just that liberal capitalism produces economic oppression but that the economic oppression that workers face is in part created and sustained by the very economic and civil liberties that liberal capitalism cherishes. Workers find themselves oppressed *because* of the way property rights, freedom of contract, corporate authority, and tax and labor law operate. Deeming these liberties inviolable doesn’t foster less oppressive, exploitative outcomes, as its defenders insist — quite the opposite. The right to strike has a stronger claim to be protecting a zone of activity that serves the aims of justice itself — coercing people into relations of less oppressive social cooperation. Simply put, to argue for the right to strike is to prioritize democratic freedoms over property rights.

#### Here’s how logic works

#### 1] Bonini’s Paradox – expanding debate’s parameters to the 1NC and onward makes the round irresolvable due to a lack of understanding so just vote aff

**Wikipedia** [Brackets Original. “Bonini's paradox”. Wikipedia. No Date. <https://en.wikipedia.org/wiki/Bonini%27s_paradox> ]

In modern discourse, the paradox was articulated by John M. Dutton and William H. Starbuck[2] "As a model of a complex system becomes more complete, it becomes less understandable. Alternatively, as a model grows more realistic, it also becomes just as difficult to understand as the real-world processes it represents".[3] This paradox may be used by researchers to explain why complete models of the human brain and thinking processes have not been created and will undoubtedly remain difficult for years to come. This same paradox was observed earlier from a quote by philosopher-poet Paul Valéry, "Ce qui est simple est toujours faux. Ce qui ne l’est pas est inutilisable".[4] ("A simple statement is bound to be untrue. One that is not simple cannot be utilized."[5]) Also, the same topic has been discussed by Richard Levins in his classic essay "The Strategy of Model Building in Population Biology", in stating that complex models have 'too many parameters to measure, leading to analytically insoluble equations that would exceed the capacity of our computers, but the results would have no meaning for us even if they could be solved.[6] (See Orzack and Sober, 1993; Odenbaugh, 2006)

#### 2] Liar’s Paradox – the resolution is always true

**Camus** [Albert Camus (existentialist). “The Myth of Sisyphus.” Penguin Books. 1975(originally published 1942). Accessed 12/11/19. Pg 22. Copy on hand. Houston Memorial DX]

The mind’s first step is to distinguish what is true from what is false. However, as soon as thought reflects on itself, what it first discovers is a contradiction. Useless to strive to be convincing in this case. Over the centuries no one has furnished a clearer and more elegant demonstration of the business than Aristotle: “The often ridiculed consequence of these opinions is that they destroy themselves. For by asserting that all is true we assert the truth of the contrary assertion and consequently the falsity of our own thesis (for the contrary assertion does not admit that it can be true). And if one says that all is false, that assertion is itself false. If we declare that solely the assertion opposed to ours is false or else that solely ours is not false, we are nevertheless forced to admit an infinite number of true or false judgments. For the one who expresses a true assertion proclaims simultaneously that it is true, and so on ad infinitum.”

#### 3] Overthinking paradox- the 1NC is a form of unnecessary overthinking that prevents decisions to be made so don’t evaluate it

**Wikipedia** [Brackets Original. “Analysis Paralysis”. Wikipedia. No Date. <https://en.wikipedia.org/wiki/Bonini%27s_paradox>]

Analysis paralysis (or paralysis by analysis) describes an individual or group process when overanalyzing or overthinking a situation can cause forward motion or decision-making to become [frozen] "paralyzed", meaning that no solution or course of action is decided upon. A situation may be deemed too complicated and a decision is never made, due to the fear that a potentially larger problem may arise. A person may desire a perfect solution, but may fear making a decision that could result in error, while on the way to a better solution. Equally, a person may hold that a superior solution is a short step away, and stall in its endless pursuit, with no concept of diminishing returns. On the opposite end of the time spectrum is the phrase extinct by instinct, which is making a fatal decision based on hasty judgment or a gut reaction.

#### 4] The rules of logic claim that the only time a statement is invalid is if the antecedent is true, but the consequent is false.

SEP [Stanford Encyclopedia of Philosophy.] “An Introduction to Philosophy.” Stanford University. <https://web.stanford.edu/~bobonich/dictionary/dictionary.html> TG Massa

Conditional statement: an “if p, then q” compound statement (ex. If I throw this ball into the air, it will come down); p is called the antecedent, and q is the consequent. A conditional asserts that if its antecedent is true, its consequent is also true; any conditional with a true antecedent and a false consequent must be false.  For any other combination of true and false antecedents and consequents, the conditional statement is true.

#### If the aff is winning, they get the ballot is a tacit ballot conditional which means denying the premise proves the conclusion that I should get the ballot.

#### 5] Principle of explosion is true which proves the resolution true.

**Wikiwand**. “Principle of Explosion.” Wikiwand, 0AD, [www.wikiwand.com/en/Principle\_of\_explosion](http://www.wikiwand.com/en/Principle_of_explosion). //Massa

A screenshot of a cell phone

Description automatically generated

The principle of explosion (Latin: ex falso (sequitur) quodlibet (EFQ), "from falsehood, anything (follows)", or ex contradictione (sequitur) quodlibet (ECQ), **"from contradiction, anything (follows)"), or the principle of**[**Pseudo-Scotus**](https://www.wikiwand.com/en/Pseudo-Scotus), is the law of [classical logic](https://www.wikiwand.com/en/Classical_logic), [intuitionistic logic](https://www.wikiwand.com/en/Intuitionistic_logic) and similar logical systems, according to which any statement can be proven from a contradiction.[[1]](https://www.wikiwand.com/en/Principle_of_explosion#citenote1) That is, once a contradiction has been asserted, any proposition (including their negations) can be inferred from it. This is known as **deductive explosion**.[[2]](https://www.wikiwand.com/en/Principle_of_explosion#citenote2)[[3]](https://www.wikiwand.com/en/Principle_of_explosion#citenote3) The proof of this principle was first given by 12th century French philosopher [William of Soissons](https://www.wikiwand.com/en/William_of_Soissons).[[4]](https://www.wikiwand.com/en/Principle_of_explosion#citenote4)

As a demonstration of the principle, **consider two contradictory statements – "All lemons are yellow" and "Not all lemons are yellow"**, and suppose that both are true. If that is the case, **anything can be proven**, e.g., **the assertion that "unicorns exist", by using the following argument:**

1. We know that **"All lemons are yellow"**, as it **has been assumed to be true.**
2. **Therefore**, the two-part statement **"All lemons are yellow OR unicorns exist” must also be true**, since the first part is true.
3. However, **since we know that "Not all lemons are yellow"** (as this has been assumed), **the first part is false, and hence the second part must be true, i.e., unicorns exist.**

#### 6] Dogmatism Paradox – disregard the 1NC

Sorensen Sorensen, Roy, Professor of Philosophy at Washington University in St. Louis. "Epistemic Paradoxes.” Stanford Encyclopedia of Philosophy. 21 June 2006. <https://plato.stanford.edu/entries/epistemic-paradoxes/>. PeteZ

Saul Kripke’s ruminations on the surprise test paradox led him to a paradox about dogmatism. He lectured on both paradoxes at Cambridge University to the Moral Sciences Club in 1972. (A descendent of this lecture now appears as Kripke 2011). Gilbert Harman transmitted Kripke’s new paradox as follows:If I know that h is true, I know that any evidence against h is evidence against something that is true; I know that such evidence is misleading. But I should disregard evidence that I know is misleading. So, once I know that h is true, I am in a position to disregard any future evidence that seems to tell against h. (1973, 148)

#### 7] Vote aff because it’s simple – evaluating responses to this is complicated so don’t

Baker 04’ [Baker, Alan, 10-29-2004, "Simplicity (Stanford Encyclopedia of Philosophy)," <https://plato.stanford.edu/entries/simplicity/>]

With respect to question (ii), there is an important distinction to be made between two sorts of simplicity principle. Occam's Razor may be formulated as an epistemic principle: if theory T is simpler than theory T\*, then it is rational (other things being equal) to believe T rather than T\*. Or it may be formulated as a methodological principle: if T is simpler than T\* then it is rational to adopt T as one's working theory for scientific purposes. These two conceptions of Occam's Razor require different sorts of justification in answer to question (iii). In analyzing simplicity, it can be difficult to keep its two facets—elegance and parsimony—apart. Principles such as Occam's Razor are frequently stated in a way which is ambiguous between the two notions, for example, “Don't multiply postulations beyond necessity.” Here it is unclear whether ‘postulation’ refers to the entities being postulated, or the hypotheses which are doing the postulating, or both. The first reading corresponds to parsimony, the second to elegance. Examples of both sorts of simplicity principle can be found in the quotations given earlier in this section.

#### 8] A trivial entity exists

**Kabay 08** [Paul Douglas Kabay, (PhD thesis, School of Philosophy, Anthropology, and Social Inquiry) "A Defense Of Trivialism" The University Of Melbourne, 2008, https://minerva-access.unimelb.edu.au/handle/11343/35203, DOA:10-25-2017]

Let us define a trivial entity as an entity that instantiates every predicate, i.e. an entity of which **everything is true.** One of the things true of **a trivial entity** is that it **exists in a reality in which trivialism is true. Hence, if a trivial entity exists, then trivialism is true.** But is it true that there exists a trivial entity? Here is an argument for thinking that it is true: **1) Every being (or entity or object) is either trivial or nontrivial 2) It is not the case that every being is nontrivial 3) Hence, there exists a trivial being**

#### 9] Affirm because either the neg is true meaning its bad for us to clash w/ it because it turns us into Fake News people OR it’s not meaning it’s a lie that you can’t vote on for ethics

#### 10] Decision Making Paradox- in order to judge we need a decision-making procedure to determine it is a good decision. But to chose a decision-making procedure requires another meta level decision making procedure leading to infinite regress so just vote aff to break the paradox.

#### 11] GCB- I am the greatest conceivable being so vote for me because I am infinitely good. To prove this, I will make them contest the aff and say they are not under my control.

#### 12] There are infinite worlds, the aff is logical in one which is sufficient.

**Vaidman 2** Vaidman, Lev, 3-24-2002, "Many-Worlds Interpretation of Quantum Mechanics (Stanford Encyclopedia of Philosophy)," No Publication, <https://plato.stanford.edu/entries/qm-manyworlds/>

-MWI: Multiple Worlds Interpretation

**The reason for adopting the MWI is that it avoids the collapse of the quantum wave.** (Other non-collapse theories are not better than MWI for various reasons, e.g., nonlocality of Bohmian mechanics; and the disadvantage of all of them is that they have some additional structure.) **The collapse postulate is a physical law that differs from all known physics in two aspects: it is genuinely random and it involves some kind of action at a distance**. According to the collapse postulate the outcome of a **quantum experiment is not determined by the initial conditions** of the Universe prior to the experiment: **only the probabilities are governed by the initial state**. Moreover, Bell 1964 has shown that there cannot be a compatible local-variables theory that will make deterministic predictions**. There is no experimental evidence in favor of collapse and against the MWI.**

#### 13] Negative arguments presuppose the aff being true since they begin with a descriptive premise about the affirmative such as the aff does x, and then justify why x is bad. However, if the aff does not have truth value, that entails the descriptive premise would also not have truth value, which is contradictory.

#### 14] Negating affirms because it assumes that the 1ac is a statement that is worthy of contestation which means are arguments are legitimate.

#### 15] Empirics- Quantum superposition proves different ethics can exist simultaneously.

MIT ’19 (Emerging Technology from the arXiv archive page; Covers latest ideas from blog post about arXiv; 03/12/2019; “Emerging Technology from the arXiv archive page”; <https://www.technologyreview.com/2019/03/12/136684/a-quantum-experiment-suggests-theres-no-such-thing-as-objective-reality/>; *MIT Technology Review*; accessed: 11/19/2020; MohulA)

Back in 1961, the Nobel Prize–winning physicist Eugene Wigner outlined a thought experiment that demonstrated one of the lesser-known paradoxes of quantum mechanics. The experiment shows how the strange nature of the universe allows two observers—say, Wigner and Wigner’s friend—to experience different realities. Since then, physicists have used the “Wigner’s Friend” thought experiment to explore the nature of measurement and to argue over whether objective facts can exist. That’s important because scientists carry out experiments to establish objective facts. But if they experience different realities, the argument goes, how can they agree on what these facts might be? That’s provided some entertaining fodder for after-dinner conversation, but Wigner’s thought experiment has never been more than that—just a thought experiment. Last year, however, physicists noticed that recent advances in quantum technologies have made it possible to reproduce the Wigner’s Friend test in a real experiment. In other words, it ought to be possible to create different realities and compare them in the lab to find out whether they can be reconciled. And today, Massimiliano Proietti at Heriot-Watt University in Edinburgh and a few colleagues say they have performed this experiment for the first time: they have created different realities and compared them. Their conclusion is that Wigner was correct—these realities can be made irreconcilable so that it is impossible to agree on objective facts about an experiment. Wigner’s original thought experiment is straightforward in principle. It begins with a single polarized photon that, when measured, can have either a horizontal polarization or a vertical polarization. But before the measurement, according to the laws of quantum mechanics, the photon exists in both polarization states at the same time—a so-called superposition. Wigner imagined a friend in a different lab measuring the state of this photon and storing the result, while Wigner observed from afar. Wigner has no information about his friend’s measurement and so is forced to assume that the photon and the measurement of it are in a superposition of all possible outcomes of the experiment. Wigner can even perform an experiment to determine whether this superposition exists or not. This is a kind of interference experiment showing that the photon and the measurement are indeed in a superposition. From Wigner’s point of view, this is a “fact”—the superposition exists. And this fact suggests that a measurement cannot have taken place. But this is in stark contrast to the point of view of the friend, who has indeed measured the photon’s polarization and recorded it. The friend can even call Wigner and say the measurement has been done (provided the outcome is not revealed). So the two realities are at odds with each other. “This calls into question the objective status of the facts established by the two observers,” say Proietti and co. That’s the theory, but last year Caslav Brukner, at the University of Vienna in Austria, came up with a way to re-create the Wigner’s Friend experiment in the lab by means of techniques involving the entanglement of many particles at the same time. The breakthrough that Proietti and co have made is to carry this out. “In a state-of-the-art 6-photon experiment, we realize this extended Wigner’s friend scenario,” they say. They use these six entangled photons to create two alternate realities—one representing Wigner and one representing Wigner’s friend. Wigner’s friend measures the polarization of a photon and stores the result. Wigner then performs an interference measurement to determine if the measurement and the photon are in a superposition. The experiment produces an unambiguous result. It turns out that both realities can coexist even though they produce irreconcilable outcomes, just as Wigner predicted. That raises some fascinating questions that are forcing physicists to reconsider the nature of reality. The idea that observers can ultimately reconcile their measurements of some kind of fundamental reality is based on several assumptions. The first is that universal facts actually exist and that observers can agree on them. But there are other assumptions too. One is that observers have the freedom to make whatever observations they want. And another is that the choices one observer makes do not influence the choices other observers make—an assumption that physicists call locality. If there is an objective reality that everyone can agree on, then these assumptions all hold. But Proietti and co’s result suggests that objective reality does not exist. In other words, the experiment suggests that one or more of the assumptions—the idea that there is a reality we can agree on, the idea that we have freedom of choice, or the idea of locality—must be wrong. Of course, there is another way out for those hanging on to the conventional view of reality. This is that there is some other loophole that the experimenters have overlooked. Indeed, physicists have tried to close loopholes in similar experiments for years, although they concede that it may never be possible to close them all. Nevertheless, the work has important implications for the work of scientists. “The scientific method relies on facts, established through repeated measurements and agreed upon universally, independently of who observed them,” say Proietti and co. And yet in the same paper, they undermine this idea, perhaps fatally. The next step is to go further: to construct experiments creating increasingly bizarre alternate realities that cannot be reconciled. Where this will take us is anybody’s guess. But Wigner, and his friend, would surely not be surprised.

#### 16] Accept aff interps and definitions A] causes regress since we can infinitely debate what something means but the aff speaks first which means they should define it However, let me recontextualize their arguments since they can collapse for 6 minutes on something I misunderstood in the 1ar to end the round since the 2ar can’t answer.

### 1AC – Underview

#### 1] Affs get 1ar theory, its key to checking infinite nc abuse that o/w on magnitude, anything else incentivizes negs to purposely read silly positions that deter from substantive engagement, its drop the debater with no rvis, and competing interps, dtd is key to rectifying abuse because the 1ar is time crunched, reasonability is arbitrary and triggers judge intervention, and rvis make affirming impossible because they can collapse for 6 minutes to an rvi on a 1ar shell, 1ar theory o/w because the 1ar is 4 minues and the 1nc is 7 so theres more abuse if im willing to dedicate that time to theory, eval the theory debate after the 1ar because we both had 1 speech to read theory which is reciprocal. No 1NC contestation of paradigm issues because I would need to win 2 things, which is irreciprocal. Evaluate theory after the 1ar is a paradigm issue because it dictates how the judge evaluates theory.

#### 2] No 2NR “I meet” arguments A] Skews theory ground because they’re each a NIB for me to winning theory which kills my ability to check abuse.

#### 3] No new 2n arguments, weighing, and paradigm issues. A] overloads the 2AR with a massive clarification burden B] it becomes impossible to check NC abuse if you can dump on reasons the shell doesn't matter in the 2nr

#### 4] Check all neg interps and K/DA links in CX – 1) avoids infinite regress due to links and interps 2) otherwise reevlaute under the neg’s K 3) norms – you’d do the same with TFW

#### 5] Reject neg counterinterpretations since aff speaks first which means they constitutively define the terms of the round, any abuse is solved for you next round which makes fairness a question of your ability to engage in the same practice, any other conception is incoherent since the rules are clearly defined before entering. No neg analytics - I don’t have time to cover 100 blippy arguments in the NC since you can read 7 min of analytics and extend any of them to win.

#### 6] The neg may not read nibs or OCIs (offensive counterinterps) a) you can up-layer for 7 minutes that I have to answer before I even have access to offense

#### 7] No neg arguments – skews me to answer those. Answering this triggers a contradiction since it relies on an analytic argument and those affirm since I spoke first and they were your fault for creating.

#### 8] The neg may not read meta-theory – I only have time to check abuse 1 time but you can do it in the NC and 2N, up-layering my attempt means we never get to the best norm. This means reject any reason why an aff spike is bad since they claim aff theory is unfair.

#### 9] The neg may not read overview answers to aff arguments – they can up-layer all aff arguments for 7 minutes and the 1ar has to shift through it all. I have a computer virus that prevents changing font size and everything’s in an overview.

#### 10] Aff theory first – it’s a much larger strategic loss because 1min is ¼ of the 1AR vs 1/7 of the 1NC which means there’s more abuse if I’m devoting a larger fraction of time. Reject all neg args against the ROB because they assume the ROB is true.

#### 11] Allow new 2ar responses to nc arguments but not new 2n responses for reciprocity - the NC has 7 minutes of rebuttal time while I only have 4 minutes, the 2ar makes it 7-7.

#### 12] Theory or K indicts on spikes is drop the arg a] my theory paradigms are simply presented models for debate

#### 13] All neg interps are counter interps since the aff takes an implicit stance on every issue which means you need an rvi to become offensive. You should accept all aff interps and assume I meet neg theory since the aff speaks in the dark and I have to take a stance on something, you can at least react and adapt.

#### 14] If I win one layer, vote aff A]they have 7 minutes to uplayer and nullify my offense B] forces engagement with the aff since they have to defend all arguments which means they read better ones.

#### 15] Reject neg fairness concerns since A] 13-7 time skew and 6-minute collapse gives the negative the strategic advantage and means the AFF must split 1AR time. B] The NC has the ability to uplayer and restart the round and have time to generate offense that matters.

#### 16] Affirming is harder A] Neg is reactive – they tailor the 1NC before the round to exploit the aff’s weakness. Also means no neg weighing – it supercharges the abuse since they can collapse in the 2NR and outweigh any turns I make. B] Also means the neg must extend all of their arguments twice verbatim in the 2NR to compensate – means if neg gets weighing, they must weigh prefiat args against side bias since otherwise I’m just making the ground even.

1. <http://dictionary.reference.com/browse/negate>, <http://www.merriam-webster.com/dictionary/negate>, <http://www.thefreedictionary.com/negate>, <http://www.vocabulary.com/dictionary/negate>, <http://www.oxforddictionaries.com/definition/english/negate> [↑](#footnote-ref-1)
2. *Dictionary.com – maintain as true, Merriam Webster – to say that something is true, Vocabulary.com – to affirm something is to confirm that it is true, Oxford dictionaries – accept the validity of, Thefreedictionary – assert to be true* [↑](#footnote-ref-2)
3. http://www.dictionary.com/browse/resolved [↑](#footnote-ref-3)
4. http://www.dictionary.com/browse/affirm [↑](#footnote-ref-4)