Rule 28

Identifying deductive argument in several steps

Instructions: each of the arguments uses two or more forms of deductive argument. For each argument, list all of the argument forms used in the argument.

If we were suppose to live forever, than we would live forever. Since we don’t live forever, its clear that we’re not supposed to live forever. If we’re not supposed to live forever, than, I would not choose to live forever. Therefore, I would not choose to live forever.

If you’re crazy, than you’ll ask not to fly dangerous missions during a war. After all, crazy pilots shouldn’t be flying dangerous missions. If you ask not to fly dangerous missions during war, though, the military will assume that you’re not crazy, since any sane person would try to get out of flying dangerous missions. That’s the catch. If you’re crazy, the military will assume you’re not crazy.

If the borogroves are all mimsy and the slithy toves are gimbling in the wabe, then my beamish boy has come galumphing back. My boy, being beamish, would come galumphing back only if he has snicker-snacked the manxome foe with his vorpal blade. So, you see, my boy must have snicker-snacked the manxome foe at last if the borogroves are all mimsy and the slithy toves are gimbling in the wabe. O frabjous day!

The worst is when you know something is going happen but you don’t know whether it’s going to be a good thing or a bad thing. Whenever you know that something is going happen, wither you’ll know whether it’s going to be good or bad or you don’t need to worry because it’s a good thing. But you don’t need to worry as much if you know it’s going to be a bad thing either because you can get yourself used to the idea. So as long as you know whether it will be good or bad, you don’t need to worry so much. The trouble is that if you don’t know whether it will be good or bad you can make yourself sick with worrying. So, when you know that something is going to happen, there’s no in between. Either you don’t worry much at all or you worry yourself sick.

In war, as in life, either you know the facts or you don’t. If you know the facts, you’re dealing with a known fact, If you don’t know the facts, then either you don’t know them or you don’t know that you don’t know them. If you know you don’t know the facts, you’ve got a known unknown. If you don’t know that you don’t know that facts, then you’ve got either a known unknown or an unknown unknown. Thus, either you’ve got a known fact or a known unknown fact or an unknown fact.