

Enthymeme argumentative essay example

[Sociology](#), [Ethics](#)



Introduction

Enthymeme is a form of syllogism which is part of a three sided part deductive thinking and argumentation which has unstated assumptions that must lead to a valid conclusion. The argument in an enthymeme is characterized by an assumption thus enthymeme is more than syllogism. Socrates was among the earliest philosophers to propose the concept of enthymeme famous example of enthymeme is Socrates famous statement that all humans are mortal. Having agreed with that concept he also prove it by stating that he Socrates is human (Grimaldi, 1980) . Being human and the assumption that all humans are mortal it was an enthymeme that he "Socrates is mortal" (Grimaldi 1980).

There are two main different types of enthymemes mainly rhetoric and prior analytic. Topoi are an exclusive prior enthymeme that deals with the topical concepts of dialect. Thus Aristotle used the concept to argue that wise people are always good and he, Aristotle being a wise person makes a topical assumption of enthymeme that he is also good (Grimaldi , 1980). It's a general argumentative essay that derives the justification from the concept that justifies it.

Another good argument that tries to fulfill the rhetoric justification is the concept that all martyrs are saints. This concept is rhetorical since not all saints are martyrs. The concept of Judas Iscariot as a sacrificial element for Christ martyrdom does not guarantee him martyrdom or sainthood. But according to some critics of the new world they guarantee salvation to the martyrdom of Judas. Thus it's a rhetoric enthymeme to make such a claim unless one argues or derives his thoughts from the three sided part of the

same. In a nutshell, the function of a topos can be explained as follows. “ First of all, one has to select an apt topos for a given conclusion. The conclusion is either a thesis of our opponent that we want to refute, or our own assertion we want to establish or defend. Accordingly, there are two uses of topic: they can either prove or disprove a given sentence; some can be used for both purposes, others for only one of them. Most topoi are selected by certain formal features of the given conclusion; if, for example, the conclusion maintains a definition, we have to select our topos from a list of topoi pertaining to definitions, etc” (Grimaldi 1980).

This argument brings to a more rapid conclusion that guarantees the same syllogism that proves enthymeme. The concept of mortality is so unique that it always presents a perfect match as mortality is the overall determiner for immortality. Thus in the same argument that presents the same argument for immortality may require one to present it with an assumption that only mortal being will undergo immortality (Furley 1994). For you to be immortal you must have been mortal. “ There is no man among us who is free” taken for itself is a maxim, but becomes an enthymeme as soon as it is used together with a reason such as “ for all are slaves of money or of chance (and no slave of money or chance is free).” Sometimes the required reason may even be implicit, as e. g. in the sentence “ As a mortal, do not cherish immortal anger” the reason why one should not cherish mortal danger is implicitly given in the phrase “ immortal,” which alludes to the rule that is not appropriate for mortal beings to have such an attitude” (Furley 1994).. Aristotle in his many public speeches declared that enthymeme is part of the body of persuasion. Adding any other claim without a justifiable and

congruent claims and conclusion. Thus taking the concept of Judas Iscariot and Jesus during the trial and death, the concept of Jesus' martyrdom was an enthymeme of Judas betrayal. Thus critics of the modern world credit Iscariot as the pioneer of the salvation occurrence (Furley, 1994). Believers of Aristotle's syllogism argue according to a recently discovered article cum script discovered in Egypt, believed to be the gospel according to Judas that turns Judas into a Jesus martyrdom enabler. " Christopher Hitchens, a columnist for Vanity Fair, makes it the premise in an enthymeme (" something in the mind"), the rhetorical version of Aristotle's syllogism. If Hitchens' logic were in the form of a syllogism, it would go like this: Jesus had a helper facilitate his necessary martyrdom. Someone who directs his own martyrdom can't be a victim. Therefore, the Jews didn't victimize him. The enthymeme leaves out the middle, well-duh part, which, Aristotle said, would tax the audience's attention span." (Furley 1994).

Enthymeme may also be used in direct dialect. When used for such a purpose there has to be justified with such concepts as competence needs for enthymeme thus not necessarily fulfilling the Aristotelian claim. Thus in sport and news commendation some of the traditional sequential and grammatical rules were broken or bend to fit the said event or for entertainment purposes. The assumption in this case that makes dialect an enthymeme is the fact that for entertainment's purposes the concept of formality is overlooked and considered fit for the occasion(Furley 1994).. Thus in conclusion the concept of enthymeme as strongly advocated by Aristotle is a good three sided art of thought that derives pleasure from the same. One has to engage in fruitful thinking in order to come up with an

effective enthymeme based on syllogism that satisfies the requirement for better three sided thinking based on enthymeme as strongly advocated by Aristotle. Thus the syllogism that justifies an enthymeme is derived from universal truth that justifies it. The philosophical and universal interpretation of an enthymeme should be such that it justifies the claim that tries to justify it. Thus Socrates scrambled to find a truth or something similar that tries to justify his claims. Thus philosophical thinking is so critical that one has to involve creative thinking in order to make a claim in this case syllogism and make it an enthymeme.

Thus critics of the same should employ the same techniques in order to make it acceptable. This calls for investigation and research into matters that seem untouchable like religion in order to make a claim and prove it. Religious critics of the modern world however have some truths concealed and some are forced to be taken as universal truth. The unquestioning nature of the dogma can have varying remarks and syllogism as some critics would make varying different assumptions and come up with varied conclusions. Thus enthymeme has enhanced philosophy by providing the freedom of thinking and one syllogism can be varied in accordance with other people's abilities and level of critical thinking and philosophical enquiries. This forms the most critical part of enthymeme that uses syllogism and critical thinking to prove a concept and with assumption at hand bearing a truth on its own.

Works cited

Grimaldi, William M. A. *The Enthymeme in Aristotle*. N. P., 1980.

Furley, David J, and Alexander Nehamas. *Aristotle's Rhetoric: Philosophical Essays*. Princeton, N. J: Princeton University Press, 1994.