

# Looking for logical fallacies by both genders

[Science](#), [Anthropology](#)



Task Logical Fallacies Numerous logical fallacies abound in Aeschylus's *Oresteia*, a Greek tragedy that concentrates on the curse that befell the House of Atreus. These fallacies are wide and varied and are premised on the gender barrier. For example, before the murder of the King of Argos, the scene depicts his wife Clytemnestra waiting for him after the Trojan War. However, this only affirms the fallacy of cause and effect where the wife justifies the need to murder her husband because their daughter Iphigenia was sacrificed to the gods (Aeschylus 12). Additionally, Agamemnon's wife plots to murder him on the fallacy of equivocation because she believes it will enable their adulterous affair with Aegisthus to succeed and also own the family wealth. The decision to capture Cassandra, the daughter of the defeated Trojan king by Agamemnon is another manifestation of the appeal to tradition when family members suffered because of their parent's evil during war.

The above fallacies, therefore, have deeper meanings in critically examining the play. Clytemnestra's murderous plot, for instance, demonstrates the wickedness that women commit when restraint lacks in society because of flimsy reasons such as the sacrifice of one's daughter. Contrastingly, the logical fallacy in Agamemnon's capture of Cassandra reveals the theme of women's subjugation during conflicts such as wars and tragedies (Aeschylus 14). These scenarios make them vulnerable to the whims of evil men such as Agamemnon who faces revenge from his own household. It equally exposes the breakdown of families when resolving conflicts especially where differences range from jealousy to suspicion.

Work Cited

Aeschylus. *Oresteia*. New York, NY: SAGE. 2003. Print.