

George P.S. Mouyios

Professor Ostman

Comp & Lit 2

17 February 2009

Response Paper 5

Draft #1

First Responses To Antigone

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I can relate at least one personal experience to this dramatic play. This play teaches us that all the power and riches in the world are worthless without happiness. This play takes place in Ancient Greece when monarchs ruled the land. The main characters in the play are king Creon and son Haimon, Sisters Antigone and Ismene. What occurs in the play is that Creon the new king declares a new law that goes against the <sup>established</sup> well known law of gods. <sup>The King's</sup> ~~This new~~ law declares that enemies who fall on the battlefield <sup>must</sup> ~~will~~ be left to rot while honorable soldiers <sup>receive</sup> ~~will get~~ a proper burial. This goes against cultural and moral ethics of the time. Antigone says for the dead must be honored equally whether friend or foe (Sophocles 118).

Vote  
try to find  
e with ancient Greek

What occurs in the play is that protagonist Antigone and antagonist Ismene discover that their brothers have fallen on the battlefield. ~~These brothers are Eteocles and Polyneices~~ Creon gave Eteocles "a soldiers funeral" (Sophocles 107) and the other brother "must lie in the fields, a sweet treasure for carrion birds to find as they search for food" (Sophocles 107). Obviously Polyneices was disliked by Creon. The conflict is that Antigone was true to her beliefs in the gods rule that the dead must be honored regardless the circumstance when the dead were living. Against Creon's law Antigone conspired to bury her brother and wished for Ismene to join her in doing so. Ismene did not wish to take part in it for she feared for her life. Antigone went to bury her brother anyway aware that it was likely she would be executed for breaking the law. When

Ismene  
Antigone  
Eteocles  
Polyneices

Creon discovered who buried Polyneices Antigone was sentenced along with her sister. Creon's son was executed also because he was a sympathizer. Creon was the only one alive in the end of the play with all his riches and law's integrity intact. However, he was no longer a proud king for he was alone.

From my own experiences I can relate to Antigone. For that era, being a woman to defy the king was huge. She pursued what she believed was right. This reminds me of an ethical choice I had to make when working at the retail store chain CompUSA. I was working as a service technician. In a nutshell, <sup>the</sup> <sup>involved</sup> <sup>getting</sup> this job ~~was essentially to get~~ customer machines checked in and document the problems in order to have the computer fixed by the technicians. I also dealt with customers when they were picking them up after repairs. The dilemma was when customers came with ~~their and ended up having~~ minor computer issues that could be fixed on the spot without having technicians work on it. Problem was that the store needed to make money and so the service to fix even a small issue was expensive. So, I could either repair the computer issue on the spot or have the customer pay extra and have it repaired in one week. It was against store policy for me to work on customer machines since I was not <sup>officially</sup> <sup>certified</sup> a technician, ~~yes~~. I felt like I was doing such a disservice having the customer pay so much and wait longer to have their machine back. Ultimately, I would fix it on the spot and risk being fired. Gaining customer respect and satisfaction was worth more to me than my minimum wage slave job. As a side effect I got some nice cash tips. I suppose I could consider my conscious an equivalent to Ismene <sup>Me</sup> since it was telling me to serve the customer honestly. This quote by Creon "they are with me. But they keep their tongues in leash" (Sophocles 117) <sup>is symbolic of</sup> ~~mirrors~~ our manager since most employees were afraid to stand up to him or break rules, so I consider him an equivalent to Creon.

Works Cited

Sophocles, Sophocles. "Antigone." Exploring Literature. 4<sup>th</sup> edition. Ed. Frank Madden. New

York: Pearson Education, Inc., 2009. 106-137.

- Death without honor = worst death.
- Antigone wants to bury his fallen brother but new law forbids it. He truly believes he should be buried and does so.
- Battles shown in a good light, victory seen as just & amazing
- Heroes are buried <sup>while</sup> traitors are left to be eaten on the field.
- Sitting w/ state = respect when living and reverence when dead.

NOTES

Creon = last one alive  
Antigone = kills self

± ghom. =

Creon kills son + wife.

Thia Diane Cell  
(919) 907-5834

NOTES

George P.S. Mouyios

Professor Ostman

Comp & Lit 2

25 February 2009

Response Paper 5

Wow -  
Much of this could  
be in your Essay # 2  
10  
10

### First Responses To Antigone

I can relate at least one personal experience to this dramatic play. This play teaches us that all the power and riches in the world are worthless without happiness. This play takes place in Ancient Greece when monarchs ruled the land. The main characters in the play are king Creon and son Haimon, Sisters Antigone and Ismene. What occurs in the play is that Creon the new king declares a new law that goes against the established law of gods. The king's law declares that enemies who fall on the battlefield must be left to rot while honorable soldiers receive a proper burial. This goes against cultural and moral ethics of the time. Antigone says for the dead must be honored equally whether friend or foe (Sophocles 118).

What occurs in the play is that protagonist Antigone and antagonist Ismene discover that their brothers Eteocles and Polyneices have fallen on the battlefield. Creon gave Eteocles "a soldier's funeral" (Sophocles 107) and the other brother "must lie in the fields, a sweet treasure for carrion birds to find as they search for food" (Sophocles 107). Obviously Polyneices was disliked by Creon. The conflict is that Antigone was true to her beliefs in the gods' rule that the dead must be honored regardless the circumstance when the dead were living. Against Creon's law Antigone conspired to bury her brother and wished for Ismene to join her in doing so. Ismene did not wish to take part in it for she feared for her life. Antigone went to bury her

brother anyway aware that it was likely she would be executed for breaking the law. When Creon discovered who buried Polyneicês Antigônê was sentenced along with her sister. Creon's son was executed also because he was a sympathizer. Creon was the only one alive in the end of the play with all his riches and law's integrity intact. However, he was no longer a proud king for he was alone.

From my own experiences I can relate to Antigônê. For that era, being a woman to defy the king was huge. She pursued what she believed was right. This reminds me of an ethical choice I had to make when working at the retail store chain CompUSA. I was working as a service technician. In a nutshell, the job involved getting customer machines checked in and document the problems in order to have the computer fixed by the technicians. I also dealt with customers when they were picking them up after repairs. The dilemma was when customers came with minor computer issues that could be fixed on the spot without having technicians work on it. Problem was that the store needed to make money and so the service to fix even a small issue was expensive. So, I could either repair the computer issue on the spot or have the customer pay extra and have it repaired in one week. It was against store policy for me to work on customer machines since I was not a certified Personal Computer (PC) technician. I felt like I was doing such a disservice having the customer pay so much and wait longer to have their machine back. Ultimately, I would fix it on the spot and risk being fired. Gaining customer respect and satisfaction was worth more to me than my minimum wage slave job. As a side effect I got some nice cash tips. I suppose I could consider my conscious an equivalent to Ismenê since it was telling me to serve the customer honestly. This quote by Creon "they are with me. But they keep their tongues in leash" (Sophocles 117) is symbolic of our manager since most

employees were afraid to stand up to him or break rules, so I consider him an equivalent to Creon.

In the drama Antigone if I was placed in each of the characters positions I believe I would behave the same. Each character behaves the way you would expect them to behave. I suppose that I expected such behavior because the Ancient society is not so different from our own.

I believe that family is more important than religion or country because we get the majority of our values and individual characteristics from family. We then apply those values to everything else we do. During your lifetime should you have difficult times such as losing a job your family will be there for you. It may not be your blood family that is there for you but a group of people that intimately understand you.



**Works Cited**

**Sophocles, Sophocles. "Antigonê." Exploring Literature. 4<sup>th</sup> edition. Ed. Frank Madden. New York: Pearson Education, Inc., 2009. 106-137.**