

## Antigone Notes and Quotes

- The sections are named by **line number (not page number)**.
- Fill in the section(s) assigned to you.
- **IMPORTANT!** Do not go back to old versions, or erase the work of others. Do not use “undo” if other people are working on the doc at the same time as you, or you will erase their work.

### Sections of a Greek Play:

- **Prologue** (background exposition)
- **Parados** (entrance of the chorus)
- **Episode** (scene-like events)
- **Stasimon** (choral odes and reactions between the Episodes)
- **Exedus** (conclusion, lesson learned).

Part of the play	Student assigned to those Notes and Quotes
Line 1-99, PROLOGUE Antigone and Ismene discuss Antigone's plan	Example by Hendry
A. 163-223, EPISODE (PROLOGUE) Creon's decree	Miguel
B Part 1. 100-162, PARADOS Chorus gives exposition of the battle and Creon;	Sam
C. 224-330 EPISODE Sentry brings bad news to Creon,	Sean
D. 332-384 STASIMON: Man is a wonder, but he must follow the gods.	Justin
E. 384-581 EPISODE Antigone and later Ismene are brought before Creon	Miranda
B Part 2 582-630 STASIMON: Chorus contemplates law of man, and law of God	Sam
F 625-780 EPISODE Creon and his son, Haemon (fiancé of Ismene), argue	Luigi
G781-806 STASIMON Chorus on love, and the fate of Antigone	Guigliemo
G 806-944 EPISODE (Stasimon?) Antigone and Chorus debate civic duty, religious duty; Creon joins the argument	Guigliemo
H 945-987 STASIMON Chorus compares the fate of Antigone to that of Danae	Josh
H 988-1014 Creon consults the blind prophet, Teiresias; Chorus gives its opinion and Creon changes his mind	Miranda, Sean
1015-1151 STASIMON Chorus praises Creon for his decision	Sam, Justin
1152-1322, EPISODE Messengers arrive with news of death	Luigi, Miguel
1322-1352 EXEDUS Creon learns his lesson through tragic failure - “wisdom is far the chief element in happiness/no irreverence towards the gods.”	Josh, Guiglemo

**Line 1-99, PROLOGUE Antigone and Ismene discuss Antigone's plan**

**Hendry**

**Essential Knowledge and Understanding (character and plot development)**

**Background from *Oedipus the King*, and *Oedipus at Colonus*:**

- Oedipus was cursed, and even when he tried to escape the curse, he ended up killing his father and marrying his mother. Creon is the brother of his mother/wife, Jocasta.
- Oedipus (with his mother-wife, Jocasta) is the father of Antigone, Ismene (both in this play), Eteocles and Polyneices. After Oedipus is banished for his seriously gross acts, Eteocles and Polyneices fought a battle over who would be the new king of Thebes. They killed each other, simultaneously.
- Eteocles and Polyneices (both just died)
- Creon fought on the side of Eteocles
- Antigone was more aligned with Polyneices, and promised to bury him.
- The blind oracle Teiresias predicted all of this, and he'll come back to advise Creon in this play.

**In lines 1-99**

- Exposition: They tell of the backstory (above) and Creon's edict: **Eteocles can be buried with honor, but Polyneices should rot on the battlefield.**
- Antigone says she'll bury Polyneices, even if Creon forbids it.
- Ismene says she had better not, she should just go with the flow.
- Antigone is so offended that she says she wouldn't accept Ismene's help now even if she changed her mind (which she later does), and that she wants everyone to know she is breaking the law because Creon is not a just ruler.

**Essential Quotes**

**Antigone (34-39)**

For whoever breaks [Creon's] edict death is prescribed  
And death by stoning publicly.  
There you have it; **soon you will show yourself  
As noble both in your nature and your birth,  
Or yourself as base, although of noble parents.**

**Ismene (61-64, 69)**

You ought to realize **we are only women,  
Not meant in nature to fight against men,  
And that we are ruled, by those who are stronger,**  
To obedience in this and even more painful matters.  
...  
**Extravagant action is not sensible.**

**Antigone (72-75)**

I myself will bury him. It will be good  
 To die, so doing. I shall lie by his side,  
 Loving him as he loved me; **I shall be  
 A criminal - but a religious one.**

**Antigone (88)**

**I know I am pleasing those I should please most.** [The gods and her  
 ancestors, rather than the human king.]

**Antigone (96-97)**

**No suffering of mine will be enough to make me die ignobly.**

**Ismene (98-99)**

Know this; that **thought you are wrong to go, your friends are right to  
 love you.**

**Essential Literary Analysis and Evaluation (symbols, metaphors, motifs,  
 linguistic techniques)**

**Prologue-** The opening to a Greek play. This is not exactly a traditional prologue,  
 which usually stands apart from the action of the play itself.

**Exposition** Like a prologue, this *does* give exposition - the backstory,  
 characterization, and essential information for the audience.

**Wordplay:** Lines 55- "Then mother and wife, two names in one, did shame violent  
 on her life, with twisted cords," we see wordplay used to replicate the confused  
 parentage, and the "twisted" connotation of the situation and her death.

**Foil** Ismene is a foil to Antigone

**Global Issues addressed (bold any that are present and give notes as to why)**

Culture, identity, and community

Beliefs, Values, Education

Politics, power, justice

Art, Creativity, Imagination

Science, Tech, Environment

- **Politics power and justice - Religious power vs. power of the king; Can there be justice after a war?**
- **Culture and justice: Women raise to think they are below men; can a leader who believes in the state above the individual take care of individuals?;**
- **Beliefs and values: Morality how Antigone sees burying her brother - traitor or good sister?**
- **Beliefs and identity: Should Antigone have been more understanding of Ismene and not rejected her?**
- **Art and Creativity: Were the plays and festival of Dionysis an effective way to make political and religious commentary in ancient Greece? What religious and entertainment rituals today create religious commentary?**

- **Identity:** The legacy of fate and curse in their family

## A. 163-223, EPISODE (PROLOGUE) Creon's decree

Student assigned: Miguel Prado, HW B

### Essential Knowledge and Understanding (character and plot development)

At least 3 key points, more if needed

- Creon Has a monologue where he shares his beliefs about no one burying Polyneices but his brother shall be buried with honor.
- Creon is holding all authority to the throne
- Creon is super against Polyneices getting buried and believes he should be left to rot.

### Essential Quotes

At least 3, more if needed

- "But he that is loyal to the state in death, in life alike, shall have my honor."
- "You shall leave him without burial; you shall watch him chewed up by birds and dogs and violated."
- "I rate him nowhere. For my part, god is my witness"
- "I here proclaim to this city that this man shall no one honor with a grave and none shall mourn."

### Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)

At least 3, more if needed

- **Antagonist**
- **Monologue** (Creon gives a long speech)
- **Pathos** creates emotional appeal
- **Ethos**

### Global Issues addressed (**bold** any that are present, and make notes detailing why)

Culture, **identity**, and community

**Beliefs**, Values, Education

Politics, **power**, **justice**

Art, Creativity, Imagination

Science, Tech, Environment

**Beliefs** because Creon believes Polyneices shall not be buried however his brother should

**Power** because Creon is showing that he is a ruler and is powerful

**Justice** because Creon is being injustice to Polyneices and Antigone later on is going fight against it

**Identity** shows creon's identity as the ruler of Thebes

**B. Part 1 100-162, PARADOS Chorus gives exposition of the battle and Creon; (you also have another section because this one is so short)**

**Student assigned: Shmell coen HW B-, incomplete**

**Essential Knowledge and Understanding (character and plot development)**

At least 3 key points, more if needed

1. Polynices and Eteocles were brothers and kings of two kingdoms
2. The two kingdoms declared war on each other and the brothers both died in battle supposedly killing each other simultaneously
3. The gods are believed to have helped aid in the war

**Essential Quotes**

At least 3, more if needed

"Polynices, roused by contentious quarrel; like an eagle flew into our country" - 110/111

"The god struck him down with hurled fire" - 131

"Now Victory, whose name is great, has come to Thebes" - 147/149

**Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)**

At least 3, more if needed

You have the recurring **motif** of the gods helping thebes in battle, this is important for context

Plenty of **simile** and **metaphor**, this is used to create **hyperbole**

**Fourth wall break**, used to create **exposition** and explain the previous plays and the war, which could not be shown in a Greek theater

**Global Issues addressed (bold any that are present, and make notes detailing why)**

**Culture**, identity, and **community**

**Beliefs**, Values, Education

**Politics**, **power**, justice

Art, Creativity, Imagination

Science, Tech, Environment

## C. 224-330 EPISODE Sentry brings bad news to Creon

Student assigned: Sean barriskell

**B**

### Essential Knowledge and Understanding (character and plot development)

At least 3 key points, more if needed

- Main characters Creon and The Sentry talking about the buried body
- The Sentry talks about how he stumbled upon the body with his friend and they decided to bring it to Creon but they all seemed unwilling due to his foul reaction.
- Creon immediately blames the sentry claiming that he buried the body. In the end presenting him with the challenge to bring the person who actually buried the body.

### Essential Quotes

At least 3, more if needed

#### Sentry line 275

- "I did not want to come"

#### Creon line 307

- "If you and your fellows don't find this man who with his own hand did the burial and bring him face to face, your death will not be enough for me"

#### Creon line 316

- "Don't you know your talk is painful enough anyway?"

### Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)

At least 3, more if needed

- The use of **emotive language** when the senturion was talking made you feel **sympathy** for the soldier because he was doing the right thing and getting yelled out instead
- The constant referral to Zeus being on Creon side as he is always telling the senturion to plead Zeus's mercy
- The use of metaphors
- Monologue
- Oxymoron

### Global Issues addressed (bold any that are present, and make notes detailing why)

Culture, **identity**, and Community

Beliefs, Values, Education

**Politics, power, justice**

Art, Creativity, Imagination

Science, Tech, Environment





**D. 332-384 STASIMON: Man is a wonder, but he must follow the gods.**

**Student assigned: Justin Caruso HW-A**

**Essential Knowledge and Understanding (character and plot development)**

- The chorus is wondering if this message was perhaps sent by God/the gods
- In the message the gods acclaim humans on how amazing, fearless and how persistent they are to achieve success, either in evil or good.
- The chorus is confused as if Antigone was sent by the gods because she brought so much chaos, only a god could cause it.

**Essential Quotes**

**Chorus ( 332-333 )**

“Many are the wonders, none is more wonderful than what is man.”

**Chorus ( 358-362 )**

“He has a way against everything, and he faces nothing that is to come without contrivance. Only against death can he call on no means of escape...”

**Chorus ( 368-370 )**

“If he honours the laws of earth, and the justice of the gods he has confirmed by oath, high is his city”

**Chorus ( 376 )**

“Is this a portent sent by God?”

**Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)**

**Onomatopoeia** (waves swelling, breaking around him in roaring surf)

**Metaphors** (The tribe of lighthearted birds...)

**Rule of Three** (He it is again who wears away the Earth, oldest of gods, immortal, unwearied...)

**Global Issues addressed (bold any that are present, and make notes detailing why)**

Culture, **Identity**, and community

**Beliefs**, Values, Education

Politics, **power**, **justice**

Art, Creativity, Imagination

Science, Tech, Environment

Identity because it describes how great a ‘man’ is and describes its limits

Beliefs because the chorus is wondering if the gods/god would say such things

Power because it says the things a ‘man’ can do

Justice because the message says “If he honours the laws of earth, and the justice of the gods he has confirmed by oath, high is his city;...”

## **E. 384-581 EPISODE Antigone and later Ismene are brought before Creon**

**Student assigned: Miranda Nossiter HW A\***

### **Essential Knowledge and Understanding (character and plot development)**

- Antigone is caught burying Polyneices so the sentry brings her to Creon
- Antigone admits to breaking Creon's law and says that it wasn't made by Zeus or by Justice
- Creon says Antigone will pay for her crimes and he also accuses Ismene
- Ismene is brought before Creon and says that she helped Antigone even if it's not true
- Antigone says that Ismene was not involved in the burying and Ismene tells her not to dishonor her by not allowing her a common death with Antigone.
- Creon decides Antigone shall die.

### **Essential Quotes**

At least 3, more if needed

- Sentry: "We closed our eyes, enduring this plague sent by the gods." (422-423)
- Sentry: "She did not deny a word of it-to my joy, but to my pain as well." (435-436)
- Antigone: "It was not Zeus that made the proclamation; nor did Justice." (450-451)
- Antigone: "I know I will die -of course I do- even if you had not doomed me by proclamation. I shall die before my time. I count that a profit. How can such as I, that live among such troubles, not find a profit in death?"(460-464)
- Antigone: " A prince's power is blessed in many things, not least in this, that he can say and do whatever he likes" (505-507)
- Ismene: "Sister, do not dishonor me, denying me a common death with you, a common honoring of the dead man." (544-546)
- Creon:"Here are two girls; I think that one of them has suddenly lost her wits - the other was always so." (561-562)
- Chorus: "Your decision it seems is taken: she shall die:" (576)

### **Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)**

At least 3, more if needed

Pathetic fallacy: "Suddenly a squall lifted out of the earth a storm of dust, a trouble in the sky." (417-419)

Metaphors: "She was crying out with the shrill cry of an embittered bird that sees its nest robbed of its nestlings and the bed empty" (423-426)

"It is the toughest iron, baked in the fire to hardness, you may see most shattered, twisted shivered to fragments." (475-477)

"But in your troubles I am not ashamed to sail with you the sea of suffering." (450-451)

"There are other fields for him to plough." (569)

The sentry calls Antigone "our quarry" when he talks about him and the other soldiers catching her while she was burying her brother.

Irony: In Creon's monologue he often says things about other people that could actually also be said about him

"It is the toughest iron, baked in the fire to hardness, you may see most shattered, twisted shivered to fragments." (475-477)

"When people plot mischief in the dark, it is the mind which first is convicted of deceit. But surely I hate indeed the one that is caught in evil and then makes evil look like good." (492-496)

Antigone says "Zeus" (450) and "God" (455) (500) (519)

Foreshadowing: Antigone "I know I will die -of course I do- even if you had not doomed me by proclamation. I shall die before my time." (460-462)

**Global Issues addressed (bold any that are present, and make notes detailing why)**

**Culture, identity, and community**

**Beliefs, Values,** Education

Politics, **power, justice**

Art, Creativity, Imagination

Science, Tech, Environment

**Power and Justice:** In 504-509 Antigone tells Creon that the people of Thebes agree with her that Creon's decree is wrong but they keep their mouth shut for the fear of Creon since he's in power.

Antigone: "A prince's power is blessed in many things, not least in this, that he can say and do whatever he likes" (505-507)

**Beliefs and Values:** Antigone "There is nothing shameful in honoring my brother" (512)

"The god of death demands these rites for both."

Creon believes Polyneceis shouldn't be buried and honored but Antigone doesn't agree.

**Culture, identity, and community:** Creon "When I am alive no woman shall rule."  
"There are other fields for him to plough."

**B Part 2 582-630 STASIMON: Chorus contemplates law of man, and law of God**

**Student assigned: Sjh mell HW D, very vague and incomplete**

**Essential Knowledge and Understanding (character and plot development)**

At least 3 key points, more if needed

Socrates wants the viewer to question Creon's judgment

Socrates wants the viewer to question whether the law of man is more just than the law of God

Socrates wants to foreshadow the end that Antigone faces

**Essential Quotes**

At least 3, more if needed

It steals on generation after generation within a breed - 582

Your power, O Zeus, what sin of man can limit - 660

Nothing very good comes to the life of mortal man without ruin to accompany it - 613

**Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)**

At least 3, more if needed

Imagery & motifs - naturalistic imagery showing the temper and rage of the gods

Foreshadowing - Fate

**Global Issues addressed (bold any that are present, and make notes detailing why)**

Culture, identity, and community

**Beliefs**, Values, Education

**Politics, power, justice**

Art, Creativity, Imagination

Science, Tech, Environment

**F 625-780 EPISODE Creon and his son, Haemon (fiancé of Ismene), argue - Luigi**

**Student assigned: Luigi Filippo Nattino HW- A**

**Essential Knowledge and Understanding (character and plot development)**

At least 3 key points, more if needed

- Creon and his son Haemon argue on whether Antigone should be punished or not.
- Whilst Creon says that Antigone has disobeyed his orders and therefore should pay with her life, Haemon says that he should not do so.
- Haemon says so, as he believes that many citizens view her as a sort of Hero for having done an act of bravery, in addition to this Haemon wants to marry Antigone and therefore it would be best for him to do so if she is alive.
- In the end, Haemon starts going against Creon's orders and so escapes before he might have received a punishment.
- Creon orders that Antigone must be left in a closed cave where nobody can find her with minimal food to make her suffer.

**Essential Quotes**

At least 3, more if needed

Creon to his son - "Is what you do have respect for rebels?"

Haemon to Creon - "The city mourns for this girl"

Creon - "Should the city tell me how I am to rule them?"

Creon - "It seems this boy is on the women's side"

Creon - "Hide her alive in a rocky mountain"

**Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)**

At least 3, more if needed

Between lines 625-780 there are many monologues from Creon and his son Haemon, however their dispute is much more alive when Sophocles uses short lines between the two characters, as there is a faster response to the other person's claims.

Sophocles also uses irony in different occasions when Creon is arguing with Haemon.

We can also see the use of rhetorical questions.

As Well as a lot of pathos in each character's speech.

To some extent you could also say that the two characters are foils to one another.

Empathy and sympathy.

**Global Issues addressed (bold any that are present, and make notes detailing why)**

**Culture, identity, and community** - Community is talked about in this section as they apparently would not want Antigone to be killed, however Haemon doesn't care about what the community thinks. To a certain extent this makes him a dictator monarch. Therefore a major theme of this section is on what the different identities of each of the characters is.

**Beliefs, Values, Education** - Another major global issue theme that is talked about is values. This is because Creon talks and diminishes Antigone most of the time for being a female and almost uses it as an incentive for other people to dislike her.

**Politics, power, justice** - Without a doubt this is another major theme of the section as basically the plot revolves around Creon being the head of Politics and so having all of the power.

Art, Creativity, Imagination

Science, Tech, Environment

**G781-806 STASIMON Chorus on love, and the fate of Antigone**  
*And*

**806-944 EPISODE (Statismon?) Antigone and Chorus debate civic duty, religious duty; Creon joins the argument**

**Student assigned: Guglielmo HW- 0**

**Essential Knowledge and Understanding (character and plot development)**

At least 3 key points, more if needed

**Essential Quotes**

At least 3, more if needed

**Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)**

At least 3, more if needed

**Global Issues addressed (bold any that are present, and make notes detailing why)**

Culture, identity, and community

Beliefs, Values, Education

Politics, power, justice

Art, Creativity, Imagination

Science, Tech, Environment



## H 945-987 STASIMON Chorus compares the fate of Antigone to that of Danae

Student assigned: Josh HW- A\*

### Essential Knowledge and Understanding (character and plot development)

At least 3 key points, more if needed

- The chorus tells the audience about the inevitability of doom. The Chorus has just seen Antigone being led to her death and asserts the belief that destiny rules the lives of everyone, both mortal and immortal.
- The point of the chorus is to compare Antigone to well known mythological figures, and to express how no matter how successful, good-willed, or powerful someone might be, they cannot escape fate.
- It cites the example of Acrisius, the King of Argos, who imprisoned his daughter, Danaë, because an oracle had predicted that her son would kill him. But Acrisius could not escape the hand of Fate and was killed by his daughter's son.
- The Chorus goes on to tell of the imprisonment of the son of Dryas by Dionysus, and of the blinding of the sons of Phineus. Fate is seen as striking a blow at Phineus with her shuttle (a kind of weapon).
- The Chorus ends by relating the tale of Cleopatra, the mother of Phineus' children, who spent her days in isolation in remote caves.
- Antigone feels she will die in isolation, without anyone to mourn her.

### Essential Quotes

At least 3, more if needed

**“But there is some terrible power in destiny and neither wealth nor war nor black ships, beaten by the sea, can give escape from it.” [951-4]**

This alludes to the definite power of fate and destiny, and how, as mentioned before in the summary, no matter how powerful one becomes, they cannot prevent the overwhelming power of fate. No matter how influential or resistant one is to sculpt their own desired destiny, their true and just fate is always realised.

**“He had come to know the god whom in frenzy he had touched with his mocking tongue.” [961-2]**

Essentially this talks about how fate had been bestowed upon the hot-tempered son of Dryas for mocking the god Dionysus, and therefore was punished and

understood and realised the true power of the gods.

**“But, my child, the long-lived Fates bore hard upon her, too.” [987-8]**

The chorus goes on to talk about even how a daughter of a god is no exception, and that she also is a victim to fate.

### **Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)**

At least 3, more if needed

Foreshadowing. The tales of these mythological figures and their doom with fate foreshadow the fate of Antigone in this sort of mirroring. This informs the audience of how Antigone's fate might evolve into, and that what happens to her would be destined.

A sense of catastrophe. As the chorus recounts the ends of such great mythological characters, the audience is engaged with this sensation of catastrophe, that something rather catastrophic will happen - something to construct the climax of the play.

Pathos. The audience also develops this emotional bond to these mythological figures, and therefore as well Antigone through the mirroring, as the Chorus emphasises on the strict and unforgiving nature of fate and how it does not stop at any cost.

### **Global Issues addressed (bold any that are present, and make notes detailing why)**

**Culture**, identity, and community

**Beliefs**, Values, Education

Politics, **power**, **justice**

Art, Creativity, Imagination

Science, Tech, Environment

I believe that all the words in bold highlight the Statism clearly, as the Chorus engages with the reader the **culture** surrounding the **believed** and accepted **judicial** system of **power** of the gods, and how they **judicated** over the people of Greece at the time (specifically Thebes in 'Antigone') through fate, ignorant to changing destiny.

**988-1014 Creon consults the blind prophet, Teiresias; Chorus gives its opinion and Creon changes his mind**

**Student assigned: Miranda, Sean A**

**Essential Knowledge and Understanding (character and plot development)**

At least 3 key points, more if needed

- Teiresias is the prophet that told Oedipus that he was the murderer of his father
- Teiresias goes to Creon to talk to him
- Creon has always taken Teiresias advice and benefited from it
- Teiresias tells Creon that he is in danger

**Essential Quotes**

At least 3, more if needed

- Teiresias: "We have come here together, one pair of eyes serving us both" (988-989)
- Teiresias: "When you learn the signs recognized by my art you will understand." (1008-1009)
- Teiresias: "This boy here is my guide, as I am others." (1014)

**Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)**

At least 3, more if needed

"You have steered well the ship of state." (994)

"You are on the razor edge of danger" (996)

"When you learn the signs recognized by my art you will understand." (1008-1009)

Creon is below Teiresias as he can't understand the signs presented to him.

Teiresias tells Oedipus and Creon that they were the ones causing damage to Thebes, first Oedipus because he killed his father and now Creon because he wants to kill Antigone

**Global Issues addressed (bold any that are present, and make notes detailing why)**

Culture, identity, and community

**Beliefs, Values**, Education

Politics, power, justice

Art, Creativity, Imagination

Science, Tech, Environment

**1015-1151 STASIMON Chorus praises Creon for his decision**

**Student assigned: Shmell Coen & Mr. Caruso A**

**Essential Knowledge and Understanding (character and plot development)**

At least 3 key points, more if needed

Creon judges the judgment of the prophet Teiresias

Eventually the prophet convinces Creon by telling him the prophecy

Creon then listens to the advice of the chorus to go free Antigone, and bury

Polynices, effectively going against everything Creon fought for throughout this

play.

### Essential Quotes

At least 3, more if needed

The whole breed of prophets sure certainly loves money - 1053

Princess love to take advantage - 1058

I will go just as i am, come servants - 1107

You lead the dance of fire breathing stars - 1145

### Essential Literary Analysis and Evaluation (symbols, metaphors, motifs, linguistic techniques, etc.)

**Metaphor** (our sacrificial hearts are filled with the carrion meat of birds and dogs)

**Irony** (But it is ill to fight against what must be)

**Pathos** (I will go, just as I am...I am afraid it may be best, in the end of life, to have kept the old accepted laws)

**Global Issues addressed** (**bold** any that are present, and make notes detailing why)

Culture, **identity**, and **community**

Beliefs, **Values**, Education

Politics, power, **justice**

Art, Creativity, Imagination

Science, Tech, Environment

Identity because we find out about how 'fragile' Creon actually is to peer pressure, he was convinced after his son, Teiresias and the Chorus told him to free Antigone.

Community because it shows that the unification of voices can resolve a major issue

Values because we spot again how Creon says 'But it is ill to fight against what must be', which shows how he doesn't want to get in the way of destiny the gods have predestined as it is futile

Justice because it shows how Creon himself went to free Antigone feeling guilty after the self admitted mistake he has done