

**Candidate 1 evidence**

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1b)	<p>In Sophocle's Antigone leadership is explored through the new ruler of Thebes, Creon, after a conflict occurred between two brothers for the throne. As a result of this conflict Creon decrees that one brother must be buried with full honors and the other must be left with no honors or rights. Antigone, Creon's niece and the sister of the two deceased brothers challenges this decision by burying Polynices even though it is forbidden. It is this conflict that brings</p>



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\* mentions "the power of  
Laius' throne" that the  
Chorus have stood by  
with "unwavering loyalty"  
Here, by mentioning "power"  
the it seems as if  
Creon is using his authority  
as the new ruler to ensure  
that his decision as leader  
~~helps~~ stays. This may be  
considered admirably, his  
insurance that the law  
remains the law, because  
in his mind this shows  
how seriously he takes his  
new job. Also it shows  
that he is unlike Eteocles  
and Polyneices who  
squabbled over the throne.

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	which is admirable because
	the last thing the Polis
	needs is another war or
	another leader who wishes to
	fight.
	<del>How</del> However, the <del>decisio</del>
	justness of the decision
	made by Creon is questioned
	by his son Haemon:
	Haemon: "You see how you speak? As if you were the child"
	Here, <del>Haemon</del> Haemon <del>comp</del>
	compares Creon's stubbornness
	to that of a child which
	hints that Creon's decision
	to stand by his decree

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	is not entirely admirable and honorable, instead, more selfish.
	<del>Creon's response to</del> This selfishness is further highlighted when Creon asks Haemon:
	Creon: Should I rule the city for others but myself?
	This rhetorical question makes it seem as though Creon is mocking Haemon because in his mind his decision is both right and just. Overall, this question highlights

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Creon's philosophy when it comes to his leadership and decision making: he is the ruler and what he says goes and he will not be changed just because someone disagrees with him because that, to him, is a sign of weakness. It seems, therefore, that Creon has stuck by his decision ~~to~~ so that ~~Theres~~ <sup>which is admirable</sup> does not appear weak, but also, <sup>because he shows concern for the city</sup> most importantly, so no one can challenge his authority.

Obviously, Antigone's act of burying her brother,



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	<p>"everything" is interesting because once he puts Antigone to death he will lose a member of his household. This perhaps only back to <del>the</del> earlier in the play when in his address to the chorus he says:</p>
	<p>"Creon. <sup>to the</sup> A man who considers <del>these</del> some one he loves more important <del>than</del> his country - I say he is nothing".</p>
	<p>Which highlights the quality he thinks makes a good leader: putting country above all else. So by sticking by</p>



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	<p>Throughout the play Creon has stood by his decision to allow Polynices to remain unburied which both Haemon and Antigone claim "framples on the gods honor" as the gods demand the proper rights and rituals for the dead as they do not belong to the living. It must also be noted that as a woman it is Antigone's job to ensure that <sup>both</sup> her brothers' bodies are washed with the right rituals performed so this means Antigone broke Creon's law so she could fulfill the absolute laws of the</p>	

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	<p>gods. Therefore, the argument that Creon sticking to this decision was not admirable <del>but</del> because it broke the gods' law, which left people in a state of fear and a position where they must choose between the state law and divine law.</p>	
	<p>As a result of Creon's decision to sentence Antigone to death he creates a conflict between him and his son Haemon. This conflict results in his sons and wife's death and of course Antigone's. If Creon</p>	

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	<p>was truly <del>of</del> concerned about thebes looking wealth scarcely he wouldn't of done something that caused the downfall of his household? One could argue that creon did make the right decision - some are broke the law and must be punished - and but he couldn't of foreseen the conflict. But on the other hand one could argue that as a leader he must listen to the likes of Haemon who tried to reason with instead of being so set on his way <del>which</del></p>

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	<p>Overall Creon's decision may have started off as <del>an</del> admirable as it helped to maintain the sanctity of the law however his stubbornness to stick by it and kill for it shows selfishness and a desperate man trying to <del>an</del> cling to power which is generally not so admirable.</p>
2	<p><del>Source</del> Source A states that the role of women is very fluid today as it is always changing. Both Medea and Antigone disagree with this because, although</p>



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<p>Source A states that <del>some</del> women nowadays <u>choose</u> who they wish to marry and then build a successful marriage in which she is an equal with her husband. This differs dramatically with women in ancient Greece who are married off by their kytros, who is usually her father or closest living male relative. <del>This</del> In these cases the women have no choice of who their husband will be and no say in the matter what so ever. This is the case in Antigone when Antigone is engaged</p>	

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to Haeman, Creon's son and also her cousin. She had no choice in the matter and when she betrayed Creon he said that some there are plenty other women for Haeman to marry. This shows how little freedom and respect women had in any situation in ancient Greece which contrasts with the women of today who do have a choice. This shows how much freedom of choice women have now.

Source A states that some women today do not wish

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	<p>to be as a wife or a mother and they have the freedom to make this choice. Medea, the wife of Jason and mother of his two sons, in Euripides' <i>Medea</i> points out that women have it worst off than any other species/being because they are expected to bear their husband's children and are brought by their husband with a dowry to their father. This highlights the fact that in ancient Greece women <del>could</del> had no freedom to do as they wished in life, and if a daughter did not get married or by her friends</p>

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	<p>She would be considered a disappointment. This was the same for wives, who were expected to bear their husband some male heirs to inherit property and land and if she did not she would be considered an unsuccessful woman. This thus obviously that the <del>role of</del> - chance surrounding what role a woman is to play differs from ancient Greece to us now a days. The contrast exists, women in ancient Greece had little to no control over their lives whereas nowadays women have the freedom to chose what</p>

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2	

They do with their lives  
without major influence  
from a man.

Source A highlights the  
fact that women nowadays  
expect to be treated as  
equal to men and be  
able to have freedom of  
expression and be respected.  
This differs dramatically  
with an ancient Greece as  
highlighted by Medea. In  
the play Medea laments to  
the Chorus, ~~as~~ who are  
the women ~~and~~ and  
she mentions how women  
must obey everything their  
~~father says~~ by their says and

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<p>never say a word against them - or else they will be punished. She also mentions that women cannot leave the <del>house</del> household without their husbands' permission. The fact that Medea is punished by Creon for speaking out against him highlights this. Thus, this shows that women in ancient Greece were not equal to men and they knew and accepted this, whereas nowadays if a woman was not being treated as a man's equal this would be a great wrong, surely a shift in public</p>	



