

Candidate 2 evidence

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1 a	<p>In Sophocles' 'Antigone' female characters are often portrayed differently to how they were expected to act. This is seen prominently through the main tragic hero, Antigone, as she goes against the King of Thebes, Creon. She disregards his decree in the burial of one of her fallen brothers and takes it upon herself to give him the proper burial rights, following divine law rather than state law. Going against mens rules and power was an unacceptable way for women to behave in classical times, seen through Antigone, Ismene and Eurydice. Ismene, contrasting with antigone, takes a quieter approach. Ismene behaves often in the ways women were expected and believed to in classical literature. She later on in the play changes her ways to follow her sister, Antigone, and revolts against Creon. Eurydice is also the quieter type, like ismene, but eventually takes it upon herself later on to make action. Her action of suicide may not be direct, but still prominently goes against creon. These three women are prime examples of female characters disregarding the expectations men and society bestow to them.</p> <p>Firstly, Antigone. She is a strong female character who powerfully acts and thinks out side of the expected. This is a behaviour that was unacceptable for women in ancient times, as they were to obey and be submissive to mens rules. At the start of the play, specifically the prologue, ismene and antigone discuss their brothers and the decree creon has made. This decree stating that if any one burried polynieces (Antigone and ismenes brother) "they will be stoned." A threat to whoever gave him the proper burial rights. As ismene finds the threat haunting and disagrees with taking any action, Antigone is the opposite. Fighting her sister over the need for change and for something to happen. Taking it upon herself, Antigone finalises her descision and soon after burries polyneices. This shows antigones solid and outright descision against creons decree. As she cares little, if any, about creons rule or word. It is expected for women in classical time to be so focused on religion and the divine law, so the urge to gift her brother with proper and divine burial rights isnt uncommon. However, taking the action to go against a man, especially a man of such power, is unexpected and would have been a bad behaviour. Creon and Antigone also being related, uncle and neice, makes the act even more unexpectant for the classical literature.</p> <p>Although, nearing the end of the play Antigone speaks in an expected way. throughout the play, antigone shows signs of being a rebellious character, going against men and rulers, specifically creon. But once she is sent to ger death she shows signs of regret. She starts naming things ordinary women in classical times were expected to do. She regrets how she will never bear children, or get married. These two aspects are very large part of classical womens lives and very expected.</p> <p>However, Antigone also behaves unexpectedly when she is sent to death, as she questions the gods. Questioning the gods is very unacceptable in classical times, as it wasnt just seen as religion but a natural and ordinary part of life that everyone believed. Women also had the responsibility of partaking in religon, it was expected to believe and be content and joyus about the gods and their festivals. yet, She questions the gods as she went out of her way and suffered just for her brother to have the proper burial rights, going along with divine law. Yet, she still suffers the consequences and isnt brought a kind fate.</p>	

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	<p>This could be blamed on her families curse or that she started to believe the gods were not on her side. No matter what, questioning the gods is a very unacceptable act in classical times, especially for a woman.</p> <p>Moving onto Ismene, someone who believes in the gods but is frightened to take action, contrasting with her sister, Antigone. At the beginning of the play Ismene's behaviour is perfectly acceptable in classical times. She is the epitome of how a woman should act, or well again, she doesn't act. In the prologue of the play, Ismene goes against Antigone's ideas of burying their brother. However, she does agree with Antigone, she believes it is more important to stay in her place, to behave exactly how women were expected to in classical times. Ismene continuously argues that going against Creon is not worth the consequences that will occur afterwards. Ismene sticks to this thought until her and her sister are both caught and being interrogated. She then has the bravery to speak up and agree with Antigone's words right to Creon's face. Speaking up to a man in the classical times was an unexpected thing to do, almost against the rules and many women ended up punished for it. This shows Ismene's change throughout the play, living the expected behaviours of a woman then turning it upside down and doing the unacceptable.</p> <p>Finally, we have Eurydice. Creon's wife is another good example of a female character starting out to be the epitome of the classical woman, doing everything expected. She is shown doing multiple actions that were expected of women in the classical times. For example, having children, weaving and staying at home most of the time. But this all changes once Antigone and Haemon die. As Haemon is Eurydice and Creon's son, she blames the domino effect of Creon's actions to lead to Haemon's death. Eurydice unexpectedly kills herself out of grief for her son, and plays a strong part in Creon's tragic hero downfall. This act doesn't directly go against Creon's decree or actions but still, pieced together, indirectly in Creon's fault. Eurydice's suicide targets Creon, almost a shout at him that it is his fault. This behaviour is unacceptable for women in classical times as it is unexpected and wrong for a woman to go against a man. Also for religious reasons it was wrong for one to kill themselves.</p>	
	<p>In the end, I believe in Antigone all of the female characters act unacceptable for classical times. Whether it be a strong action, quietly or even indirectly. Most of which are against men, something very uncommon and looked down upon in classical times and literature.</p>	
2	<p>Source A states "Some have the power because of their achievements in war," showing us how in the modern world, leaders can gain their status through partaking in military/war actions. This is very similar to the classical play 'Antigone', as the leader of Thebes, Creon, was made ruler after saving Thebes in war. His war tactics and stubbornness allowed him to save Thebes from danger and war, making the city admire him and bring him to such a high position. Though, this does not make him a good leader, he may have saved the city but throughout the play it is shown he cannot rule a city well.</p>	

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	<p>Source A also states that "leader ship is usually linked to people in positions of power" This shows how the source believes in modern day people with great status can be seen as leaders or someone to admire and follow. This can be similar as the classical text "antigone" shows Antigone, herself, as a powerfull and strong leader. As antigone is related to creon, the rules of Thebes, she is higher up that a lot of people in the city. She is seen as a leader in different ways that just her status though, her stubbornness and bravery brigh her to the spotlight as someone who wont take no for an answer. She tries to convince many that she must bury polynieces, even if she gets negative outcomes she still goes through with the burial.</p> <p>Source A states "disobedience can lead to punishment" The source implies that in the modern day if one is to go against leaders rules and authority, they will suffer the consequences and even be led to punishment. This is similar to antigone as she herself goes agaianst the leader, creon, and is punished for her actions. Going against creons decree of not to bury her brother, and burying him anyway, she suffers the consequences creon himself brings down on her. Her suffering consisting of torture and eventually death. She is also emotionally tortured through not being able to complete what she aimed to do in life, for example marriage and bearing children.</p> <p>Source a states "others because of their intelligence or cunning" This explains how leaders can be seen as leaders through their acts of bravery or intelligence. This is similar to antigone, as antigone herself is seen as a leader because of her brave stance agaisnt creon. She doesnt back down and is a cunning character to continuously stay put in her descision of giving polyneices the proper burila rights.</p> <p>Source a states "they have been born into a ruling family" this implies that if one is born or married into a family with a leader they are likely to also have a sense of leadership. This is shwon through antigone as she is creons , the king of thebes, neice.</p>	
	<p>Source a also states "make rules and expect everuone to obey without questions" implying that in the modern day some leaders expect everyone to be submissive to their rules and power. This is similar to antigone where creon believes that his decree, the inability ot bury polyneices, will be followed by all. this is then disregarded by polyneices sister, antigone, as she descised to go agaisnt creons rule and bury him anyway.</p>	