

Rhetorical Devices

Anaphora: Repeats the same word or words at the beginning of successive phrases, or sentences, often alongside climax, parallelism and tricolon.

Example: To think on death it is a misery,/ To think on life it is a vanity;/ To think on the word verily it is,/ To think that here man hath no perfect bliss.

Imagery: A language that appeals to the five senses and creates a vivid image in the reader's mind.

Metaphor: Is the comparison of two different things by speaking of one in terms of the other.

Parallelism: Is a figure of balance identified by successive words or phrases with the same or very similar grammatical structure.

Example: Tell me and I forget. Teach me and I may remember. Involve me and I will learn.

Tricolon: The use of words, phrases, examples, or the beginnings or endings of phrases or sentences in threes.

Example: Government of the people, by the people, for the people.

Alliteration: The repetition of beginning sounds of words in close proximity.

Ethos: an impression to the reader that you are someone worth listening to, in other words making yourself as author into an authority on the subject of the paper, as well as someone who is likable and worthy of respect.

Pathos: emotional appeals are used to persuade. Language choice affects the audience's emotional response, and emotional appeal can effectively be used to enhance an argument.

Logos: persuading by the use of reasoning. Try to give logical reasons to prove to the reader that the presented argument is sensible.

Tragedy In Antigone

Tragedy: Depicts the downfall of a noble hero, usually through some kind of hubris, fate and the will of the gods. Character has a tragic flaw- a characteristic (usually negative) that causes his or hers downfall. Motivates the Hero's action. Must undergo a change in fortune. The characters usually has a moment of self- revelation or recognition about human gate, destiny, and the will of the gods, and that he or she caused his or her downfall

Creon's tragedy:

Change in Fortune: Proud king ends up with death of his son Haemon, Antigone and his wife

Moment of Recognition: "I have been rash and foolish. I have killed my son and wife. I look for comfort, my comfort lies here dead. Whatever my hands have touched has come to nothing. Fate has brought all my pride to a thought of dust."

Tragic Flaw: In Creon's case, hubris is his fatal flaw because leads to his downfall and drags innocent people down with him. He refuses to listen to the argument of Haimon and the advice of Tiresias which could have prevented the tragic end.

Catharsis: Creon is preaching on how he realizes what he did was wrong. "Whatever I touch goes wrong..." he says. A king tries to do everything right, and his touch is suppose to fix the wrong. He believed that by persecuting all those accused of treason, those who buried the body, would be the best for

the kingdom. But for him to say what he said shows that he had fallen from the fixer upper king to the angel of death.

Fate: death of his son Haemon, Antigone and his wife

Antigone's Tragedy:

Change in Fortune: Goes from being the princess to being an outcast and criminal, then dies.

Moment of Recognition: N/A

Tragic Flaw: Antigone exhibits arrogance when she claims to respect the gods but at the same time disrespects King Creon, who is the god's earthly representative in Thebes. She is correct in burying her brother Polyneices, who is being denied his god-given rights as a Theban to a below ground burial. But she is incorrect in the excesses to which she goes in contradicting and insulting Creon. She owes a respectful standard of conduct as his niece, subject, subsequent daughter-in-law and ward.

Catharsis: The audience develops fear because of this rash behavior. The tragedy of both her brother's death and the edict lead her to a numbed insanity. She is blinded to all consequences and only cares about completing the burial. She feels like she owes this to her brother. When she is faced by Creon she has no attachment to her life. She says "I did it, I deny nothing" (541.) Antigone's loss has caused her to not fear death; in fact, she welcomes it. She undergoes a misery so great that it causes her to lose her will to live. This kind intensity and recklessness sparks fear within the audience.

Fate: Dies

Chorus: The Chorus is roughly like the peanut-gallery. In *Antigone* the Chorus is made up of a group of old Theban men. They're probably old men because most of the young ones have just died in battle. Also, they represent in some way the deeply embedded patriarchal (male dominated) society that Antigone defies.

In *Antigone* the Chorus at times directly affects the action of the play. Though they at first seem to be totally on the side of their new king Creon, they begin to urge him to be more moderate. It's at their pleading that Creon decides not to sentence Ismene to death along with her sister. The old men of Thebes also practically insist that Creon take Teiresias's advice and free Antigone. Creon, of course, finally agrees to do this, but unfortunately it's far too late.

The main functions of the Chorus are to comment on the action of the play, give back story, and to connect the play to other myths. Sophocles also uses the Chorus to expound upon the play's central themes. In *Antigone* we get choral odes on everything from the triumph of man over nature, to the dangers of pride, to the hazards of love.

Conflict

Fate VS Will

- (220) "You have made your choice, your death is the doing of your conscious hand"
Antigone still believes that the reason for her sentence is because of her family's fate. The chorus states that it was her own choices that led to her own downfall.
- (220) "I have seen this gathering sorrow, ... generation from generation"

Divine Laws VS Society Laws

- (226) "No man can defy the gods"
- The laws of the god should not be tampered with and consequences will happen if they are not followed.
- "This crime is holy. I shall lie down with it in death"
- This shows how Creon tries to kill Antigone because of the law he set up for the crime she had committed, but Antigone says the gods would not have had it this way

Family VS Country

- "Do you want me to show myself weak before the people?... No the woman dies"
- Creon holds strong in his conviction here to remain loyal to his country instead of setting her niece free for the crime she had committed.

Individual VS Society

- (212) "If I permit my own family to rebel, how shall I earn this world's obedience"
- Creon wants to punish Antigone to show that he is just to his people instead of sparing his niece for the crime she had committed.
- "And as for the man, who sets private friendship above the public welfare, I have no use for him"
- This shows that Creon values the actions made for the people rather than the actions that would benefit himself.

Man VS Woman

- (212) "We keep the laws then, and the lawmakers, And no woman shall seduce us. If we must lose, let's lose to a man, at least! Is a woman stronger than we."
- This is demonstrating the status of women is low and that Creon would rather lose to a man than a woman as it would go against his pride of being an all powerful King, that if he were to lose to a woman it would lower his status.
- (215) This boy has been sold out. If you are a woman: If you are a woman, my concern is only for you.; Fool, adolescence fool! Taken in by a woman!"
- Here Creon is showing that women are regarded inferior to men and that being a woman would mean being weak willed, but also being persuaded by one would mean someone is weak minded.

Hubris Vs Humility

- (225) All men make mistakes, but a good man when he knows his course is wrong, and repair the evil. The only crime is pride."
- Creon is being told that everyone makes mistakes, but the one who fixes it is a good man. Creon having been hubristic before was lead towards his downfall.
- (203) "The inflexible heart breaks first, the toughest iron cracks first, and wildest horses bend their neck at the smallest curb"
- Misfortune happens to those who are not willing to change.

Letter from Birmingham Jail

Ethos:

1. "Fellow Clergymen" – MLK is establishing himself as a relatable speaker.
2. "I have the honor of serving as president of the Southern Christian Leadership Conference" – Here, MLK introduces himself as a leader of the group that he represents.

3. “I feel that you are men of genuine good will and that your criticisms are sincerely set forth.” – Though MLK is clearly maintains opposing views than that of his audience, his demeanor is still one of respect. This respect not only establishes King’s ethos as a respectful speaker, but his kindness also infuses the letter with an emotional appeal.

Pathos

1. “We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct action campaign that was “well timed” in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word “Wait!” It rings in the ear of every Negro with piercing familiarity. This “Wait” has almost always meant “Never.” We must come to see, with one of our distinguished jurists, that “justice too long delayed is justice denied.” – King establishes an emotional appeal by expressing how he and his community have been asked to “Wait!” over and over again. It wears on their patience. He is asking his audience to understand this injustice and to be sympathetic.

2. “and see tears welling up in her eyes when she is told that Funtown is closed to colored children”

Logos

1. “In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self purification; and direct action.” – MLK shows that he does have a plan of action regarding ways to solve the issues at hand.

2. “It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city’s white power structure left the Negro community with no alternative.” – The phrasing of this statement indicates that MLK is sympathetic towards the “Negro community,” and that he believes that the “white power structure” is at fault.

3. “You may well ask: “Why direct action? Why sit ins, marches and so forth? Isn’t negotiation a better path?” You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue.” – Here, MLK addresses the opponent’s argument and shows that he understands the suggestions being made.

Metaphor: Cup of Endurance, Stinging Darts, Airtight cage of Poverty

Anaphora

1. When you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six year old daughter why she can’t go to the public amusement park that has been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five-year old son who is asking, ‘Daddy, why do white people treat colored people so mean?’; when you take a

cross-country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading 'white' and 'colored'; when your first name becomes 'nigger,' your middle name becomes 'boy' (however old you are) and your last name becomes 'John,' and your wife and mother are never given the respected title 'Mrs.'; when you are harried by day and night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of 'nobodiness' - then you will understand why we find it difficult to wait"

2. "Let him march; let him make prayer pilgrimages to the city hall; let him go on freedom rides - and try to understand what he must do."

Civil Disobedience

- Metaphor-Injustice is the friction that powers the machine of government. People must be the counter friction to stop the injustice from continuing.
- Logos-a man who does not pay taxes is punished less than a thief
- Ethos-Bringing up that Washington and Franklin are considered rebels to prove his ideas of the defective government ideals.
- Anaphora-"Why is it not more apt to anticipate and provide for reform? Why does it not cherish its wise minority? Why does it cry and resist before it is hurt? Why does it not encourage the citizens to be alert to point out its faults, and do better than it would have them? Why does it always crucify Christ, and excommunicate Copernicus and Luther, and pronounce Washington and Franklin rebels?"

Comparison: Henry David Thoreau and Martin Luther King Jr. both attempt to argue for the rights to disobey authority if there is social injustice. Thoreau analyzes the duty and responsibility of citizens to protest and take action against corrupt laws of the government. Likewise, King conveys to his audience that the laws of the government against blacks are intolerable and that civil disobedience should be used as an instrument of freedom. They both effectively illustrate their philosophy that civil disobedience is a necessity.

Creon's rhetoric

- *Ethos* - He says he will not put friendship before the state, - values the order of the state over bonds of friendship- The good of the people (23-35) Establishes credibility by saying that he is in the bloodline (10-20)
- *Pathos* - He says he is willing to fight for his people and provides them with a sense of protection and positivity (32-35)
- *Logos* - Explains why Polyneices is a traitor and Eteocles is a hero, uses logical argument and then says, "Surely you see the wisdom in that."

-Metaphor-Ship of state

Haimon rhetoric

Antigone

Traits

- Determined- to bury her brother Polyneices, despite King's Creon's order not to as he was a traitor to the kingdom.
- Brave- Goes against King Creon's order and says "Creon is not strong enough to stand in my way" Shows that she doesn't care about challenging authority.

Relationships- Sister of Ismene, Polyneices and Eteocles. Daughter of Oedipus and niece of Creon.

Loyalty- Is loyal to her brother Polyneices as she defies King's Creon's order to bury him properly.

Values- Her family and her moral. Tells Ismene to not be sentenced to death with her for trying to bury her brother.

Ismene

Traits

- Cowardly- Is afraid of what Creon will do if she goes against the law for burying her brother and not helping her sister Antigone who is persistent on doing so.
- Loyal- Obeys the laws set by King Creon and obeys them even when her sister Antigone was going against it and asked her to bury their brother properly
- Cautious: Worries about the consequences of defying King Creon's order.

Relationships- Same as Antigone

Loyalties- Loyal to the law and somewhat loyalty to Antigone as in the end she tried to receive the same punishment as her despite the fact she really didn't commit a serious crime as her.

Values: The law and what is "right"

Creon

Traits

Loyal: Remains loyal to his kingdom as he orders everyone to not bury Polyneices as he was a traitor to the kingdom and anyone who would do so would receive severe punishments.

Relationships- King of Thebes, uncle to Ismene and Antigone and their brothers.

Loyalty: To the people of his kingdom

Values: The law and the people of Thebes.

Haimon

Traits

Loyal: Remains extremely faithful to Antigone to the point of arguing with Creon and committing suicide upon seeing her dead.

Relationships- prince of Thebes, husband of Antigone, brother-in-law of Ismene, son of Creon

Loyalty: To Antigone and her morals

Values: Wisdom and the right things

Moral Courage

Antigone

Creon: (193) *"Polyneices, who broke his exile to come back with fire and sword against his native city and the shrines of his father gods, whose one idea was to spill the blood of his blood and sell his own people into slavery, is to have no burial: no man is to touch him; he shall lie on the plain; unburied"*

Believes that Polyneices should not be buried as he was a traitor to his city for bring war upon his own blood.

Antigone: (188) *"But I will bury him,; and if I must die.... As for me, I will bury the brother I love.*

Is adamant on burying her brother because even though he betrayed his city, he still is family and deserves a proper burial. She is willing to go up against Creon and his decree just for this. "

Civil Disobedience

Example: "Unjust laws exist; shall we be content to obey them....Perhaps you may consider whether the remedy will not be worse than the evil; but if it is of such a nature that it requires you to be the agent of injustice to another, then, I say, break it."

Here Thoreau is telling to break unjust laws rather than obeying them depending on what you would think is unjust. This demonstrates that people should be morally courageous about what they feel is unjust and should break them, but the laws would broken would vary from one another depending on what they think is unjust.

Letter from Birmingham Jail

Example: "We know through painful experience that freedom is never voluntarily given by the oppressor, it must be demanded by the oppressed." Here MLKJ is telling the people to fight for their freedom non violently, demonstrating MLK's moral courage as he is still fighting for his people to get their freedom despite being confined in jail numerous times as he believes that freedom should be given to everyone and he want his people who are oppressed like him to stand up for the freedom they deserve.

Feminist Literary Theory in Antigone

Creon Traditional Male Traits

Aggressive: Is furious when he learns someone went against his will. He also tell the Sentry to catch the person or else he will be executed.

Independent: Relies on no one and follow his own will

(193 "That is my will. Take care that you do your part."

Active: Make his own laws for his city to follow(193) "I have made the following decisions concerning the sons of Oedipus:: Eteocles is to be buried with full military honors, but his brother Polyneices, is to have no burial: no man is to touch him; he shall lie on the plain; unburied"

Dominant: Takes orders from no one. (216) You'll never marry her while she lives" Even with his son, he still refuses to free Antigone, his son's fiancée and is adamant on his decision to exile her.

Rational: Makes a reasonable law regarding the burying of Oedipus' sons (193)I have made the following decisions concerning the sons of Oedipus:: Eteocles,who died as a man, fighting for his country is to be buried with full military honors, but his brother Polyneices, who broke his exile to come back with fire and sword against his native city and the shrines of his father gods, whose one idea was to spill

the blood of his blood and sell his own people into slavery, is to have no burial: no man is to touch him; he shall lie on the plain; unburied”

Untraditional Traits

Not Rational: Was shown when he states "If we must lose, Let's lose to a man, at least! Is a woman stronger than we?(212)" Creon is being is not being rational as he is stating that he is willing to lose a man, but not to a woman, which is irrational for a king to be willing to lose to a specific gender. Creon overall, gets carried away with his emotions of losing to Antigone, a woman, and makes rash decisions and stating that he would lose to man instead of not losing at all as king.

Dependent: (228) “The old man has gone, king, but his words remain to plague us. I am old, too, But i cannot remember that he was false” Here Cron relies on the prophet as it was his prophecy that ended up having Creon realize his mistake and attempt to amend them. Without the prophet, Creon would not have been able to foretell the disasters that would happen from his actions.

Antigone Non Feminist Traits

Active: Even though she knows the risk of going against Creon, she still stays firm in her decision of burying Polyneices. Antigone mentioned that "I will bury him, even if I must die". Antigone is firm in her decision and is willing to die.(188)

Non Submissive: Even when Creon is threatening to kill her, Antigone still accepts death rather than going against her principles. It was told by her that " I knew I must die, even without your decree... The death of mine is of no importance." Here Antigone is being non submissive of her death and she believes that her death would have come eventually so it would not matter when she died.

Independent: She does not rely on anyone for escaping out of death, rather she accepts and refuse Ismene's company to share her death. (207) "Ask Creon. you're always hanging on his opinions"

Rationale: She understands the mistake Creon had committed and to punish him she is willing to sacrifice her life in order for him to realize his mistakes. (204) "Then I beg you:kill me. This talking is a great weariness.

Aggressive: She is trying to force her death even though the original punishment was exile. It was told by Antigone "Then I beg you: please kill me" (204) Antigone is being aggressive as she is forcing her death by arguing with Creon and angering him, just so she can be killed.

Feminist Traits

Passive: Acts rather passive towards her decision as she complies with the punishment set forth. She says "I do. I deny nothing.(202)" This shows that she is passive as she is accepting the penalty for something that was just and wrongly accused of being wrong.

Emotional: Wants to bury her brother out of love as he was family to her. (188) “But I will bury him,; and if I must die.... As for me, I will bury the brother I love.”

Ismene Feminine Traits

Passive: when it comes to obeying the laws or assisting her sister. When it comes time for Antigone to have Ismene help her bury their brother, instead of helping Antigone she was worried about the consequences and what would happen if Creon found out about them breaking the law. It was told by Ismene that ("But think of the danger! Think of what Creon would do..... Our own death would be if we

should go up against Creon.(187)"

Non Feminine Traits

Independent: She makes her own choice of standing up for Antigone and receive the same punishment as her even though she was afraid to commit the crime. Ismene said that " Do you refuse me? I want to die with you. I too have a duty that I must discharge to the dead.(207)"

Gender in Ancient Greece

Gender in Ancient Greece: Many ancient Greeks saw the world through a system of binary opposites, such as free/slave or Greek/barbarian (foreigner). The categories into which a person was classified defined their status within the world, how they were regarded by others, and what they were entitled to do. The concept of gender was an integral aspect of this social hierarchy; power was not evenly distributed and only men were allowed to participate in prestige activities such as politics, laws, or the military.

Traditional Male and Female Traits

Male	Female
<ul style="list-style-type: none">✓ Independent✓ Active-Making choices✓ Aggressive- Forceful and sometimes overly assertive pursuit of one's aims and interests✓ Rational- based on or in accordance with reason or logic✓ Dominant- powerful, in control	<ul style="list-style-type: none">✓ Dependent- requiring someone or something for financial, emotional, or other support✓ Passive- accepting or allowing what happens or what others do, without active response or resistance, active upon✓ Nurturing: caring for and encouraging the growth and development of others✓ Emotional/fanciful✓ Submissive

Milgram Experiment

Obedience: the essence of obedience consists in the fact that a person comes to view themselves as the instrument for carrying out another person's wishes, and they therefore no longer see themselves as responsible for their actions. Once this critical shift of viewpoint has occurred in the person, all of the essential features of obedience follow

Loyalty: A subject who has neither ability nor expertise to make decisions, especially in a crisis, will leave decision making to the group and its hierarchy. The group is the person's behavioral model.

Values: The values that the subjects held were tested when choosing whether or not to shock a person to death. Their values were continuously tested:

1. Recordings of the person being shocked were played, screaming to stop and let them out. Tested their value of whether or not they would stop because of empathy
2. The doctor told the subjects to keep going, telling that it was part of the experiment. Tested whether or not they would be able to say no to shocking and/or killing a person.

