

Writing A Critical Essay: Hits and Misses—pointing toward Essay Success

Introductions

Should

- Connect with the reader
- Clarify the subject or issue—i.e. state the Essay Question
- Present the POINT or thesis (or claim) of the essay (otherwise known as the answer to the essay question)

GOOD Introduction

the essay intro

Was Creon acting morally or immorally by denying burial to Polyneices and condemning Antigone to death? First, we have to look at what it means to be moral or immoral. I believe that being moral means following the standards of right and wrong accepted by society. Therefore, to be immoral means acting with disregard to the principles of right and wrong. In my opinion, Creon is immoral and deserves to be condemned.

POOR Introduction

Antigone: "Is Creon Just/Moral?"

Antigone is a play the great poet, Sophocles. It is a play, which throughout the story asks, what is justice? What is moral? The play focuses on a battle between brothers that ends with both of them dead. Antigone, being their sister, would like to have the both of her brothers buried honorably. Creon, their uncle, proclaims that one should be buried a soldier's death, and the other, alone to die a traitor's death, and left for the buzzards. Antigone defiles Creon's proclamation and is, then, ordered to be banished and imprisoned in a cave and, to die alone. Creon, who defiled the god's by taking arms against righteousness, is punished, and loses everything.

Essay
much better!
Thesis goes here

A question this poem focuses on is, is Creon acting morally and or just in denying the burial of, Polyneices, his nephew, and condemning Antigone to death? As the audience gets deeper into the story, it is revealed that Creon, is immoral, in that, he sets aside righteousness for selfish pride. Creon is warned throughout the story, but fails to realize the truth until he loses everything. He is immoral because, his application of the law is absolute and the same for

Thesis

GOOD Introduction

Condemn?

There are two different types of people in this world, good and bad. Some are called good because they stand up for what is right, which in my opinion is going by your morals. Some are called bad because they trust the law even when it's not the right thing to do. On the other hand, being "just" doesn't mean you're a bad person, to me it means you have a choice, to not be afraid to do the right thing or to be afraid of the law and do nothing. In the words of Martin Luther King, Jr., "So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice?" We have our choice on what kind of extremists we will be, but did Choragos have a choice in the play *Antigone*? Choragos appears to be a bad person since it may seem he follows the law only, but because of his choices, should he be condemned for his actions? I believe he shouldn't because I see his morality shown throughout the play.

interesting point

not clear Essay now

great Intro subms

good clear pres

POOR Introduction

Is true justice served on Creon by the end of the play? True justice is served to Creon at the end of the play because of the wrongful treatment he had towards Antigone.

At the end of the play, due to Creon's acts, Creon's closest loved ones, his son and his wife both kill themselves for the acts he has done. Justice is an act of fairness according to principle and the laws Creon made and the punishment he put on Antigone weren't right or fair. No marriage, love, law, nor God would stop the powerful king Creon from tormenting Antigone.

main sentence

Introduction

move thesis to last line of Introduction

POOR Introduction

Essay #2

What does it mean to be just, unjust, moral, and immoral? Being just, as stated by Martin Luther King Jr., is having "a moral responsibility to obey just laws." Acting unjust would be just the opposite, obeying unjust laws. Everyone has morals that they live up to everyday. Being a moral person is being true to your beliefs and being true to yourself and others. Doing the opposite would be immoral, which would be lying, cheating, stealing, etc. Now I think the real question here is, was Antigone acting immorally or morally in defying Creon and then committing suicide?

good

good 251 92

MISSING THESIS!

ke

Topic/Transition/Linking Sentences
Signal --- Link---Reason

GOOD Transition

since it may seem he follows the law only, but because of his choices, should he be condemned for his actions? I believe he shouldn't because I see his morality shown throughout the play. // *good link*

One of the first signs that Choragos showed his morality was when he tried to speak up when Ismene showed herself to where ^{phrasing?} Antigone was held captive. Choragos had said, "But see, Ismene comes: those tears are sisterly, the cloud that shadows her eyes rains down gentle sorrow" (Sophocles 472). You can tell Choragos feels the fear in her and might even feel sorry *but set it*

POOR Transition

yourself and others. Doing the opposite would be immoral, which would be lying, cheating, stealing, etc. Now I think the real question here is, was Antigone acting immorally or morally in defying Creon and then committing suicide? *good question* **<< MISSING THESIS >>**

*complete
pic / Transition
linking
lower*

Although defying Creon by breaking the law is unjust, she did it with moral intentions. Antigone was only trying to honor her brother's death by properly burying him. Some people define being moral by their religion just like Antigone did when she says, "I say that this crime is holy" (Sophocles 466). She also believes she "is only doing what she must" (Sophocles 466) to please her gods and honor her brother's

... Antigone tries to get her sister, Ismene, to help her with this so called crime, but

GOOD Transition

Creon was not willing, she still did not let the condemning Antigone to death. *something missing*

Good Transition!

First, Creon was acting immorally because he allowed his pride take over his judgment. *good primary support*

Creon states, "Do you want me to show myself weak before the people? Or to break my sworn

word? No, and I will not" (Sophocles 473). Creon was not willing to forgive his own niece

because he had too much dignity and pride. He did not want to show any type of weakness to his

kingdom. He also says, "My voice is the one voice giving orders in the city" (Sophocles 474).

Him saying this shows that he does not care about anyone's opinion but his own. Creon has no

concerns about what anyone says in this situation; he has too much pride to say he was wrong.

He let the satisfaction of being in control take over his good judgment; he took advantage of his authority. *you use it semi-colon* **↑ Notice that you have the Secondary supports**

Second, Creon was morally wrong because he cared more about his image as king rather than his own family. He says, "If I permit my own family to rebel how shall I earn the world's

POOR Transition

... also shows her how she wants her sister to act and what she expects her to do. *how does she feel?*

poor transition

Antigone is also just and moral because Creon says, "And you, Antigone, you with your head hanging, - do you confess this thing?" (Scene ii, 51) afterward Antigone answering, "I do. I deny nothing" (Scene ii, 53). She didn't deny what King Creon thought was a crime of burying her brother. She didn't want to hide the fact that she was standing up for what she believed in and what she thought

Never

GOOD Transition

dead" (Sophocles 472). Here we can see Creon's irrational reasoning to punish a dead man.

poor transition

In addition, Creon is immoral because he condemned Antigone for burying Polyneices against Haimon's wishes and threat of suicide. Although Haimon respects his father, he wants Creon to understand Antigone's reasoning to disobey Creon's law and maybe reconsider the punishment. While Haimon is trying to reason with his father, Creon gets frustrated: "Fool, adolescent fool! Taken in by a

Could be reason - but he not take

...

suggest that Creon doesn't see value in anyone else's feelings, beliefs, or even their life.

add this in -?

Furthermore, Creon is immoral because he condemned Antigone for burying her brother (Polyneices). Creon is more concerned about his reputation and keeping his authority over Thebes. Creon is worried how he will earn Thebe's obedience if he doesn't punish his own family. He doesn't

Good Tra

GOOD Secondary Support/GOOD Use of Quotes—good “sandwiching of quotes”

devising the law.” King Creon had his way by not burying Polyneices just because he had power, being the new King, but did not assert that punishment for any others.

Antigone knew it was unjust for her brother not getting the same burial as Eteocles as soon as she found out. Antigone tells her sister Ismene, “Creon buried our brother Eteocles with military honors, gave him a soldier’s funeral, [...]but Polyneices, who fought as bravely and died as miserably, - they say that Creon has sworn no one shall bury him, no one mourn for him, [X]” (Prologue, 15) . Her words indicating that she

does not agree with King Creon she feels like her brother deserves the same treatment as Eteocles. Antigone goes on to say, “And now you can prove what you are: A true sister, or a traitor to your family”(Prologue, 26). Saying this to her sister Ismene, shows how she feels and also shows her how she wants her sister to act and what she expects her to do.

how does she feel?

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MORE GOOD Sandwiching of Quotes

follow what she believed in, Antigone acted based on other sources as well.

Furthering the ^{importance} of Antigone's actions, Creon's people ^{would cheer?} thought his edict morally wrong. Upon discovering what Antigone has done, Creon usurps she is the only person who thinks his decree is wrong. ^I in response Antigone quips, "No they are with me, but they keep their tongues in leash" (Sophocles 472 100). She goes on pointing out Creon's decree is unpopular and she would be hailed by everyone if, "their lips were not frozen shut with fear," of him. And Haimon reverberates the same message. He has heard what people are saying and he respectfully asks Creon to listen to other wise-people's opinions: "yet there are other men who can reason too ~~[...]~~" (Sophocles 474 55). Like Antigone, he realizes Creon's anger impairs his judgment when he points out, "You are not in a position to know everything [...]: "Your temper terrifies them [his people]—everyone will only tell what you want to hear" (Sophocles 474 55). Both Antigone and Haimon implore Creon to consider the morality behind listening to human reason. Everyone is so against this decree, even the God's loath it.

POOR Use of Quotes

about doing and also feared the new law that forbids anyone to bury their brother.

Ismene, "They mean a great deal to me; but I have no strength to break the laws that were made for the public good" Antigone "that must be your excuse, I suppose but as for me I will bury the brother I love"

Pg. 466(60-70).

in my opinion I believe that ismene was an accessory to the crime that was committed in the play.

Ismene feels guilt and pain towards the middle of the play because once again she knew about the law that was broken and didn't do anything about it or anything to prevent it from stopping the act that was committed. Ismene "yes, if she will let me say so. I am guilty" pg 472 (130). She also goes on by saying that

This quote is not long enough to format as a block quote

Incorrectly formatted direct citation

using in parenthesis within sentence

LINK to Thesis: Ismene should be equally punished.

Unclear Reason (PRIMARY SUBJECT) for this paragraph?

Same Reason as previous

GOOD Body Paragraph—good secondary support, well sandwiched, well documented
dead" (Sophocles 472). Here we can see Creon's irrational reasoning to punish a dead man.

add
transition

In addition, Creon is immoral because he condemned Antigone for burying Polyneices against Haimon's wishes and threat of suicide. Although Haimon respects his father, he wants Creon to understand Antigone's reasoning to disobey Creon's law and maybe reconsider the punishment. While Haimon is trying to reason with his father, Creon gets frustrated: "Fool, adolescent fool! Taken in by a woman!" (Sophocles 475) Here we can see that Creon doesn't take his son seriously and thinks that's he's merely naïve. Creon declares that Haimon will not marry Antigone while she is alive. Haimon reacts with a threat: "Then she must die. —But her death will cause another" (Sophocles 475). Here we can see that even Haimon believes that Creon's law is unjust and is willing to stand by Antigone and her morals. Sadly, Haimon's threat of suicide fails to strike a nerve with Creon. He goes on to completely disregard his son and declares: "Bring the woman out! Let her die before his eyes!" (Sophocles 475) With this statement, it suggests that even with his son's life on the line, Creon's morals are nowhere to be found. Without hesitation, Creon declares punishment of anyone who goes against The King. Not only does he continue with Antigone's punishment, but he orders a punishment for Haimon as well. All these reasons suggest that Creon doesn't see value in anyone else's feelings, beliefs, or even their life.

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Furthermore, Creon is immoral because he condemned Antigone for burying her brother (Polyneices). Creon is more concerned about his reputation and keeping his authority over Thebes. Creon is worried how he will earn Thebe's obedience if he doesn't punish his own family. He doesn't

good Tr

MISMATCHED Secondary Support—POOR Transition sentence (too)

Creon's second mistake is obvious. He condemned his son's fiancée Antigone to death simply for acting morally and burying her brother in accordance with the laws of Olympus. Creon ignores the best interest of his son Haimon, and he ignores the beliefs of the people of Thebes to kill Antigone for her "crime". Haimon tells Creon that the other Thebans believe Antigone was right in her actions. This is apparent in his words:

No quotes needed for block quote

"She covered her brother's body. Is this indecent? She kept him from the dogs and vultures. Is this a crime? Death? -- She should have all the honor we can give her! This is the way they talk out there in the city." (Sophocles, 474).

This counsel was of no interest to Creon. He hated Polynices, and because of this he also hated Antigone for her actions. Antigone's burial of Polynices was just, even the prophet Teiresias scolds Creon for his actions in the lines "You have thrust the child of

ONLY TWO Secondary Supports—THREE is better

Good Transition

First, Creon was acting immorally because he allowed his pride take over his judgment.

Good Primary Support

Creon states, "Do you want me to show myself weak before the people? Or to break my sworn word? No, and I will not" (Sophocles 473). Creon was not willing to forgive his own niece because he had too much dignity and pride. He did not want to show any type of weakness to his kingdom. He also says, "My voice is the one voice giving orders in the city" (Sophocles 474).

Him saying this shows that he does not care about anyone's opinion but his own. Creon has no concerns about what anyone says in this situation; he has too much pride to say he was wrong.

He let the satisfaction of being in control take over his good judgment; he took advantage of his authority.

Notice that you have Two Secondary supports

Second, Creon was morally wrong because he cared more about his image as king rather

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