

What makes paragraph B stronger than paragraph A? What does it do that A does not?

A. To sacrifice for the sake of religious values is a noble act; however, those pure acts of faith are often tainted with personal gain. In Sophocles' *Antigone*, the title character sacrifices her relationship with her sister to preserve the will of the gods, but she is more motivated by her pride than her religion. When revealing her plan to Ismene, Antigone tells her, "I should not want you, even if you asked to come..." (Sophocles 192). Antigone shuns her sister and views her as a traitor for not helping with the burial. She isolates herself from her sister, whom she loves, because she wants to enjoy the honor and pleasure of her principled act. Her pride is even greater once Ismene changes her mind. After Antigone's arrest, Ismene regrets her previous decision and begs to share in her sister's punishment. Antigone scorns Ismene's guilt saying, "You shall not lessen my death by sharing it" (212). Antigone refuses to share the honor of her death with her sister, and again her words betray her motivation. She sees her death as an act of power, and will not live to see it "lessened" by someone taking credit for her actions. She has accomplished a great deed, and wants to share that honor with no one, not even a mourning sister. While she may have been initially motivated to do what is right in the eyes of her gods, she delights in the pride she receives, and the language she uses to fight for her cause reveals her hidden self-importance.

A. To sacrifice for the sake of religious values is a noble act; however, those pure acts of faith are often tainted with personal gain. In Sophocles' *Antigone*, the title character sacrifices her relationship with her sister to preserve the will of the gods, but she is more motivated by her pride than her religion. When revealing her plan to Ismene, Antigone tells her, "I should not want you, even if you asked to come..." (Sophocles 192). Antigone shuns her sister and views her as a traitor for not helping with the burial; however, Antigone's word choice reveals that while she is certainly passionate about her cause, she is not selfless or motivated *only* by the will of the gods. By saying, "I should not want you," rather than "the gods should not want you," she reveals that it is *she* who seeks this burial and the honor that follows. She isolates herself from her sister, whom she loves, because she wants to enjoy the honor and pleasure of her principled act. Her pride is even greater once Ismene changes her mind. After Antigone's arrest, Ismene regrets her previous decision and begs to share in her sister's punishment. Antigone scorns Ismene's guilt saying, "You shall not lessen my death by sharing it" (212). Antigone refuses to share the honor of her death with her sister, and again her words betray her motivation. By referring to it as "my death," rather than her "brother's death" or even "the gods' law," she reveals her pride in this act. She sees her death as an act of power, and will not live to see it "lessened" by someone taking credit for her actions. She has accomplished a great deed, and wants to share that honor with no one, not even a mourning sister. One cannot be purely motivated by religious endeavors while also savoring her personal sense of accomplishment. To commit a sacrificial act is to gain nothing in the process. Antigone gains a great deal – namely honor in the eyes of her countrymen – and consciously accepts it. While she may have been initially motivated to do what is right in the eyes of her gods, she delights in the pride she receives, and the language she uses to fight for her cause reveals her hidden self-importance.

Read paragraph C. What is it missing?

C. Creon is more motivated by his pride than his concern for the city of Thebes. He argues with Haimon. “Do you want me to show myself weak before the people?” (217). This shows that Creon is concerned with his reputation.