

Haemon's views:

- A father's glory is a pride for a son, and vice versa.
- He supports Creon by offering a different opinion.

Other themes in Antigone

Gender politics:

- Antigone; masculinity of character as displayed by her defiance
- Ismene; women are inferior to men, have to follow laws
- Creon; deeply misogynistic language against women: fickle (embrace grows cold), evil (repeated use of *kakos*), tells Haemon not to lose his wits over the pleasure of a woman

Philia and *echthra* (friends and enemies):

- Antigone is acting in support of her family. It is her duty as a female to prepare for burial the bodies of her brothers.
- Ismene offers to help Antigone in the only way she can, by being silent. Antigone rejects this.
- Creon misinterprets Ismene's worry for Antigone as guilt, displaying a lack of understanding of familial affection.
- Creon outlines the role of a son as someone who supports his father's friends, and pays back evils to his father's enemies.
- Haemon tries to advise his father from his stubborn actions on the grounds that it is a son's pride to have a flourishing father. Creon rejects this.
- Haemon's death leads to Eurydices' death, and ultimately creates Creon's tragedy, conveying the impact of family.
- Creon treating Polyneices as an enemy: attacked the city.

Oikos and *polis* (family and state):

- Antigone stands firmly on behalf of her family. She abides to the domestic role of a woman as preparer of a body for burial. In doing so, she willingly breaks the law.
- Ismene follows the laws (state.) She denies involvement because she cannot break the law.
- Initially, the chorus support Creon (and the state) by condemning Antigone on the grounds of her heritage (she shares her father's stubbornness.) However, they seem to side with Antigone later, when they advise Creon to listen to Haemon's advice (which uses language reminiscent of Antigone's.)
- Creon fully stands for the *polis*, which he has restored after civil unrest. He abides (as the Greeks would) to the view that a law should be followed, and those who act in defiance of it, punished.
- Haemon supports his father when he advises him against his actions, reasoning that a son takes pleasure in a flourishing father.
- Teiresias' prophesy focuses on the fate of the *polis*. He declares that the city is sick, with the alters and hearths polluted.

Divine law vs. Human law:

- Antigone follows the divine law when she buries Polyneices, as she believes that Hades desires the burial rites.
- Ismene is confined by the human law as decreed by Creon; therefore, she does not join Antigone.
- The Chorus support Creon's law initially, but appear to shift towards Antigone's stance when they advise Creon to listen to Haemon.
- Creon stubbornly follows human law; this is exemplified in his punishment of Antigone because she acted in defiance of it, and his firm belief that Polyneices was a traitor, so should not be honoured.
- Haemon appears to advocate divine law with words strongly reminiscent of Antigone's earlier argument.
- Teiresias follows a divine law when he warns Creon against his actions, saying that the city would be corrupted by the Gods, and that Creon will be punished for his deeds.
- Creon, ultimately, concedes to divine law, but too late.