



PRESENTATION

SOPHOCLES, SOLITUDE, ISOLATION

Way to quote this text in APA:

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We, contemporary readers of the attic tragedy, with difficulty, we perceive the nascent critic to the individual ideals that are alienated in the expressed democracy, to sympathize, rather, excited with the heroes whose elections and specially how they confront it -even at the expense of their own lives- should, we think, rise universal paradigms. How they face their loneliness an Antigone, and Oedipus or a Philoctetes, calls deeply our attention as a sign of capacity to discover the immensity of their inner world, especially when they feel abandoned to their own forces (Snell, 2007). But, from another perspective, Sophocles seems to problematize the rupture between the individual and the social group to make evident the excess that takes to the willing of living like Apopolis, disaggregated of the community. It comments a lot about the Sophocles' strength scenic theater and his evident capacity to exhibit the show of an existence that is debated among this rupture, which express, with the bodily prostration of the man, the socio-political exclusion and even ethic that suffers or will suffer. However, the domain of the scenic technique, this does not seem enough to understand why is it experienced so much closeness with the drama of the Sophoclean heroes.

Perhaps it happens that the poet achieves to put in the public sphere the constant eagerness of the man for knowing himself and the consequences of the comprehension/incomprehension of his existence, as if it were a common topic that involves any spectator. While in the contemporary era every problem of our subjectivity is exhausted in the individual field, the Greek poet unveils the perennial situation of the man that recognizes the possibility of disjoin from the social and religious ambits that transcends him and, at the same time, the anguish that generates such possibility. It is clear, then, that our current difficulty for getting a effective reconciliation between the individual and the social was glimpsed by the tragic poet on his own era, but maybe we find it unaware that the Polis censures such isolation, in such a way that is necessary to accept that Sophocles do not pretend to simply exalt the existential isolation, even though, it seems evident that they can pass as ours the mistakes from Oedipus at the time of judge his own situation, the need to take refuge in the divine of the injustice as Antigone does, the desire to find a friend among the isolation as the case of Philoctetes or the anguish in the face of the ignorance that others make of our own value as the case of Ajax (Sophocles, Trad. 2000).

I find important to highlight the above, because if for us the isolation of the self tends to look like a conquest, especially if it is a reason of an own election, hardly it becomes clear to us that the tragic heroes participate in the election of their own ruin, justly, because they are unable to solve their loneliness. But, at the same time, Sophocles, know that is not about, simply, of incorporation again to the transgressed order to reach the lost reconciliation: the emergence of the democracy brought as a consequence being participant of the creation of the rules, with everything and the awareness that the Greeks have of the ravages of fortune. And, at the same time that the world of shared values show how the way that would pave the loneliness and the return of the moderation the formula to conjure the pain, the experience, always present of assuming the own individuality with their consequences and effects transmit for the poet's era was the problem that carries the excesses of the individuality that it just stands out and for posterity, times of a rooted individuality, the perennial longing for a reconciliation. In both cases, the staging of the loneliness, that can be verified in real actions -Philoctetes has lived 10 years in a desert island, Ajax was isolated for his madness, Oedipus feels imposing in face of the palace doors recognized by others as a Semi-god, Antigone has buried his brother by herself- Lets reflect around the intellectual practical incompetence to solve such isolation. Besides, in Sophocles, these affairs are not resolved in our favor (the one of the human beings of this century), that is to say, the benefit of our freedom or the exaltation of our loneliness. For the Athens of the V B.C. century, such loneliness awakes compassion and restlessness, for the contemporary time perplexity and muteness in face of what tears us and apart us from the others. And perhaps it sounds paradoxical, given the pride of the achieved freedom to run away from the others, the burden for that separation does not stop bothering us.

This way of putting in evidence the unresolvable since the attic tragedy shows both the antiquity as the validity of one of the thematic on which were reflected today the social sciences (Ritzer, 1993). It calls my attention the contrast of a possible exit: For the Athenians, accept the insolvable divinity, for us, strip the unfathomable of their authority. And, as well as Sophocles saw that there was no turning back with the democracy in an extendable matter, and in a more preotic way since the freedom is not played in a politic sphere, but it is an unknown constant in various areas of life. And this is how the Greeks counted with the tragedy to propose a reflection about what looks like irresolvable, the narrations that proposed the social sciences now are a scenario in a constant movement, this tension between freedom and reconciliation.


The articles that composed this number, would give a direct answer or not to this situation that concerns diverse disciplines of the social sciences, but, I consider more relevant its character of a constant reflection: The intolerance, the alterity, de positive development of the teenagers, the social culture, the critic to the deficit and democracy models in the scientific divulgation, the study of the empathy in the childhood and the adolescence, the reflection about the urban growth or the interest and expression of the teenagers for their cultural legacy, topics that have reached

a point, but that are not, in reality, the beginning of new questions. They interrogate and subtract us, for a moment, of our isolation, because someone speak to us to communicate to someone who is concerned, interested, questioned.

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