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Nota di contenuto	Cover; Title; Copyright Page; Dedication; Contents; Acknowledgements; Introduction: Antigone and the experience of legal judgment; 1 A window on the normative world; 1.1 Nomos: a normative world; 1.2 The construction of norms; 1.3 Mapping the social trajectories; 1.4 The pathos of judgment; 1.5 Judgment in tragedy and law; 2 Antigone, Part I: Beginnings; 2.1 Antigone and Ismene at the palace gates; 2.2 Parodos: first entrance of the Chorus; 2.3 Creon, new King of Thebes: inaugural speech; 2.4 The guard enters the palace; 2.5 First stasimon: Ode on Man 2.6 Antigone and Creon: the clash of nomoi 3 Incommensurability and judgment; 3.1 Berlin and the incommensurable clash of ends; 3.2 Raz and the constitutive incommensurability of social practices; 3.3 Wiggins: tragic dilemmas and forms of life; 3.4 Lyotard's differend and the incommensurability of judgment; 3.5 Ranciere's disagreement and the staging of the conflict; 3.6 Incommensurability, Antigone, and law;

4 Antigone, Part II: Transitions; 4.1 Ismene comes forward; 4.2 Second stasimon: disaster returns again; 4.3 Haemon: son and groom; 4.4 Third stasimon: the power of Eros
4.5 Antigone's farewell march4.6 Fourth stasimon: besieged as others; 5 Acts of reading, acts of judgment; 5.1 The challenge of Plato; 5.2 The truth of tragedy: vindicating the tragic experience; 5.3 The power of emotions: ""education sentimentale""; 5.4 A good judge or judging well?; 5.5 Six spaces of judgment; 5.6 The tragic audience and the judge; 6 Antigone, Part III: Realizations; 6.1 Teiresias: seer and counselor; 6.2 Fifth stasimon: Dionysus, the Chorus Master; 6.3 Tragic news; 6.4 Final laments; 7 The temporalities of judgment: Antigone and law; 7.1 The originality of Antigone
7.2 The genealogy of Antigone's law7.3 The law of the Antigone and the experiences of the audience; 7.4 The narrative configuration of time: the temporalities of judgment; 7.5 The experience of judging tragic conflicts: hard cases, anew; Appendix; Notes; Works cited; Index

Sommario/riassunto

Adjudication between conflicting normative universes that do not share the same vocabulary, standards of rationality, and moral commitments cannot be resolved by recourse to traditional principles. Such cases are always in a sense tragic. And what is called for, in our pluralistic and conflictual world is not to be found, as many would suppose, in an impersonal set of procedures with which all participants could be treated as having rationally agreed. The very idea of such a neutral system is an illusion. Rather, what is needed, Julen Etxabe argues in this book, is a heightened awareness of
