

The 'right to equality' paradox

The earliest record that heralds the right to equality before the law is in Homer's Iliad . Over the weapons of war, Odysseus and Ajax await the judgment of heroes for the possession of dead Achilles arms. However, the mythical conception, necessary for interlinking political thought with a real event perchance, is not formed in any theoretical study, but at the painter Brygos , on vessel E69, now in the British Museum. In the course of the archaic in modern political thought, the trend towards the emergence of human rights of the classical world was connected with pedagogy and the arts, replicated in late antiquity; the concept of humanity (humanism) as a mental schema was based on an interpretation of lawyer Cicero and the importance he attached to Logos in opposition to dogmas. Its basis, that of an insight of the rhetoric's art expanded through ethics and historical studies, was extrapolated to establish a new universal value, able to encompass the whole range of classical culture.

On returning to the concept of Law, the human "right " easily supplanted is not the expression of the crisis but rather the legal transaction of the downtrodden, based on the fact that the concept of law , constitutes a set of mandatory and constraining rules against which human uniqueness becomes impotent. In the present status quo, out of the divine intervention, the respective local right is arbitrated by an obscure "international community" within a web of informational chaos. With data moving moderately faster than its correlate event, concerning the law, the laborious part for the legislature and democracy still remains coercion. Moreover, vacillating onto this delicate balance between individual and mass, Rousseau, according to his contemporaries, was coerced to get " barbarized", proposing a social contract and displace art as a corruption of human moral status. Since nobody can convince all of society to a deal in a general rule, the need for an internal agreement was contrived. Rousseau fell into the contradiction, entrapped by Logic itself, as logic is structured by an axiomatic system impossible to get redefined by its own means. This inherent " contradiction of democracy», is located in the loop between citizens, considered concurrently as arithmetic values and citizens capable of exerting power. The Reliance of law on the inherent verbal contradictions, evokes the self-restraints of democracy pointed out by Plato, perceiving the power of oratory and art over all citizens. The Law, inelastic by nature, contrasts with its own projective image, which may be registered as a plastic, organic form, with its interpretations - the law works merely as an image of a contradiction.

This constitutes the universal strength of democracy over any other political status. As a condition, it embodies the loop of democracy: by emphasizing on a right, which means democracy is «rationalized» , the need for law enforcement increases. The law inbounds exactly on the intermediate position between necessity and law, to submit an "ideal image" of society from which art cannot remain detached...

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