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In the recent spate of philosophers' writing on legal ethics, most

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contend that lawyers' professional role exposes them to great risk of moral wrongdoing; and some even conclude that the role's demands inevitably corrupt lawyers' characters. In assessing their arguments, I take up three questions: (1) whether philosophers' training and experience give them authority to scold lawyers; (2 ...

~~Should lawyers listen to philosophers about legal ethics ...~~

Should lawyers listen to philosophers about legal ethics? M. B. E. Smith. *Law and Philosophy* 9 (1):67 - 93 (1990) Abstract In the recent spate of philosophers' writing on legal ethics, most contend that lawyers' professional role exposes them to great risk of moral wrongdoing; and some even conclude that the role's demands inevitably corrupt ...

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~~M. B. E. Smith, Should lawyers listen to philosophers ...~~

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~~Week 2—Should Lawyers Listen to Philosophers about Legal ...~~

In fact, lawyers are legally and morally bound by stringent codes of ethics. Noted philosopher of law David Luban of Georgetown University is the guest as Philosophy Talk explores the ethical obligations of lawyers to their clients, to the court, and to society at large.

~~Legal Ethics | Philosophy Talk~~

Philosophy is a very common degree for students entering law school, and indeed the most common degree held by law students in the United States. Philosophy degrees have long been recognised to provide a solid background in some of the most important skills required for law school, including analytic and problem-solving

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skills, critical reading ability, and clear research and writing skills.

~~Why Study Philosophy? | Philosophy, Logic and Scientific ...~~

That's ridiculous and illogical. Philosophy is about logic. Evaluate their argument in logic. I know you don't know how to do that, but you can learn. It's actually quite easy to evaluate arguments in English. It only gets hard when you translate ...

~~Should you only listen to and support a philosopher if you ...~~

Whereas lawyers are interested in what the law is on a specific issue in a specific jurisdiction, philosophers of law are interested in identifying the features of law shared across cultures, times, and places. Taken together, these foundational features of law offer the kind of universal definition philosophers are after.

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~~Philosophy of law — Wikipedia~~

In contrast, philosophy of law is interested in the general question: What is Law? This general question about the nature of law presupposes that law is a unique social-political phenomenon, with more or less universal characteristics that can be discerned through philosophical analysis.

~~The Nature of Law (Stanford Encyclopedia of Philosophy)~~

Philosophy of law, also called jurisprudence, branch of philosophy that investigates the nature of law, especially in its relation to human values, attitudes, practices, and political communities. Traditionally, philosophy of law proceeds by articulating and defending propositions about law that are general

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and abstract—i.e., that are true not of a specific legal system at a particular time ...

~~Philosophy of law | Britannica~~

stood for the proposition that he ought to teach his philosophy to anyone who would listen. Socrates believed that "the life unexamined is not worth living." [FN10] The depth of that belief made the accusation of corrupting the young almost equivalent to being charged with the crime

~~Obligation to Obey the Law: A Study of the Death of Socrates~~

Philosophy of Physical Science; Philosophy of Social Science; Philosophy of Probability; General Philosophy of Science; Philosophy of Science, Misc; History of Western Philosophy.

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History of Western Philosophy; Ancient Greek and Roman Philosophy; Medieval and Renaissance Philosophy; 17th/18th Century Philosophy; 19th Century Philosophy; 20th ...

~~Edmund Byrne, Review of Becker and Gibberman, On Trial ...~~

John Rawls was a prolific American philosopher and one of the most influential philosophers of the 20th century. ... He proposed that in order to build a truly 'just' system of law, the law-makers ...

~~BBC Radio 4 – A History of Ideas, Philosopher Angie Hobbs ...~~

Here are the 15 podcasts we think all aspiring lawyers should listen to: Law Pod UK – this is a fairly new podcast brought to you by barristers at One Crown Office Row. It covers developments across aspects of civil and public law in the UK. With more than 100

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episodes already, you can discover the status of EU law during the transition ...

~~The 15 podcasts all law students should listen to~~

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Rights are legal, social, or ethical principles of freedom or entitlement; that is, rights are the fundamental normative rules about

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what is allowed of people or owed to people according to some legal system, social convention, or ethical theory. Rights are of essential importance in such disciplines as law and ethics, especially theories of justice and deontology.

~~Rights~~ — Wikipedia

John Bolton, President Donald Trump's former National Security Adviser, had a heated exchange with Newsnight's Emily Maitlis. She asked why he did not testify at the president's impeachment trial ...

Modernism in legal theory is no different from modernism in the

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arts: both respond to a cultural crisis, a sense that institutions and traditions have lost their validity. Some doubt the importance of the rule of law, others question the objectivity of legal reasoning. We have lost confidence in the justice of our legal institutions, and even in our very capacity to identify justice. Legal philosopher David Luban argues that we cannot escape the modernist predicament. Accusing contemporary legal theorists of evading rather than confronting the challenge of modernity, he offers important and original objections to pragmatism, traditionalism, and nihilism. He argues that only by weaving together the broken narrative and forgotten voices of history's victims can we come to appreciate the nature of justice in modern society. Calling a trial the embodiment of the law's self-criticism, Luban demonstrates the centrality of narrative by analyzing the trial of Martin Luther King, the

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Nuremberg trials, and trial scenes in Homer, Hesiod, and Aeschylus. With these examples, Luban explores several of the tensions that motivate much more contemporary legal theory: order versus justice, obedience versus resistance, statism versus communitarianism. ". . . an illuminating account of how contemporary legal theory can be understood as an expression of 'the modernist predicament' by exploring the analogy between modernism in the arts and modernism in law, politics, and philosophy. . . . a valuable critical discussion of modern legal theory." --Choice David Luban is Morton and Sophia Macht Professor of Law at the University of Maryland and Research Scholar at the Institute for Philosophy and Public Policy. His other books include *Lawyers and Justice: An Ethical Study*.

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Even lawyers who obey the law often seem to act unethically--interfering with the discovery of truth, subverting justice, and inflicting harm on innocent people. Standard arguments within legal ethics attempt to show why it is permissible to do something as a lawyer that it would be wrong to do as an ordinary person. But in the view of most critics these arguments fail to turn wrongs into rights. Even many lawyers think legal ethics is flawed because it does not accurately describe the considerable moral value of their work. In *Lawyers and Fidelity to Law*, Bradley Wendel introduces a new conception of legal ethics that addresses the concerns of lawyers and their critics alike. Wendel proposes an ethics grounded on the political value of law as a collective achievement that settles intractable conflicts, allowing people who disagree profoundly to live together in a peaceful, stable society.

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Lawyers must be loyal and competent client representatives, Wendel argues, but these obligations must always be exercised within the law that constitutes their own roles and confers rights and duties upon their clients. Lawyers act unethically when they treat the law as an inconvenient obstacle to be worked around and when they twist and distort it to help their clients do what they are not legally entitled to do. Lawyers and Fidelity to Law challenges lawyers and their critics to reconsider the nature and value of ethical representation.

Once a highly cosmopolitan profession, law was largely domesticated by the demands of the Westphalian state. But as the walls between sovereign states are lowered, law is globalizing in a way that is likely to change law, lawyering and legal education as

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much over the next 30 years – when the students entering law schools today reach the peak of their profession – as it has over the last 300. This book provides a sustained investigation of the theoretical and practical aspects of legal practice and education, synthesizing and developing nearly thirty years of Professor Sampford's critical thought, analysis and academic leadership. The book features two major areas of investigation. First, it explains the significance of the 'critical', 'theoretical' and 'ethical' dimensions of legal education and legal practice in making more effective practitioners – placing ethics and values at the heart of the profession. Second, it explores the old/new challenges and opportunities for ethical lawyers. Challenges include those for lawyers working in large organisations dealing with issues from international tax minimisation to advising governments bent on war.

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Opportunities range from the capacity to give client's ethical advice to playing a key role in the emergence of an international rule of law as they had to the 'domestic' rule of law. The book should stimulate great interest and occasional passion for legal practitioners, students, teachers and researchers of law, lawyering, legal practice and legal institutions. Its inter-disciplinary approaches should be of interest to those with interests in education theory, international relations, political science and government, professional ethics, sociology, public policy and governance studies.

In suggesting that general ethics be modeled on legal ethics, this book is a call for more creativity in our moral experience. Luizzi argues that lawyers regularly re-think their roles and the rules

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related to these roles. Their rejection of a prohibition on advertising, for example, was part of their re-thinking of the traditional view of the lawyer's noble calling, one for whom advertising was inappropriate. What this says for general ethics is that we are to become active participants in defining our roles. Our daily experiences can help us in constructing fresh and better conceptions to guide us. A Case for Legal Ethics rejects fixed conceptions of human nature and extends our constructive efforts beyond specific roles to human nature itself and to our environments. Luizzi appeals to role modeling, both to keep our constructed conceptions within moral bounds, and to develop the literature on moral education. We must be willing for others to imitate us as we live according to the conceptions we construct.

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Professional roles are often thought to bring role-specific permissions and obligation, which may allow or require role-occupants to do things they would not be permitted or required to do outside their roles, and which as individuals they would rather not do. This feature of professional roles appears to bring them into conflict both with 'ordinary' or non-role morality, and with personal integrity which is often thought to demand some form of personal endorsement of one's conduct. How are we to reconcile the demands of roles with ordinary morality and with personal integrity? This collection draws together a set of papers which explore these questions as they bear upon a number of different professional roles, including those of the lawyer, the judge and the politician, and from a variety of perspectives, including contemporary analytic moral theory, jurisprudence, psychoanalytic

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theory, virtue ethics, and contextualism, and, more broadly, from philosophy and legal academia and practice.

Edmund Burke: Modernity, Politics, and Aesthetics examines the philosophy of Burke in view of its contribution to our understanding of modernity. Stephen K. White argues that Burke shows us how modernity engenders an implicit forgetfulness of human finitude. White illustrates this theme by showing how Burke's political thought, his judgment of the modern system of morality and policy, and its taste for a false sublime are structured by his aesthetics.

This volume explores the philosophical concept of 'exploitation' in the law relating to the formation of contracts. It discusses the criteria for a claim of 'legal contractual exploitation'. These criteria

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reveal a conception of exploitation that is sensitive to the conceptual, institutional, and administrative distinctions associated with the classic liberal conception of the contract. The consequences of this conception of exploitation upon the contract lawdoctrines of unconscionable dealing, duress, and undue influence are examined in depth.

In this 1989 book, Rorty examines human solidarity and liberalism through literature, philosophy, social theory and literary criticism.

Ethics and Organization provides a rich and valuable overview of an increasingly important issue for management and organizations in contemporary society. Debates about equal opportunities, environmental responsibility, consumer redress and corporate

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governance have given ethics a prominent place in the study of organizations in their social and natural environments. Within the organization, new management styles that seek to energize employees by manipulating their beliefs have highlighted the moral-ethical principles at issue in contemporary management. At the same time debates around postmodernism and relativism have moved ethics to a new centrality in contemporary social theory. Ethics and Organization addresses the questions that these and other developments raise for the study of management and organizations, from a multidisciplinary perspective. The book will be of value to advanced level students and academics engaged in analyzing the moral, political and ethical dimensions of organization theory and organizational practice.

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The Future of Financial Regulation is an edited collection of papers presented at a major conference at the University of Glasgow in spring 2009, co-sponsored by the Economic and Social Research Council World Economy and Finance Programme and the the Australian Research Council Governance Research Network. It draws together a variety of different perspectives on the international financial crisis which began in August 2007 and later turned into a more widespread economic crisis following the collapse of Lehman Brothers in the autumn of 2008. Spring 2009 was in many respects the nadir since valuations in financial markets had reached their low point and crisis management rather than regulatory reform was the main focus of attention. The conference and book were deliberately framed as an attempt to re-focus attention from the former to the latter. The first part of the book

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focuses on the context of the crisis, discussing the general characteristics of financial crises and the specific influences that were at work this time round. The second part focuses more specifically on regulatory techniques and practices implicated in the crisis, noting in particular an over-reliance on the capacity of regulators and financial institutions to manage risk and on the capacity of markets to self-correct. The third part focuses on the role of governance and ethics in the crisis and in particular the need for a common ethical framework to underpin governance practices and to provide greater clarity in the design of accountability mechanisms. The final part focuses on the trajectory of regulatory reform, noting the considerable potential for change as a result of the role of the state in the rescue and recuperation of the financial system and stressing the need for fundamental re-appraisal of

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business and regulatory models.

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