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Tchaikovsky... Should

~~Lawyers Listen To~~

Philosophers

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

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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'

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training and  
experience give them  
authority to scold  
lawyers; (2 ...

## Ethics

~~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

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## Should Lawyers

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 ...

~~M. B. E. Smith, Should~~

*Page 13/89*

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~~lawyers listen to  
philosophers ...~~

Should Lawyers  
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Philosophers About  
Legal Ethics? Creator.

Smith, M.B.E.

Bibliographic

Citation. LAW AND  
PHILOSOPHY 9:

67-93, 1990.

Permanent Link ...

Why Should Anyone

Listen to Ethics

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Agich, George J.  
(2000) Related Items  
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Philosophers about  
Legal Ethics?

Author(s): M.

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~~Week 2 – Should  
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Philosophers about  
Legal Ethics~~

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

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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

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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 skills, critical

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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

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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



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listen To 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

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definition  
philosophers are  
after.

## About Legal

~~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

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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)~~

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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

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articulating and  
defending  
propositions about  
law that are general  
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

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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

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

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

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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~~



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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~~

*Page 33/89*

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~~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

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and public law in the  
UK. With more than  
100 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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lawyers 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 what is allowed of people or

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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,  
*Page 38/89*

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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

*Page 39/89*

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theory is no different from modernism in the 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



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## Should Lawyers

listen to 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

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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

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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 Nuremberg trials, and trial scenes in Homer, Hesiod, and Aeschylus. With these

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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

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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

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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*.

Even lawyers who obey the law often

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listen to unethical  
ly--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

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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



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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

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profoundly to live together in a peaceful, stable society. 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

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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

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listen To 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

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states are lowered,  
law is globalizing in a  
way that is likely to  
change law,  
lawyering and legal  
education as 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

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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

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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

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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



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governments bent on war. 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

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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

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relations, political  
science and  
government,  
philosophers  
about legal  
ethics, public  
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

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moral experience.

Luizzi argues that lawyers regularly re-think their roles and the rules 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

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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

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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

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on moral education.

We must be willing  
for others to imitate  
us as we live

according to the  
conceptions we  
construct.

Professional roles are  
often thought to  
bring role-specific  
permissions and  
obligation, which  
may allow or require

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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-



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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

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Lighter 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,

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jurisprudence,  
psychoanalytic  
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

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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

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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

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contracts. It discusses the criteria for a claim of 'legal contractual exploitation'. These criteria reveal a conception of exploitation that is sensitive to the conceptual, institutional, and administrative distinctions associated with the classic liberal

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listen to the  
Philosophers  
About Legal  
Ethics

conception of the contract. The consequences of this conception of exploitation upon the contract law doctrines of unconscionable dealing, duress, and undue influence are examined in depth.

Ethics and  
Organization  
provides a rich and

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valuable overview of an increasingly important issue for management and organizations in contemporary society. Debates about equal opportunities, environmental responsibility, consumer redress and corporate governance have



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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

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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

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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

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organization theory  
and organizational  
practice.

## About Legal

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

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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

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listen to  
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

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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 focuses on the context of the crisis, discussing the general

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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



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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

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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

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recuperation of the financial system and stressing the need for fundamental re-appraisal of business and regulatory models.

Despite the enormous impact of various accounting scandals on the accounting profession, the

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general malaise amongst the profession more broadly, and the significant legislative and institutional reforms that have taken place as a result, there are still surprisingly few textbooks on accounting ethics. This concise introductory text

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takes a broad view of ethics and accounting, taking into account contemporary social trends, such as globalization and terrorism. Rather than delineating codes of professional conduct, this text pushes the reader towards an understanding of the

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nature of ethical dilemmas and the factors that influence the ways in which accountants frame ethical questions. The book is divided into two parts. The first part focuses on developing thinking about the different kinds of ethical questions that could be posed in relation

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listen to accounting. The second part focuses more explicitly on accounting practice, exploring the ethical function of accounting in relation to the market economy, ethics in relation to the accounting profession, and the ethics of the international

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Accounting  
harmonization  
project. Accounting  
and Business Ethics is  
a compact  
introduction aimed at  
both students and  
practitioners who  
want to understand  
more about the  
ethics of accounting.

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*Page 88/89*



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