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various seeming
difficulties in
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"EQUITY" covery.

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the distinction

between Equality

with regard to

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the persons
involved 2) and
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person and his
rank; 80 between
the notion that
everyone should
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(Epieikeia)~~

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Ethics (/ˌnɪk
k oʊ ˈ m æ k i ə
n /; Ancient

Greek: Ἠθικὰ

Νικομάχεια,

Ēthika

Nikomacheia) is
the name

normally given
to Aristotle's
best-known work
on ethics. The
work, which

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plays a pre-
eminent role in
defining
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ratio-

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nalization, the judge puts himself in the legislator's shoes, as well as vice versa, that is, the legislator puts himself in "the judge"'s shoes, for Aristotle refers to both the hypothetical legislation that

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the legislator
would have
introduced (ei
hêdei

enomothetêsen,
Rhet.

1.13.1137b23-24)
had he known the
present case
requiring
correction, and
to the future
potential
legislation he

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may enact,
react- ing to
the judge's
current practice

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this course we
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Ethics (EN) is

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of what

Aristotle calls

“a philosophy of
human things”

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(EN Aristotle's
X.9.1181b15),
Nicomachean
Ethics
one which finds
its completion
in Aristotle's
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the separate
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article,

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world of ethics.

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amplifies and
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into 10
different,
complete
summaries.

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understanding
how human beings

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complex world,
and how

extensive the

complexity is

which results

from humans' own

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autonomy. The

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approach

recognizes the

limits of

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and constitutive
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imposes to legal
experience
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this collection
do not merely
pay attention to
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but focus
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the fact that
law is dependent
on political
power and that a
person can never
be sure about

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the facts of a
case or about
the right way to
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explore the
assumption that
a detailed
knowledge of
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epistemology is
necessary,
because of the
direct
connection

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positivism. They pay attention to the concept of proportionality, which can be seen as a precondition to discuss liberalism.

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study argues
that different

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cultures can
coexist better
today if we

focus not only
on what

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but also on what

connects them.

To do so, the

author discusses

how both

Aristotle and

Confucius see

rhetoric as a

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mode of thinking
that is
indispensable to
the human

understanding of
the truths of
things or dao-
the-way, or, how
both see the
human

understanding of
the truths of
things or dao-
the-way as

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necessarily
communal, open-
ended, and
discursive.

Based on this
similarity, the
author aims to
develop a more
nuanced
understanding of
differences to
help foster
better cross-
cultural

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communication.

In making the argument, she critically examines two stereotyped views: that Aristotle's concept of essence or truth is too static to be relevant to the rhetorical focus on the

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realm of human affairs and that Confucius' concept of dao-the-way is too decentered to be compatible with the inferential/discursive thinking. In addition, the author relies primarily on the interpretations

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of the Analects
by two 20th-
century Chinese

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Confucians to

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rhetorical

scholarship. The

study shows that

we need an in-

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depth
understanding of
both the other
and the self to
comprehend the
relation between
the two.

There is now a
renewed concern
for moral
psychology among

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philosophers.

Moreover,

contemporary

philosophers

interested in

virtue, moral

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regularly refer

to Plato and

Aristotle, the

two founding

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ancient ethics.

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contains eleven
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Plato, focusing
on the

Protagoras,

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Euthydemus,
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progress is

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in Presocratic
philosophy.

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century writers
in England,
Scotland, and
France wrote
tragedies of the

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royal heroine or
tyrant, martyr
or whore - in
order to move
their audiences
towards
political action
by shaping and
directing the
passions
generated by the
spectacle of her
fall. In

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her tragedy: one
conservative,
sentimental, and
royalist, the
other radical,
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Milton, as well
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the Restoration,
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woman and queen
to explore early
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experiments in
addressing and
moving a public
audience. By
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writing and
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the analysis of

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individuals -
each expelled
from one of the
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the idea of the
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individual is
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European
individual, it
is argued,

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Security,
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in law, as well
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Greek law to
examine the role
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perspectives.

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participative
web fuelled by
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content, and by

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these

challenges, and
pointing to
issues where
legislative
interventions
would be most
welcomed. Case
studies are
drawn from the
United States,
Singapore, and

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Aristotle's other parts of the common law world. Digital Technologies and the Law of Obligations will be of interest to legal scholars and researchers in the fields of contract law, tort law, and digital law, as

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well as to legal practitioners and members of law reform bodies.

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