

THE GOOD CHINESE LAWYER

The Good Chinese Lawyer explores the ethical and professional challenges that will confront a law student while preparing for life as a lawyer. The book offers principled and pragmatic advice about how to overcome such challenges. It urges readers to examine motives for seeking a career in law, to foster a deep understanding of what it means to be ‘good’ lawyer, and how to draw on virtue and judgment when difficult choices arise, rather than simply relying on rushed compliance with rules or codes. *The Good Chinese Lawyer* analyses four important areas of legal ethics – truth and deception, professional secrets, conflicts of interest and professional competence – and explains the choices that are available when determining a course of moral action. It links theory to practice and includes many diagrams and scenarios to illustrate ethical concepts and good decision-making.

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A Student Guide to Law and Ethics

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(for Adrian) *To Maria*
(for Richard) *To Grace, Cordelia, Joshua and Josiah*
(for Shenjian) *To my family*

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PREFACE

The good Chinese lawyer knows that there are many challenges to successful and ethical legal practice. The good Chinese law student will discover what those challenges are in this book. And they will also learn how to decide between what is right and what is wrong, not just inside a law firm but in life. We know that the topics we address are confronting, but we also know that good lawyers everywhere make a powerful contribution to justice, and, in so doing, they strengthen and enrich our societies.

Good legal practice is among the richest and most satisfying of occupations available to anyone on Earth. Once you begin this book, it will shape your life in the law for ever. Begin this journey with courage, and travel it in hope. You will make a difference to others' lives for the better.

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Table 3.2 is partially derived with permission from the work of Stan Van Hooft (specifically table 1, in *Understanding Virtue Ethics*, Acumen Publishing, Chesham, Buckinghamshire, 2006), which in turn was influenced by Justin Oakley's earlier general classifications (see Justin Oakley, 'Varieties of Virtue Ethics' (1996) *IX Ratio* (New Series) 128) of the distinctions between virtue ethics and both consequential and Kantian approaches to ethical problem-solving.

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