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The Limits of Law. Antony N. Allott. Butterworth (1980) Abstract This article has no associated abstract. (fix it) Keywords Sociological jurisprudence Law Philosophy Effectiveness and validity of law Law: Categories Nature of Law, Misc in Philosophy of Law

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RechtsVinding Online Mengurai Teori Effectiveness of Law Anthony Allot Oleh: Diana Tantri Cahyaningsih diterima : 17 Maret 2020, disetujui : 27 Maret 2020 Professor Anthony Allott (Allot) yang terkenal dengan teorinya Effectiveness of Law adalah ahli hukum dari Universitas London.

Mengurai Teori Effectiveness of Law Anthony Allot

THE EFFECTIVENESS OF LAW. ANTONY ALLOTT\* In this article I seek to examine how laws work, what factors. make for the success or failure of law-making, and what guidance ... tained in my recent book The Limits of Law.' In this book I examined \* Professor African Law, University of London. 1. Butterworths, London, 1980.

Valparaiso University Law Review

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Antony Nicholas Allott (30 June 1924 - 3 June 2002) was an English academic, Professor of African Law at the University of London. He was educated at Downside School and New College, Oxford. He was appointed lecturer in African law at SOAS in 1948, and was Professor in African Law at the University of London from 1964 to 1986.

Antony Nicholas Allott - Wikipedia

However, the book of which he was perhaps most proud is The Limits Of Law, which he wrote after stepping aside from his role as departmental head. In this highly original contribution to...

Obituary: Antony Allott | News | The Guardian

New Essays in African Law. By Antony Allott, M.A., PH.D., Professor of African Law, School of Oriental and African Studies, University of London. (Butterworths ...

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230 Bibliography of Antony Allott, 1948-1988 [1988] J.A.L. 1977a "Integration of laws and the building of a national legal system in Commonwealth countries", (1977) 2 Commonwealth Judicial Journal 32; 42; (1978) 3 C.J.J. 20. 1977b "The people as law-makers: custom, practice, and public opinion as sources of law in Africa and England", [1977] J.A ...

Bibliography of the Works of Antony Allott 1948-1988

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Under the new law, the decedent's taxable estate is increased to \$5,000,000 because of the gifts and the New York estate tax due is now \$391,600. An additional consideration : The top estate tax rate on property included in a decedent's federal and New York gross estate is 40% for the federal tax and 16% for New York.

Wait! I Thought that New York Didn't ... - Syracuse Law Firm

Michelle Allott graduated magna cum laude from the University of Rhode Island and obtained her JD, cum laude, from the University Of Maine School Of Law. Since graduating in 1989, Michelle has been practicing predominantly in the field of civil litigation.

Attorneys & Areas of Practice at Farris Law, Gardiner, Maine

Professor of African and Comparative Law, University of Buckingham, England. Emeritus Professor of African Law, School of Oriental and African Studies, University of London. Author of New Essays in African Law and others.

Antony Nicolas Allott | Britannica

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This text presents an overview of the major issues and topics in current developments in Indian family law. Indian law has produced a number of very important innovations in the past two decades, which are also highly instructive for law reform debates in western and other jurisdictions. Topics discussed are: marriage, divorce, polygamy, maintenance, property and the Uniform Civil Code.

Drawing on theories of legal pluralism, this book tests whether and to what extent claims of the modern nation-state laws to exclusive dominance over other spheres are tenable, and reassesses the operation of law in society. Incorporating a combination of legal theory, post-modern critique and socio-legal analysis of three current jurisdictions in which Muslims play an important role, the volume identifies Muslims' current socio-legal situation and attitudes from different perspectives and reconciles them with modern legal systems in three key countries. It analyzes the conflict between the assumptions of modern legal systems and plural legal realities, and also examines attempts by modern legal systems to impose official laws in the face of resistance from unofficial Muslim laws and discusses possible responses to the challenge of dynamic Muslim legal pluralism. A valuable resource for students, researchers and academics with an interest in the areas of Islamic law and politics, and the interplay between secular law and religious/cultural traditions.

In this book Charles Mwalimu explores viable grassroots representation mechanisms in African constitutions in order to positively integrate indigenous and modern systems in Sub-Saharan Africa. A comparative study method is used to examine the constitutional principles of chieftaincy and local government and their impact on human rights. To establish and prove lack of positive integration Mwalimu connects this failure to poor constitutionalism, development and stultified growth and human rights violations. This book proposes remedial actions to build nondiscriminatory constitutional regimes eradicating violations of human rights.

Within the last two decades, India has not only enacted specific legislation on environmental protection but has also virtually created a new fundamental right to a clean environment in the Constitution. The models and methods adopted in the Indian context appear, at first sight, similar to those in other common law systems. Yet there are many subtle differences which have changed the structure and content of legal development in India. Indian environmental jurisprudence brings out the unique characteristics of a new legal order which has gradually been established in India. The distinguishing nature of this jurisprudence, as this book shows in detail, has three interconnected elements. First, the nature of the new Indian constitutional law regime accords greater importance to public concerns than protecting private interests. Secondly, this jurisprudential development reflects certain aspects of Indian legal culture, through implicit and explicit reliance on autochthonous values and concepts of law, encapsulated in the Indian juristic postulate of "dharma." Thirdly, the emerging Indian environmental jurisprudence bears testimony to the activist role of the Indian judiciary which has also had a significant impact in many areas other than environmental law. In short, the development of environmental jurisprudence in India manifests neo-"dharmic" jurisprudence in postmodern public law. It accommodates ideas currently voiced by experts around the world for protecting the environment in forms modified by the Indian legal culture.

"Omudile muua ohapo; epangelo liua ohamba". Freely translated, this proverb of the Ovakwanyama of northern Namibia means: "New leaves produce a good shade; the laws of a king are always as good as new". The proverb paints a picture of wisdom to express the dialectical relationship between continuity and change in customary law. Since royal orders are supposed not to change from one king to the next, they are always as good as new, reads the explanatory note to the proverb by the anthropologist Loeb, who recorded the proverb. Traditional authority is like a tree standing on its roots, rooted in the tradition created by the ancestors of the ruler and the community. These roots remain firm, stable and unchanged, not so the concrete manifestation of authority that changes and responds to changes of the environment. This makes that new leaves are produced by the rooted tree. The new leaves are new and old. They are old, because in structure, colour and their capacity to protect by giving shade, they are more or less like the leaves of last year and the year before; they are new because they react to the challenge of seasons. The Shade of New Leaves emerged out of an international conference on the living reality of customary law and traditional governance held in Windhoek in 2004. The conference was organised by the Centre for Applied Social Sciences and the Human Rights and Documentation Centre, both affiliated to the Faculty of Law of the University of Namibia, in co-operation with the Law Departments of the Universities of Bremen, Germany, and the School of Oriental and African Studies, University of London. The contributions to this book are grouped into six parts: Part 1: Legal pluralism, traditional governance and the challenge of the democratic constitutional order \* Part 2: Traditional administration of justice revisited \* Part 3: Ascertaining customary law: prerequisite of good governance in traditional authority \* Part 4: Legal philosophy, African philosophy and African jurisprudence \* Part 5: Research, training and teaching of customary law \* Part 6: Afterthoughts

Human Rights and Legal Pluralism opens with an article on how to integrate human rights into customary and religious legal systems. It then offers a special study of the issue in a "tribal" women's forum in South Rajasthan, India; in customary justice in post-conflict Sierra Leone; in indigenous justice systems in Latin America; and in deep legal pluralism in South Africa. (Series: The Journal of Legal Pluralism and Unofficial Law - Vol. 60)

What are the limits of human rights, and what do these limits mean? This volume engages critically and constructively with this question to provide a distinct contribution to the contemporary discussion on human rights. Fassbender and Traisbach, along with a group of leading experts in thefield, examine the issue from multiple disciplinary perspectives, analysing the limits of our current discourse of human rights. It does so in an original way, and without attempting to deconstruct, or deny, human rights.Each contribution is supplemented by an engaging comment which furthers this important discussion. This combination of perspectives paves the way for further thought for scholars, practitioners, students, and the wider public. Ultimately, this volume provides an exceptionally rich spectrum ofviewpoints and arguments across disciplines to offer fresh insights into human rights and its limitations.

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