

Left turn signal (2)

Probably many people ask themselves why we obey the law. In any case, we should ask ourselves such a question, the answer to it is the source of important information about us, it determines our place in the social hierarchy of meanings.

The best answer would be that we obey the law because we believe it to be right. This, of course, is true, but only in the sense that we derive rightness from moral duty. Some moral indications coincide with religious indications, some of them are very close to them. In fact, the answer to the question why, for example, you should not have sex with a chicken (the example of Jonathan Haidt), the answer is: because yes, because it is not allowed to. We call such reasons for obeying the rules of confession.

The second motive of obeying the law is pragmatic, it boils down to an intuitive application of Kant's categorical imperative: One should always act according to such rules as to which we would like them to be applied by everyone and at all times. This is a pragmatic motivation and does not have to be associated with a deep moral experience. For example, it is easier for me to throw away rubbish as needed, but for the public's good, I can be persuaded to select them. We call these reasons for compliance with the rules acceptance.



But finally, very often, we obey the law because we are afraid of the consequences of not following it, we are simply afraid of being punished. Generally call such causes extortion.

In fact, our motives for compliance are very often mixed. We confess a little, we accept a little, we are a little afraid.

And it is the functioning of particular societies that differs in the extent to which particular ingredients are mixed into our way of accepting rules.

In Poland, the acceptance of regulations resulting from extortion and fear of punishment dominates in many cases. Consequently, in those cases where the penalty is low or probably will not be imposed at all, this compliance ceases. Worse still, all awareness of the sense for which such laws were invented disappears.

In many other societies and nations among car drivers, showing the intent to turn left certainly belongs to the rules followed for the sake of acceptance. Nobody, no driver likes to find out at the last minute that the one in front of him is turning left in a situation when we are going to go straight. This own experience, together with a more or less pissed off person, does not, however, become a prerequisite for universal acceptance of the sensible use of the left indicator. Again, the premise of such acceptance of the regulations would be a moral imperative, commonly known as Kant's categorical imperative.

Why is it so that we accept what is harmful to us, and what is more – this situation does not affect our way of using the indicator? About it in the next episodes. Stay with us.

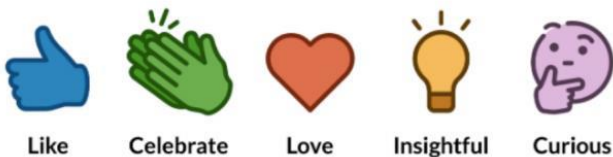
Linkedin and lawyers

In fact, only LinkedIn is suitable among social media for lawyers. Facebook can do more harm than help. A professional should answer the question if I would have used another professional if I had found him on

Facebook or Instagram, and found out about his four red cats.

Who knows what it looks like in the world, at least in Poland no social media can guarantee a reasonable level of thought. We simply treat the public domain as a sphere of specific freedom and irresponsibility, i.e. as a sphere of no-man. I'm not talking about hate, but about the lack of a creative exchange of thoughts.

I posted on this matter on [LinkedIn](#), precisely because only LinkedIn is suitable for us lawyers. The problem, however, is that on LinkedIn, the main topic among Polish professionals is #hubudubu, to use the immortal symbol of inflated praise and slyness, which usually walk side by side. So either that we won something and we are the best at something, or that we congratulate others that they are so beautiful and smart because they won something. These types of laudations.



The reactions were interesting, over 9,000. views, almost 100 entries, almost exclusively unknown to me. You can see that the topic is bothering a lot of people who do not necessarily have the time and willingness to read about how extremely important others are.

The fact is, however, that those whom my criticism could be most concerned with did not respond. I am not surprised by them. The dispute about what LinkedIn will be and what it will be about comes down to what LinkedIn we will do.

Union

A long time ago, i.e. shortly before Poland's accession to the European Union, I was at an event of the international legal network to which I belonged. I remember a certain Finn's name, Henrik Hastö, being intensely warned about what his EU country entered into for a lawyer. I believed him, nodded my head, but rather without conviction.

It must be said that in 2004 there was no major shock to the professional life of most Polish lawyers. Not after that. Most EU regulations enter Poland through Polish legal acts. Even regulations, not knowing why, are covered by Polish laws, such as the most famous of the EU regulations in recent years, GDPR, i.e. GDPR.

The fact that EU regulations are directly applicable in the member states is known. Not everyone knows, however, that the jurisprudence of the Court of Justice of the European Union actually leads to the direct application of the directive as well.

The reasoning of the Court relates to the equality directives (2000/54 and 2006/78), but it is likely to apply to other issues as well. It consists in the fact that if a certain right arises from constitutional acts of the European Union, i.e. primarily from the Treaty on the Functioning of the European Union, national courts are obliged to interpret the law in such a way that it is possible to apply the relevant act. The point is that this top-shelf provision is to be understood as defined in a particular directive. Thus, in practice, directives are applied directly to the legal orders of the Member States.