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nity —to be sure— would not be the type of liberal, bourgeois or capitalist community we live in now. But neither should the turn to virtue be interpreted as requiring that we should go back to feudal legality —and throw away the important lessons that we have learnt about the importance of generality and abstractedness and the great historical conquests of due process, equal rights, and equality before and under the law.<sup>9</sup> It requires us, however, that we do not rest content with these important historical achievements and that we be willing to engage in a difficult, but worthy, exercise in legal and political imagination.

<sup>9</sup> LAJ, as Lucy says, is historically significant, in that its emphasis on generality and abstraction could be seen as generating a major distinction between feudal or medieval law, on the one hand, and bourgeois or liberal law, on the other. See Lucy (n 1) 20.