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# Relevance of Legal Education and Legal Education of Relevance

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***Abstract:***
*The problem of legal education in the contemporary world is that of relevance. This means that legal education is not appropriate or connected with the circumstances of societies in terms of reason for law. This paper argues for improvements or reforms in the training of legal officials - including methods and facilities for teaching and learning, the curriculum, ways of approaching justice at litigation and restrictions on admission of law students. This stance shares the belief that legal education in the 21st century should be capable of transforming the legal man and his society as well as providing the kind of knowledge, morals, welfare and attitude capable of bringing about a valid system of justice, peace and order in society as the untraded or unsolicited aspirations of law. The paper is a reaction against the prevailing attitudes and standards associated with the ever ailing programmes of legal education in liberal societies like America, Britain and Nigeria. Liberalism as a political ideology appears to have failed in its crusade to transform the legal world. Universally, Legal education in the 21st century should aim at reforming individuals' character; transmit desirable values, skills and attitudes for the purpose of inculcating the good life in citizens. We are therefore concerned with legal education for self-reliance, freedom, liberation, development and sustainable rule of law. In order to achieve this, the paper suggests that every capable citizen should be allowed the opportunity to read law. This means that restrictions on admission policy should be reviewed.*

**Keywords:** *Jurisprudence, law, legal education*

## 1. Introduction

Legal education is not a function of the education faculty of our universities but that of the law faculty. However, the law faculty is supposed to borrow materials from the process of education generally, and the department of philosophy has a significant role to play in enhancing the discipline of legal education. It has always been the business of law teachers to train lawyers and judges for the task of mediation. Other people can study law for private application or purposes other than legal practice. As subject matter of general jurisprudence, legal education is often seen as the domain of legal philosophy. We can speak of the specialized disciplines in our educational system such as science and medical education - to mention but a few. But it would seem that the training of legal personnel is broader in scope and distinct from that of science education which is offered by the faculty of education. In some ways, it is like medical education which is a function of the faculty of medicine. People appreciate the endeavours of science and medicine because of their impacts and practical results, thus considering them to be of relevance to human needs and existence. But there is widespread scepticism as to whether or not we can justify the fruit of legal education when considering the benefits of law in action in virtually all societies of the world. The intention of this paper is to show that legal education has gone astray and it would take "philosophy of relevance" to bring it back. Marxists, postmodernists and the Critics take the centre stage in denying the relevance of legal education as it is currently done in liberal societies. They argue against the entire program of training of legal official, nature of legislation, adjudication and administration of justice. We are concerned in this study with the need for relevance in legal education: a view of legal education that will ensure desirable development in human and material conditions of society. The paper will draw materials from philosophy, law, education, history, medicine, psychology, science and technology. The method adopted for the enquiry is analytic with a view to critical reflection. The primary benefit of this study goes to the society that has continually yearned for justice, peace and order through law but fails to attain it. Legal education authorities in all true democracies (capitalist, socialist and welfarist) may draw upon this study to revise and reshape their curricular and methods of teaching; and government may be required to examine the nature and implementation of legal education policies. This is predicated upon the kinds of laws that are made, nature of the judicial process and administration of justice.

## 2. Legal Education and the Quest for Relevance

We begin this section by saying that so much of academic theorizing on legal education in the 21st century lies in the domain of relevance. Incidentally, there are important logical, ethical, political and metaphysical teachings that can contribute positively to this sphere of discourse. Such issues relate to questions about meaning, nature, purpose, aims and objectives, scope, methods, problems and justification of legal education. We may see legal education as training of individuals who intend to become legal professionals or those who simply intend to use their law degree to some end. Legal education is therefore the totality of activities involved in preparing people who seek legal knowledge, aptitude or disposition for various kinds of task in society. Its process generally involves

teaching and learning in theory and practice of law. Approaches to legal education generally follow formal and institutional categories, with participants earning both academic and professional degrees. However, practices differ in many respects from country to country in the advanced and more developed societies like America and Britain which we see as paradigms. But it would seem that countries that experienced colonial rule have retained some features of their colonial past. Thus in a certain context colonialism appears to have mitigated the significance or relevance of legal education in many world cultures. One of the important implications of this analysis tends to be that law is relative to cultures in its creation, dispensation and administration. But judged by the almost universal need and agreement for international law, there seems to be a burning desire in many nations of the world to argue for globalization. While there have been several attempts to unify practices throughout the world, there are also strong tendencies towards uniqueness. Since law is central to economic, social and political life of all modern societies, citizens have found in its organization and practice a profitable venture. Added to this is the belief that the reason for law as a social phenomenon tends to have lost its central objective of ensuring justice, peace and order in society.

The reality of replacing justice with injustice in the operation of law is considered by many thinkers to be a very important problem in liberal democracies like Canada, United State of America, Britain and Nigeria. Such thinkers see this problem as contradiction. For instance, Michael Nkuzi Nnam argues that:

- Legal education has failed because it does not give sufficient emphasis to the development of an awareness of justice and equity: people are satisfied if they develop a structured rule system. But it is insufficient and inadequate to operate merely as a practitioner because he is going to be arguing constantly for modifications in the rule structure for a result in a particular case (1989:134).

It is argued here that legal education as it is done in our societies today does not operate in conformity with the reason for law. Nnam (1989) is of the opinion that the executive does not influence judges in legal reasoning as does the legislature through the requirement of legislative intent in understanding legal rules. The failure of legal education, according to Nnam, is its departure from the sole legal purpose of justice and fairness. He argues that many judges are often tempted to administer justice from their pockets: for since they have power over everyone else in their position of authority they can bring their private ideologies to bear on decision making. Though the system taken by such judges pretends to be more just and fair, it tends because of its flexibility to create more corruptible than incorruptible judges.

Duncan Kennedy sees the problem of contradiction in legal education as that of reproduction of hierarchy. Kennedy (1982) maintains that legal education engenders class, race and gender inequality in society. For him, law is politics and therefore cannot be divorce from ideology. He believes that law schools teach the rather rudimentary but essentially instrumental skills in a way that mystifies them for almost all law students. Students are made to believe that legal reasoning exists different from policy analysis, by bullying them into accepting as valid in particular cases legal arguments that are circular, question-begging, incoherent, or vague. They see legal beliefs about such ways of reasoning as meaningless. As Kennedy writes:

- …sometimes these are arguments from authority, with the validity of the authoritative premise put outside discussion by professional fiat. Sometimes they are policy arguments (e.g. security of transaction, business certainty) that are treated in a particular situation as though they were rules that everyone accepts but that will be ignored in the next case when they will suggest that the decision was wrong. Sometimes they are exercise in formal logic that wouldn't stand up for a minute in a discussion between equals (1982:46).

The argument here is that circular reasoning and arguments from authority are usually not regarded as valid, logically speaking. Law school teachers do not treat law properly with their students. The curriculum of legal education excludes important areas such as legal philosophy, legal history and clinical legal studies. Kennedy's position is an attempt to assert the irrelevance of legal education in western liberal societies, especially America.

Frank H. Wu wants us to believe that legal education does not suffer from a problem, rather it suffers from multiple problems. Wu (2016) maintains that the major problems of legal education are that there are too many law degree holders wishing to be legal practitioners; legal education is too costly to achieve; the skills that are imparted through the traditional programme of training are not suited to the demands of employers and ultimately clients; and there is constancy of change coupled with the volatile character of society, rather than so much of scientific and technological advancement. Unfortunately, it seems to Wu that our reasonable expectation cannot be matched by existing economic realities. He therefore argues that the only hope for institutions as well as individuals has always been to adapt. His consolation rest with the belief that we do not live in the best possible world that is yet to come. In the attempt to explain the problem of multiplicity of legal practitioners in the system, Wu is confronted with the disturbing problem of class-ranking among lawyers, judges and other legal officials that affect adjudication. This is what we have seen in Kennedy as the problem of hierarchy. Observably, this ranking of legal officials takes its origin from the formal and institutional levels of training. The scripture is not left out in being sceptical about the relevance of the legal profession as it is done today. For instance, the Old Testament scriptures says in the book of Isaiah (2002: ch 10 v 1 – 2) "doom to you who legislate evil, who make victims – laws that make misery for the poor, that rob my destitute people of dignity, exploiting defenseless widows, taking advantage of homeless children". This view explains the biblical scepticism about legislation, adjudication and administration of law for the purpose of justice as it is done in our societies. The New Testament scripture records the speech of Jesus Christ in the book of Mathew (2011: ch 23 v 27) when he says "woe to you teachers of the law and Pharisees, you hypocrites! You are like white washed tombs, which look beautiful on the outside but on the inside are full of bones of the dead and everything unclean". This claim may be linked with the ancient attitude to the legal profession that contemporary secular thinkers tend to espouse. Now, the quest for relevance leads us to the argument that it is necessary to examine the values to be inculcated by legal officials to make them relevant, and approaches to legal education that can be regarded as such. But before we go in to this, what is it to speak of relevance?

Michael Rundell sees relevance in terms of appropriateness. Rundell (2012: 1253) describes relevance as "the quality of being directly connected with an important to something else". By relevance of legal education is meant to say something about the role which legal education plays in the quest for justice, peace and order in society. We can explain relevance in terms of the roles played by the interaction of education and law. It might be argued that education gives sense and direction to legal purposes as well as train and develop personnel for the various roles available to law in its pursuit of justice, while law legislates for education in terms of its contents, policies, practice and administration as well as setting standards to be attained for roles in society. Decisions as to how best to go about these roles belong to leadership and therefore serve to be seen as political. This situation leads to finding ideological options for policy implementation concerning legal education.

### 3. On Relevance of Legal Education

The concept of legal education is not opposed to the idea of education generally, and we will use this understanding in dealing with this section of the work. Traditionally, education refers to the development of the student intellectually, morally and emotionally. By way of extension in modern understanding, we may include the material well-being of the educated person arising from the application of the knowledge so acquired through formal teaching and learning. We will agree that the possibility of developing student's rests with both the content of the curriculum and the process of instruction, as well as facilities available for teaching and learning. Richard Stanley Peters provides a more modern and illuminating analysis of education. As Peters writes:

- Education implies the transmission of what is worthwhile to those who become committed to it…must involve knowledge and understanding and some sort of cognitive perspective which is not inert…at least rules out some procedures of transmission and voluntariness on the part of the learner (1967: 45).

By this view, Peters (1967) is committed to explicating the content and process of education in terms of distinguishing desirable and undesirable values to be inculcated by learners, as well as desirable and undesirable methods of instruction by teachers. Approaches to instruction in education generally include banking method, exploratory method and enquiry method. More so teaching, learning, research and experimentation can assume deductive, inductive and analogical models. The difficulties envisaged by attempts to adapt these approaches to teaching and learning in schools constitutes philosophical problems in espousing philosophy of relevance for legal education. The question might be which of these methods is suitable to training legal officials? It may be argued that our analyses on traditional and modern conceptions of education are generalizable for all branches of education whether we are talking about science, medical or legal education. This is why we may argue that the legal institution should borrow materials from what is done in the faculty of education for application in legal education. Now we may ask, to what aspects of life is legal education relevant? The answer is that legal education covers nearly all aspects of human life, from private to public, personal, social, political, ecological and technological. All these are connected with issues about substantive law. In this section, we shall consider the connection of these aspects with the intellectual, moral, affective and material development of the legal professional.

Based on the foregoing, it is possible to use the idea of "development" to describe the notion of relevance with regards to legal education when development is considered as an attempt to improve the legal world in human and material wellbeing of society. In this way, we can talk about the development of professionals in terms of acquisition of knowledge, morals, and attitude of mind for the task of dispensing justice. This is another way of talking about the transmission of cultural values from one society or generation to another. Legal education may therefore be understood as systematic impartation of information by professionals (legal experts and other relevant instructors) to those interested in becoming legal professionals or those who may be interested in using the knowledge. This kind of education principally introduces the students to concepts and institutions that have legal undertones and the application of the skills acquired in the process of this learning to real life situations. It follows that legal education aims at a holistic orientation of participants to meet the challenges of the legal profession and the general understanding of jurisprudence. Such challenges consist in understanding the meaning, nature, purpose, application and problems of law. The process of legal education is concerned with communication of ideas to legal students. It tries to understand the intellect as that which deals with mental or rational capacity for communication and clear thought. It seeks to understand whether or not teaching entails learning, whether or not teaching necessarily involves indoctrination, and whether or not learning is synonymous with drudgery. These are some of the problems considered in this study in terms of relevance of legal education to its recipients. Mental development is important to legal education because it sharpens the intellect and creates awareness in participants. Acquisition of legal knowledge is a condition *sine qua non* (irrefutable) for understanding legal problems and the ways to resolve them. People do not study law just because they want to be practicing lawyers and judges; they may do so for other purposes. As we can see in the thought of Etefia Ekanem, the judiciary is not the only place for lawyers; they can serve as politicians in the executive and legislative branches of government. Ekanem (2014: 227) maintains that those who study law can serve as "judges, solicitors, teachers in institutions, directors or secretaries of companies, civil servants, administrators, or advisers to institutions". We may have to add that other people need legal knowledge to guide their relation and conduct with others. Thus, legal knowledge is generally very important to society.

The early beginnings of legal education concentrated on the intellectual aspects of legal knowledge without attention to moral, emotional and material needs of practitioners. But contemporary demands stress avowal for these indispensable values. The moral aspect deals with the need for the student to conduct himself or herself in accordance with acceptable norms. We will agree that lawyers, judges, and legislators live in a society where morality is preached and practiced by the whole citizenry. Lawyers are in this context perceived as legal and moral agents of their clients, rather than business magnets who seek to outdo other competitors in order to acquire material wealth. Legislators have the power to describe behaviour as illegal and therefore punishable. In fact, Joycelyn M. Pollock is of this opinion. Pollock (2007: 5) maintains that legislators also have the power to set the amount of punishment and they do so "usually from some rationale of public safety, but also employ moral definitions for deciding which behaviours should be legal

and which should be illegal". According to Pollock, people feel moral (not just legal) pressure to obey laws, and therefore are more likely to do so in the presence of other people, even if those people are not empowered to enforce the law. It seems to this scholar that law schools have been variously criticized for being singularly uninterested in fostering any type of moral conscience in graduating students. Law schools purport to be in the practice of reshaping law students so that when they emerge thinking like a lawyer they have mastered a type of thinking that is concerned with detail and logical analysis. Accordingly, it might be argued that this is done at the expense of being sensitive to morality and larger social issues. Nevertheless, many ethics courses use a moral reasoning approach, whereby various scenarios are examined in light of utilitarianism to determine the right course of behaviour even in legal education and training. Morality is indispensable to legal education since any country that neglects moral education of its citizens refuses to develop. We are therefore reminded of the view by Joseph Omoregbe, that unless legal education is accompanied with a high degree of morality it would not by itself be relevant to a country's legal development. Omoregbe (1998:199) argues that if a country produces "intellectual giants" but who are "moral dwarfs" it is simply producing obstacles to its own development. Such would then be to say that material development of legal officials depends on their moral development.

The emotional aspect deals with students' stability of character. This is because emotion is part of a person's character that consists of feelings. Albert Sydney Hornby provides us with a lexical meaning of the concept. Hornby (1994:379) describes emotion as "strong feelings such as love, fear or anger". This means that an emotion can be positive or negative in being agreeable or disagreeable, harmful or harmless respectively. Before one becomes a legal practitioner, it is expected that such a person must have received proper and formal education. We would then not be mincing words to remark that emotional and intellectual aspect of human development would go hand in hand to help the law student develop in a stable manner. Legal educators are expected to help students develop not just their legal skills but their emotional state so as to produce balanced legal professionals. Abraham Lincoln describes the emotional world of legal practitioners as real. Lincoln (2012) maintains that lawyers work in an emotional world, even though they do not like to admit that fact. Really speaking, lawyers do not like to admit many things. They experience their own emotions and the emotions of others in their work places daily. Some lawyers do very well at perceiving and managing their emotion and the emotions of others and social relationships, while others do quite poorly. A lawyer experiences disgust, anger, sadness, fear, frustration, happiness, and also interest. Lincoln argues that the curriculum cannot be avoided as far as legal education is concerned. Invariably, every student who wishes to practice law must be guided accordingly. Since the curriculum helps to shape the student, it follows that the student does not need to be influenced by parents to choose a course. If law is a body of rules to guide human action, then law teachers have duties to carry out as far as the emotional development of students is concerned in order to guide students in legal education. The roles they should carry out are five-fold. They are to help the students develop not just their legal skills but also their emotional state so that they can be balanced. They are to set goals for the students. They are to dominate the content and also to ensure that the students follow up the curriculum of their course. They are to help students in displaying their emotional intelligence. They are to guide students well so that they can have no excuse of not performing well in class. We must admit too, that just as there are bad students, so are there bad teachers. Bad teachers are those who cannot impact on the students. Here, we are not using the term "bad" in an ethical sense. But whether we are talking about intellectual, moral or emotional goodness or badness, it seems more appropriate to say that legal education should be organized against the background of relevance.

Material development of legal officials relates to things such as money and possession that affect their physical life rather than their thoughts, morals or emotions. Thought about "materialism" is the belief that money and possession are the important aspects of human existence. However, the pursuit of material wealth is not supposed to be the end of the legal profession. Otherwise, there might be a tendency by lawyers to treat their clients as means rather than ends. This belief attaches strongly to a people's national development. In the contemporary world, legal education has come to be seen as an important instrument in shaping society through human and material transformation, thus becoming by this means the foundation of national development. Since society is governed by law and national development is sustained by such law, it stands to reason that legal education must be an important feature of a people's national life in the gradual transformation of society. Legal education aims at bringing about an all-round development of the legal man, who thus is capable of being improved intellectually, morally, emotionally and materially for the purpose of ensuring the good life in society. There is a need for the legal man to acquire knowledge and skills, shape his conduct and seek to stabilize his personality, as well as acquire basic necessities of live which together constitute ways that can transform him either as an ordinary citizen or as a professional whose role in society is concerned with justice, peace and order. Law is interlocked with all phases of social life and its purpose is to harmonies and serve society. It follows rather logically that legal education should be a pre-requisite for nation building. This requirement is judged by the rationality of a democratic society of the 21st century AD, which involves a yearning for self-reliance, freedom, liberation, national development and sustainable rule of law. Legal education trains people to know their rights. But it would seem that lawyers, judges and other legal officials move a step further from merely being aware of the existence of such rights to the protection needed by the institutions of democracy under the rule of law. In a way, they can adapt their wealth of intellectual, moral and emotional fitness to the protection of their material welfare. Thus far, we can turn to legal education of relevance.

**4. On Legal Education of Relevance**

We may have to distinguish two conceptually and cognitively distinct classifications of legal education, namely legal education "as it is" and legal education "of relevance". Legal education as it is (a realist programme) describes a fact of human experience without any intrinsic connection with something outside the empirical world. However, when we speak of legal education of relevance, we are concerned with relations of implications between theory and practice and between practice and needs. Thus we are inclined to a system of legal education which in the final analysis is capable of resolving the inherent contradictions and mechanical actions

plaguing liberal capitalist societies. This conception of legal education stresses the belief that it must be connected with the circumstances of its people. Its importance therefore lies in the cultural milieu without neglecting universal considerations. Some of the salient implications that we can draw from the attempt to establish the logic of "relevance legal education" are:

1) curriculum of relevance
2) education for self-reliance
3) education for freedom
4) education for liberation
5) education for national development and sustainable rule of law.

These aspects, however, tend to transcend relativism. We will agree with thinkers like Peters (1967) that education is a social accent for transmitting values including intellectual, moral, affective and material. These aspects relate to education at all levels of studies including the professions. Legal education is not isolated from these, because all societies value law either as a means of social control or because there is a need for society to balance conflicting claims among citizens and between government and the governed. The situation is not as simple as that: law may be seen as a system of organized coercion. Life and death are parts of the system of conflicts in society to be resolve by law. A legal decision can bring about pleasure or pain through the provision of reward or penalty. At this point, we may see legal education in the context of politics, since politics now serves as a societal strategy for developing and enhancing institutions of power while law is concerned with justifying the belief and conduct and interests of power holders in society. We are therefore not only concerned with legal education as transmission of values but also and more importantly with the application of such values deemed to be capable of achieving the ultimate goal of law as justice.

We have seen in the works of Kennedy (1982) and Wu (2016) the various problems raised by the notion of class struggle in legal institutions and the problems they create for justice; and it seems difficult that anyone can fault such lofty claims. Relevance legal education takes its starting point from its cognizance of the existence of the said problems. It takes as its point of departure from the realist perspective of legal education the attempt to enhance the legal profession by filling existing gaps and correcting imbalances in the systems of practice, were the sole legal purpose of society is captured by the need to concretize the aspirations of the doctrine of the rule of law in terms of the yearning for the fundamental rights of man. It argues that intellectual, moral, emotional and material transformation should form the cornerstones of our legal curriculum. There is no doubt that a whole range of subjects in substantive law must be studied under the formal, institutional and applied schemes – this includes contract, tort, property, commerce, company, family and so on. In addition to this are issues such as art and science of legislation, adjudication and administration. Legal philosophy, legal history, legal process and clinical legal studies constitute important elements of curriculum of relevance. These courses should be treated as core areas of study in law rather than as peripheral ones. We discover in the idea of this curriculum that formal education is necessary to give students general and broad understanding of the law; institutional education is aimed at providing students with technical know-how of the profession; whereas applied education brings the student face to face with realities of the legal world. Interestingly, jurisprudence may be studied as two broadly classified but logically connected domains of theory and practice. Philosophical knowledge is needed to understand their justification. Such knowledge draws its impetus from the discipline of logic, which is concerned with the study of arguments and language, with a view to straight thinking as opposed to crooked thinking. Questions about the types of knowledge to be inculcated by law students are the province of epistemology, which has to determine what knowledge is, what virtue is, the type of virtue to be taught and the relationship between virtue and knowledge. As far as legal theory and legal practice are concerned, there are fallacies and contradictions to check, as well as puzzles, paradoxes and dilemmas to resolve: these are the province of logic. There are excesses to curb in the creation, application and administration of law. Such may be to talk about corruption or abuse of power. We need to acquire knowledge of the nature of law and that of society in which law operates. These belong to ethics, aesthetics, metaphysics, epistemology and other branches of philosophy. More so, the curriculum must show the organic connection between legal philosophy and legal education. We can borrow ideas from psychology and medicine to apply in law. An example is to speak of the need for clinical legal studies. We will examine this aspect later. Thus, while liberalism may not be completely wrong in accepting opinions from other sources, it nevertheless can take advantage of knowledge culled from the differing philosophical disciplines to enhance its stance.

We agree with critics who believe that the curriculum of legal education does not adequately equip the law student with skills in self-evaluation, leadership, communication, problem solving, computer application, research and individualized learning techniques. We are afraid that the curriculum of legal education within liberalism does not reflect the contemporary needs of teachers and would-be professionals at work. Many law students are incapable of adapting to college life. More so, it would seem that majority of law teachers are not prepared for new challenges and new roles that have come to be part of the world legal experience in the 21st century. Gabriel Idang makes some contribution about the content of education at all levels of studies. Idang (2009:30) maintains that "the contents of education at any level of instruction are primarily influenced by the preferred values which are expected to be transmitted from one person to another or from one generation to another even though people differ widely in their choice of values". Such values may spring from a people's beliefs, customs and traditions or they may have been borrowed from other cultures. For countries in Africa, this question of borrowed values arose in the advent of colonialism and could not easily be resisted. They were weaved into our educational and legal systems as civilised values. But Godfrey O. Ozumba appears to have sued for caution when considering the applicability of such values to 21st century education in Africa. Ozumba (2009:7) blames Africa's educational problem on the question of "false start", by which he means that "Africa suffers because a good number of her public officials who score some sense of office and duty do so from the advantages and privileges of their positions". Legal professionals are not exempted from this allegation. Fidelis Uzechekwu Okafor links this allegation to corruption and lack of philosophical knowledge on the part of the officials. Okafor (1998) maintains that officials in the executive, legislative and judicial arms of government in Nigeria are very corrupt. Their

problems range from bribery to extortion, and using the coverage of the law to pervert the course of justice. For this reason, he maintains that the legal profession cannot boast of having a reliable legal educational system. He blames this problem on the curriculum of legal education and method of instruction. Okafor argues that:

- …legal practitioners from whom, the judges and magistrates are drawn, should be versed in sound jurisprudence or philosophy of law. It is evident that jurisprudence is a subject that many students of law dread. In practical life, lack of philosophy leads to confusion in thought and action. So also in the law. Many lawyers and judges have no legal philosophy leading to a lack of direction in their professional life. To free the judiciary from undue political influence, the independence of the judiciary must be guaranteed in law and in practice (1998:81).

This view stresses the relevance of philosophy to legal education and the supervision of legal professionals by a body other than the hierarchy, as well as taking away their appointment and remunerations from the influence of executive power. According to him, it will help to free law courts from being afraid to dispense justice. We will agree with Ozumba (2009) and Okafor (1998) that the human element of greed is a potent force in Africa's lack of progress in the spheres of legal education. It is therefore possible to see the significance of Okafor's requirement for checkmating the excesses that can emerge in the process of implementing the policy of independence of the judiciary. Ozumba argues that Africans and their leaders have been "miseducated", and therefore need to apply what Ivan Illich calls Descholing Society. By this, Ozumba (2009) means that we have to do away with the age-old orientation that what is good for Europe is good for Africa whereas what is good for Africa is archaic or outmoded and uncivilised. In line with this belief, Omoregbe (1990:199) maintains that the selfishness and individualism which liberalism promotes "are vices imported to Africa". The implication of this way of perceiving the reality of the African legal education world is that we should revisit our borrowed educational and legal systems and their cultural values; and we see this perspective as a call for legal education of relevance.

There is an important connection between curriculum of relevance and clinical legal studies. The relevance of the clinical method of instruction may be observed in the psychoanalytic work of Sigmund Freud and is believed to be of great practical value to medicine and law. Freud (1927:281) holds in his psychoanalytic theory that "the superego is the component of personality composed of our internalized ideals that we have acquired from our parents and from society". His clinical approach to psycho analysis is an attempt to study human behaviour through heredity and environment. This approach has proved fruitful for medical students in studying and treating patients. Similarly, it has been found to be of great significance to legal education to acquaint students with real situations. A legal clinic is "a law school program providing hands-on-legal experience to law school students and services to various clients" (Wikipedia, *Clinical Legal Studies* 2015). Legal clinics are usually directed by a clinical professor. Such clinics typically do pro-bono work in a particular area providing free legal services to clients. Students provide assistance with research, drafting legal arguments and meeting with clients. Sometimes, one of the clinics professors will show up for and is brought before the court. However, many jurisdictions have "student-practical" roles – these allow clinic students to appear and argue in court. Clinical legal studies exist on diverse areas such as immigration law, environmental law, intellectual property, housing, clinical defence, criminal prosecution, American-Indian law, human needs and international criminal law. Legal clinics sometimes save big companies and government entities. Their norms lead a push back in court and legislatures including attempts to put limits on who clinics can sue without losing state subsidies. Our advocacy here is that training in clinical legal studies should take cognizance of students' full participation.

We may not underestimate the value of history in the curriculum of legal education. History is a record of events that happened in the past, their relation to the present and the possibility of predicting the future. The legal development of any nation depends on people's knowledge of their past from which they can understand their conditions of strength and weakness for the sake of their future. Oliver Wendel Holmes makes a very useful remark on the study of legal history. Holmes (1897:458) tells us that "legal history is to be studied primarily as a first step towards a deliberate reconstruction of the worth of rules developed historically". It follows that law should be studied as a practical science. Improvements or reforms in the legal systems of society are attached to practical analysis of history. They point to the best practices that ever develop in such history. The philosopher of history can then hope to seek patterns of behaviour in legal institutions and practice in order to see where prediction is possible. In what follows, we are to examine the nature of relevance legal education.

Francis E. Ekanem and Darty E. Darty share concern in the programme of education for self-reliance. Ekanem and Darty (2012:163) see "education for self-reliance" as a system of teaching and learning "geared towards a specific end". These scholars mean that self-reliance is one of the ends of a progressive education. It is the capacity to manage one's own affairs, make one's judgement and provide for oneself. It means independence and self-sufficiency that manifest in every area of life including education and law. Self-reliance may be seen either as a value that human beings esteem or as a quality of life that they value greatly. We will agree that through legal education a law student may come to acquire necessary instructions which act as a tool for personal fulfillment. To refer to a system of instructions as educational is to say that the process and activities that contribute to it involve something that is worthwhile. We will agree that the hallmark of a progressive society is its capacity to fashion an educational system that both promotes and encourages self-reliance. The fact that law teachers are carefully selected, well trained, developed, motivated and empowered promotes self-reliance in the teachers, whereas the fact that law students are properly instructed and modeled after their teachers encourages self-reliance in the students. Self-reliance therefore implies that teachers and learners develop confidence in themselves to face the challenges that come to them in their spheres of endeavour. Ideally, facilities and resources are crucial elements of progressive legal education. This is to say that government should provide necessary and adequate facilities that will enable the programme of legal education work out to the best advantage of the society. Based on the foregoing, it is expected that an efficient and effective system of legal education in the 21st century should produce legal professionals who can justify the idea of education as social accent for transmitting preferred values which calls for self-reliance. More so self-reliance involves the belief that those who study law can serve in various capacities or roles other than legal practice.

In the attempt to examine the question of education concerned with awareness, Francis Ekanem is confronted with the idea of education for freedom. Ekanem (2010:4) defines freedom as “a person’s ability to choose his or her own destiny”. The consequence of Ekanem’s perception is that a free person is one who is capable of independent rational thought. This, we will agree, should be the case with lawyers and judges as well as other legal officials. We can see this kind of expression in the work of Jurgen Habermas concerning the importance of rational thought in a democracy. Habermas (2008:972) argues here that the communicative freedom of citizens “is supposed to issue in a public use of reason”. For this scholar, it is through equality and rational discourse that rational agreement can be reached which transcend the immediate interest of the participants. In other words, it is only through reason that humanist legal values can be preserved from harmful forces. The task of education for freedom is the task of preparing people for self-awareness in society. Since this means developing the minds of the learners for critical thought, it follows that the knowledge and learning which would make them free would be directed both to equipping their minds and skills as well as stimulating them to develop more positive thought and more creative ability. Education for freedom is a purposive education. It is not restricted to only what is merely worthwhile or to issues concerning egocentric welfare but extends to those ones confronting the society. Francis O. Njoku Follows this line of thought. Njoku (2003) maintains that human beings are free moral agents and that freedom implies responsibility. It is argued here that men are born free and freedom is part of man’s self-assertiveness. We may now argue that legal education in the 21st century should toe the part of education for freedom. This is possible when legal education is regarded as a process and the teacher is made an essential component of that process. The fact that all men are rational animals implies the need for freedom of thought and expression. The fact that all men are rights bearers depends for its rationality on legal education for freedom. The fact that man is a political animal shares belief in equality of political power and legal right in a democratic society such as ours. A progressive system of legal education must therefore be cognizant of these salient implications.

Legal education of relevance is organized around the reason for law. Legal education which is about totality recognizes this central objective. It is one thing for citizens of a democratic society to be free and quite another thing for them to be liberated. Legal education for liberation draws its impetus from the gap left by legal education for freedom. Robert Audi distinguishes between positive and negative freedom. Audi (1999:632) maintains that negative and positive freedoms belong respectively to “the area within which the individual is self-determining and the area within which the individual is left free from interference by others”. Positive freedom is closely related to the notion of autonomy, which can only be prevented by internal forces such as desires or passions. Negative freedom is the absence of caution. On the other hand, Simon Blackburn refers to negative freedom as the absence of law. Blackburn (1996:146) defines freedom as “the silence of the law. Positively, freedom is a condition of liberation from social and cultural forces that are perceived as impeding full self-realisation” It might be argued from this belief that only personal transformation can completely free legal officials from the clutches of liberalism that preaches justice without attaining it. We will agree that economic, social and political discrimination in a state constitutes a single paradigm for justifying liberation theory. Liberation is realised when the ranks of the executive, legislature, judiciary and ordinary citizens can both provide the enabling environment for and actually achieve justice, peace and order in society. The belief that legal education engenders class, gender and racial inequalities is popular with the Crits, Marxists and Postmodernists. The thoughts of scholars within these traditions are meant to correct perceived imbalances in the economy, social and political systems of society. Questions about discrimination of these kinds are answerable by referring to the doctrine of “the rule of law”, which espouses supremacy of the law and equality before the law. This means that we are to enter substantive human rights postulates into our laws. We view this situation as one reflecting social change, especially caused by revolutionary experiences of differing cultures made possible in the cause of human interactions. The expectation is that legal education of relevance should train people to recognise the fundamental and inalienable rights of men and women in all societies. To argue for equality of all persons and avoidance of class, gender and racial distinctions among people in their national life is to argue for legal education for liberation with a view to national integration and development. It might reasonably be argued that not everybody is willing to come into the positive society or accept its advancement in knowledge as something of real significance. Berta E. Hernandez-Truyol is of this opinion. Hernandez-Truyol (2008:1370) maintains that as a group, “Latinas are the poorest, least educated, lowest skilled and least likely to hold jobs or obtain training that will facilitate the means of emerging from poverty, of any ethnic or racial group in the United States”. Such people may not afford the exorbitant cost required by attorneys to institute legal action. To reflect on the experience of Hernandez-Truyol, relevance legal education should entail discussing human rights laws’ positive view of acceptable treatment for all people and how that view allows all people to participate in the global society. This would stand as an approach to liberation from the grassroots.

We can speak of legal education for sustainable development, based on the overwhelming universal concern with freedom, justice and peace as non-negotiable aspirations of the law. The view that law may be concerned with matters of life and death, justice and injustice, order and disorder or peace and war has served to attract international concern. The general agreement in all true democracies tends to be that human beings wherever they are found have equal and inalienable right to be protected by the law of their societies. Thus we can speak of duties and obligations as a relationship to the interaction between the state and its citizens. The United Nations Organisation (UNO) declared in 1959 that recognition of the fundamental right of man is the foundation of freedom, justice, and peace in the world. According to the *Universal Declaration* of Human Right, it is argued that disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common peoples. The *Declaration* urges that human rights should be protected by law if men may not be allowed in their last resort to recourse to rebellion. The UNO affirms the fundamental rights in the dignity and worth of the person and in equal rights of men and women and is determined to promote social progress and better standard of life in lager freedom. The culmination is that all true democracies aim (or should aim) at promoting universal respect for an observance of human right and fundamental freedoms. A

common understanding of these rights and freedom is believed to be of the greatest importance for the full realisation of the United Nations' pledge. The view that the development of any nation depends on her education is also true of the development of legal education on the requirement that it must preserve a nation. In the attempt to justify sustainable development for member states of the United Nations, the UNO proposes the type of education that will help in the protection of the rights of citizens. The body urges that everybody has right to education. It recommends free and compulsory education at the elementary level. Tertiary and professional educations are to be made available and higher education is to be provided for on merit. But what is the goal of education according to the United Nations? The *Declaration* maintains that:

- Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom. It shall promote understanding, tolerance and friendship among all Nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Parents have *a priori* right to choose the kind of education to be given to their children (Article26, 1959).

What do we learn from this? The same education that is expected to cater for internal relations among citizens of a state is expected to cater for external relations among member nations of the UN. Education which aims at developing the full personality of man is impliedly meant to function for man's self-reliance, freedom, liberation, legal and national development. These are principles of education for justice, peace and order in society which constitute the core of relevance legal education. This means that legal education for justice, peace and order in society constitutes legal education for sustainable rule of law.Viewed from the foregoing suggestions, it would seem that the type of education suggested by the United Nations can liberate law students and legal professionals from the problem of class struggle.

**5. Need for Review of Educational Policy**

The need for relevance in legal education appears to have affected our legal education policies. A very important aspect is in the area of admitting students to study law. Since law is interlocked with the whole of life – social, economic, political and religious – people study law not only so that they may become legal practitioners, but for other purposes including guiding themselves and others; defending their right and those of their family members, friends and associate without necessarily looking for money. It is at this point that we may sue for softening admission policies. It is not enough to say that people can pick up law texts and read them for purposes other than legal practice. This does not answer the question that people should have the freedom to study law and earn qualification in it. In fact, legal education is important to every citizen. Everybody should be allowed the freedom to read law and possibly to defend himself or herself. We are looking at the cost of litigation and the absence of legal aid schemes in many societies of the world; the quality of life among members of society and their relationship with one another; the problem of inequality of all persons before the law and the contradiction of denial of justice for lack of human and material capacity. We will agree that those who have actually pass through the law schools are not the best brains or that those who have not study law are the worst brains. Perhaps, we may agree that intelligence and capacity for proficiency in the legal profession is not measured by entrance examination or college life. We are aware that society sees lawyers as pretender, duper and corrupt persons: which is very close to the belief held by Marxists. The 21st century should not present the legal profession as a lucrative business venture for exploiting the weak but as something to harmonies society, make peace between persons rather than antagonise them, as well as ensure order in the world. In fact, all disciplines in our educational system have implications for legal education. This is why it may be suggested that people who have obtain university degrees or other relevant qualification in any discipline, should be allow the opportunity or encouraged to study law through earning credits by examination without actually getting back to school. If people can seat at home to earn first school leaving certificate, junior and senior secondary school certificates, general certificate of education as well as diplomas, bachelor's, master's and doctorate degrees in other fields of study and the professions, what is too special about law? It is well known that university of London in Britain offers external degree programmes in many fields of study including law at all levels. It also includes clinical trials. The United States is one of the prime destinations for students who are looking forward to benefit from a top notch and widely recognised international education. American University in Washington DC offers a wide array of courses in the international category including law. Added to this is the fact that the university is widely spread throughout the world including Africa. While the programmes of British and American universities are recognised for law school studies, African countries refuse to acknowledge such qualification. The continuing education and the Open University programmes in Nigeria which were meant to serve this purpose recognise degree programmes in other humanistic and social science courses except law. This paper therefore calls for a review of this policy. Every capable person should be allowed to avail himself/herself legal knowledge to use and help himself or other people. Studies show that when the Global System for Mobile (GSM) communication was packaged by one company it was costly, but when many companies joined in providing that service it became affordable to all, even to the poor. Accordingly, it will be cheaper to employ the services of a lawyer when they are abundant than when they are few. It is also possible that many legal officials will be willing to provide free services to indigent citizens. Clearly then, reforms in the legal education system of society becomes imperative.

**6. Conclusion**

What we call legal education may be described as the teaching and training of professionals (lawyers, judges and other officials or persons) for practical purposes. The aim of legal education is to equip professionals with knowledge, skills and attitudes for performing the task of mediation. What we see today as legal education in the modern sense has come to us through age-old conventions, customs and traditions of the historical past. The development of modern legal education system is linked with colonialism in America, Africa and many other places in the world. This has served as a source of influence in promoting the liberal view of legal education in many cultures. In the contemporary world, legal education has come to be stratified more rigidly into

formal, institutional and applied systems. The intension has been to make law and legal education unique. A careful observation shows that legal education in the contemporary era is a complete failure because it has not help professional achieve the goal of justice, peace and order in society but uncritically allows injustices to prevail, thus posing the problem of contradictions. The problem associated with institutional and professional ranking of legal officials shows that legal education "as it is" in the contemporary era cannot be divorce from politics and is therefore lacking in relevance. We share the belief that legal education system in liberal democracies throughout world are plagued with grave difficulties in the kinds of training and development programmes they offer teachers and students who thus have failed to live up to the expectations of their society. Legal education practices in such societies constitute a departure from legal education of relevance. We find faults with the contents of the curriculum together with approaches to teaching and learning, and with policy options for making the system work. Since the pursuit of this paper has been to establish the reality of such relevance, we have encapsulated this aspiration in our doctrines of "relevance of legal education" and "legal education of relevance". The role which legal education performs in society is a reflection of the curriculum of relevance and this focuses on the intellectual, moral, emotional and material development of legal professionals. In addition, it is argued that the training which legal professionals must have, ought to lead them to self-reliance, freedom, liberation, national development and sustainable rule of law. Legal education is not aimed at making lawyers and judges rich and popular people, businessmen for economic gains or politicians for social status but to make them custodians of justice, peace and order on the basis of which the common good and good life for society rest. When legal education is organized so as to achieve these objectives, it would be free from the politics of class struggle. Incidentally, it has been argued that philosophical knowledge can help legal professionals in shaping their intellectual, moral, emotional and material needs that will render them relevant to the current challenges of their profession and the society in which they live and make meaning. Added to this is knowledge of legal history and clinical legal studies considered to be part of the curriculum of relevance. This is why we have articulated the legal education of relevance to take care of 21st century needs of liberal societies.

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