school curriculum would encourage important developments in both legal scholarship and the creative and innovative practice of law. The ADR critique of adjudication effectively demonstrates the limits of law and legal regulation in the solving of problems, both long and short term and from both an individual and community perspective.

STUDENTS

Warning: law school can endanger your health!

Andrew Goldsmith
21 *Monash U L Rev* 2, 1995, pp 272–304

How are the values and aspirations of law students affected by their law school expeiences? In particular, in what waysdo their law school years influence sbsequent career orientations and professional involvement? What does law school do *to*, as well as *for*, its students? This article outlines and discusses both Granfield's and Stover's accounts of law school socialisation, drawing comparisons to the Australian context whenever possible. Implicit in these two studies is the proposition that law school constitutes an extremely powerful socialising agent which is strongly oriented toward the practising profession and particularly the corporate, large firm sector. This article considers the implications of Granfield's and Stover's analysis for legal education more generally, and in particular, some ways in which law schools might organise themselves differently to preserve student idealism and conceptions of practice in areas other than corporate law.

Harvard and Denver law schools, as revealed by Granfield's and Stover's studies, both contained significant numbers of entering law students with similar, rather vague, commitments to social and individual justice. Something happens to many of these young idealists during their time at law school. Before Stover's and Granfield's books, other studies of law school socialisation had drawn attention to certain ill-effects of legal education. In a study by Pipkin, law students were found to experience 'anxiety, stress, boredom, cynicism, and psychological defenses incompatible with later ethical practices.' Similar reactions are not uncommon among later year law students at Monash University, Australia. Moreover, in a survey of Australian law graduates, cynicism was the personal value reported by most graduates as having being affected negatively by their legal education. In contrast, only ten percent of those surveyed attributed an increase in idealism to their time in law school. Corresponding with this diminution of idealism among law students, Granfield observes, is a growing acceptance of and preference for, corporate law practice.

Granfield and Stover also point to ways in which the values and practices of the profession shape the student culture, the attitudes and expectations students bring to law school and how they affect legal education and subsequent career choice.

As Professor Monroe Freedman has suggested, it would be quite wrong to attribute the relative lack of law student and graduate interest in public interest legal careers and pro bono work simply to the moral failings of legal education. The social backgrounds and personal reference groups outside university of law students must bear a significant portion of responsibility for these outcomes.

For Granfield, the decline over three years of law school in student interest in alternative law careers points to a powerful transformative process at work. Law school provides its students with a strongly ideological experience. Legal education exposes students to a set of symbols concerning law which portray everyday social life in particular ways. Granfield considers the methods by which one particular conception of practice is rendered dominant and legitimated by different aspects of law school experience. Given the relatively high levels of social altruism expressed by entering law students, the kind of conversion described in these and other studies is quite striking.

Stover's and Granfield's books raise some pertinent questions about the impact of legal education upon the professional commitments of lawyers and the distribution and availability of legal services. In general, they challenge the notion that law schools are presently doing enough to ensure the future professional well-being of their students. Both books successfully focus attention on a range of processes and practices during law school which constitute the socialisation experience for law students.

There is little evidence in Australia that law schools are inclined to self-conscious analysis of student socialisation and its contribution to professional formation, so Stover and Granfield's focus is very useful. Law schools might profitably ask questions about the forms of classroom interaction permitted, and the attitudes toward practice that they encourage, about the emphasis given in the curriculum to public interest areas of law, about the opportunities for exposing students to unmet legal need and the ideal of service in legal professional life.

Granfield examines how actual choice of firms and jobs gets reconciled with previously or currently articulated interests in public interest law and social justice concerns by students who avoid the perception that selling out or allowing money to become a major preoccupation are central elements in coming to terms with these choices.

Without deliberate policies and actions directed towards diversification in legal education with respect to practice models, law schools can effectively licence and normalise corporate practice as the preferred or superior model. If law students' appreciation of social conditions and inequalities is to be enhanced, they need also to be exposed to a broader conception of legally relevant knowledge.

The question of law student orientation cannot be left without some attention to the issue of job markets. It must be recognised that the market for public interest lawyers is not easy. Here the law schools could play a more active role, argues Stover: more might be done in terms of establishing public interest agencies and law centres within or under the aegis of the law school itself. It is possible that if law schools placed more emphasis on public service and ethical behaviour, the legal profession's continuing legitimation problem from public dissatisfaction with legal services might push it towards such a path in partnership with the law schools.

The boredom and cynicism which seem to set in after a year or so of exposure to conventional law school subjects and courses ought to impel legal educators and scholars to explore the inadequacies of existing legal curricula and approaches to knowledge.

TEACHING METHODS & MEDIA

(Re)-telling stories: narrative theory and the practice of client counselling

P Maharg
30 *Law Teacher* 3, 1996, pp 295–314

Throughout the 80s and 90s, especially in America, there has been a steady growth in the number of articles and books concerned with law and narrative. Those involved in 'critical lawyering', clinical skills, and the ethnography of legal discourse have employed narrative theory teleologically in order to open up new understandings of the operation of law practice and legal education.

Versions of narrative theory have been applied in the domain of law and particularly in the field of client counselling, in which there are two distinct approaches. First, there are student and practitioner texts on client counselling which advise upon and illustrate, according to the paradigm of skills and strategies, best practice and how to achieve it, in order to enable students to become client-centred lawyers. Second, there is a substantial and growing body of research into the actual relationships between clients and lawyers.

The author then describes a client counselling module, called Clinical Legal Skills, introduced in the third year of the degree to undergraduate students at Glasgow Caledonian University. The main theoretical underpinning of the module is the work of Donald Schön, for whom professional artistry is a form of 'reflection-in-action' which plays a central role in the description of professional capability. Since legal practice is an 'indeterminate zone of practice', the concept of the reflective practitioner is particularly relevant; and therefore reflective practice is one main aim of the module. Such reflection-in-action is a conscious construction and reconstruction of the world.

Implicit in the reader-response enterprise is the notion of viewpoint and authority. We cannot read a text unless from a point of view and our situation as reader inevitably affects our sense of the authority of what we read. This applies to our reading of what we might regard as a functional text, such as a memo or legal judgment, as well as a literary work, such as a novel. When a judge sits down to consider a case, she is in no sense *free* to see the facts in any way she pleases. Rather, her very first look is informed by the ways of thinking that now fill her consciousness as a result of her initiation into the professional community of jurists.

These concepts were used in a client counselling class to enable students to carry out effectively not only an analysis of client counselling but the practice of it as well. In the module students were given a three-week introduction to client counselling, one in which, by using narrative theory and reflection theory, they began to learn the practice of counselling, and began to integrate this experience with other activities that lawyers carry out in practice, such as writing and negotiation. Most students found the use of narrative devices helpful in understanding the dynamics of client counselling and in integrating interviewing with writing.