Teaching Social Justice Lawyering: Systematically Including Community Legal Education in Clinical Legal Education

Margaret E Johnson
Catherine Klein
Margaret Martin Barry
Lisa V Martin
A. Rachel Camp, Georgetown University Law Center

Available at: https://works.bepress.com/margaret_johnson/3/
TEACHING SOCIAL JUSTICE LAWYERING:
SYSTEMATICALLY INCLUDING COMMUNITY LEGAL EDUCATION IN CLINICAL LEGAL EDUCATION

Margaret Martin Barry, A. Rachel Camp, Margaret E. Johnson,
Catherine F. Klein, Lisa V. Martin
Abstract

There is a body of literature on clinical legal theory that urges a focus in clinics beyond the single client to an explicit teaching of social justice lawyering. This Article adds to this emerging body of work by discussing the valuable role community legal education plays as a vehicle for teaching skills and values essential to single client representation and social justice lawyering. The Article examines the theoretical underpinnings of clinical legal education, community organizing and community education and how they influenced the authors’ design and implementation of community legal education within their clinics. It then discusses two projects designed to help victims of domestic violence. The first project has been ongoing for several years in a clinic with a long history of incorporating community education into its work. The second project was undertaken for the first time by a clinic teaching community legal education after a long hiatus. Through the discussion of these two projects, the Article evaluates and explains the pedagogical and logistical successes and challenges of incorporating community education into clinical programs and assesses the justice outcomes of their community work, both to the communities served and to their students.
# TABLE OF CONTENTS

Introduction ............................................................................................................. 4

I. The Relevance of Community Legal Education .............................................. 5
   A. Community Legal Education ................................................................. 5
   B. Community Legal Education Within the Clinical Legal Education Mission .......................................................... 8

II. Influences for Doing Community Legal Education ........................................ 10
   A. Commitment to a Just, Fair and Moral Society ........................................ 10
   B. “You Must Be the Change You Want to See in the World” .................... 11
   C. The Important of Fighting Side-by-Side, “Problem-Posing” Education and Intentionality ......................................................... 13
   D. Grounding the Work in the Community .................................................. 14
   E. Mutually Committed Education, Challenging Patriarchy and Racism .................. 15

III. Community Legal Education: A Tale of Two Projects .............................. 16
   A. UB’s Clinic: When Violence Begins at Home: The Legal and Islamic Response to Domestic Violence .................. 17
   B. CUA’s Clinic: The Emergency Shelter Legal Clinic Project ..................... 20
      1. Purpose and Goals of the Emergency Shelter Legal Clinic Project .......... 21
      2. An Overview of the Safe House and the Project .................................. 21
   C. Two Clinics, Two Projects, Shared Successes and Challenges .................. 25
      1. The Parallels of Client-Centered and Community-Centered Lawyering: Empowering the Community with Legal Knowledge to Advocate for their Own Self-Interests .......................... 26
         a. Empowering the Community with Legal Knowledge: CUA’s and UB’s Successes ................................................................. 27
         b. Challenges with Community Empowerment ................................... 30
INTRODUCTION

There is a body of literature on clinical legal theory that urges a focus in clinics beyond the single client to an explicit teaching of social justice lawyering.¹ This article seeks to add to this body of work and discusses the valuable role community legal education plays in clinical legal education as a vehicle for teaching and a forum for exercising skills essential to single client representation and social justice lawyering. In addition, this article explores the social justice impact of community legal education. By exploring two community legal education projects undertaken at two different law schools, one that has been ongoing for several years in a clinic with a long history of incorporating community education into its work, and a second project undertaken for the first time by a clinic engaging in community legal education after a long hiatus, this article also seeks to provide readers with insight into the practicalities of incorporating community legal education into clinical programs, share

strategies for success, and identify challenges often raised by community legal education projects.

I. THE RELEVANCE OF COMMUNITY LEGAL EDUCATION

A. Community Legal Education

For purposes of our work and this article, we define community legal education as educating a segment of the community about their rights in a particular legal context to advance the empowerment of that community. Community legal education is one form of systemic advocacy. The goal of community legal education is to provide communities with legal knowledge and more power to advocate for their self-interests. Paulo Freire states that when “people develop their power to perceive critically the way they exist in the world with which and in which they find themselves;] they come to see the world not as a static reality, but as a reality in process, in transformation.” Lawyers, at the request of the community, can assist in providing community legal education. And because community legal education “is a lawyering model grounded in theories of progressive practice that view client empowerment as one of the goals of social change,” it serves as a critical piece of “rebellious lawyering.” Such lawyering is distinct from “regnant lawyering,” which simply serves marginalized persons but does not aim to empower.

To most effectively conduct community legal education, community needs to be defined. In the context of domestic violence work, which is the context for both the University of Baltimore School of Law Family Law Clinic (UB clinic) and the Catholic University Columbus School of Law Families and the Law Clinic (CUA clinic), community would encompass many different and overlapping groups. Community could be the women and men subjected to domestic abuse. Community could be the system actors who advocate for and provide services to those subjected to abuse.

5 For information regarding UB’s Family Law Clinic, please see Family Law Clinic, UNIV. OF BALTIMORE, http://law.ubalt.edu/template.cfm?page=418 (last visited August 22, 2011).
6 For more information regarding CUA’s Families and the Law Clinic, please see Family & the Law Clinic, COLUMBUS SCHOOL OF LAW, CATHOLIC UNIVERSITY OF AMERICA, http://www.law.edu/clinics/cle/clinics-families.cfm (last visited August 22, 2011).
7 The authors have different views as to whether or not service providers may in fact be the “community” to which community legal education envisions. For instance, as discussed at length below, the literature on community education focuses on the community as a group of persons oppressed and that the education will be mutual between teacher and student focusing on reversing the subordination status. If this is the defining of
Community could be a geographic location, like Baltimore City or the Washington, DC Brookland neighborhood. Community could also be self-identifying group, such as the Washington/Baltimore Muslim community. Community could also be a group that may not self-identify but shares a common experience, such as the people subjected to domestic abuse who access the temporary shelter offered through the Washington, DC Crime Victims Compensation agency.

In addition, to effectively conduct community legal education the meaning of “empower subordinated persons” within the particular context needs to be defined and understood. For instance, some have observed that such empowerment means more effectively addressing the needs of the poor within the community. The literature on community education almost uniformly discusses the importance of the community defining its needs and the community educators responding to the needs assessment to work with the community. In addition, much of the literature discusses community education as most effective when it builds on the capacity within the community to provide or continue to provide community education. As stated by Barbara Major, an African American community organizer:

people need to think a little more about working ‘with community.’ This means lawyers have to learn how, with all of their skills, to journey with the community. This journey has to involve the community really getting a sense of who they are, in the sense of beginning to understand their own power. In working with community the wisdom or the knowledge of the lawyer does not outweigh the wisdom and knowledge of the community, about itself especially.

Ms. Major also stated that “I think a lot of times lawyers have come into the community and only created another entity to be dependent on. Their communities begin to believe that all they have to do is bring their problems to court and they forget that they must continue to organize and educate the

“community legal education,” which the authors do agree it is, then the question is whether service providers who are providing shelter, counseling, legal service or other services for persons subjected to abuse, whether service providers are a community of “oppressed” persons. Many of us believe that legal education geared towards service providers can, in fact, be “community” legal education because those providers stand with the oppressed – the persons subjected to abuse – and such solidarity can weave them into the “community.” On the other hand, others of us believe that service providers are not community and that community legal education targeting only service providers or focusing on issues raised only by service providers will not effectuate the community legal education that is empowering the persons subjected to abuse or embracing their voice and vision to reverse subordination.

8 Eagly, supra note 3 at 434.
9 See, e.g., Freire, supra note 2, at 54-55.
10 Id. at 79-80.
11 Quigley, supra note 4 at 462.
people.” Community empowerment can result from the following activities: “encourag[ing] planning on the basis of legal rights and obligations”; “mobiliz[ing] individuals and groups to pursue their rights”; “facilitat[ing] and strengthening community organizations”; “foster[ing] self-help activities for which lawyers will not be necessary” and “demystifying the law.”

There are many benefits to community legal education. Community education provides time to learn as well as an opportunity to work within a network of similarly-situated persons, reaches segments of community not necessarily reached by traditional legal services, provides support for individuals not involved in litigation, responds to nonlegal concerns or concerns unable to be redressed by the law, develops leadership skills within the community, and transfers knowledge and encouraging collaboration within and among communities.

Community legal education may take various forms. Community legal education may consist of presentations, workshops and/or discussions of legal issues of concern to the community. It may consist of developing a course or curriculum to teach a community about an issue. It may consist of media campaigns and/or development of educational materials. Community legal education may consist of empowerment circles, sharing of information among community, guest lecturers, and role-playing among participants. It may consist of trainings for service providers. Community legal education may include organizing and staffing pro se clinics as well.

---

12 Id.
13 Eagly, supra note 3 at 442.
14 Eagly, supra note 3 at 449, 454.
15 Eagly, supra note 3 at 472-79.
16 Eagly, supra note 3 at 454-59.
18 Randi Mandelbaum, “Aging Out: Don’t Miss Out” – A Model of Community Legal Education, 48 FAM. CT. REV. 338 (2010) (describing a community legal education campaign that produced a comic book, workshops and state-wide education effort to inform teens about to age out of the foster care system of their rights); Eagly, supra note 3 at 459-60.
20 Eagly, supra note 3 at 462-63.
B. Community Legal Education Within the Clinical Legal Education Mission

As many clinics have already discovered, community legal education can be a powerful means to pursue the clinical legal education mission. As other scholars have already written, the general goals of clinical legal education include several themes that are necessarily interwoven and taught pervasively through the real-life representation of clients and community work. Clinical legal education seeks to introduce students to the professional role of lawyer. 22 It also teaches lawyering skills within the context of client representation, transactional lawyering, trial work and other forms of advocacy. 23 In the context of individual client representation, these skills include interviewing; 24 counseling; 25 fact development; 26 negotiation and other alternative dispute resolution methods; 27 oral advocacy; 28 ethical issues; 29 pre-trial and trial skills; 30 “attorney-client relations”; 31 and other core skills. 32 In the context of other advocacy work, 33 these skills are transferred to impact litigation, legislative advocacy; regulatory work; public education; popular mobilization; local advocacy; media advocacy; 34 international or transnational advocacy; 35 other advocacy modalities, which have increased in public interest legal organizations while litigation has decreased. 36 In each context, clinical legal education introduces critical 37 and creative thinking 38 and the role of

24 Id. at 452; Clinical Legal Education, supra note 22, at 35.
25 Srikantiah & Koh, supra note 23, at 452.
26 Srikantiah & Koh, supra note 23, at 452; Clinical Legal Education, supra note 22, at 35.
27 Srikantiah & Koh, supra note 23, at 452.
28 Id.
29 Clinical Legal Education, supra note 22, at 35.
30 Id.
31 Id.
32 Srikantiah & Koh, supra note 23, at 452. From MacCrate report, additional skills identified for competent representation included “legal analysis and reasoning; legal research; . . . communication; organization and management of legal work . . .” and the values were “provision of competent representation; striving to promote justice, fairness and morality; striving to improve the profession; and professional self-development.” Clinical Legal Education, supra note 22, at 40; see also Margaret Martin Barry et al., Clinical Education for this Millennium: The Third Wave, 7 CLINICAL L. REV. 1, 13 (2000) [hereinafter Clinical Education for this Millennium]. See also Andrea M. Seielstad, Community Building as a Means of Teaching Creative, Cooperative, and Complex Problem Solving in Clinical Legal Education, 8 CLINICAL L. REV. 445, 472-475 (2002) (providing a very specific list of lessons learned, useful goals for clinical legal education).
33 Srikantiah & Koh, supra note 23, at 452.
35 Id.
37 Margaret E. Johnson, The Role of Critical Legal Theory in Clinical Education (unpublished manuscript) (on file with author) [hereinafter The Role of Critical Legal Theory].
38 Clinical Legal Education, supra note 22, at 35; Margaret E. Johnson, An Experiment in Integrating
the lawyer by teaching reflective lawyering, professional judgment and problem-solving skills, ethical lawyering, social justice, an awareness of political context, a sense of public obligation, and collaboration. For instance, clinical legal education achieves these goals through “individual indigent client representation,” filling the gaps in representation by legal service providers, exploring the limits of the laws and the legal system’s ability to enforce them, learning about the reality of clients’ lives, learning lessons of power and privilege, exposing “students to the impact that the practice of law has on people,” learning to “use legal expertise to address issues of social concern, particularly the needs of the poor,” having political and social vision shape intake and pedagogy, rather than shaped by them, learning the role of systemic critique, attending to the role of difference, race, ethnicity, gender and poverty in lawyering and client representation, learning the need for pro bono work, and learning to be an “empowering force in the lives of poor clients.” Clinical legal education often teaches substantive areas of law.

This paper explores how systematic integration of community legal education into clinical legal education may further these clinical education goals.

As will be discussed in more detail below, the clinical students enrolled in the UB and CUA clinics found their experience as community legal educators to be a rich experience that provided great educational and community benefits as well as some disadvantages. And as Kristin Eliason,
Along with the lawyering and interpersonal skills I learned doing community outreach, the experience opened up my eyes to the extreme lack of legal, social and economic resources available to the indigent population. Meeting women who literally had no place to go once their 30 days were up at the safe house was heartbreaking. The community project required that I and my fellow students have as many resources on hand as possible because the need was always greater than the supply. Along with pamphlets detailing, for instance, the legal process of filing an order for protection, we would have as many brochures for social resources, from housing to free grocery providers, as possible. Supplying the residents with only legal information that would solve only their legal problems would have been good, but simply not good enough. No resident at the safe house only had a legal problem that needed solving. Doing community outreach taught me that a more holistic approach needs to be taken in these circumstances.\(^60\)

Because community legal education can provide great opportunities to achieve the goals of clinical education, both the UB and CUA clinics have systematically integrated community legal education into their stable of individual client representation in litigation and legislative advocacy projects. Such integration has brought some great rewards but also created some concerns. These are discussed more fully below.

II. INFLUENCES FOR DOING COMMUNITY LEGAL EDUCATION

There are many influences behind community education and its integration in clinical legal education. Below we discuss some of the influences on the UB and CUA clinic programs.

A. Commitment to a Just, Fair and Moral Society

The MacCrate Report states that lawyers need to be committed to creating a just, fair, and moral society.\(^61\) What that just, fair and moral

\(^60\) Statement of Kristin Eliason, ’09 CUA Law Graduate and former FALC student attorney (on file with FALC).

\(^61\) American Bar Association Section on Legal Education and Admissions to the Bar, Legal Education and Professional Development – An Educational Continuum, Report of the Task Force on Law Schools and the
Community work can permit students to see more of the systemic and structural nature of subordination in society than the representation of one client can provide. It can provide a broader context for witnessing, experiencing and inquiring into the forces of injustice. In addition, community work can avoid a downside of only client work, which is that the client can be seen as one dimensional, poor, helpless, and in need of the legal handout the clinic is willing to proffer, instead of as a person deserving focused, professional expertise to address the integrated problems heightened by the current predicament.

As Margaret Martin Barry states, “the experience in a purely adversarial role gives students a skewed view of poor communities and of the role lawyers should play in working for change within them.” By working with and within a community, lawyers can be part of a larger problem-solving team that sees a larger context. And the process by which the problem-solving takes place is one that is focused on empowerment of the community and its power and ability to define the justice outcomes.

B. “You Must Be the Change You Want to See in the World”

A simple and profound quote attributed to organizer, teacher, political leader, and lawyer Mohandas K. Gandhi has called countless persons and organizations to act: “You must be the change that you wish to see in the world.” This statement supports clinics being in and “journeying with” the community. As a seeker of knowledge, Gandhi believed that students and communities should learn through experience rather than just through texts. Even today, his ideals of education are somewhat radical to academics:

It is a gross superstition to suppose that knowledge can be obtained only by going to schools and colleges. The world produced brilliant students before schools and colleges came into being. There is nothing so ennobling or lasting as self-study. Schools and colleges make most of us mere receptacles for holding the superfluities of
knowledge. Wheat is left out and mere husk is taken in. I do not wish to decry schools and colleges as such. They have their use. But we are making altogether too much of them. They are but one of the many means of gaining knowledge.\(^{68}\)

To overcome mass-production of the hollow educated, Gandhi advocated for education through service. Gandhi wrote, “The end of all education should surely be service, and if a student gets an opportunity of rendering service even whilst he is studying, he should consider it as a rare opportunity and treat it not really as a suspension of his education but rather its complement.”\(^{69}\) Thus, Gandhi’s ideals can inspire the creation of community service projects for law students. The projects can be more than means to reach the end-goal of attorney, and at the same time help students understand that law school is no more than an introduction to the complex path they should travel to prepare for the life of an attorney. “Journeying with the community” to empower the community can help the students to see themselves as seekers of knowledge and persons who devote themselves to service of their community.

As a teacher, Gandhi developed the ideal of *Nai Talim*, or Basic Education, which he based on his experiences teaching in South Africa. He advocated for education that is holistic, decentralized, and life-long. Dr. Dinabandhu Dehury summarized Gandhi’s ideals as follows:

(a) True education is all-round development of the faculties, best attained through action. It bases itself on the fact that knowledge and understanding develop in relation to problems set right by action. Information thrust on the mind only burdens the memory and causes intellectual indigestion, casting learning into oblivion. (b) Education must be concrete and inter connected, not abstract or given in isolated sections. Concrete education allows the learner to manipulate problems or sets of problems and study their relationships, character and artistic sense. It allows the mind, heart, hand and eyes to work simultaneously in a correlated manner, resulting in a harmonious and well-balanced personality. (c) Education must be imparted in the [participant]’s mother tongue and organically connected with the [participant]’s Social and Cultural environment.\(^{70}\)

\(^{68}\) M.K. GANDHI, TOWARDS NEW EDUCATION, 94-95 (Bharatan Kumarappa ed.) (1931).
\(^{69}\) M.K. GANDHI, TOWARDS NEW EDUCATION, 94-95 (Bharatan Kumarappa ed.) (1927).
These principles of learning through action, concrete and interconnected education, and culturally relevant education are all principles that resonate well with the goals of community legal education.

C. The Importance of Fighting Side-by-Side, “Problem-Posing” Education and Intentionality

Paolo Freire⁷¹ argues that those who strive to truly better the lives of those they wish to help must fight at their side, not lecture at them about how to improve themselves.⁷² Conceptually, this indicates that clinical legal education that does not also involve community outreach and education may be inadequate.

Freire argues that the lessons taught to the community must come from within the knowledge of the oppressed rather than from outside. “No pedagogy that is truly liberating can remain distant from the oppressed by treating them like unfortunates and by presenting for their emulation from among the oppressors. The oppressed must be their own example in the struggle for their redemption.”⁷³ Teachers and students must both be committed to the student’s involvement in education, and must educate “co-intentionally.”⁷⁴ The goal of this approach is to understand and value the relationship of community insight and expertise to effective service.

More specifically, Paolo Freire asks those truly dedicated to liberating the oppressed to reject the “banking” concept of education, or an education where the teacher attempts to “fill” the students by making deposits of information he or she considers to constitute true knowledge.⁷⁵ Freire argues that teachers must adopt “a concept of women and men as conscious beings, and consciousness intent upon the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of human beings in their relations with the world. “Problem-posing” education, responding to the essence of consciousness—intentionality—rejects communiqués and embodies communication.” Like Gandhi, Freire argues that education must consist of identifying, evaluating, and solving concrete problems in order to be effective. Freire names this process “praxis,” or “reflection and action upon the world in order to

⁷¹ The writings of Paolo Freire revolutionized education. His writings caused many educators, after encountering his work, to reevaluate and reform their teaching posture from an oppressive one to a “radical posture.” FREIRE, supra note, 2 at 49.
⁷² Id.
⁷³ Id. at 54.
⁷⁴ Id. at 69.
⁷⁵ Id. at 76.
transform it.”\textsuperscript{76}

Freire’s work has greatly influenced approaches to domestic violence prevention and advocacy. One notable example can be found in the work of Ellen Pence, a scholar, social activist and co-founder of the Duluth Domestic Abuse Intervention Project, an inter-agency collaboration model used widely in the U.S. Pence worked with groups of women subjected to abuse to create the Power and Control Wheel, a seminal tool in domestic violence education and intervention. Pence also worked with community partners to identify and create the Duluth Model Curriculum, a batterer intervention educational program. Pence credits the writings of Paolo Freire as having influenced the nurturing, development, and implementation of this curriculum.\textsuperscript{77} Her vision for groundbreaking advocacy on the behalf of women subjected to domestic violence also was grounded in Freire’s vision for community education as liberation.

\section*{D. Grounding the Work in the Community}

In 1992, Gerald López wrote \textit{Rebellious Lawyering}. Like Gandhi, López, begins with the premise that the concept of “rebellious” lawyering must be somehow “anchored in the world we’re trying to help change.”\textsuperscript{78} Like Freire, he also believes that the change must be, “Built from the ground up. Made part of what my relatives, friends, and allies do in rebelling against all that has oppressed us and our ancestors, all that seems now still likely to subordinate our descendents.”\textsuperscript{79} López asserts that every lawyer interested in changing the world must contend with the reigning perception of a lawyer for the subordinated’s work.\textsuperscript{80} López rejects regnant\textsuperscript{81} lawyering, which he characterizes as dominated by litigation practice, detached from those the lawyer might serve, disinterested, and overbearing.\textsuperscript{82} While regnant lawyers may believe that they have the best interests of social justice at heart, their effectiveness is superficial at best.

Instead, López embraces a legal practice he terms “rebellious
lawyering.” Rebellious lawyering requires lawyers to “study what they
think and do in everyday circumstances,” work with women, racial and
sexual minorities, the poor, and the elderly, and “ground their work in the
communities of the subordinated themselves.” Like Freire, López writes
that community legal education and practice means mutual education. For
the attorneys, this does not mean romanticizing subordinated people, but
rather treating them as “capable, with a will to fight, and with considerable
experience in resisting and occasionally reversing subordinated status.”
Also like Freire, López takes a problem-solving approach: “Helping people
to see that they can identify, understand, and contribute to solving their own
and others’ problems is one way of helping them gain more control over the
life we share.”

López also asserts that rebellious lawyering means cooperation and
collaboration with a network of professionals and lay persons, or “problem-
solvers.” The collaborative approach recognizes that the legal approach may
not be the best method of resolving a problem and that a lawyer may not
always be the best face for a cause. Moreover, “every form of group
work,” López writes, is “central to every form of mobilization.”

E. Mutually Committed Education, Challenging Patriarchy and
Racism

bell hooks advocates for mutually committed education on the part
of teachers and students and a mutual process of self-actualization. hooks
observes that the interwoven oppressions of racism, sexism, and classism
limit and subjugate marginalized groups. Taking Freire’s observations on
oppression further, hooks discusses the media’s role in perpetuating and
normalizing race, gender, and class domination.

hooks promotes holistic and “engaged pedagogy.” The major
components of engaged pedagogy include: “a reconceptualization of what
constitutes knowledge and how it is conveyed to students, linking theory
more meaningfully to practice, empowering learners to think and speak
critically, and committing to a multicultural perspective.”

83 Id. at 37-8.
84 Id. at 37.
85 Id. at 50.
86 Id. at 70. López calls this type of education and empowerment “self-help and lay lawyering.” López is
quick to explain that this is in addition to, and not instead of, the state’s duty to provide support to underserved
communities.
87 LÓPEZ, supra note 78, at 56.
88 Id. at 77.
89 BELL HOOKS, TEACHING TO TRANSGRESS at p.(1994); see also BELL HOOKS, TEACHING CRITICAL
THINKING at 21-22 (2010).
90 Id. at 17.
91 Id. at __.
Turning to social activism, hooks has advocated for wresting control away from white men to define “good theory” and “good work”, and discusses throughout her body of work tearing down “white supremacist capitalist patriarchal” perspective reflected in public debate.

Specifically in terms of feminist theory, hooks clarifies that the problem is not men, but sexism, in which women can also perpetuate. She argues that we cannot end violence against women without challenging patriarchy. Of course, racism compounds sexism. hooks asserted that privileged white women have produced most of the material that guides feminist practice and service of women, a perspective that does not reflect the reality of women of color or women of all social classes. She challenges white women who want to ally with women of color to “unlearn their racism.” hooks wrote in 2000 that feminist revolution alone will not create a world without domination. Rather, hooks insists that we must also “end racism, class elitism, imperialism. But [feminist revolution] will make it possible for us to be fully self-actualized females and males able to create beloved community, to live together, realizing our dreams of freedom and justice, living the truth that we are all ‘created equal’.”

To be clear, hooks, does not advocate for the practice of blaming and creating enemies, which she believes only reinforce domination. Rather, she advocates for critiquing these realities and forgiving for the sake of accountability and transformation. She calls us to overcome the culture of domination and violence to create the “beloved community” where we can share ideas and make real change. She describes the advocacy that will heal and redeem both the oppressors and the oppressed as proceeding from an “ethics of love.”

III. COMMUNITY LEGAL EDUCATION: A TALE OF TWO PROJECTS

UB and CUA have incorporated community legal education projects into our clinics as a reflection of the influences of those leaders and scholars noted in the previous section. As progressive lawyers we have striven to

---

92 BELL HOOKS, FEMINIST THEORY: FROM MARGIN TO CENTER, 71-83 (1984) [hereinafter FEMINIST THEORY].
93 bell hooks, Speech at New College of Florida: Ending Domination - The Struggle Continues (May 1, 2010) [hereinafter Ending Domination].
95 BELL HOOKS, FEMINISM IS FOR EVERYBODY: PASSIONATE POLITICS __ (2000).
96 Ending Domination, supra note 93.
97 In her development of the Duluth Curriculum for Batterer’s Anonymous, Ellen Pence also discusses forgiveness and accountability in the best interests of justice.
98 Ending Domination, supra note 93.
99 Mind, Body, and Soul, supra note 94.
have a profound impact on our community. We also believe that facilitating community projects could have rich pedagogical benefits for the clinical law students. As Stacy Brustin, one of CUA’s founding faculty members, recognized and experienced, “[s]uch projects open new paths for lawyers who want to move beyond the confines of individual representation, and instead, use multidisciplinary approaches to address entrenched social problems.”\(^\text{100}\) We believe that the meaning of access to justice goes beyond the courtroom for our respective communities of persons who had experienced domestic violence. That belief recognizes the need for an interdisciplinary approach to our clients’ issues, the limitations of litigation as a response, and the benefits of legal work that can be done short of full litigation for persons who cannot or choose not to obtain a lawyer. We believe that a “community education strategy reaches a wider audience and hopefully, helps to stem violence before litigation is ever needed.”\(^\text{101}\)

Finally, we believe that community legal education helps fulfill the many goals of clinical legal education discussed earlier in this paper. For all of these reasons, community projects have become integral components of students’ work in the UB and CUA clinics.

A. UB’s Clinic: “When Violence Begins at Home: The Legal and Islamic Response to Domestic Violence”

Below is a brief introduction to the community legal education project at UB. In the Fall of 2009, the UB faculty determined that it wanted to integrate systemic advocacy projects into its one-semester, 6 credit clinic, which primarily focused on the traditional work of litigation in domestic violence civil protective order cases and divorce, child custody, child support, adoption and other family law matters. Although the UB clinic historically invited students to be involved in systemic reform projects aimed at increasing access to justice in family law and domestic violence law, clinic requirements did not mandate that involvement and only a few volunteering students were involved. There were no specific evaluation criteria or syllabus consideration of those activities. Prior to Fall 2009, UB’s systemic reform work was primarily legislative advocacy working within a coalition. Clinic students were only sporadically involved in community education.

With this new initiative, UB faculty wanted to clearly state and communicate to their incoming students our view that their systemic advocacy work was as important as their client litigation.\(^\text{102}\) Therefore, the

\(^{100}\) Brustin, supra note 19, at 41.

\(^{101}\) Klein, Goodmark & Barry, supra note 17, at 225.

\(^{102}\) See Stephen Wizner, Beyond Skills Training, 7 CLINICAL L. REV. 329, 330 (2001) (noting “If there is a
faculty have conveyed clearly their goal of the students learning multidimensional lawyering\textsuperscript{103} -- that by the time students left clinic they would not only know the skills and values associated with client representation and litigation, but also the skills and values of systemic reform work such as community education and legislative reform. UB’s faculty want each and every student to have a social justice experience and see her/his lawyer role including collaborative community change agent. And, they want to impact the community in ways broader than possible through individual client representation.

To this end, UB faculty undertook a restructuring of the components of its clinic to make systemic reform integrated and at a par -- or close to -- with individual client representation. They looked at the goals for clinical legal education and saw consistency with a systematic systemic reform curriculum.\textsuperscript{104} The faculty reframed how it discussed the work of students on the website, in clinic open houses to recruit students, in a brochure made to advertise the clinic, in the meetings faculty hold with selected prospective clinic students to discuss clinic expectations before they enroll, and in UB’s introductory letter that contains the orientation materials. Since the restructuring, UB’s faculty now assign each student to the legislative advocacy or community education group (based on their choice) in addition to individually representing clients.\textsuperscript{105}

Before the Spring 2010 semester began, UB faculty presented the broad concept of community legal education to the incoming students and to those students who were enrolled in the clinic for a second semester, students referred to as “FLC IIs.” Fasiha Kahn, a FLC II student, approached the clinic faculty regarding her idea, after hearing about the plans to incorporate systemic reform, generally, and community legal education, specifically, into the clinic curriculum. Fasiha, a Muslim woman, indicated that she saw a need within the Muslim community for domestic violence education and education around legal options available to Muslim women who had been abused, as, based on her experience as a member of the Muslim community, such educational program were scarce.

\textsuperscript{103} A term we borrow from Suzanne Goldberg, Clinical Professor of Law and Director, Center for Gender and Sexuality Law, Columbia Law School, who used the term during her session entitled “Outcomes Assessment in Challenging Contexts: Applying Clinical Theory to the Design and Implementation of Legislative Advocacy Clinics,” AALS Conference on Clinical Legal Education, Baltimore MD, 12 (May 5, 2010), http://www.aals.org/clinical2010/booklet.pdf.

\textsuperscript{104} See discussion supra, Part I.B.

\textsuperscript{105} Although UB engaged in this particular project only one time, it continues to systematically incorporate community legal education into its curriculum. Since Spring 2010, the students in UB’s FLC have continued to engage in community legal education projects, including creating and printing 25,000 copies of a brochure outlining a new Maryland law that provides rental housing protection to survivors of domestic violence and organizing a symposium with the community partners, including DV and housing advocates, who helped pass that legislation, and they organized a teen dating violence prevention presentation at a middle school in Baltimore.
The clinic faculty believed that allowing Fasiha, or any student, the opportunity to lead a community legal education project fit within the broader clinical pedagogical goals of student role ownership and self-directed learning. Further, making space for the creation of a student-led community legal education project worked given that the UB clinic had no pre-existing relationship with, or expectation from, the community to fulfill a commitment for a community legal education project.

Although Fasiha had identified the broad concept of developing a legal education program for the Muslim community on domestic violence, her ideas for the project were not refined beyond that. Along with Fasiha, four other female students – all first semester FLC students and all non-Muslim women – were assigned to this project and were supervised by a non-Muslim faculty member. The students’ research tasks were considerable – they had to understand how to create a community education program that was structurally logical, substantively accurate, and culturally sensitive.

The students held weekly meetings where they exchanged ideas, discussed their research, and identified and refined goals and choices for their community education program. One of the first tasks the students identified was to reach out to their specific contacts in the domestic violence community – both Muslim and non-Muslim – to both gain a sense of how to create an effective, and relevant, community education program, generally, and an understanding of how to do so in a culturally sensitive way. They fostered a relationship with the Peaceful Families Project (PFP), a national organization “devoted to ending domestic violence in Muslim families by facilitating awareness workshops for Muslim leaders and communities, conducting research, and developing resources.” This partnership with the PFP proved immeasurable to UB’s program’s success, as PFP shared with the UB students materials, resources, and PFP allowed the students to seek their expertise on substance and the form of the program. Finally, as a member of the target community, Fasiha invited, and the students engaged in, candid and open discussions with Fasiha about her culture and her faith.

106 The students had a wide range of contacts and existing relationships with various domestic violence organizations, including the YWCA, Jewish organizations that offer training on domestic violence, and batterer intervention programs and, through Fasiha, numerous Muslim organizations and Mosques.


108 As the leader of the program, and the one with the direct connection to the Muslim community, Fasiha incorporated into the weekly meetings opportunities for “question and answer” sessions about Muslim culture and Islam, and answered those questions as she understood them based on her experiences. Fasiha’s perspective and openness provided a safe space for students to begin to learn more about a culture and religion unfamiliar to most, and a foundation and context for moving the project forward. Although when one speaks on behalf of a larger community, there can be a risk that the voice of that one member may be assumed to be the representative voice of the entire community. Sensitive to this concern, the group ensured that they also explored these issues with community organizations, other individuals, and in their research.
The community legal education program created by the FLC students was held in April 2010 at the Dar al Taqwa Masjid, or Mosque, in Columbia, Maryland. Columbia is a middle to upper-middle class suburb of Baltimore. The Dar al Taqwa Masjid was identified as the host for the project for three primary reasons. First, Columbia is centrally located between Baltimore and Washington D.C., allowing broad access to the program from a variety of communities. Second, the Dar al Taqwa Masjid is large – it is one of the largest in the greater Baltimore region. Finally, Dar al Taqwa is an active community, supports numerous programs housed within it, and had an engaged and highly supportive community liaison. The students titled the project, “When Violence Begins at Home: The Legal and Islamic Response to Domestic Violence.” To promote the program, the students marketed it extensively: After engaging in research and outreach, the students included as goals for their program creating dialogue within the Muslim community around what constitutes domestic violence and exploring both legal options and non-legal resources available to survivors of domestic violence within the Muslim community. They created a flyer advertising the program and faxed and mailed it to numerous domestic violence shelters in and around Baltimore City; emailed the flyer other information about the program, to listservs used by members of the Muslim community; handed out the flyers at Mosques in and around Baltimore; created an event on Facebook; and worked closely with the Dar al Taqwa to promote and advertise the program. The audience included both men and women and, as was custom at the Dar al Taqwa, the room in which the students presented had a divider that separated it into half, with audience seated on one side or the other depending on gender. The students brought food and drinks, and provided each attendee with a program folder. The program’s content, as described further infra, included information on domestic violence within the Muslim community, a discussion with the audience on how power and control is defined, a presentation by an Islamic scholar regarding the Islamic and Qur’anic perspective on domestic violence, and a presentation on legal and non-legal options available to Muslim women who have been subjected to abuse, ranging from civil protective orders to tax relief.

B. CUA’s Clinic: The Emergency Shelter Legal Clinic Project

CUA’s Families and the Law Clinic launched the Emergency Shelter Legal Clinic project in February 2007. The project is one of a series of community education, limited legal services, and systemic reform projects that the Families and Law Clinic has incorporated into curriculum
since its expansion into a separate CUA clinic in 1993.\textsuperscript{109}

1. **Purpose and Goals of the Emergency Shelter Legal Clinic Project**

The Emergency Shelter Legal Clinic project was initiated to give students the opportunity to offer limited legal assistance and information to women residing at an emergency safe house funded by the District of Columbia’s Crime Victims Compensation Program (“CVC”). Through this project, CUA faculty aspire to accomplish numerous pedagogical and service goals, including: giving students a broad view of lawyering, encouraging students to lead and take full ownership over community work, challenging students to continually refine their work to respond to community needs, deepening students’ understanding of domestic violence and poverty, expanding CUA’s services to reach a larger segment of the community than CUA can assist through direct representation, and standing in solidarity with and supporting the women at the safe house.

2. **An Overview of the Safe House and the Project**

The Emergency Shelter Legal Clinic project was created in partnership with My Sister’s Place, a local domestic violence shelter, which also offers counseling and case management services at the safe house. The project provides a rare opportunity to provide timely, directly relevant information about civil protection orders (CPOs) to an audience who could benefit personally from the information. CPOs are emergency remedies, which petitioners typically file after an incident of violence at the advice of law enforcement personnel. Petitioners often do not seek legal advice about

---

\textsuperscript{109} Additional past and ongoing projects have included facilitating a support and empowerment group for former CUA clients called “Women with Hope;” creating and presenting teen dating violence prevention workshops and related train-the-trainer programs for teens at D.C. middle schools and high schools; providing legal information and assisting \textit{pro se} parties to draft court filings at the D.C. Superior Court Family Court Self-Help Center; serving as volunteer attorney negotiators in domestic relations cases through a pilot project sponsored by the D.C. Family Court and the D.C. Bar; engaging in all stages of legislative advocacy campaigns including, conducting research, building coalitions, drafting legislative language, talking points and testimony, attending community meetings and Council hearings, raising awareness, and negotiating fall-back positions when necessary; serving as volunteer attorneys at walk-in legal information clinics at Women Empowered Against Violence (WEAVE), a holistic services provider for people subjected to abuse; and creating and presenting interactive know your rights presentations at Thrive D.C.’s dinner program for homeless women. \textit{See} Steven Berenson, Dale Margolin, Lisa Martin, & Karen Pearlman, \textit{Empowerment, Innovation, and Service: Law School Programs Provide Access to Justice and Instill a Commitment to Serve}, 48 FAM. CT. REV. 672 (2010 (discussing various community legal education projects undertaken by the Families and the Law Clinic); Klein, Goodmark & Barry, supra note 17 (discussing the teen domestic violence project at CUA’s Families and the Law Clinic); \textit{Accessing Justice}, supra note 21, at 1918-1926 (assessing student work in two CUA Families and the Law Clinic projects: providing limited legal services by assisting in \textit{pro se} divorce clinics and community legal education through developing and presenting teen domestic violence workshops); and \textit{A Question of Mission}, supra note 64, at 156-160 (discussing and assessing student participation in community legal education projects at CUA’s Families and the Law Clinic).
pursuing protection orders in advance of filing. This could be true for a
number of reasons: they do not know about CPOs, they do not know that
they could qualify for a CPO, they are not interested in pursuing a CPO
until their situation reaches a crisis point, they fear that consulting a lawyer
could put their safety at risk, the act of consulting a lawyer is itself a huge
step that requires significant reflection about a relationship, and many more.
Seeking legal counsel after filing a CPO petition also can be challenging for
petitioners. CPO proceedings are expedited and often concluded within two
weeks of filing. The accelerated timeline for CPO proceedings can be of
great benefit to petitioners because it enables the resolution of many issues
such as child custody, lease obligations, or financial support, which could
otherwise encourage a petitioner to return to an abusive relationship. This
same expediency can make it difficult for petitioners to find time to seek
legal counsel. Often, much is in flux for petitioners during the two weeks
between the filing of the petition and the CPO hearing as they work to stay
safe and restructure their daily lives. This may be particularly true for
petitioners who seek refuge at shelters such as the CVC safe house around
the time when they file their petitions, as they may have the added pressures
of lacking a support network, needing to go into hiding, lacking safe long-
term housing, having limited financial resources, some combination of the
above, or other challenges to contend with. Under these circumstances,
seeking out legal advice may not even register as a priority.

CUA faculty and students were motivated to create the Emergency
Shelter Legal Clinic project was to eliminate the time investment of seeking
legal advice for a group of petitioners likely to proceed pro se in CPO cases
by bringing legal information to the group at a time likely to be convenient
for the group. CUA faculty and My Sister’s Place social workers identified
a need for the regular provision of legal information at the safe house as
there is a new group of residents every 30 days; nearly all residents have
active CPO cases; and very few residents have the time or resources to
invest in seeking legal assistance offsite.

As a community, residents of the safe house are an extraordinarily
vulnerable, marginalized population of women who face significant risk of
renewed violence; lack the financial resources and support networks
necessary to expediently achieve self-sufficiency; and are confronted at
every turn with intersecting social barriers of racism, sexism, and classism.

To qualify to reside at the safe house one family member must have
filed a petition for a civil protection order (CPO) or have reported an

110 See, e.g., U.S. DEP’T OF JUSTICE, BUREAU OF JUSTICE STATISTICS SPECIAL REPORT: “INTIMATE
PARTNER VIOLENCE” 5 (May 2000) (finding “divorced or separated persons were subjected to the highest rates
of intimate partner victimization”).
incident of domestic violence to the police. For these reasons, the residents of the safe house are largely women in crisis who are fleeing a recent incident of violence and pursuing CPOs or criminal charges (or both) against their abusers. Community demographics conspire to make residents share additional characteristics: they are largely poor, black, single mothers, many with young children, and many of whom live in the same neighborhoods in the impoverished wards 7 and 8, east of the Potomac River. People fleeing abuse who have access to increased financial resources and broader social support networks nearly uniformly choose to reside elsewhere. Families are authorized to remain at the safe house for only 30 days, with rare exceptions. A desperate shortage of affordable housing in the District ensures that many residents leave the safe house without a safe place to live.

Conditions at the safe house are far from luxurious. Rooms are tiny. Residents must share communal bathroom facilities that offer little privacy. There are no common areas apart from the lobby, hallways, and stairwells. There are no kitchen facilities. Building security is nonexistent.

Nearly all of the residents would benefit from the advice of an attorney. None can afford to hire one. The few legal services providers in the District that offer free representation in CPO cases, including CUA, can assist only a small number of the thousands of individuals who seek CPOs each year. Consequently, in 2005 approximately 98% parties in CPO cases in the District were unrepresented by counsel. Few safe house residents have the time, energy, or bus fare to attend the free legal clinics offered at the offices of District legal services organizations.

The Emergency Shelter Legal Clinic Project is a perpetual work in progress that is regularly assessed and adapted to better serve community needs. CUA students strive to recognize the successes and challenges of each clinic session, build on approaches that worked, and learn from approaches that did not. The project has morphed over time from a limited advice clinic to a series of legal information presentations, and back again. The project also has expanded over time as CUA faculty and students have critiqued our approach and desired to do more. Today, the clinic occurs monthly for one hour in a narrow hallway lined with chairs. Residents are offered beverages and lunch as they arrive and have a chance to chat with one another and the students as they wait for the clinic to begin. Residents choose at the outset whether the clinic commences with know-your-rights presentations (and if so, residents select the topics from a list of options) or

---


proceeds directly to individual consultations. All residents who attend the clinic are provided with folders stuffed with pamphlets advertising free legal and social services and fact sheets outlining court processes and legal rights and remedies. Students offer residents who participate in individual consultations additional tailored print resources and offer to contact them after the clinic to discuss what steps the residents have taken to address their legal issues and determine whether the referrals provided were effective.\(^\text{113}\)

To enable them to give residents relevant, useful take-aways, students maintain binders full of referral information and legal and nonlegal resources from community organizations. Students create their own materials to distribute when topics important to residents are not addressed by other available resources. After clinics, students conduct interviews of interested residents to learn about their experiences with the court system, lawyers, and the safe house, and understand what they identify their greatest needs to be. By collecting residents’ stories, students aim to improve CUA’s work with the safe house and identify additional services and forms of advocacy that could benefit safe house residents.

Along with the scope of the project, student roles have expanded from participating in clinics otherwise planned by faculty to taking responsibility for all aspects of the administration and execution of the project. Students involved in the project today draft and revise know your rights presentations, update and expand resource binders, survey residents about their experiences with the clinic, organize fundraisers to finance the provision of food and beverages to residents, work with My Sister’s Place to advertise the clinics, facilitate each clinic session, and plan and document post-clinic resident interviews. In the words of former CUA students assigned to the project:

Perhaps the most important thing to realize about the project is that the clinic is what you make of it... Do not expect that your role with the clinic – whether during preparation or at the safe house itself – will be a passive one. The very nature of the project requires that you take control of all aspects and dedicate yourself to its success... This level of responsibility can be intimidating at first; however, it is also extremely rewarding. This project is one of the rare opportunities law school provides to really make a project your own. Moreover, you will find that the many challenges of the clinic will teach you lessons about empathy, communication, and

\(^{113}\) CUA began to follow up with interested residents at the excellent advice and encouragement of Ross Dolloff of the Center for Legal Aid Education, which advises legal services providers on maximizing the effectiveness of community outreach projects. More information about the Center for Legal Aid Education can be found at:  \url{http://www.legalaideducation.org} (last visited August 24, 2011).
leadership that are truly invaluable and well worth the time commitment.\textsuperscript{114}

C. Two Clinics, Two Projects, Shared Successes and Challenges

CUA’s Emergency Shelter Legal Services Project and UB’s Domestic Violence Outreach Project differ in many aspects. CUA’s project is ongoing – now entering its fifth year, while UB’s project was a one-time occurrence. The projects also differ in substance and target audience.\textsuperscript{115} Substantively, CUA’s project takes place monthly for one hour, and covers a variety of topics depending on participant choices, including emergency protection orders, safety planning, navigating the criminal justice system, housing, divorce, custody, child support, and immigration. UB’s project lasted almost three hours, and, in addition to covering many of the topics covered by CUA, it also included a discussion specifically around religious and cultural issues that influence domestic violence in the Muslim community. With regard to audience, UB’s project aimed to raise the issue of domestic violence with a segment of the community united by religion and culture. By contrast, CUA’s project seeks to inform women united by the shared experience of domestic abuse and residence at an emergency safe house of their legal rights and legal and nonlegal resources. The projects vary in format as well, with UB’s project utilizing a prearranged multimedia/multispeaker presentation for a large group, and CUA’s project incorporating an impromptu mix of limited advice clinic and small group presentations.

Yet, despite these differences, the projects are united by more than subject matter. They are united by pedagogical goals and the themes reflected in the teachings of those who helped inform our incorporation of community legal education into our clinics. As a result, the CUA and UB projects share the following goals: (1) empowerment with legal knowledge to enable the community to advocate for its own self-interests; (2) the process of collaboration with the community in facilitating community legal education; (3) teaching and learning in context; and (4) teaching multidimensional lawyering skills and instilling a commitment to social justice.


\textsuperscript{115} The ultimate goal of both projects was to reach people directly who had experienced domestic violence. As discussed in Section III.C.2, this can be extremely challenging. As the audience members who participated in the UB project did not (and had no reason to) disclose whether they had any personal experience with abuse, it is unclear how many members of the UB audience shared this experience.
1. The Parallels of Client-Centered and Community-Centered Lawyering: Empowering the Community with Legal Knowledge to Advocate for their Own Self-Interests

Once a month, I am given the chance to make the very confusing legal journey that the women at the safe house face a bit more tolerable, and most importantly, I am given an opportunity to encourage and applaud these women for being so resilient and strong.116

From Paulo Freire117 to bell hooks,118 those who influenced UB’s and CUA’s incorporation of community legal education into their clinical programs each consider the linchpin of successful community education as functioning to empower the target community.119 This message resonates with the client-centered lawyering that is often central to clinical legal education. The teachings of Freier and hooks, for instance, consistently advocate that to be empowering, community education – legal or otherwise – must provide information in a manner that allows the individual or community the ability to make informed choices, rather than to give them another system and set of persons to be dependent upon for help.120 To be empowering, community education should build on the capacity of the community; be flexible; and should allow the community to recognize its ability to identify their problems and contribute to solving those problems.121 So too, client-centered lawyering focuses on empowering clients to make informed decision-making driven by the client’s goals.122

Within the context of UB’s and CUA’s two projects, engaging in community legal education in the manner championed by those who influence our work fits easily with our clinical, pedagogical teaching of “client-centered” lawyering. Asking the community to help define their

---

116 Statement of Adriana Ginocchio,’10 CUA Law graduate and former FALC student attorney (May 2009) (on file with FALC)
117 FREIRE, supra note 2, at 65 (“Attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building; it is to lead them into the populist pitfall and transform them into masses which can be manipulated.”)
118 See generally supra, Part II.
119 FREIRE, supra note 2, at 65 (“Attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building; it is to lead them into the populist pitfall and transform them into masses which can be manipulated.”)
120 See generally supra, Part II.
121 Quigley, supra note 4, at 462. ([[]]lawyers have to learn how, with all of their skills, to journey with the community. This journey has to involve the community really getting a sense of who they are, in the sense of beginning to understand their own power. In working with community the wisdom or the knowledge of the lawyer does not outweigh the wisdom and the knowledge of the community, about itself especially.) (quoting Barbara Major, an African American community organizer).
122 See supra Part II.
needs and to utilize the community’s capacity to solve those needs, is comparable to engaging an individual client in a discussion of goals and including the client in the identification and evaluation of options to meet those goals. And, while UB’s and CUA’s programs aspired to engage in community legal education that empowered the communities that they entered, and succeeded on many levels, some challenges existed. Those successes and challenges are described below.

a. Empowering the Community with Legal Knowledge: CUA’s and UB’s Successes

The success of both UB’s and CUA’s projects in empowering the communities within which they entered arose from reflective and thoughtful inclusion of the needs of the community in each program. Although, as noted, their programs took different approaches to format and substance, both schools included the client’s voice in the presentation with “an eye toward increasing the political and social power of”123 women subjected to domestic abuse.

UB’s students attempted to build on the capacity of the community by providing information in a substantively and culturally relevant, non-judgmental way, aspiring to allow the community to assess options and determine how to respond to the issue of domestic violence within their community. The students set a tone of relevance consistent with the custom of the Masjid by beginning the program with a recitation of the Qur’an, which included singing and speaking of Qur’anic verse by a volunteer identified during the planning phase of the project. UB’s students continued with an intentional inclusion of Muslim specific content throughout the remainder of their program. For example, when presenting an overview on the prevalence of domestic violence in the general community, the students also provided the available data they found through their research on domestic violence within the Muslim community. When providing an overview of the legal options available to women subject to domestic abuse, the students, in their discussion of divorce, included a discussion around talaq, or, Islamic divorce, and provided specific case law from Maryland regarding the Mahr, or marital dowry, in their discussion on marital property. Through their relationship with the PFP, the students obtained and showed a portion of a video PFP created124 containing stories told by Muslim women who had experienced domestic violence, bringing a Muslim narrative to their

---


program. The video referenced many of the examples of power and control provided during a discussion component of the program where two of the students led a discussion with the audience around how domestic violence is defined, and what behaviors may qualify as acts of domestic violence. In framing this discussion, the students used the Muslim Power and Control Wheel, an adapted version of the Duluth Domestic Abuse Intervention Program’s Power and Control Wheel. The students served as conversation facilitators, not evaluators, for this discussion, allowing the attendees to define from their own religious, cultural, and social perspectives what constitutes power and control, and how domestic violence is, or should be, defined.

Through their research, the non-Muslim students also came to understand the important intersection between Muslim culture and Islamic faith, and the role that Islam plays in the acceptance or condemning of domestic violence within the Muslim community. The students recognized that a failure to include a discussion on the Islamic perspective on domestic violence may de-legitimize a program they had so thoughtfully put together. However, the students also were concerned that a discussion referencing Islam, particularly if that perspective was not shared by the audience members, could also de-legitimize the program, or, perhaps worse, would appear that the students were promoting a particular viewpoint or judging a particular Qur’anic reading. In response to both concerns, the students partnered with Islamic scholar Dr. Zainab Alwani, who was recommended by PFP and approved by the Masjid, and who was known in the Muslim community as an authority on Qur’anic interpretation. Dr. Alwani presented on the Islamic perspective on power, control and domestic violence, focusing much of her presentation on Qur’anic Verse 4:34, which has been interpreted as allowing for the “beating” of one’s wife. The students remained seated and did not actively participate in this portion of the program. This partnership provided for some of the strongest praise in

---

127 See Mandelbaum, supra note 18, at 340 (noting that community legal education “must be targeted on to the audience, focusing on language and cultural concerns, logistical and convenience issues, and the needs of the community in general and how they might best understand and taking in what is being imparted.”)
128 Although the Masjid’s community liaison was a strong supporter of UB’s program, some members of the board, and the Imam, were concerned about content of their co-presenters’ information and sought review of her remarks before the program was held.
129 This verse, as translated, provides: “Men are (meant to be righteous and kind) guardians of women because God has favored some more than others and because they spend out of their wealth. (In their turn) righteous women are (meant to be) devoted and to guard what God has (willed to be) guarded even though out of sight (of the husband). As for those (women) on whose part you fear ill-will and nasty conduct, admonish them (first), (next) separate them in beds (and last) beat them. But if they obey you, then seek nothing against them. Behold, God is most high and great.”
CUA’s Emergency Shelter Legal Services Project seeks to empower the community of women it serves by making them partners in the operation and development of the project and supporting individual participants as they take steps to address their problems. First, CUA students involve clinic participants in establishing the structure and content each clinic session. Rather than pursing a fixed agenda, students offer clinic participants options as to how the clinic can proceed and ask them to decide as a group what the clinic format and content will be. Clinic format options include having the students give presentations on one or more legal topics of participants’ choosing, breaking into small groups to discuss particular legal topics by interest, holding one-on-one meetings between students and participants, or some combination of these. Involving clinic participants in selecting the structure and content of each legal clinic encourages them to invest in the project and recognize their ability to identify their problems and interests.

In addition to keeping clinics flexible and responsive to participant interests, students strive to provide participants with tools to assist them in achieving their goals. When meeting with participants individually, students provide women with resources tailored to their particular problems. Students also work to identify steps participants can take to address their problems and offer to follow-up after the clinic to discuss their progress. The follow-up calls serve the dual purposes of reminding the women of the information they received and helping them feel supported as they work to address their problems on their own. In each of these ways, CUA students aim to help clinic participants make informed choices and recognize their ability to contribute to solving their own problems.

Finally, CUA students involve participants in the assessment and development of the project. During each clinic session, students ask participants to complete satisfaction surveys orally or in writing. From satisfaction surveys students hope to learn whether participants found the clinic to be helpful. Students also conduct interviews with volunteers following clinic sessions to learn about the women’s needs and experiences from a broader perspective. The goal of this storytelling project is to gain a better understanding of what the women view as their most pressing needs, how their interactions with the courts and lawyers have been, and what they think lawyers and others could do to help them meet their needs. From all of this information CUA students and faculty hope to understand how CUA can best serve the women at the safe house from a legal perspective and what other services might benefit them. By involving participants in efforts to assess and develop the project CUA aims to treat residents as whole persons and partners, rather than “unfortunates” and give them the
opportunity to improve CUA’s work, and thereby help future safe house residents.

b. Challenges with Community Empowerment

Despite the numerous successes both projects had in involving the community in the creation of the programs, challenges emerged regarding whether the programs empowered the community beyond these limited encounters. Scholars and advocates have reflected that community education can assist the community in the “development of advocates and community leaders” and that to be “truly effective”, written and visual materials need to “to be a part of a larger educational campaign.” Based on these goals, we question whether our programs’ limited encounters are, in fact, empowering, or if they re-marginalize the community, despite the truest intentions otherwise.

i. One time encounter

Although maintaining a long-term relationship with a segment of the community is not necessarily a requirement of providing an empowering community legal education presentation, there is a risk that not engaging with a specific community on more than one occasion may feel (and look) like a top down process that provides students with opportunities to “try-on” multi-dimensional lawyering and to be given a social justice experience, but that makes little lasting impact on the community entered. Both UB and CUA have had limited contact with the community after their encounter. As noted earlier, one of UB’s faculty’s goals when introducing systemic reform into the curriculum was that it be student-driven, to the extent that a student had an interest in identifying or leading a specific project. Given Fasiha’s connection to the Muslim community and her passionate desire to lead the project, and that the students entering the FLC the following semester did not identify this project to re-engage in, the program did not repeat. As such, UB’s singular encounter was based on its pedagogical choice to not necessarily repeat any community legal education program, despite the availability and accessibility of the community (and the community’s desire for the program to continue). CUA also has struggled with the limits of having a one-time encounter with safe house

---

130 Eagle, supra note 3 at 462.
131 See discussion infra Section III.C.4.
132 Although UB has not continued programs with this community, Fasiha has. Upon graduation, Fasiha began an organization in which she consults within the Muslim community on the issues of domestic violence. To this extent, while UB has had a one-time program, UB has helped create a sustaining presence by fostering Fasiha’s work while she was in the clinic.
residents. Although CUA has a long-term relationship with the safe house and hosts clinics there monthly, the 30 day residency limit on the safe house residents ensures that CUA will have only one encounter with its program attendees. CUA faculty and students have wondered whether it might be possible to overcome some of the barriers involved in helping to organize people who have experienced abuse if CUA had repeated interactions with individual safe house residents.\textsuperscript{133} With more frequent interaction, CUA students and faculty might be able to identify women who would want to take on a leadership or mentorship role for current and former residents, train interested residents to educate their peers about legal rights and court procedures, or learn what residents as a group believe lawyers and other services providers could do to best support them during and after their time at the safe house.

Given these pedagogical choices and community limitations that result in one time encounters with the target audience, along with realistic time limitations on the students, and the faculty’s other learning goals for their clinical programs, there may be debate from those who influenced our work that we are, in fact, providing an empowering community legal education program. This question is explored further in the Conclusion.

\textit{ii. Audience}

Although many of the programs’ successes arose because of the consideration of audience and community voice, so too did many of the programs’ challenges. Many advocates who contemplate community education emphasize that voice of the community is central to the creation of an empowering community education program.\textsuperscript{134} Because of its location, CUA’s project directly reached women who self-identified as having been abused and who were typically proceeding \textit{pro se} in civil protection order proceedings. UB’s project, on the other hand, was open to anyone in the community, men and women, and those in attendance included service providers seeking to obtain information specific to the Muslim women their domestic violence organizations serve, curious and interested members of the Muslim community, including members of the Masjid where the presentation was held, and community organizers and liaisons who attended the program to learn information to pass on to women in their local communities.\textsuperscript{135} Despite the difference in the makeup of the audiences, both projects were directed at a segment of the population that is

\textsuperscript{133} This issue is discussed more fully in infra Section III.C.2.
\textsuperscript{134} See supra Part II.
\textsuperscript{135} Although the participants were not asked to identify themselves, some volunteered an affiliation with an organization during the discussion portions of the presentation, and others provided this information in the evaluations collected at the end of the program.
often challenging to reach. For CUA, that is women in crisis who are at great risk of renewed violence\textsuperscript{136} overwhelmed by nonlegal concerns, and who typically face barriers, such as time and resources, to seeking legal information. For UB, it was a group of women who are a religious minority and who often face cultural and religious obstacles to seeking protection from violence or from understanding how to access legal and non-legal resources in the Maryland.

UB’s decisions to hold its presentation at a local Masjid, allowing men and women to attend together, were intentionally made by the students, as they considered the “needs of the entire community and tried to reach segments of the community not typically served by traditional legal services.”\textsuperscript{137} The students understood that not just Muslim women subjected to domestic abuse sought information on the legal definition of abuse, Islamic responses to domestic violence, and non-legal options available to women who had been abused, but that men, community partners and service providers also sought to understand that information. They also determined that holding the program at a prominent and centrally located Masjid would help it be accessible to most people interested in attending.

Although intentional and thoughtful, the students made these decisions about location and audience without input from the ultimate target audience – Muslim women who were victims of domestic abuse. Although the students repeatedly attempted to find a survivor who would share her story personally, and provide feedback and insight regarding the program they were creating, they were unable to do so. Further, the gender-neutral program on the topic of domestic violence, which, to many, is a politically and socially charged topic, may have deterred attendance by the ultimate audience for whom the project was aimed. Thus, in their effort to reach the broader community, the students may not have “necessarily elicited” the voices of those who most need or want the information.\textsuperscript{138} In their debriefing at the end of the program, the students identified location and audience composition as aspects of the program that they would change, if they were to engage in the program again.

2. Commitment to the “Process of Collaboration” in Community Legal Education

\textsuperscript{136} See Martha Mahoney, Legal Images of Battered Women: Redefining the Issue of Separation, 90 Mich. L. Rev. 1, 64-65 (1991) (noting that “at least half of women who leave their abusers are followed and harassed or further attacked by them” and that in one study of interspousal homicide, “more than half of the men who killed their spouse did so when the partners were separated”).

\textsuperscript{137} Mandelbaum, supra note 18, at 340.

\textsuperscript{138} Eagly, supra note 3, at 460.
“Perhaps the most challenging aspect of managing the clinic is finding the courage to throw yourself into helping the women while maintaining enough humility to identify yourself as an outsider.”

In many aspects of lawyering, there is a power imbalance between lawyer and client. Client-centered lawyering attempts to address this power imbalance by creating a collaborative partnership between lawyer and client. Nonetheless, lawyering is rife with challenges of privilege as described by Gerald Lopez:

All of us – lay and professionals alike – regularly set lawyers and other professionals apart … We accord them privileged education, status, considerable autonomy, skills, rewards, and at least some trust in their work … Color, disability, gender, age, class, and sexual orientation only exaggerate this estrangement between lay and legal cultures.

This may be especially true in poverty law practice, where lawyers often enjoy many social privileges based on race, class, education, and professional role that clients do not. In the traditions of Freire, and Lopez, among others, CUA’s and UB’s commitment to community legal education is rooted in part in the opportunities it offers students to collaborate with community members as equal partners.

Collaboration with the community in community legal education can take several forms. Collaboration can involve working to understand the culture and shared experiences of the target audience; identifying relevant topics and issues of common concern; developing a format and resources for participants; and facilitating and running the program. Collaboration may be undertaken with many facets of the community. As noted in the introduction, in the anti-domestic violence advocacy arena, “the community” can include: women and men subjected to domestic abuse; social services providers who work with people subjected to abuse; a self-identifying group, such as the Washington/Baltimore Muslim community; or a group that may not self-identify but shares a common experience, such as the people subjected to domestic abuse who access the temporary shelter offered through the Washington, DC Crime Victims Compensation agency.

---

139 Statement of Leah Branch, ’11 CUA Law Graduate and Kathleen Ugalde, ’12 CUA Law Graduate, both former FALC student attorneys (May 2011) (on file with FALC).
140 See, e.g., LÓPEZ, supra note 78, at 46–47.
141 See, e.g., Jane Aiken, Striving to Teach Justice, Fairness, and Morality, 4 CLINICAL. L. Rev. 1, 12–17 (1997).
142 FREIRE, supra note 2, at 49.
143 LÓPEZ, supra note 78, at 37 (“[Lawyers] must know how to collaborate with other professionals and lay allies rather than ignoring the help that these other problem-solvers may provide in a given situation.”)
Collaboration has been a key contributor to the success of CUA’s and UB’s community education projects. At the same time, questions relating to collaboration have posed some of the richest challenges in our work.

a. Successes in Collaboration

Collaboration has helped both CUA’s and UB’s projects succeed by building trust with community members and helping students understand and approach the efforts as a process of mutual education.

i. Building Trust

Student-community collaboration in planning the content and format of the CUA and UB projects built trust with the target audiences by establishing the students as legitimate partners and making the information presented resonate with the target audience.

Student-community collaboration in planning the content and format of the projects lent them legitimacy by making the efforts culturally appropriate and reflective of the shared experiences of the community. Although clinic students often raise concerns about legitimacy with individual clients – usually before their first client meeting – those concerns typically center around being viewed as a legitimate lawyer. Community education projects generate student awareness of their “outsider” status and assumptions about the impact that privilege and status could have on how the information they convey is received. Such assumptions spawn rich teaching moments on issues of race, class, gender, and religion.

From the outset of their project, the UB students struggled with whether and how they would be viewed as “legitimate” with their target audience, given the non-Muslim status of most of the students involved in the project. Although some of the concerns raised by the UB students were based on genuine issues of cultural sensitivity and awareness; others were based on assumptions of the role their “outsider” status may play in the program. Ultimately, the focus on ensuring legitimacy became a central theme in their planning and proved critical to the project’s success, which was achieved through both their own research, their intentional embrace of Muslim culture, and their extensive collaborations with different representatives of the Muslim and DV communities.

For example, as part of their research, in addition to collaborating with the PFP and partnering with Dr. Alwani, and the Masjid’s community liaison, the students contacted the a shelter for Muslim women in Maryland,
the Muslim Women’s Center, and invited the program director to attend the presentation and to speak to the audience on the services the shelter provides. Further, based on their research, the students learned that limited housing is a significant concern for women subjected to domestic abuse, and that housing issues can be particularly problematic for Muslim women, who often have specific religious and dietary needs. As such, in preparation for the project, the UB students contacted 19 domestic violence shelters in and around Baltimore City to determine what, if any, accommodations they made for Muslim women. The students gathered data on which shelters allowed for dietary accommodations, specifically a halal diet, which offered transportation to local Masjids, and which offered space for prayer. The students then organized the information into a chart, and handed that chart out as part of the presentation packet. The students also placed a donation box in the back of the room where the presentation was held to provide program attendees an opportunity to donate to this severely underfunded shelter.

Prior to the day of the program, the students had had discussions regarding appropriate attire, and whether headscarves, or Khimars, would be required. Upon raising the question with the Masjid’s community liaison, the students were informed that although appropriate, the Masjid would not require the presenters to wear headscarves. On the day of the program, after the students had arrived, the community liaison informed the students that the Imam was requesting that the presenters cover their heads. The students engaged in a discussion on site regarding the request and quickly determined that wearing the khimar provided an opportunity to show respect for the audience, the Masjid and the culture into which they were invited. The students were concerned that by not wearing the headscarf, some members of the audience would be distracted or, worse, view their program as lacking legitimacy, or appearing disrespectful. The request sent the students on a search through the Masjid for women with extra Khimars in their purses, which they found and wore throughout the entirety of the presentation.

The UB students’ self-conscious embrace of Muslim culture enabled them to move beyond culture to facilitate a thoughtful discussion of domestic violence as legitimate partners in the project.

Like UB, CUA students’ ability to build trust with the safe house residents is critical to the success of the Emergency Shelter Legal Services Project. Also like UB’s experience, collaboration assists CUA students to build trust with their audience by helping them to establish legitimacy and

---

portray legal information in a way that resonates with their audience. Student collaborations with MSP social workers, CUA clinic faculty and alumni, and safe house residents have been vital to their success at building trust.

Through their collaborations, CUA students have learned to establish themselves as legitimate partners by creating a culture of dignity and respect, specifically, by providing food and beverages, listening, and keeping promises. Establishing legitimacy is challenging at the CUA clinics because of timing, residents’ shared experiences, and cultural differences between residents and students. Although the CUA project is ongoing, the 30-day interval between clinics and the 30-day maximum stay for residents ensures that each CUA clinic is one-shot encounter with residents, requiring students to build relationships from scratch at each clinic. Safe house residents often share two experiences that may create additional obstacles to establishing trust with CUA students. First, with the abuse, the majority of residents have been betrayed by a person they trusted and loved, which may make trusting people in general difficult.145 Second, many residents have been let down by law enforcement or the legal system when they sought help by, for example, calling the police.146 To the extent that they equate law students and lawyers with the legal system generally, those who feel let down by the legal system may be skeptical of the students’ ability or motivation to assist them.

Building relationships with each new group of residents is also challenging because of the many cultural differences between most residents and most students as well as positions of privilege.147 The residents are predominantly: poor, African American; between 25 and 60 years of age; single mothers with young children or pregnant; of limited education, from low-income urban neighborhoods.

The CUA students also often share several characteristics with one another, which differ markedly from the characteristics shared by residents. The students are predominantly: middle or upper middle class; Caucasian; between the ages of 23 and 28; childless; residing in a handful of upper-income urban and close-in suburban neighborhoods. As a result, the

145 See, e.g., Judith Lewis Herman, Trauma and Recovery, in DOMESTIC VIOLENCE THEORY AND PRACTICE 953 (Schneider, et. al, eds., 2d ed. 2008) (describing how the experience of trauma damages individuals’ capacity to trust).


147 See Susan Bryant & Jean Koh Peters, The Five Habits: Building Cross-Cultural Competence in Lawyers, 8 CLINICAL. L. REV. 33, 42 (2001) (“Lawyers and clients who do not share the same culture face special challenges in developing a trusting relationship in which genuine and accurate communication can occur”).
students as a group often appear to have little in common with residents.

Recognizing these differences and being concerned about being viewed as outsiders, CUA students sought input from My Sister’s Place social workers and reviewed written feedback from residents to understand how to establish themselves as legitimate partners with the resident community. From these consultations and their experiences, CUA students learned that relationship building is most effective when they demonstrably treat residents with dignity and respect. This may be especially important to the residents because many have been treated with hostility and condescension by other actors in the legal system. Students create a culture of respect and dignity by addressing residents’ tangible needs, listening, and delivering what they promise.

CUA students set a tone of caring at the outset of clinics by addressing a pressing need to many residents – hunger and access to healthy food. After My Sister’s Place social workers educated CUA students about residents’ struggles to obtain healthful food, students began distributing sandwiches, fruit, vegetables, and beverages to residents and their children during each clinic. Distributing food and drinks at the beginning of clinics promotes good will, as residents are appreciative of the food, and students are happy to distribute it. Food distribution also enables small talk on innocuous topics like ingredients and food likes and dislikes, rather than diving right into legal information and emotional personal experiences. The opportunity for small talk seems to help both students and residents relax and feel more comfortable with one another, which in turn tends to encourage students to be more engaging of residents and residents to participate more actively in the clinics. Students hold fundraisers during the semester to fund food purchases. The fundraising efforts themselves have a positive influence on the students as they tend to build camaraderie and give the students a sense of accomplishment at having provided a tangible benefit to the residents and their families.

CUA students also demonstrate respect for residents by listening to their stories. Since entering the legal system, many residents have not had an opportunity to describe their lives to anyone and most value the CUA clinic programs for the chance to talk about what they have gone through.

Finally, students establish themselves as legitimate partners worthy of residents’ trust by delivering what they promise. Students encourage resident participation in clinic presentations and in one-on-one question and answer sessions, and shape clinic content on the spot to respond to

---

148 See Leigh Goodmark, Telling Stories, Saving Lives: The Battered Mothers’ Testimony Project, Women’s Narratives, and Court Reform, 37 ARIZ. ST. L.J. 709, 756 (2005) (“Collecting narratives . . . gives battered women an opportunity to share their experiences and have their stories validated”).
residents’ expressed interests. To reinforce the information they convey during clinics, students collect and create legal information and legal and social services referral pamphlets and fliers and distribute them to residents. Finally, students follow up with interested residents to monitor the progress they have made.

Also like UB, CUA student efforts to present information in a way that resonates with residents have been integral to building trust with clinic participants. CUA students collaborate with MSP social workers, CUA clinic faculty and alumni, and safe house residents to make clinic content responsive to resident needs and reflective of resident experiences. Students meet with MSP social workers at least once per semester to get feedback on the effectiveness of the clinics and learn what the social workers perceive to be the most pressing legal and nonlegal issues facing the residents. Students also work with CUA clinic faculty and alumni to ensure that the programs are culturally competent and sensitive to residents’ experiences. Imparting information that fundamentally conflicts with residents’ life experiences and expectations can destroy credibility and promote an insider/outsider dynamic between students and residents. Role playing of individual question and answer sessions and presentations in advance of clinics raises opportunities for group reflection on issues such as how poverty and abuse impact the choices available to residents and the perceptions of and experiences with law enforcement in the residents’ communities (and how these may differ from students’ perceptions and experiences). Role playing also creates the opportunity to reflect upon the impact of word choice in the clinics. Students are asked to consider whether questions could be perceived as victim-blaming and how residents might react to labels such as “victim,” “battered woman,” “abuser,” or “batterer.”

Perhaps most importantly, students seek input from residents in several ways. Students track the types of questions asked by residents at each clinic and research and develop new presentations and resources to address common issues; ask residents to complete evaluation forms at the end of each clinic; and, as described in more detail below, interview interested residents about their needs and how lawyers can help them. Students also involve residents in selecting the content and format of each clinic, including deciding whether to include student presentations and which topics to present. Each of these collaborations enables students to better present information in a manner that responds to resident needs and resonates with resident experiences.

Building trust is not only critical to the success of CUA’s monthly

clinics. By building trust with each group of residents, CUA students aim to lay a foundation for work with future residents if positive feedback about clinics is shared by word-of-mouth. In this way, students work to establish CUA as a long-term partner standing in solidarity with residents over time.

ii. Understanding Community Legal Education as a Process of Mutual Education

In the words of Gerald Lopez, to lawyer effectively against subordination, students must come to:

understand how to educate those with whom they work, particularly about law and professional lawyering, and, at the same time, they must open themselves up to being educated by all those with whom they come in contact, particularly about the traditions and experiences of life on the bottom and at the margins.\footnote{LÓPEZ, supra note 78, at 37; see also FREIRE, supra note 2, at 69 (“revolutionary leadership must . . . practice co-intentional education”).}

The commitment to collaboration in both the CUA and UB projects encourages students to view community legal education as a process of mutual education in which students, audience, and other community partners all learn from and teach one another. Certainly, UB’s students had as much to learn in this project, as they had to teach – the program was, by all standards, a process of mutual education. UB’s students learned not only substantive information about the law, but also about a culture and religion most had limited understanding about, or interaction with, prior to the project. Like CUA, UB’s collaboration with partners, including the PFP and Dr. Alwani, not only assured the information presented resonated with the Muslim community, but created additional opportunities for student learning. In addition to the trust building techniques identified above, and steps taken to ensure the information was empowering to the target audience, the students read law review and newspaper articles on Islam and domestic violence; they watched a webinar on domestic violence in the Muslim community and reviewed the materials received from PFP; and they had candid and open discussions with Fasiha, as a member of the target Muslim community, about her culture and her faith. Also like CUA, UB’s students invited Muslim students from the broader Maryland community to attend its moots, resulting both in feedback on the content of the program and a different perspective for the students to consider as they refined their program. During one moot, a UB LLM female Muslim student visiting from Saudi
Arabia criticized the Muslim Power and Control Wheel because she thought some of the behaviors identified as controlling and abusive were actually examples of respectful behavior. Indeed, this student found the Muslim Power and Control Wheel to be offensive. When the students provided her the standard Power and Control Wheel, she was less concerned because it did not identify behaviors that she viewed as acts of respect. As a result of this process, the students learned that, as in any culture, there is a wide range of perspectives in the Muslim culture. Based on this feedback, the students determined that inclusion of the standard Power and Control Wheel along with the Muslim Power and Control Wheel in the presentation packet would allow the audience the opportunity to see different perspectives on and make decisions for themselves about the example behaviors identified. Although it is unclear whether the audience considered both wheels during the course of the discussion, or the program generally, the moot taught the students a valuable lesson on assumptions and community voice, as well as the value of collaboration with the community, the importance of listening and learning from the community, and, as CUA also recognized, the importance of contextualizing the issues facing Muslim women.

CUA student collaborations with the MSP social workers and safe house residents make clear that students have at least as much to learn in their project as they have to teach. Through periodic consultations, the social workers make students aware of developments and significant incidents at the safe house, the issues most often raised by residents, and the interpersonal dynamics among residents. Students provide the social workers with written resources on common resident legal issues and inform them about the most common social issues raised by residents during clinics. In the spring 2011 semester, students and social workers began planning cross-trainings for one another, a project that hopefully will come to fruition in the fall.

Also starting in the spring 2011 semester, students began to conduct brief interviews of interested residents about their experiences at the safe house, in court, and with lawyers; expectations of the legal system and court processes; and most pressing legal and nonlegal needs. By collecting this information, CUA students aimed to critically evaluate their approach to the clinics from the residents’ perspectives and identify new ways to work with residents to address their most pressing needs. The process of developing interview questions and inviting residents to tell their stories itself helped students to identify and question their assumptions about residents’ needs and how students can best assist them. As two students noted:

151 For example, this student viewed “requesting permission to use the telephone” under the header “Using Isolation” on the Muslim Power and Control Wheel, to be an act of being respectful, and not a sign of being controlled or isolated.
we assumed that the [interviews] would [also] provide us with an opportunity to assist the women with their legal issues and concerns by providing legal information. However … our most important function at the hotel had nothing to do with providing legal information. Instead, we found that our most important — and rewarding — function was being a friendly face and eager listener.152 The process of mutual education continues during clinics themselves. During presentations, students encourage residents to actively participate by raising questions and sharing information. Residents often do as much to help address questions raised by other residents as students do. Although students are able to explain available legal remedies and court procedures, and can point residents to advocates and allies working within the system, it is often residents who are able to identify gaps and likely failure points in the system and offer options for working around the system when it breaks down. Similarly, in individual consultations, students learn how residents are often plagued by intersecting and counterbalancing legal and social barriers, which constrain the choices available to them.

Students quickly learn from their sessions with social workers and residents that there are many gaps in their knowledge of the law and how it impacts residents in practice. As a result of these sessions, the students provide information to address these identified gaps. To this end, students come to value their collaborations with social workers and residents as helping them to understand the realities of life in the safe house and contextualize the legal issues facing residents. This knowledge, in turn, helps students to better connect with and assist residents and see them as whole human beings with complex, interrelated problems, rather than isolated legal issues.153

b. Challenges in Collaboration

Many challenges in collaboration are similar to those involved in working to empower the community, teaching in context, and teaching students about multidimensional lawyering. Challenges include building working relationships in projects involving one-shot encounters with the audience, negotiating student time limitations, and communicating

153 See A Question of Mission, supra note 64, at 136; FREIRE, supra note 2, at 50 (the oppressor is in solidarity with the oppressed only when he stops regarding the oppressed as an abstract category and sees them as persons who have been unjustly dealt with, deprived of their voice, cheated in the sale of their labor — when he stops making pious, sentimental, and individualistic gestures and risks an act of love).
successfully with people from different cultural and professional backgrounds.

A particular challenge raised by collaboration in the context of community education regarding domestic violence is identifying “the community” with whom collaboration should occur. UB and CUA faculty share Freire’s and Lopez’s convictions that efforts to empower marginalized people should come from the ground up: that is, they should be driven by the community of marginalized people themselves in partnership with their supporters.\(^{154}\) Living up to this commitment in the context of domestic violence advocacy can be particularly challenging.

Whether a project can be characterized as “community driven” depends upon how the “community” is defined. Both the UB and CUA projects were community driven to some extent. The UB project was initiated by a Muslim student who identified a need for domestic violence prevention education in her community. The CUA project was initiated by providers of services to persons subjected to abuse who identified a need for legal information at the safe house. Neither project, though, emerged at the request of an organized segment of the target audience.\(^{155}\) Indeed, had the projects been initiated by the members of the projects’ target audiences, issues such as legitimacy likely would not have dominated the students’ efforts.

For a number of reasons, people who have been subjected to abuse often do not organize themselves around that experience.\(^{156}\) First, individuals subjected to abuse might not identify the behavior as abusive.\(^{157}\) Individuals who grew up in abusive homes, who live in communities where violence is widespread, or whose peer group accepts relationship violence as normal might not expect non-violence in intimate relationships.\(^{158}\) Others might minimize, repress, or deny what is happening to them, even to themselves. Second, the experience of abuse is intensely personal. The nature and character of abuse experienced varies widely from person to person, as does the nature of an individual’s relationship with his or her abuser. Consequently, even individuals who self-identify as having been

---

\(^{154}\) See Freire, supra note 2, at 66; López, supra note 78, at 7.

\(^{155}\) As discussed in supra note 115, the target audience for both projects ultimately was the same – individuals (most often women) who had experienced domestic violence.

\(^{156}\) This is not to say that individuals never organize themselves around this experience. For example, advocates and professors Stacy Brustin and Alizabeth Newman have each had success in working with organized groups of women who have experienced abuse and chronicled their experiences. See Brustin, supra note 19, at 39; Alizabeth Newman, Bridging the Justice Gap: Building Community by Responding to Individual Need, 17 CLINICAL L. REV. 615 (2011).

\(^{157}\) See Sarah M. Buel, Fifty Obstacles to Leaving, a.k.a., Why Abuse Victims Stay, 28 COLO. LAW. at 19 (Oct. 19, 1999).

\(^{158}\) See, e.g., Carole A. Sousa, Teen Dating Violence: The Hidden Epidemic, 37 FAM. & CONCILIATION RTS. REV. 356, 361 (1999) (describing numerous reasons why teenagers, as a group, often do not identify relationships as abusive, including inexperience, peer norms, and exposure to violence in their homes and communities. Many of the same factors may impact some adults).
subjected to abuse may not feel kinship with others similarly self-identifying because their individual experiences are so different.\textsuperscript{159}

Third, people who have been subjected to domestic violence may not want to disclose their experience with abuse in their daily lives, and may deliberately choose not to do so. Acknowledging abuse can have serious consequences. Individuals who identify themselves as abused (and thereby identify someone in their lives as their abuser) may face threats or acts of violence, social stigma, feelings of shame or embarrassment, and discrimination. Finally, apart from the potential negative consequences posed by disclosure, people who have been subjected to abuse may not have the luxury of devoting time and attention to education or political activism, particularly if they are preparing to leave, are leaving, or have recently left an abusive relationship. Such individuals may be struggling simply to provide for their basic needs and those of their children and focus on maintaining physical safety, as individuals in this separation stage are at significant risk of retaliatory violence.\textsuperscript{160} For all of these reasons, it is challenging and rare to encounter women who self-identify as having experienced abuse and are interested and willing to help organize and develop community education efforts.\textsuperscript{161}

3. Teaching and Learning in Context

"Most non-clinic law school courses are heavily focused on reading cases and learning the law; there is very little time for real world practice or applying what is learned. Clinics and the community education projects are excellent opportunities for law students to learn by doing and to employ what we know to give back."\textsuperscript{162}

A critical benefit of community legal education as a clinical teaching method is that it brings students out of the protective bubble of the clinic office and into the community -- often to physical locations and social

\textsuperscript{159} See Lisa A. Goodman & Deborah Epstein, \textit{Listening to Battered Women} 91 (2008) (critiquing the standardization of services for victims of domestic violence as unresponsive to the needs of victims, who “differ on the basis of numerous factors, including mental and physical well-being; family structure; religious, ethnic, and cultural background; immigration status; sexual orientation; embeddedness in social networks; and socioeconomic status”);

\textsuperscript{160} See, e.g., Janice Roehl et al., \textit{Intimate Partner Violence Risk Assessment Validation Study, Final Report}, U.S. Dept. of Justice, NIJ 2000WTVX0011, March 28, 2005, available at https://www.ncjrs.gov/pdffiles1/nij/grants/209731.pdf (finding that women attempting to separate from their partners were more likely to be killed and experience renewed violence);

\textsuperscript{161} Recent CUA efforts to interview safe house residents about their needs and experiences are motivated in large part by the desire to include their voices in project planning and development.

\textsuperscript{162} Statement of Ashley Wagner, FLC student, ’10 UB Law Grad (June 2010).
situations that students have not encountered before. Engaging with the community on its turf creates many challenges for the students. Students must have the courage to leave their comfort zones, be open-minded, receptive, and responsive to new information and cultural expectations, and remain flexible in the face of changing circumstances and spontaneous in adapting to unexpected developments. CUA’s and UB’s clinics have found that when students embrace these demands they encounter some of the richest opportunities for learning available in law school, as community legal education offers students an unparalleled opportunity to learn in context.

Teaching and learning in context is both directly, and indirectly, advocated by those whose teachings influenced our work.\textsuperscript{163} By taking an expansive view of advocacy, as our clinical programs have attempted to do, understanding the needs of any community cannot occur in the abstract. Rather, as Gandhi advocated, education must be “concrete and interconnected” to the abstract principles the student is taught.\textsuperscript{164} To be concrete, identifying the problems and needs of a population of marginalized persons must occur within those persons’ contextual situations.\textsuperscript{165} Within the context of domestic violence specifically, women who have been abused cannot be essentialized to the single experience of the violence committed against them.\textsuperscript{166} Rather, they must be understood contextually, based on their entire lives – including familial, community, housing, financial, and safety concerns. Without an understanding of these different contexts, client centeredness generally, and teaching about domestic violence specifically, would be ineffective at best, and, at worst, potentially harmful to the women impacted by a community education program. Pedagogically, it would deprive law students of the importance of “walking with”\textsuperscript{167} their clients to understand their clients’ needs, reinforcing the top-down approach to lawyering that community legal education challenges.

By giving students a broader view of the context of individual problems, community education allows students to see individuals as more than “one dimensional, poor, helpless and in need of the legal handout the clinic is willing to proffer.”\textsuperscript{168} Community legal education has played an important role in assisting UB and CUA students develop a deeper and more nuanced understanding of social issues confronting their clients and

---

\textsuperscript{163} See supra Part I.
\textsuperscript{164} Dehury, supra note 70 at 13.
\textsuperscript{165} Eagly, supra note 3 at 434.
\textsuperscript{167} See LOPEZ, supra note 78, at __.
\textsuperscript{168} A Question of Mission, supra note 64, at 136.
the broader community.

a. Successful Voyages in Context

UB’s and CUA’s clinics have found that teaching and learning in context about people who have been subjected to domestic violence is particularly important. Domestic violence is a systemic problem of power not well understood -- and often misunderstood -- in our society. Stereotypes and assumptions about “victims” and “batterers” pervade our cultural discourse about abuse and subconsciously shape perceptions of, interactions with, and expectations for people subjected to abuse. Separately, widespread beliefs about how different cultural and social groups view women and tolerate violence shape perceptions of what segments of the community will be receptive to discourse about domestic violence and supportive to people subjected to abuse. Individual case representation involving issues of domestic violence may or may not challenge a student’s biases or even help the student identify the existence of such biases, depending upon the client’s circumstances. Engaging in community legal education around the issue of domestic violence – either with people who have been subjected to abuse or with broader groups of people who may or may not have personal experience with abuse – contextualizes the issue in several ways that challenges student (and faculty) preconceptions.

First, the number and variety of people encountered in community education projects exposes students and faculty to a diverse sampling of experiences with and attitudes about domestic violence. For example, at each safe house program CUA students encounter 5 – 40 women who have left their homes because of abuse. The stories the residents share are more intensely personal and varied in the experience of abuse than any reading the students could do on domestic violence. The diversity in the women’s stories include the varying forms of violence and coercion their loved ones used and the ways in which the residents perceived their other life circumstances to impact the choices available to them. Bearing witness to this diversity in experiences teaches students that domestic violence encompasses a wide range of behaviors and relationships. Like CUA’s students, UB’s students could not have learned these lessons in a book – indeed, a book may have provided a starkly different experience than what the students experienced during their program – what they were able to experience through their community education program. Although some of the UB students had concerns about how well their program would be received by the attendees, particularly the men who attended the program and the governing body of the Masjid itself, the students’ concerns were
quickly dispelled by the participation and discussion that actually occurred, which was informed, supportive, and engaged. This contextual learning for UB’s students, the vast majority of whom had never before been to a Masjid, elevated their learning about the Muslim community and the view of domestic violence within this particular community of Muslims, in a way that no description or abstract discussion could have.

Encountering such diversity also ensures that students are presented with personal stories or opinions that surprise them. Experiencing surprise at individual stories or opinions about abuse, including, for example, stories from Muslim men about their concern and frustration over the abuse their mothers experienced, helps students recognize their personal biases and how those biases shaped their expectations about what they would hear.169

Second, hearing so many different stories within a short time period helps students to identify commonalities across diverse experiences with domestic violence. During the CUA programs, for example, students frequently hear about the ways in which inadequate law enforcement responses make residents feel hopelessly at the mercy of their abusive partners, how the dire shortage in affordable housing puts women between the Scylla of homelessness and the Charybdis of continued abuse, or how the cycle of drug addiction exacerbates financial hardship and is used to justify abuse. Separately, perceiving the many social and cultural similarities shared by the residents as a group and the many differences between the residents and the students themselves starkly illustrates for students how wealth, privilege, and opportunity is allocated in the community. Recognizing such commonalities helps students develop a deeper understanding of the problem of domestic violence, including the power and control dynamics at the heart of abuse, the frequent inadequacy of the community response to abuse, and the social barriers that conspire to tie poor women, in particular, to abusive relationships. Gaining such knowledge about domestic violence, in turn, better prepares students to stand in solidarity with and advocate on behalf of individual clients.

Third, bearing witness to the many struggles and barriers faced by women who have been subjected to abuse gives students an appreciation for the resilience and strength the women share. As Emily Quinlan, a CUA student who participated in the Emergency Shelter Legal Services project during the Fall 2010 semester, reflected:

---

169 See Fran Quigley, Seizing the Disorienting Moment: Adult Learning Theory and the Teaching of Social Justice in Law School Clinics, 2 CLINICAL L. REV. 37, 51-56 (1995); Aiken, supra note 141, at ___. One particular concern the students identified prior to the project was whether the program would be equally well-received by the men who attended, as by the women. The discussion portion of the program, as well as evaluations collected at the program’s conclusion, indicated that both genders were concerned with domestic violence, and sought additional trainings and programs in their community.
Standing in the small hallway where we give our legal information presentations, trying to give women information that they may or may not need, while they are trying to take care of all of their other needs that in a lot of circumstances are actually more important than their legal needs, you wonder how they survive in such chaos. But they do survive. Because they have no other choice, because their children are relying on them, and because hopefully, they have people like us guiding them towards resources which can help fill at least some of the gaps that are left in their lives.

b. Challenges of teaching in context

Teaching in context is not without its challenges. A conundrum for faculty supervising both the UB and CUA projects was deciding whether the context that makes each project so rich might so overwhelm the students and prevent them from absorbing the lessons we hoped engaging in community education would teach.

In the CUA clinic, for example, factors including the physical location where the programs are held, the sheer number of residents in attendance, and the dire shortage of housing resources for residents have caused some students to disengage with the project because of a sense of powerlessness. The narrow hallway in which CUA students host the safe house clinics presents many challenges in its own right. The temperature is often uncomfortably warm, the space quickly becomes crowded and noisy when attendance is high, and small children continually weave paths up and down, coming precariously close to the fire escape. With larger crowds, students struggle to engage the group in an awkward presentation space and keep noise under control. With smaller groups, students are challenged to create a sense of privacy in the open hallway for residents concerned about confidentiality. Environment aside, students faced with large numbers of residents struggle to provide each with individual attention and targeted resources within the time constraints imposed by residents’ and their own time commitments. Finally, regardless of the number of residents served at each program, students involved in the Emergency Shelter Legal Services project inevitably feel overwhelmed and discouraged by the enormity of the affordable housing crisis in Washington, D.C. and the bleak insufficiency of housing resources available to help safe house residents. To overcome these challenges, CUA faculty have engaged students in problem-solving sessions to identify project issues and develop strategies to overcome them. In response, students have taken several steps, including creating how-to
manuals and orientation curricula for new students taking over the project to help set their expectations at the outset. Students have also reached out to local housing advocates to bolster their housing resource materials and enhance their knowledge of District housing law and services. By engaging in a continuing dialogue with students about the project challenges, CUA faculty also encourages students to take ownership over the project and seek to improve it for future students and residents.

As already noted, UB’s students spent a great deal of time discussing how to create a program that was relevant and culturally sensitive. A large portion of these conversations centered around not only the substantive content of the program, but the students’ own dress, actions, and behavior. Although these considerations followed some of the central themes of those who influenced our work, and were in line with our own pedagogical teachings about audience and intentionality of all choices, including the students’ clothing and behavior, the discussion in UB’s community education program was less about “choices” and more about “rules”, as presented by Fasiha. Further, while understanding generally the how the Qur’an has been interpreted to justify domestic violence provided powerful learning opportunities for the students, there were times when the religious and cultural overtones of the project became, for lack of a better word, a distraction from the goals of providing students with an opportunity to understand the theoretical goals of community legal education, and to create a program attentive to needs of women who had been subjected to domestic violence. This predominance became more than the supervising attorney and many of the students understood or anticipated when beginning this project. Though it is difficult, if not impossible, to quantify the experiences students have in a community legal education project, or to assess whether some lessons, including the cultural opportunities are or should be more valuable than others, in the end, the only real way to evaluate the success or failure of the program is through the students own reflections, and the evaluations provided by the attendees. Those evaluations indicate that the program was worth these challenges.

4. Teaching Multi-Dimensional Lawyering Skills and Commitment to Social Justice

From my perspective as a new lawyer, it seems that good lawyering involves countless assorted skills. The community education program helped me develop many of these skills including how to use legal knowledge to aid and empower people and communities, create more opportunities and choices for people,
develop the understanding that everyone is generally their own best judge of what they need, confidence, public speaking, listening, reflections, and respect for, and appreciation of, people and cultures.\textsuperscript{170}

The impetus for inclusion of community education into UB’s and CUA’s clinics was to provide students with an opportunity to engage in multi-dimensional lawyering beyond the traditional, litigation model taught in many law school clinics, and a social justice experience beyond that provided through individual client representation. Our programs define “multi-dimensional lawyering” as lawyering that includes a broad view of the opportunities and responsibilities of future lawyers, and one that allows students to serve a person or community according to that person’s or community’s needs. Our clinics believe both that incorporating community legal education into a clinical program with intentionality reinforces the principle that “[a]n important part of the lawyer’s professional work involves teaching people about the law and the legal system,”\textsuperscript{171} allowing students to expand their professional identity beyond that of litigator or transactional lawyer. Rather, allowing students to engage in systemic reform projects – from community legal education to legislative advocacy to anything in between – provides an opportunity for students to both try on “rebellious” lawyering, and begin to redefine the possibilities that being a lawyer presents. Beyond that, our clinics also see community legal education as providing students an additional opportunity to engage with, and learn, lawyering “skills” that can transfer between traditional litigation and systemic reform projects. Although, as discussed further infra, both UB and CUA have experienced some pushback from students on how their community legal education projects fit within the students’ ideas of “lawyering” (pushback, which based on discussions with other clinicians, is not initially uncommon), by the end of the semester, most students reflect that community legal education fits within their professional identity, Indeed, most students who have engaged in the community legal education projects have found significant value in the lawyering opportunities their projects presented, including the cross-over of numerous “lawyering” skills, such as collaboration, public speaking, flexibility, creativity, listening, reflection, and a deep understanding that lawyers can, and do, help communities understand legal options, and solve problems, in a variety of ways.

\textsuperscript{170} Statement of Ashley Wagner, Esq., Former FLC Student, ’10 UB Law Graduate (June 2010).

\textsuperscript{171} Accessing Justice, supra note 21, at 1919 (quoting Kimberlee K. Kovach, The Lawyer as Teacher: The Role of Education in Lawyering, 4 Clinical L. Rev. 359, 359 (1998)).
Although most students embraced the inclusion of community legal education in the clinic curriculum and identified the value it offered in terms of lawyering skills and professional identity development, and embraced its social justice mission, there were, and are, students who resisted such inclusion for what we have identified as two primary reasons. First is the significant strain on time many clinic students experience in juggling their seminar, their individual, long-term clients, and the community education projects. In both CUA and UB, students have often been overwhelmed by the demands of their other clinic responsibilities, and are resistant to developing or improving the community education project to which they are assigned. Both CUA and UB have attempted to modify the student’s workload, but even that has resulted in some pushback, with students wanting all of the experiences that are available, with the time challenge then shifting to the faculty member as she attempts to juggle many competing demands.\footnote{See Srikantiah & Koh, supra note 23, at 467-77 (noting supervision challenges with ongoing systemic reform projects, and the pedagogical goals of non-directive teaching, including lack of time for students to develop first-hand awareness of the full context of their institutional client work on larger projects, reliance on instructors for the history of an organization and the clinic’s relationship with the organization, and external time pressures, which may require the supervisor to provide “direct instruction and background so that the work can comply with deadlines.”)}

Second is some students’ limited view of what a lawyer’s professional identity is, or ought to be. One UB student was not enthusiastic about the inclusion of community education into the clinic curriculum. Although this student was an engaged and active participant in the project, she viewed the project less about an opportunity for multidimensional lawyering and more as a project that interfered with additional litigation or traditional lawyering opportunities. Indeed, this student commented in her end of semester evaluation that there should be no outreach project because “I want to practice law.” Although this student’s view certainly is not isolated, and may reflect an inflexible view of lawyering, a more nuanced analysis of her evaluation is warranted. First, this particular student struggled with the somewhat complex cultural and religious overtones present in UB’s project, which, as discussed supra, where not insignificant. Beyond those program specific challenges, however, was a broad under-inclusion, and limited transparency, regarding the role of community education in the broader clinic dialogue and curriculum, resulting perhaps in a view by some students that the project was not on par with the other clinic obligations of seminar and individual client representation. Through this experience, UB faculty have made broad changes to the way UB includes systemic reform projects in the curriculum: they have amended the clinic evaluation criteria to include the systemic reform work by name; expanded our self-reflective journal assignments to
include non-client representation work; discussed with students taking clinic at our pre-enrollment meeting the systemic reform projects and the parity those projects have with seminar and client representation; opened up case rounds to discuss cases and systemic reform projects; and expanded orientation to include a component on systemic reform legal work.173 With these changes, the student’s commitment to, and reflections on, the projects have been almost unanimously positive, with many identifying community education as the highlight of their clinical experience.

Another challenge posed by teaching multidimensional lawyering for CUA involves student feelings of hopelessness as they begin to understand the enormity of the social problems faced by the community. For some CUA students, the experience of meeting with numerous women at the safe house each month, learning that most of them most desperately need a safe place to live, and learning that there often is no place to refer them creates a sense of powerlessness. Rather than viewing the housing gap as an opportunity for advocacy and being inspired into action to address it, some students have instead come to wonder whether all of the services provided at the monthly clinics are pointless, given that the need often most pressing to residents is one they cannot immediately solve. To address this challenge, CUA students have consulted local housing experts, expanded housing referral resources and developed know-your-rights presentations on housing protections for victims of domestic violence. By raising the issue in case rounds, students have been able to process their frustrations with their colleagues and feel supported as they continue to seek creative solutions. Recent students have wondered whether former residents who were successful at securing housing could mentor current residents facing this challenge. Although none of these strategies to date has fully resolved students’ anxiety about the housing crisis, taking some action has benefitted many students by giving them the sense of involvement in a shared struggle to improve conditions for the poor.

CONCLUSION

If they are to fully grasp the nature of their responsibilities as attorneys, students must achieve a deep understanding of the multiple dimensions of their roles and the arguments for alternative conceptions of the way that

173 In subsequent semesters, UB has broadened its systematic incorporation of community education into the curriculum by using backwards design technique from the May 2010 clinical conference to redesign our clinic regarding themes rather than skills, such as Storytelling (case theory); Difference (interviewing); Role of Lawyer (ethics, case planning, community education); Judgment/assumptions (counseling); Problem-solving (negotiation, coalition building); Making change (legislation and community education).
meaning should play out in practice.\textsuperscript{174}

The singular nature of the UB and CUA community legal education projects identified in this article test the strategies promoted by those who influenced the pedagogical and service goals they were designed to address. The experiences that our students learned from were not the extended opportunities that allow for nurturing empowerment and activism in the community. Nonetheless, the projects addressed both goals and honored the profound influence of those who inspired the work.\textsuperscript{175}

The impact of service provided by either project is not easy to assess. The UB domestic violence presentation at the Masjid provided a venue for and discussion of domestic violence and resources, both legal and social, for addressing it in the local Muslim community. It was well-received by the audience, but it is not clear what impact it had on the community. CUA’s work with women seeking refuge from domestic violence was, and continues to be, circumscribed by the transient nature of the target community. Its serialized outreach limits the information that can be offered even as it challenges students identify what information and delivery is most useful. Yet the concentrated efforts to provide service at the shelter have reached a number of the women. Both projects spread their nets, targeting specific audiences and offering support.

The pedagogical goals for the clinics have been considerable. Students were pushed beyond the many challenges that both UB and CUA have committed to in assigning their students clients to represent. Students were introduced to the idea that their professional identities\textsuperscript{176} could, indeed needed to be, multi-dimensional and, at the same time, nuanced. They had to consider how to resonate with audiences in distinct settings that brought into relief the complex role of difference and connection in legal work,\textsuperscript{177} as applied in groups that had some commonalities and infinite differences.\textsuperscript{178}

\textsuperscript{174} WILLIAM M. SULLIVAN ET AL., EDUCATING LAWYERS: PREPARATION FOR THE PROFESSION OF LAW 146 (2007)
\textsuperscript{175} See supra, Section I.
\textsuperscript{176} SULLIVAN ET. AL., supra note 174 at 14 (describing professional identity as the third element of the framework for legal education; the other two being legal analysis and practical skill).
\textsuperscript{177} See ELLMANN ET AL., supra note 122, at 18-71, Chapter 2: Connection Across Difference and Similarity, (discussing the challenges of and potential for connection across both differences and similarities); Bryant & Koh Peters, supra note 147 (building on the earlier collaboration with Jean Koh Peters to further consider the value of attention the impact of diversity in the work of lawyers); Karin & Runge, supra note 1, at 599 (extending the client-centered counseling analysis to community legal education through consideration of how best to reach the target audience); Carwina Weng, Multicultural Lawyering: Teaching Psychology to Develop Cultural Self-Awareness, 11 CLINICAL L. REV. 369 (2005) (urging self-awareness as a first step towards cultural awareness); and Alexis Anderson, Lynn Barenberg, & Carwina Weng, Challenges of "Sameness": Pitfalls and Benefits to Assumed Connections in Lawyering, 18 CLINICAL L. REV. ___ (forthcoming, Spring 2012) (taking the discussion of similarities to another level by providing an in-depth analysis of the interpersonal dynamics when sameness exists between lawyers and clients).
\textsuperscript{178} "Successful community lawyering involves challenging the boundaries of communities that have been used to maintain the power and privilege of some, while relegating others to their "place." The process is one of
They had to find peace with the limits of legal information they could offer to people in crisis, or, as in the case of UB, people with whom the interface was more attenuated. They were asked to evaluate the service provided and strategies for improvement. Developing the interfaces and considering delivery, performance and evaluation contributed to making the students active participants in a process of pushing the parameters of traditional legal roles. They were positioned to experience the limits and possibilities of the law, and to consider what it might take to achieve the kinds of contributions their legal training is broadening their capacity to offer.

The two projects we discuss are not intended to present models of community legal education. They explore the complexities of presuming to reach out to and work with communities and the limitations of doing so. This engagement offers possibilities for helping others by empowering them with information and validating their struggles. It is the process of doing so, and the related reflection and recalibration, that helps our students understand that they have much to learn and much to offer as they join others on the path to making this world what it needs to be.

acquiring language, knowledge, and shared experience. The process, however, is always in motion. We know that boundaries inevitably shift. Accordingly, the ability to judge when to respect and when to challenge boundaries is essential to community-oriented work.

At an even more basic level, community lawyers are questioning and analyzing anew their assumptions about what is at the core of public interest community lawyering. What, for example, are the essentials of meeting and interacting with a client community? How are relationships formed, nurtured, and maintained, within and across boundaries? In this way, community lawyering resists some of the conventional wisdom about the role and status of lawyers, the nature of client conflicts, and the very efficacy of the adversary system to solve systemic community problems.”) Tokarz et al., supra note 1 at 373. See also, Paul R. Tremblay, Counseling Community Groups, 17 CLINICAL L. REV. 389 (2010) (identifying challenges to accepted notions of client-centered counseling when representing community groups).