

COMMUNITY ENGAGEMENT

A pedagogical model for teaching social justice in Law Schools

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Abstract

This paper explores community engagement as a pedagogical model for teaching social justice in law schools, with a particular focus on Strathmore University in Kenya. Rooted in Catholic social teaching, the university integrates experiential learning into its legal education through service-based learning, community service, and pro bono legal aid. All students at the university, including law students, are required to complete 200 hours of community service. They are further encouraged to participate in the Legal Aid Caravan, one of the many initiatives of the Strathmore Law Clinic, which provides free legal services to marginalised communities. These initiatives enable students to bridge the gap between legal theory and practice while confronting real-world injustices such as land disputes, gender-based violence, and discrimination. The pedagogical model fosters professional skills, including legal research, client care, and leadership, while cultivating moral responsibility, empathy, and a commitment to justice. By engaging with historically underserved populations, students learn to integrate law with moral philosophy, sociology, and economics, thereby deepening their understanding of the rule of law's contribution to the common good. The article argues that experiential learning through community engagement is vital for shaping ethically conscious lawyers who view law not merely as an instrument, but as a tool for advancing justice and human dignity.

Keywords: community engagement, social justice, legal education, experiential learning, law clinics, Strathmore University

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1. Introduction

The most critical task for those governing Christian-inspired universities is to ensure that the institutional mission illuminates and gives meaning to teaching, research, and transfer activity¹.

In general, in universities, there is more disagreement than consensus on decisions and suggestions: opinions differ, especially when it comes to establishing mechanisms that make the presence of the Gospel message compatible with respect for the freedom of professors, students, and all those involved in academic life².

Strathmore University (SU) is a private university in Kenya, with a mission to provide all-round quality education in an atmosphere of freedom and responsibility, excellence in teaching, research and scholarship, ethical and social development and service to society. Being a Christian-inspired university, the above mission statement borrows a lot from Catholic social teaching. This, therefore, means that each engagement the university has with its students and staff has to be an opportunity to impart Catholic social teaching, a task that comes with its challenges, considering the modern-day dynamic world. Many academic centres inspired by the message of the Gospel have not been able to reconcile loyalty to their principles with a commitment to the highest academic quality³. SU too has its constant struggle in aligning its mission with the demands of varied stakeholders, ranging from students to the regulatory authorities and industry. As mentioned in the mission of the university, social development and service to society are key aspects of daily life in the university and pervade all departments. In the academic departments and especially the law school, social justice has always been one of its aims. In a world where inequality is getting bigger, it is essential that Christian-inspired universities offer opportunities for their students to engage in Catholic social justice teaching in meaningful ways⁴. Strathmore University has risen to this challenge by providing a framework for social justice in all the core curricula of all degree programmes, which has been of great help. This is a set of humanistic and theological subjects that address the major questions surrounding human engagement and collaboration. On the practical front, all university undergraduate students must give 200 hours of pro bono community service to disadvantaged people after their first academic year. During community service, class theories come to life, and the students get immersed in real-world problem-solving situations that offer them experience in the complex interactions among political, legal, and economic systems.

At Strathmore University's Law School, they go the extra mile by encouraging students to on top of the 200 hours of community service, to join the Legal Aid Caravan,

¹ Alfonso SÁNCHEZ-TABERNERO: Governance, identity and freedom in Christian-inspired universities. *Church, Communication and Culture* 9, 2. (2024), 260–276.

² Ibid.

³ Michael RIZZI: Defining Catholic Higher Education in Positive, Not Negative, Terms. *Journal of Catholic Education* 22, 2. (2019), 1–25. <https://doi.org/10.15365/joce.2202012019>

⁴ Vincent ROUGEAU: Reforming the Legal Profession Through Faith-Based Service Learning for Law Students: Notre Dame's "Just Communities" Project. *Journal of College & Character* 10, 7. (2009). <https://doi.org/10.2202/1940-1639.1439>

whose mission is to address the unfair distribution of legal services and the inequitable access to representation by the most vulnerable in the Kenyan society by providing pro bono legal services all-round the year and at specific camps that go round the country and hence the name caravan. By this, they not only promote access to justice but also contribute to the achievement of social justice.

The Carnegie Report on Legal Education 2007 was concerned over what the authors saw as a tendency in legal education to encourage amorality in students that decoupled their education from a desire to seek justice⁵. The consequence, although perhaps unintended, was the creation of a profession filled with lawyers who viewed the law in purely instrumental terms, fueling an impression among non-lawyers that attorneys were nothing more than hired guns who cared little for the truth.

This paper presents how Strathmore University uses community service (in various forms) at its Law school to firstly, to dissuade students from decoupling morality from legal education and to inculcate in them a desire for true justice and to instil such virtues as altruism in the students. Secondly, the article aims to present how the university teaches students the interface between law and other fields of knowledge, especially moral philosophy, politics, sociology, and economics, in the pursuit of the rule of law's contribution to the common good of society and the promotion of people's freedoms and rights⁶.

The article will show how SU is using community service imbued with catholic social teaching on social justice, option for the poor & vulnerable and dignity of work to teach students Property Law, Family Law, Criminal Law and social justice.

1.1. Community engagement as experiential learning

Community engagement as a way of experiential learning provides students with the opportunity to learn from and with communities to bridge the gap between theory and practice. As a result, communities become the laboratories for developing practical learning experiences. Students play a key role in the community projects undertaken by learning institutions, not only as service assistants but also as contributors to the community. The intensity of community engagement depends on the type of higher education institution, its mission, functions, and the priorities of its main stakeholders. One of Strathmore University's core values of service to society, therefore, the university provides support for community engagement both financially and through the professional service of its staff and students. The learning outcomes can be intellectual, social, ethical, civic, spiritual, or moral in nature.

Finally, community engagement can have a wide range of pedagogical and philosophical strategies, and it also has different perspectives such as service-learning,

⁵ Ibid.

⁶ Antoinette KANKINDI – Victor CHIMBWANDA: Legal Education and Its Contemporary Challenges in Sub-Saharan Africa. *Strathmore Law Journal* 5, 1. (2021), 145–179. <https://doi.org/10.52907/slj.v5i1.143>

community-based research, and civic engagement⁷. It provides students with a wide and immersive learning platform.

1.2. Challenges of legal education in Kenya

Legal education in Kenya predominantly centres on the theoretical methods deployed in university education, and therefore, it requires a more practical approach. The lack of adaptation of the curriculum to meet the new market demands and technological advancements is doing a disservice to the profession⁸.

Secondly, legal education in Kenya is predominantly theoretical and experiential learning is not prioritised, due to a lack of funds. This, therefore, leads one to ask what the place of experiential learning is in legal education⁹.

1.3. The place of experiential learning in legal education

Experiential learning in legal education can be put into three categories: Clinics, Externships and Simulations. These learning opportunities are designed to encourage students to begin to form their professional identities as lawyers, through experience or role-playing with guided self-reflection, so that they can become skilled, ethical, and professional lifelong learners of the law¹⁰. Experiential learning in legal education provides students with the following benefits:

- Hands-on experience: By participating in real-world legal work, students can gain practical skills and experience that can help them succeed in their future careers.
- Career preparation: Experiential learning programs such as internships and clinics can provide students with valuable connections and experience in a specific area of law, which can be beneficial when seeking employment after graduation.
- Community service: Clinics and other experiential learning programs often provide legal services to underserved communities, which allows students to give back while also gaining valuable experience.
- Increased sense of purpose: Experiential learning can create a sense of purpose and relevance, which can help students to see the value of their education and the impact they can have in the world.

⁷ Dan W. BUTIN: Toward a Theory and Practice of Community Engagement. In: Dan W. BUTIN: *Service-Learning in Theory and Practice*. Palgrave Macmillan, New York, 2010. 125–142.

⁸ Austine OUMA: Future of legal education in Kenya: Integrating Technology Law and Research. *Kenya Law Review* 9, 1. (2025).

⁹ Rodgers Otieno ODHIAMBO: Placing Access to Justice at the Centre of Legal Education in Kenya. *Africa Nazarene University* 1, (2021), 65–98.

¹⁰ David I. C. THOMSON: Defining Experiential Legal Education. *Journal of Experiential Learning* 1, (2015).

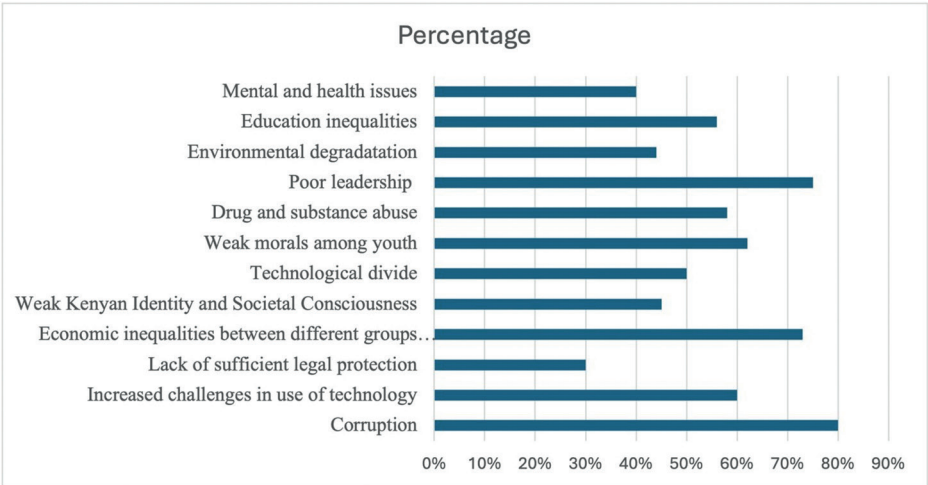
1.4. Nature of Strathmore University Community Engagement

The notion of community engagement as a form of a “scholarship of engagement” has become an accepted part of the nomenclature within higher education. Community engagement, whether in the form of service-learning, public scholarship, or community-based research, is a wonderfully complex and situated practice that forces students to rethink their normal patterns of working. Community engagement has the goal of providing faculty, students, and education managers with an additional set of tools to achieve their ends¹¹.

At Strathmore University, *Service-Based Learning* (SBL) was started in 2001 and provides students with an opportunity to engage in community service activities that address societal needs, together with opportunities for reflection on the real world for 200 hours.

A study about Strathmore University’s SBL concluded that at an institutional level, service-learning enables universities to create connections with communities and community actors, which can promote the university’s profile and help achieve the third mission of universities¹². It provides faculty with more information on issues facing communities and can further enrich learning experiences by bringing the real-world issues facing societies into the classroom. Service-learning contributes to the creation of sustainable and connected communities. Service-learning is a way for universities to contribute to local, regional, and national needs.

Table 1: What kind of challenges have our students been addressing in community engagement?
The challenges students were addressing through service learning



Adopted from Kitawi (2022) – A study of Strathmore University Community Service Learning Programme

¹¹ BUTIN op. cit.
¹² Samuel FONGWA – Thierry M. LUESCHER – Ntimi MTAWA – Jesmael MATAGA: *Universities, society and development : African perspectives of University community engagement in secondary cities*. 2022.

2. Nature of Strathmore Law School Law Clinic

The Strathmore Law Clinic (SLC) was founded in 2016 and is a student-run, faculty-supervised body dedicated to promoting access to justice in various ways, including representation to individuals and communities that cannot afford private legal counsel, all on a pro-bono basis. Students join SLC voluntarily, and it is not mandatory that every law student join it.

SLC generally runs projects touching on the following three areas: Criminal justice, Human rights, and Entrepreneurship. The SLC provides experiential learning to students by giving them real-life and hands-on experience in legal situations, providing them with opportunities to apply classroom knowledge. The SLC, as a form of experiential learning, deepens students' understanding of the law and also provides valuable legal services to the community, especially the marginalised communities of the three counties where the 2023 and 2024 law clinics were done. According to the Law Society of Kenya, three-quarters of the 20,000¹³ registered lawyers in Kenya practice in Nairobi; therefore, the citizens of Nairobi have an excess of lawyers. Therefore, going out to such far flung areas – Isiolo, Samburu and Laikipia- gives the students a great opportunity to meet people who may never access legal services, and this helps the students bring social justice to where it is most needed.

Strathmore Law School started legal aid clinics outside of Nairobi in 2023 to educate and empower the marginalised communities across Kenya. Our analysis of the neediest locations in Kenya revealed that the northern part of the country was most disadvantaged in terms of legal services. For many in these communities, the law is a foreign concept, and the concept of seeking justice seems far beyond their reach. The analysis revealed that:

- Isiolo, Samburu and Laikipia counties have the lowest Advocate-to-Citizen ratio in Kenya (63 advocates serving 1,096,889 people)
- They are marginalised communities, and at the moment, there is no institution offering constant legal clinics there.
- They have the lowest literacy levels in Kenya.
- They have the highest cattle raiding rate in Kenya, at 82%.
- The sidelining of women and the subjugation of women's rights are common.
- Nomadic pastoral lifestyle is the main way of life in this region.

As nomadic pastoralism is the main way of life in this region, it comes with its unique challenges that are different from other urban or sedentary farming areas in Kenya. Therefore, the perspectives and experiences discussed here are of relevance not only to Kenyan nomadic communities but could also be applied to other pastoral nomads in other parts of Africa and the world at large.

¹³ Law Society of Kenya Registry 2025

Figure 1: Map of Kenya showing the locations of Legal Aid Clinics in Kenya: Samburu, Isiolo and Laikipia counties



Legend:

- Combined population – 1,096,889 people
- Average population density – 20 people per km²
- Combined area – 55,800 km²

2.1. A pedagogical model for teaching social justice

The northern part of Kenya is home to various historically marginalised communities. In this regard, the Borana, Turkana, Meru, and Somali communities that reside in Isiolo County grapple with a range of legal challenges, including cattle rustling, banditry, ethnic violence, gender-based violence (GBV), and land disputes. Reports from the Isiolo District Peace Committee underscore the severity of these legal issues. Furthermore, teenage pregnancies, rape, female genital mutilation (FGM), early child marriages, and other GBV are prevalent in Isiolo County. Criminal acts relating to sexual and domestic violence are often settled quietly and swiftly through alternative dispute resolution (ADR), which arguably belittles the retributive aspect of punishment required for crimes

of such magnitude. Additionally, statistics from the State Department for Gender and Affirmative Action, 2020, indicate that 65% of girls in the county were reported to have undergone circumcision. The legal issues highlighted above are part of numerous other challenges evident in Isiolo and neighbouring counties. As such, an intervention by SLC with the support of the Indigenous Movement for Peace Advancement and Conflict Transformation (IMPACT) and later the Konrad-Adenauer-Stiftung (KAS) Rule of Law Programme, in anglophone Sub-Saharan Africa, is both timely and extremely necessary. In this regard, SLC, IMPACT and KAS envision a Caravan that extends beyond the mere provision of legal aid to guarantee a broader commitment to social justice, empowerment, and community resilience.

The legal aid clinic, as expected, is also an experiential learning opportunity for students. At Strathmore, we utilise it as a platform to teach social justice. Collaboration is a key aspect of experiential learning, and feedback from the law clinics we have held shows that the students learn collaborative skills better when the entire law clinic is based on a collaborative approach, rather than having a special session dedicated to “collaboration.” Collaboration and teamwork skills are important when teaching social justice, as most of the problems are not as direct and structured as found in theory. It therefore calls for collaboration and teamwork. As elaborated in this excerpt,

“The problems people face in their everyday lives, however, are not ‘well-structured.’ They are quite messy and ‘ill-structured.’ The information that is needed to solve these problems (the “problem space”) is not clearly bounded; there may be more than one solution, and the problem itself may be amorphous and shifting. Individuals experience everyday problem-solving as “ambiguous, convoluted, and spiralling, not as linear, sequential, or governed by specific procedures. Problem-solving theorists have discovered that people solve ill-structured problems quite differently from well-structured problems. Rather than applying memory and logic to the task, everyday ill-structured problems draw on much broader, more diverse aspects of human nature and human relationships¹⁴.”

Therefore, collaboration with both members of the community and fellow clinicians is a key piece of the pedagogical model.

The desktop preparatory stage of the legal clinics happens months in advance, where students need to show mastery of the theoretical content to be applied in practice. The advance team travels to the intended locations and gets a sample of the cases that will be handled during the legal aid clinic, and reviews them through historical context- how has historical issues reinforced some of the injustices, systemic analysis-how systemic inequalities have enabled poverty and other societal ills, and intersectionality-in that

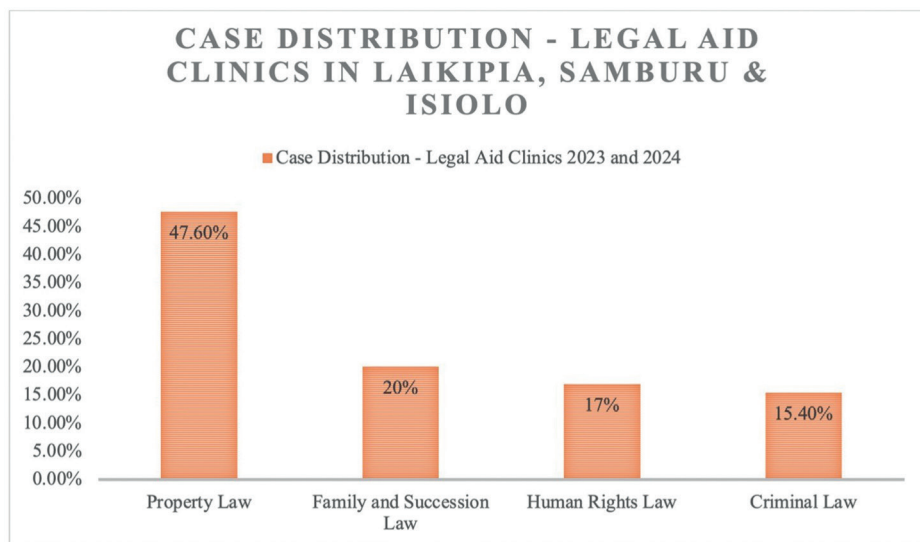
¹⁴ Shin IMAI: A Counter-pedagogy for Social Justice: Core Skills for Community A Counter-pedagogy for Social Justice: Core Skills for Community Lawyering. *Clinical Law Review* 9, 1. (2002).

social injustices don't take place in isolation but are rather interconnected. The process followed at the Strathmore legal clinics can thus be summarised as

- Initial contact
- Desktop review of the region to be visited
- Eligibility assessment
- Categorisation
- Case evaluation and advice
- Decision: Proceed to court or ADR
- Daily debrief and discussion of the day's experiences and lessons learnt

Over the years, we have found that the desktop reviews and the reality don't differ by a large margin. In 2023, initial reviews showed that Property Law cases were at 52%, while the reality was at 47.6%, Family and Succession Law cases were at 15% while the reality was at 20%, Human Rights Law was at 17% and the reality happened to be at the same level of 17% and Criminal Law cases as per the desktop review and initial contact reviews were at 16%, however after the clinics, the reality was at 15.4%.

Graph 1: Nature of Legal Aid Clinics in Laikipia, Samburu and Isiolo



The above graph is a representation of the case distribution following legal clinics in 2023 and 2024 in the three counties.

An important aspect of the process for the learners is the daily debrief and reflections. Self-reflection is a critical part of their development and their ethical responsibility to promote justice. Reflection provides the learners with a process to develop professional judgment in their clinics since they are still new in the profession and lack experience, the very thing that allows a professional to exercise professional judgment. The need for self-reflection can be summarised as follows

“This deliberate process of reflection is necessary because new professionals cannot rely on intuition or “gut” in the same manner as an expert. While the seasoned professional integrates seamlessly through thought and action, the new professional must decouple the action from the thinking about the action; the new professional must consciously activate a process to guide the rendering of professional judgment¹⁵.”

The lecturers and other long-serving clinicians serve as experts in these clinics and help the learners develop self-reflection.

Faculty development and support cannot be emphasised enough in making this pedagogical model a success. To fully understand why faculty development and support is necessary, it is pivotal to appreciate the additional requirements for faculty members in clinical education. In this regard, and based on the teaching model used in Georgetown University clinics, the six truths that embody these additional burdens are summarised as follows:

“In developing our course, we found that the teaching model used in most of the Georgetown clinics embodied six truths. First, we believe that teaching in a clinic is different from and more expansive than training lawyers in a purely professional setting and different from teaching in a doctrinal course. Second, clinical teaching is goal driven and based on backward design. Third, faculty intervention is intentional and based on making choices that further a student’s education. Fourth, clinical education should be based on “Justice” in the most expansive meaning of the word. Fifth, client and student needs are equally important in a clinical program and that neither need be sacrificed for the other. Finally, clinical teaching is personal and designed to accept students where they begin and to maximize their potential to learn¹⁶.”

It is worth noting that faculty members engaged in law clinics, which, as identified above, are already demanding, also perform additional roles and must juggle between these roles. Many studies are in consensus that faculty development and institutional support are indispensable for faculty involved in clinical education¹⁷. Faculty development and support is pivotal. First, clinical educators require additional special skills beyond lawyering, given the extra burden placed on them. Second, clinical educators’ training ensures that they can impart reflective and ethical professional judgment on their students. Third, support to clinical educators prevents burnout

¹⁵ Timothy CASEY: Reflective Practice in Legal Education: The stages of reflection. *Clinical Law Review* 20, (2014), 317–350.

¹⁶ Wallace J. MLYNIEC: Where to Begin? Training New Teachers in the Art of Clinical Pedagogy. *Clinical Law Review* 18, 2. (2012), 505–591.

¹⁷ Robert R. KUEHN – David A. SANTACROCE: *An Empirical Analysis of Clinical Legal Education at Middle Age*. *Journal of Legal Education* 71, 4. (Summer 2022), 622. Law clinics at African universities. (n.d.).

given their multiple roles as educators, lawyers, supervisors and mentors. Fourth, the development of clinical educators fosters consistency and sustainability through the creation of a common pedagogical language, strengthened supervision practices and established consistent expectations of clinical programs. Lastly, investment by law schools is necessary because clinical programs cannot rely on passion alone¹⁸.

2.2. Case distribution and the learning process

As shown in graph 1 above, when the nature of cases handled during the legal aid clinic is tabulated, the distribution is such that property-related cases are the most at 47.6%, followed by family and succession related cases at 20%, then human rights-related cases at 17% and finally criminal cases at 15.4%. This case distribution helps stratify the learning process for the students as they handle the cases in the following manner: Property law, Family law, Human rights law and Criminal law, respectively.

The legal aid clinics at SLC have been used to teach social justice, as evidenced by their ability to relate theoretical concepts covered in class to practical lessons garnered from interactions with clients and communities discussed below:

In Property Law, students were confronted with cases involving double registration of certificates of title, forceful evictions, trespass, and disputes arising from non-adherence to customary law. In handling double registration, they learned the legal processes available to protect ownership and possessory rights, the importance of due diligence, and the role of the land registry and law enforcement in detecting fraud. These experiences related directly to theoretical concepts such as indefeasibility of title, the doctrine of priority of first-in-time registration, and the position of *bona fide* purchasers for value without notice. Through forceful eviction disputes, students discovered how such acts infringed on constitutionally protected rights to housing, dignity, and property, while also seeing the practical place of community mediation and alternative justice systems. This ties back to theoretical discussions of legal safeguards in eviction, the Bill of Rights, and the tension between customary and formal law. Cases of trespass taught them the difficulties of resolving longstanding disputes over boundaries and grazing rights, as well as the consequences of selling community land to private individuals. These lessons were linked to the tort of trespass, ownership under the Community Land Act, and approaches to resolving community-based conflicts. Finally, disputes over the lack of adherence to customary law helped students grapple with tensions between African Customary Law and statutory law, exposing both the potential for discrimination and the value of alternative dispute resolution. In class, this connected to debates on the role of customary law as a legal source, the repugnancy-to-morality test, and the constitutional guarantee of non-discrimination.

With regards to Family and Succession Law, students handled cases on absentee fathers and maintenance, land inheritance disputes, and wills excluding children born out of wedlock or adopted children. In maintenance disputes, they learned how courts apply the best interests of the child principle, sometimes employing play

¹⁸ MLYNIEC op. cit.

therapy to ascertain children's wishes, and they also practised drafting custody and maintenance orders. These experiences reinforced theoretical concepts of equal parental responsibility and the primacy of the child's best interests. In inheritance disputes, students encountered the consequences of dealing with estates without grants of representation, and the discriminatory effects of customary practices on women and children born out of wedlock. Theoretical links here included the right to equality and the constitutional position of customary law. When reviewing wills that excluded children or adopted dependents, students learned how such wills could be declared invalid, and how excluded dependents could pursue legal remedies. They also studied the distribution of estates in polygamous families. These practical lessons reinforced class teachings on the rules of succession and the constitutional and statutory protections of children's rights.

Under Human Rights Law, the students were exposed to land grabbing, women's rights violations, wrongful imprisonments, discrimination against vulnerable groups, and claims for compensation after work-related injuries. Land-grabbing cases demonstrated the institutional gaps that enable such injustices and the challenges faced by indigent Kenyans in accessing courts. Students connected this directly to the concepts of property rights, indefeasibility of title, and the bona fide purchaser doctrine. When handling cases on women's property rights, they observed how cultural barriers and customary practices perpetuate inequality, especially in land ownership and succession disputes. These realities were tied to constitutional provisions on equality and freedom from discrimination, and to debates on the relationship between culture and formal law. Cases of wrongful imprisonment highlighted systemic failures in criminal justice. They gave students hands-on experience in preparing documents for appeals and exonerations, reinforcing class teachings on the presumption of innocence and constitutional remedies. Instances of discrimination against vulnerable groups, such as persons with disabilities, women, and children, gave students insights into the practical barriers to accessing justice, which related to the Bill of Rights and constitutional anti-discrimination protections. Finally, compensation claims for work-related injuries taught students the processes of drafting court documents and the potential for resolution through alternative justice systems. These cases are connected to theoretical concepts of labour rights and occupier liability.

Lastly, in Criminal Law, students handled cases of inter-county cattle rustling, defilement of minors during raids, robbery with violence, and harassment of civilians by police. Through cattle rustling cases, they understood the challenges of providing security in marginalised regions, the link between law and development, and the obstacles in prosecution. These experiences are tied to theoretical discussions on the interplay between law, security, and development, and the institutional role of specialised police units. Defilement cases taught them the legal ingredients of the offence and the difficulties of collecting and preserving evidence, particularly where cultural practices tolerated early marriage. These lessons were connected to the statutory definition of defilement and protections for minors under Kenyan law. Robbery with violence cases highlighted evidentiary challenges in identifying perpetrators, especially in poor lighting, and cultural practices that at times sanctioned violent raids. The students related these lessons to the statutory elements of the offence.

Finally, cases of police harassment exposed them to the legal mechanisms available for accountability, including the role of the Independent Policing Oversight Authority. This reinforced classroom teachings on unlawful use of force, constitutional safeguards, and institutional frameworks for police oversight.

2.3. Learning Outcomes

Upon self-reflection, the students gave feedback on their learning outcomes from the legal aid clinics. Firstly, they learnt the practical application of Property Law, Family Law, Human Rights Law and Criminal Law. They also learnt that client care is an important aspect of social justice. The process of desktop review and eventual documentation after handling the cases, taught them, research and documentation. Since the clinics are student-run, another learning outcome they documented is leadership, and finally and closely related to client care, they learnt how to give personalised attention. At Strathmore University, personalised attention is one of our eight university outcomes.

Other learning outcomes were,

- Insights into upper-class privilege.
- Insights into how bureaucracy affects the delivery of justice.
- Fostering empathy and moral identity.
- Personal initiatives – Pro Bono Legal representation.
- Collective initiatives – Joining local human rights groups.
- Directly addressed inequalities.

3. Challenges and limitations

For staff, the stresses of class and administrative work inhibit the ability to actively pursue social justice as part of the clinical programme, as doing so can be all-encompassing and time-consuming. This therefore reduces the number of staff available to supervise students. Some students find the whole exercise emotionally draining, and this has now made us carry a psychologist for each of the clinics to help manage learners who get emotionally overwhelmed with their cases.

As a university, we have learnt that there is a need for professional translators and interpreters, as in some situations, the details are lost in translation and lead to misinterpretation of case facts. We have also learnt that the pedagogical structure of the curriculum affects how students will behave at the clinic. We have therefore put more emphasis on the social justice and service to society aspects of the process, as it awakens the students' sense of responsibility in the programme. Finally, we have learnt that non-legal skills like tech saviness, a good foundation in humanities, are crucial for a successful clinic.

3.1. What next for Strathmore Law Clinic

Many times, it is assumed that the police don't need legal aid. Following a desktop review of available literature and news sites, the need for a legal aid clinic for the police has become imperative, especially in the recent past, when police have been

charged with using excessive force in quelling citizen unrest in Kenya¹⁹. Legal aid to the police is not only needed in Kenya but also in most sub-Saharan countries²⁰, as contact between the police and civilians has resulted in legal battles.

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¹⁹ Akisa WANDERA: Watchdog blames ‘disproportionate force’ by Kenya police for protest deaths: <https://www.bbc.com/news/articles/cy5w5nyd5xzo>

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