

storytelling as a rhetorical device and subtextual strategy against counter-argument. To this extent, the author contends, CLS disregards the very standards and values of its critique.

**A Moral Appraisal of Legal Education: A Plea for a Return to Forgotten Truths**

M P Ambrosio

22 *Seton Hall L Rev* p 1177

The author argues that the primary focus of legal education should be justice and the relationship between justice and law. Law schools should place a proper emphasis upon the moral foundations of the law, the relationship between law and morals, and the teaching of the methods of moral analysis essential for moral discourse and moral appraisal. This ensures that a law school is an institution of higher learning and becomes a positive experience for the students in the formation of moral character. The necessity for a thorough grasp of universal objective moral standards is illustrated by the growth of international law, especially in the area of human rights. The author sets forth a synopsis of moral and legal theory, an understanding of which he feels is important for a sound legal education. He also examines how traditional first year courses should consider the relationship between law and justice and should study the perspectives of moral and legal philosophy, the history of the law and the legal profession and training in the methods of moral analysis. The article explores the impact that such an

education would have upon the performance of lawyers and the operation of the legal system, and finally offers a proposal for reform to achieve such a legal education.

**Voice, Perspective, Truth and Justice: Race and the Mountain in the Legal Academy**

J McC Culp

38 *Loy L Rev* p 61

The author explains the difference between voice and perspective as regards one's race and gender. He argues that it is not possible to speak in a neutral voice, but that one always speaks with either a black or white voice and from either a black or white perspective. Furthermore, even if one attempts to speak neutrally, the listener will hear one's black or white voice and assess the speaker and their message accordingly. Finally, the author concludes that legal scholarship writers need to recognise that racial voice and perspective exist and will continue to exist and should incorporate this knowledge in their writings to overcome the impediments to equality and justice that remain, rather than to attain the impossible ideal of a neutral voice.

**Scholarly Paradigms: A New Tradition based on Context and Color**

A M Johnson Jr

16 *Vt L Rev* p 913

This article addresses the issue of whether neutral scholarly paradigms or traditions exist and, assuming their existence,

whether minority scholars should embrace them. The author argues that scholars who reject the existence of voice and evaluate scholarship based on a norm of neutrality and uniformity, minimise and devalue the identity of the scholar whose work they are analysing. The author contends that the neutral evaluative academic paradigm is too narrowly circumscribed to evaluate the merit of works prepared by scholars of colour who implicitly or explicitly speak in the voice of colour. The author feels that there is an interpretive paradigm, based on the perspectives of the author and reader, that can and should be employed when the author is speaking in the voice of colour. Finally, the author argues that epistemological theory lends credence to the view that no neutral evaluative paradigm exists and that objective truth does not exist. Hence, there is no single, correct evaluative paradigm upon which to base a determination of scholarship.

**CONTINUING EDUCATION**

**Continuing the Education of Lawyers in British Columbia**

A Policy Issue Discussion Paper issued by the Post Call Curriculum Planning Committee of the Law Society of British Columbia, 1991

[see Practical Training]