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Posthumanism, challenging the legal truth, and spatial (in)justice: pedagogical experiences reconnecting law to matter

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ABSTRACT



At the Faculty of Law, University of Turku (Finland), law students have the possibility to attend a set of three interconnected courses: *Posthuman and postmodern challenges to law*; *Challenging the legal truth*; *Law and the urban*. While keeping a common critical engagement with law, each course invites students to explore the tensions and criticalities arising between law and a specific “matter”: the first course delves into law and human bodies; the second into law and non-human bodies; the third into law and space. With three different yet complementary approaches, these courses aim to cultivate a normative knowledge that is critical, experiential and embodied, situated, interdisciplinary, and extends beyond legal texts. Ultimately, they venture into efforts to reconnect law with the materiality of everyday life, bodies and spaces. This article is based on the authors’ own interconnected teaching experiences, where they experimented with alternative ways of thinking and practising law.

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KEYWORDS Posthumanism; materiality; legal truth; spatial justice; legal education

1. Introduction

Global challenges such as violence and discrimination against women and sexual and gender minorities, opacity of artificial intelligence (AI) agency and automated decision-making processes, socio-spatial structural inequalities in an increasingly datafied, digitalised and urbanised society, to name a few, are testing the limits of how normative knowledge is currently taught in higher education institutions. These challenges raise questions about the sufficiency and adequacy of the current knowledge and methodologies provided to future legal scholars and professionals to address them.¹

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¹Amalia Verdu Sanmartin and Johanna Niemi, “Virtual Reality in Legal Education. Challenges and Possibilities to Transform Normative Knowledge” in Judyta Lubacha, Beata Mäihäniemi and Rafał Wisła (eds), *The European Digital Economy: Drivers of Digital Transition and Economic Recovery* (Routledge 2024).

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Law tends to be taught as a textual abstraction. This may result in students at times experiencing law as detached from material reality:² thus, in an understanding of law as an objective, rational, universal, neutral³ and largely immaterial representation of reality.⁴ Without denying the relevance of studying law as text, the complementary ability to recognise and experience the materiality of and intra-actions between human and non-human phenomena law is ultimately made of,⁵ thus, to explore law beyond the text,⁶ and even to move beyond the discipline itself (law) to develop alternative strategies and more complex, interdisciplinary, critical and embodied knowledge and methodologies, is increasingly needed for legal scholars and professionals, to more readily face present and future global socio-spatial challenges.

Existing contemporary theoretical trends, such as new materialism,⁷ actor-network theory (ANT),⁸ posthumanism⁹ and decolonial approaches¹⁰ already go in the direction of analysing socio-spatio-legal phenomena as intra-connected,¹¹ in this way encouraging interdisciplinary and relational analysis, as well as valuing experiential and situated knowledge.¹²

This article builds upon these theoretical trends and tells the story of a shared pedagogical effort to facilitate and cultivate a critical, more experiential, embodied and situated understanding of law, thus, ultimately, an effort to give law back to matter in legal education.¹³ This has been tried in three interconnected, optional, research-based courses taught at the Faculty of Law, University of Turku (Finland): (1) *Postmodern and posthuman challenges to law* (taught by Juho Aalto); (2) *Challenging the legal truth*

²Ian Hacking, *Representing and Intervening: Introductory Topics in the Philosophy of Natural Science* (Cambridge University Press 1983) 130.

³Johanna Niemi-Kiesiläinen, Päivi Honkatukia and Minna Ruuskanen, "Legal Texts as Discourses" in Eva-Maria Svensson, Åsa Gunnarsson and Margaret Davies (eds), *Exploiting the Limits of Law: Swedish Feminism and the Challenge to Pessimism* (1st edn, Routledge 2007). Critical, feminist and gender scholars have shown that there is no such neutrality and objectivity (Eva-Maria Svensson, *Genus Och Rätt – En Problematisering Av Föreställningen Om Rätten [Gender and Law – A Problematization of the Concept of Law]* (lustus Förlag – Juridiska föreningen i Uppsala 1997)).

⁴Wade Mansell and Karen Openshaw, *International Law: A Critical Introduction* (2nd edn, Hart Publishing 2019). See also Paulo Freire's concept of "banking education" (Paulo Freire, *Pedagogy of the Oppressed* (Herder and Herder 1972)), placing representation and rational thinking in a superior hierarchical order while overlooking individual experiences and concrete material factors, in so doing perpetuating oppression and discrimination (Bell Hooks, *Teaching to Transgress* (Routledge 1994)). The prevailing representational thinking of banking education, based on a Cartesian-Newtonian model of rational thinking, may slow down adaptability and possibilities of transforming law in an increasingly changing society.

⁵Intra-action is the term expressing the ontological entanglement of phenomena in Barad's agential realism (Karen Barad, *Meeting the Universe Halfway* (Duke University Press 2007)). In the following, we may also use the term intra-connection, to indicate that the connections between matters of law are not external or other from such matters, but are rather onto-epistemologically co-implicated from the outset.

⁶Stephen Bunbury and Andreas Philippopoulos-Mihalopoulos, "The Law School Degree Show: Law, Materiality, Decolonization and Authentic Assessment" (2023) 57 *The Law Teacher* 187.

⁷Rick Dolphijn and Iris van der Tuin, *New Materialism: Interviews & Cartographies* (Open Humanities Press 2012).

⁸Bruno Latour, *Reassembling the Social: An Introduction to Actor-Network Theory* (Oxford University Press 2005).

⁹Donna Haraway, *Simians, Cyborgs and Women: The Reinvention of Nature* (Routledge 1991); Diana Coole and Samantha Frost (eds), *Introducing the New Materialisms* (Duke University Press 2010); Rosi Braidotti, "A Theoretical Framework for the Critical Posthumanities" (2019) 36(6) *Theory, Culture & Society* 31.

¹⁰Sharon Stein and Vanessa de Oliveira Andreotti, "Decolonization and Higher Education" in Michael A Peters (ed), *Encyclopedia of Educational Philosophy and Theory* (Springer 2016).

¹¹Repurposed from Barad (n 5).

¹²Verdu Sanmartin and Niemi (n 1).

¹³For the materiality of law see eg John Brigham, *Material Law: A Jurisprudence of What's Real* (Temple University Press 2009); Andreas Philippopoulos-Mihalopoulos, "Critical Auto-poiesis and the Materiality of Law" (2014) 27 *International Journal for the Semiotics of Law* 389; Luke Bennett, "Towards a Legal Psychogeography: Pragmatism, Affective-Materialism and the Spatio-Legal" (2018) 58 *Revue Géographique de l'Est* 1.

(taught by Amalia Verdu Sanmartin); (3) *Law and the urban* (taught by Miriam Tedeschi). The three courses were taught in the order shown above during the autumn terms 2022 and 2023, were of three European Credit Transfer and Accumulation System (ECTS) credits each, for a total of nine ECTS credits, and the teaching language was English. Students were able to take all three of these courses sequentially from August to December, if they so wished: the first one in August/September; the second one in September/October; the third one in October/December. Classes were small, with around 20 students per course, many of whom were bachelor's and master's Erasmus students.

While the courses' taught contents may at times overlap, each course encourages the students to critically explore tensions generated between law and a specific "matter" of potentially global relevance: *Postmodern and posthuman challenges to law* explores, through binary divisions, frictions between law and human bodies, eg how, when and with what material consequences for bodies, legal discourses seem to be blind towards those who have not participated in their definition, like in the case of violence against women and reproductive rights of trans people, or the legal truth as established in courts has problems in recognising the harms, discrimination and marginalisations it (re)produces¹⁴ in specific socio-spatial contexts. *Challenging the legal truth* critically examines established legal values by unveiling how non-human bodies' agency (eg linked with technological advancements and AI) and other elements than the logical and formal ones characterising law's language are forcing us to rethink the very foundations of normative knowledge (eg who the "legal subject" is). *Law and the urban* explores tensions between law and (urban) spaces,¹⁵ and specifically how spatial (in)justice occurs in micro-legal spatial practices,¹⁶ as well as how urban design and current and future smart/digital city projects may become exclusive and segregating. These topics are explored with methods that privilege interactivity inside and outside the classroom, peer teaching, as well as students' own situated and embodied knowledge and experiences.¹⁷

The rest of the article is structured as follows: in [Section 2](#), we briefly outline the theoretical framings, derived from our research, that guided our choices of teaching contents and methods. In [Section 3](#) we introduce the three courses in terms of how the tensions between law and matter(s) are explored within eg our teaching methods, learning outcomes and contents selected. We then briefly summarise the most relevant, common topics emerging from the courses and draw conclusions.

2. Theoretical framing: experiencing the materiality of law in classroom settings

The aim of these three interconnected courses is to provide students with the possibility of experiencing law "otherwise" by delving into the different "matters" law is made of

¹⁴Jasmin Hannonen and Tatu Hyttinen, "Kiihottaminen kansanryhmää vastaan alioikeuskäytännössä" ["Agitation against a population group in the courts of first instance praxis."] (2023) *Defensor Legis* 307.

¹⁵Andreas Philippopoulos-Mihalopoulos, *Spatial Justice: Body, Lawscape, Atmosphere* (Routledge 2015); Margaret Davies, *Law Unlimited: Materialism, Pluralism, and Legal Theory* (Routledge 2017).

¹⁶Päivi Kymäläinen, "Legal Geography I: Everyday Law" (2024) 48 *Progress in Human Geography* 352.

¹⁷Michelle Webber, "Transgressive Pedagogies? Exploring the Difficult Realities of Enacting Feminist Pedagogies in Undergraduate Classrooms in a Canadian University" (2006) 31 *Studies in Higher Education* 453; Anastasia-Sasa Lada (ed), *Teaching Gender, Diversity and Urban Space. An Intersectional Approach between Gender Studies and Spatial Disciplines* (Athena 2009).

and learning how to navigate them. Bunbury and Philippopoulos-Mihalopoulos¹⁸ explored the different turns (as they reported, importantly, among others, linguistic,¹⁹ corporeal,²⁰ spatial²¹ turns) law has been exposed to in the last decades, critically challenging its textuality and deliberately unveiling its materiality.

As briefly mentioned in the introduction, advancing normative knowledge by acknowledging and experiencing the co-constitution of law and different “matters” (eg human and non-human bodies, spaces) has become increasingly relevant to tackle global socio-spatial issues: “Lawyers need to learn about their worlds (from which they are never apart, and which they cannot master) and to relate and regulate differently in order to adapt laws to its material conditions”.²²

Developing such ability to experience law “otherwise”, as other matters, beyond texts,²³ in law courses, is grounded in three co-implicated theoretical assumptions, which are shortly explored in this section. First, the potential for transforming normative knowledge to effectively address complex socio-spatial challenges resides in the (essentially posthuman) onto-epistemological move of recognising (and actively taking responsibility for) the inherent entanglement²⁴ of law with other realms from the outset. Secondly, such a shift entails not only that law is being recognised as entangled with the more-than-human realm, thus, as made of non-human entities as well (eg importantly, in this article, technologies),²⁵ but also that such entanglement is fruitfully employed to rethink law’s own foundational concepts. Thirdly, the “how to” of studying law is adjusted and modified accordingly, in that the co-implication and relationality of law and other matters have to be explored through alternative methods valuing eg experiential and situated knowledge as well as its affective and emotional dimensions.²⁶

¹⁸Bunbury and Philippopoulos-Mihalopoulos (n 6).

¹⁹Jacques Derrida, “Force of Law: The ‘Mystical Foundation of Authority’” (Mary Quaintance tr) in Drucilla Cornell, Michel Rosenfeld and David Gray Carlson (eds), *Deconstruction and the Possibility of Justice* (Routledge 1992); Juho Aalto, “BinaryTech in Motion: The Sexgender in the European Court of Human Rights Jurisprudence” (2024) *Leiden Journal of International Law* (forthcoming).

²⁰Elizabeth Grosz, “Inscriptions and Body Maps: Representations and the Corporeal” in Linda McDowell and Joanne Sharp (eds), *Space, Gender, Knowledge: Feminist Readings* (Routledge 1997).

²¹Philippopoulos-Mihalopoulos (n 15); Andrea Pavoni, *Controlling Urban Events* (Routledge 2018); Miriam Tedeschi, *Crime, Bodies and Space: Towards an Ethical Approach to Urban Policies in the Information Age* (Routledge 2019). Within legal geography, see eg Irus Braverman and others (eds), *The Expanding Spaces of Law: A Timely Legal Geography* (Stanford University Press 2014).

²²Kate Galloway, “Posthumanist Legal Education: Learning to Entangle Human Law with Its More-Than-Human World” in Thomas Giddens and Luca Siliquini-Cinelli (eds), *Biopolitics and Resistance in Legal Education* (Routledge 2023) 187. See also Kate Galloway and Nicole Graham, “Learning Ecological Law: Innovating Legal Curriculum and Pedagogy” in Peter D Burdon and James Martel (eds), *The Routledge Handbook of Law and the Anthropocene* (Routledge 2023). It is important to highlight that this approach is meant to be complementary to traditional approaches to teaching law.

²³Bunbury and Philippopoulos-Mihalopoulos (n 6).

²⁴Repurposed from Barad (n 5).

²⁵While in this article law as entangled with non-human entities is explored in connection with technologies (Jannice Käll, *Posthuman Property and Law: Commodification and Control through Information, Smart Spaces and Artificial Intelligence* (Routledge 2022); Miriam Tedeschi, “Embracing Difference: On Law, Code and Space” (2022) 63 *Culture, Theory and Critique* 26; Miriam Tedeschi and Mika Viljanen, “Lost in Transduction: From Law and Code’s Intra-Actions to the Right to Explanation in the European Data Protection Regulations” (2023) *Law & Critique* (forthcoming)), posthuman legal scholarship has increasingly focused its attention to eg animal law; see eg Irus Braverman, “More-than-Human Legalities: Advocating an ‘Animal Turn’ in Law and Society” in Austin Sarat and Patricia Ewick, *The Handbook of Law and Society* (Wiley Blackwell 2015) 307.

²⁶Emma Jones, “Transforming Legal Education Through Emotions” (2018) 38 *Legal Studies* 450.

2.1. Taking law's entanglement with other matters seriously

Materialism and theories of law are increasingly overlapping,²⁷ to the extent that even “legal sites and events like courts, tribunals, hearings, and trials are being re-examined through a material lens”:²⁸ “The law is not abstract but embodied in all the bodies of its emergence”.²⁹ Some scholars argue that studies on the entanglement between the law and (new) materialism have not gone far enough,³⁰ and that “there is no justification for detaching law from the material or natural world”.³¹ Thus, there would be now a need for “a new bridging mode of legal theoretical thinking”³² and for re-sensitising and re-materialising law.³³ “Much work of this nature has been undertaken in ‘law in everyday life’ and law and geography scholarship ... as well as ... other empirical approaches such as legal anthropology ... extensive efforts of critical legal theorists, Indigenous scholars, feminists, Marxist legal theorists”.³⁴ Feminist legal theory is, for example, “based in an understanding that social (and legal) norms are indissociable from material conditions – in the field of law, [and] that there is a dynamic interplay between legal abstractions and material life”.³⁵ Translating these theoretical claims into a pedagogical approach to teaching and learning law may imply eg: centring students’ learning on embodiment, thus, on their own existing, everyday, bodily experiences of what socio-spatio-legal contexts are and in what ways law is inherently entangled with them;³⁶ recognising law’s other matters and actively including them in teaching contents and methods.

2.2. Moving law towards less anthropocentric perspectives questioning law's own foundations

Law is essentially anthropocentric: “*Anthropos* is in a very real sense, the quintessential European (and then ‘Western’) subject – and, accordingly, also law’s archetypical subject”.³⁷ Yet, law’s anthropocentric façade has slowly eroded during the last decades. Davies highlighted how “law is ... to be found in the connections, or intra-actions, between humans and non-humans”,³⁸ to the extent that the origins of law need to “be regarded as emerging from non-hierarchical relationships between persons and

²⁷Bruno Latour, *The Making of Law: An Ethnography of the Conseil d’Etat* (Polity Press 2009).

²⁸Nick Gill and others, “What’s Missing from Legal Geography and Materialist Studies of Law? Absence and the Assembling of Asylum Appeal Hearings in Europe” (2020) 45 *Transactions of the Institute of British Geographers* 937, 938.

²⁹Andreas Philippopoulos-Mihalopoulos, “Flesh of the Law: Material Legal Metaphors” (2016) 43 *Journal of Law and Society* 45, 56.

³⁰Gill and others (n 28).

³¹Davies (n 15) 58.

³²Andreas Philippopoulos-Mihalopoulos (ed), *Routledge Handbook of Law and Theory* (Routledge 2019) 3; Emilie Cloatre and Dave Cowan, “Legalities and Materialities” in Andreas Philippopoulos-Mihalopoulos (ed), *Routledge Handbook of Law and Theory* (Routledge 2019).

³³Andrea Pavoni and others (eds), *See* (University of Westminster Press 2018).

³⁴Davies (n 15) 21.

³⁵*ibid* 49.

³⁶“Students are more interested in learning when the information they are studying is placed in a context they care about” (Deborah Maranville, “Infusing Passion and Context into the Traditional Law Curriculum Through Experiential Learning” (2001) 51 *Journal of Legal Education* 51(1), 56.

³⁷Anna Grear, “‘Anthropocene, Capitalocene, Chthulucene’: Re-encountering Environmental Law and Its ‘Subject’ with Haraway and New Materialism” in Louis Kotze (ed), *Environmental Law and Governance for the Anthropocene* (Hart Publishing 2017) 86.

³⁸Davies (n 15) 71.

things”.³⁹ Rivers and animals have gained rights, and regulatory strategies have evolved to include corporate actors. On 16 February 2017, the European Parliament recommended legal personhood for “sophisticated robots, bots, androids and other manifestations of artificial intelligence”.⁴⁰ Considering this, a question may arise as to how it is possible to shift legal education to increasingly include non-humans.⁴¹

Moreover, the co-constructed agency between humans and non-humans may also be used to help students become aware of (and critically engage with) law’s foundational ways of reasoning and formalising legal rules, leading to social and juridical constructions of reality (eg sex and gender). Legal concepts are mostly organised in hierarchical schemata and binaries in accordance with principles (for example, the principles of identity, contradiction, excluded middle). These constructions allow for harmonisation of legal knowledge, which facilitates interactions with legal rules. In machines, knowledge is represented replicating such rules. Yet, in so doing, problems associated with certain aspects of formal and abstract reasoning are also replicated: biases and discrimination hidden in legal texts may be reproduced, while they would need to be further questioned. Thus, the question here should be: how to use non-human agency to help students navigate (and unveil biases hidden within) law’s own logical foundations, from which the very conceptualisation of who the legal subject is also derives?

2.3. Acknowledging and supporting the role of affect and emotions in normative knowledge

In the last few decades, affect theory, or the affective turn, has changed the study of the social and the body⁴² and has reached various disciplines, including law.⁴³ Specifically, affect is a posthuman element⁴⁴ and expresses difference in power, or intensities,⁴⁵ in relation to other entities, rather than being a quality attached to bodies from the outside: it “refers ... to the ways in which intensities that come before any cognition or emotion are corporeally registered in the spectator”.⁴⁶ In an affective sense, law is thus understood as a pervasive element, materially infiltrating every-body-and-space: “The law is an expansive *institutional affect* that permeates the formal and the informal”.⁴⁷ In the human body, when affective intensities reach unity and stability, they may emerge as bodily reactions, thus, emotions. Within this

³⁹ibid 72.

⁴⁰European Parliament resolution of 16 February 2017 with recommendations to the Commission on Civil Law Rules on Robotics (2015/2103(INL)). <<https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:52017IP0051&from=IT>>.

⁴¹Alexis Alvarez-Nakagawa and Costas Douzinas (eds), *Non-Human Rights. Critical Perspectives* (Edward Elgar Publishing 2024).

⁴²Patricia T Clough (ed), *The Affective Turn: Theorizing the Social* (Duke University Press 2007).

⁴³Greta Olson, “The Turn to Passion: Has Law and Literature Become Law and Affect?” (2016) 28 *Law & Literature* 335; Elizabeth S Anker and Bernadette Meyler (eds), *New Directions in Law and Literature* (Oxford University Press 2017); Davies (n 15); Andreas Philippopoulos-Mihalopoulos, “Law Is a Stage: From Aesthetics to Affective Aesthetics” in Emiliios Christodoulidis, Ruth Dukes and Marco Goldoni (eds), *Research Handbook on Critical Legal Theory* (Edward Elgar Publishing 2019).

⁴⁴Philippopoulos-Mihalopoulos (n 43); Tedeschi (n 25).

⁴⁵Gilles Deleuze, *Difference and Repetition* (Columbia University Press 1994).

⁴⁶Alison Young, “Arrested Mobilities: Affective Encounters and Crime Scenes in the City” (2023) 19 *Law, Culture and the Humanities* 210, 216.

⁴⁷Andreas Philippopoulos-Mihalopoulos, “Atmospheres of Law: Senses, Affects, Lawscapes” (2013) 7 *Emotion, Space and Society* 35, 36 (italics in the original).

approach, the body with its feelings and emotions may be made the centre of renewing normative knowledge and the learning experience of law. Constructivist theories of teaching and learning already value students' experiential and situated knowledge, promoting deep learning through a creation of meaning that "has both cognitive and emotional elements".⁴⁸ As Jones continued, "in particular, law students' experiences, and therefore their learning, will be shaped by the emotions they feel towards the law, the law school and the subject matter of individual pieces of legislation and cases".⁴⁹ In teaching practice, this may be translated into inviting students to actively experience law with eg their five senses, experimenting with methods supporting students' own process of becoming aware of their emotions towards law, and recognising and working through atmospheres of uneasiness when law seems to produce injustice.

These three assumptions are the theoretical basis from and around which we accordingly built the contents and methods of our courses, as described in the next section.

3. Pedagogical experiences reconnecting law to matter

In the absence of a systematic set of legal pedagogical tools derived from (new) materialism,⁵⁰ we decided to identify three globally relevant intra-related "matters" (human bodies, non-human bodies, space) law is co-constituted with, and, accordingly, experimented with a series of ad hoc teaching contents and methods aiming at: first, supporting the development of a critical, intra-connected,⁵¹ interdisciplinary subject-specific set of skills; secondly, redefining what law's abstract personhood is by exploring how non-humans (eg technologies) are challenging its definition; thirdly, inviting law students to experience law in first person, with their body, senses and emotions. The following sections introduce the readers to such matters of exploration, how this has been carried out during the courses, and what outcomes this has produced.

3.1. Postmodern and posthuman challenges to law

The course introduces the students to the basics of a set of theories, methodologies and methods developed by legal sciences since the 1960s postmodern turn⁵² and engages

⁴⁸Jones (n 26) 459.

⁴⁹ibid.

⁵⁰Galloway (n 22). Yet, posthuman and new materialist pedagogies do exist, even though they are not widely used in legal education; see eg: Eve Kosofsky Sedgwick, *Touching Feeling: Affect, Pedagogy, Performativity* (Duke University Press 2003); Peter Baofu, *The Future of Post-Human Education: A Preface to a New Theory of Teaching and Learning* (Cambridge International Science Publishing 2011); Noel Gough, "RhizomANTically Becoming-Cyborg: Performing Posthuman Pedagogies" (2004) 36 *Educational Philosophy and Theory* 253; Anna Catherine Hickey-Moody and Tara Page, "Introduction: Making, Matter and Pedagogy" in Anna Catherine Hickey-Moody and Tara Page (eds), *Arts, Pedagogy and Cultural Resistance: New Materialisms* (Rowman and Littlefield International 2017); Verdu Sanmartin and Niemi (n 1).

⁵¹Repurposed from Barad (n 5).

⁵²See eg Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity* (Routledge 1990), in turn informed by Foucault (Michel Foucault, "Right of Death and Power over Life" in *The History of Sexuality*, Volume I, An Introduction (Robert Hurley tr, Vintage 1980), originally published as *Histoire de la sexualité 1: La volonté de savoir* (Gallimard 1978)).

with legal feminist,⁵³ intersectional,⁵⁴ postcolonial⁵⁵ and queer⁵⁶ approaches, highlighting how they have influenced legal theory and the emerging posthuman/new materialist turn since the 1990s.⁵⁷ During the course, students look at how legal language (re)produces hidden hierarchies⁵⁸ and power structures (for example, hetero > non-hetero, legal > illegal, masculinity > femininity ...), and learn to see it as materially co-constituting and modulating bodies.⁵⁹ They learn how to critically recognise and challenge such hierarchies expressed as binaries/dichotomies that law accepts as taken-for-granted “truths”: public/private, nature/culture, male/female as the most central ones embedded in legal texts. Furthermore, the aim of the course is to give concreteness to these “abstract sounding” theoretical terms by embedding them into historical events as well as individuals’ legal statuses as materially modulating bodies and everyday lives. For example, it is shown how legal definitions of “immigrant”, “asylum seeker”, “woman” or “gay” are not neutral, but rather such language has powerful connotations permeating vulnerable individuals’ and minority groups’ lives.

The course materials include academic literature, case law of the European Court of Human Rights (ECtHR),⁶⁰ and the national laws of the course participants’ alma maters. The teaching methods during the course include three in-person lectures, group presentations, and a final essay (the only graded assignment: pass/fail) with the specific task of employing any of the theories, methodologies and methods addressed during the course. Before the final essay, the students are also requested to submit three individual “position papers”, one before each lecture, to collect information on how they progress in their understanding of the texts and the course’s contents. In the 2023 course, the first position paper⁶¹ asks students to map popular online discourses by searching for information from non-academic sources (commonly used social media such as Facebook, Instagram, X (previously Twitter), TikTok, LinkedIn ... or other sources that are not academic). Specifically, they are requested to: identify what kind of contents can be found in such sources with the following keywords: postcolonialism, feminism, queer, non-binary, intersectionality; briefly describe the source and the way the information is broadcasted (picture, text, video ...); explain the above-mentioned concepts according to the students’ own understanding of them. In the second and third position papers, students share their previous positionalities regarding eg law and

⁵³See eg Janet Halley, *Split Decisions: How and Why to Take a Break from Feminism* (Princeton University Press 2008).

⁵⁴See eg Kimberle Crenshaw, “Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color” (1991) 43 *Stanford Law Review* 1241.

⁵⁵See eg Julian Awwad, “The Postcolonial Predicament of Gay Rights in the Queen Boat Affair” (2010) 7 *Communication and Critical/Cultural Studies* 318.

⁵⁶See eg Dianne Otto (ed), *Queering International Law: Possibilities, Alliances, Complicities, Risks* (Routledge 2018).

⁵⁷See eg Iris van der Tuin, “New Feminist Materialisms” (2011) 34 *Women’s Studies International Forum* 271.

⁵⁸Jacques Derrida, *Limited Inc* (Northwestern University Press 1988).

⁵⁹Juho Aalto, “Nordic Feminist Perspectives on Law, New Materialist Insights, and the Renewal of the Finnish Personal Identification Code” (2021) 44 *Retfaerd: Nordisk Juridisk Tidsskrift* 44(3–4), 23; Aalto (n 19).

⁶⁰See eg *Stoyanova v Bulgaria* (Application no 56070/18, Strasbourg, 14 June 2022); *Oganezova v Armenia* (Application nos 71367/12; 72961/12, Strasbourg, 17 August 2022); *Laskey Jaggard and Brown v The United Kingdom* (Application nos 21627/93; 21627/93; 21974/93, Strasbourg, 19 February 1997).

⁶¹Readings from the first position paper include ECtHR cases and Lourdes Peroni, “Religion and Culture in the Discourse of the European Court of Human Rights: The Risks of Stereotyping and Naturalising” (2014) 10 *International Journal of Law in Context* 195. For the cases, students need to reply to questions such as: How could difference-making be seen as a material act? Is society making certain humans different from others? How are the applicants or victims being described in the cases?

gender and gender equality topics as discussed in given academic texts,⁶² and reflect on how (whether) the course and the readings may have changed them. The position papers are always due prior to the lectures for two purposes: first, to make sure that the assigned texts are read, and, secondly, to map what the challenging parts have been, which may need to be further opened up during the lecture. Given the particularly sensitive nature of the course's topics, touching upon, for example, minority groups' rights and structural, power imbalances hidden in legal texts, an important role that the teacher has is to make sure that the learning environment remains as safe and respectful as possible, so that the students feel free to share their opinions and views. Thus, the teacher repeatedly highlights how all views are equally accepted and valued. Furthermore, the teacher addresses the theoretical pluralism in the ways of reading and interpreting eg the ECtHR case law, and how such interpretations are always open for constructive criticism. The tensions between legal dogmatic interpretation and interpretations grounded in the various theories introduced throughout the course are brought to discussion with the aim of finding alternative paths of reasoning. Students present their position papers on the same topic as the teacher in each lecture; this peer teaching approach aims at minimising the felt difference between the teacher and students, and fostering a collaborative learning environment.

As learning to uncover binaries hidden in legal texts, and understanding how they manifest themselves in "matter", for instance, in individuals' bodies and everyday lives, is crucial in the course, during the lectures the teacher reads the texts through methods such as deconstruction, social construction and discourse analysis. Drawing from feminist, queer or new materialist theories, these methods are applied in the form of a thematic content analysis aiming at unveiling emerging materialities of bodies within the texts.⁶³ Importantly, with the purpose of clarifying what "binaries" are, historically, and how they then came to (re)produce hidden power imbalances and structures in legal texts, as well as their material co-constitution with bodies, the students are introduced to the concept of modernism, how it is a historical period where most of the current binaries took shape to then become central foundations of Western society. The students are then taken on a historical journey accompanying the modernist "white rational man", and exploring how power structures such as sexism, racism and capitalism were formed as intertwined with notions of technological advancement, and justified by grand narratives of development, civilisation and colonialism, the global market economy, and progress. Here, postmodernism emerges from resistance towards modernism's grand narratives, and critically discusses language as power.⁶⁴ New materialism is finally referred to for its critical approach, and its effort to account for the co-

⁶²Papers to reflect on for the second position paper: Mary Louise Fellows and Sherene Razack, "The Race to Innocence: Confronting Hierarchical Relations among Women" (1998) 1 *Journal of Gender Race and Justice* 335; Elaine Craig, "Converging Feminist and Queer Legal Theories: Family Feuds and Family Ties" (2010) 28 *The Windsor Yearbook of Access to Justice* 209; Johanna Niemi, "Law and Gender" in Kimmo Nuotio, Sakari Melander and Merita Huomo-Kettunen (eds), *Introduction to Finnish Law and Legal Culture* (Forum Iuris, University of Helsinki 2012). Papers to reflect on for the third position paper: Aalto (n 58); Jessie Hohmann, "Diffuse Subjects and Dispersed Power: New Materialist Insights and Cautionary Lessons for International Law" (2021) 34 *Leiden Journal of International Law* 585; Jannice Käll, "The Potential for New Materialist Justice via Nordic Feminist Perspectives of Law" (2021) 3 *Nordic Journal on Law and Society* 3(02), 1.

⁶³Aalto (n 19).

⁶⁴Henry A Giroux, "Postmodernism and the Discourse of Educational Criticism" (1988) 170(3) *The Journal of Education* 5.

constitution of language and matter,⁶⁵ left unaddressed by postmodernists (where language > reality/matter).⁶⁶

One way of making students experience such co-constitution of language and matter, and, thus, how texts are not abstract or neutral, but are rather historically entangled with bodies, has been to make such “matter” visible and tangible to students. To this aim, the teacher takes students to visit the postmodernist Law Faculty building “Colonia”, completed in 1986, to show how postmodernism has materialised into the building itself. Students are shown the irregularities, asymmetries and playfulness of postmodern architecture, purposefully going beyond the rigid standards and clarity of meaning characterising modernist architecture. This exercise helps students to experience in first person how “abstract sounding” theoretical trends modulate material reality. In sum, providing students with clear-cut examples of how thoughts and ideas become historically “material” fosters their ability to approach law’s abstract concepts “otherwise”, critically, giving them back to matter, as well as helps develop their curiosity and challenge paradigmatic modes of thinking.

In the final (graded) essay, students were given two choices: either find an interesting case from the ECtHR, and analyse it from the perspective of matter (human bodies, actions, objects), or, alternatively, select a problem from their national legal order/debate and address that issue through the knowledge they thought would be a fruitful addition to the course’s discussions. In autumn 2023, for example, students chose to apply one or more of the theories introduced during the course: intersectional feminism, queer theory and postcolonialism were the most used theorisations; some discussed posthumanism when problematising how law does not recognise animals as legal subjects. The application of theory was successful in most cases, where the most popular essay type was to identify a legal issue in the national legal order or in a national specific legal case. The students constructively approached the issue from a critical perspective and identified, for instance, the need to complement legal dogmatics with some of the theories and methods taught during the course.

3.2. *Challenging the legal truth*

One of the “matters” that is discussed in the course is the non-human, and specifically how the entanglement between law and non-humans (technological advancements, AI and related data rights) is generating tensions, and how such tensions are currently challenging one of the most fundamental legal truths, ie who the abstract person/subject of law is. In general, the course critically examines the role that law has had in producing its subjects and objects from modernism to postmodernism (thus, partially revisiting the content from the previous course), using students’ individual situated knowledge and own experience of the world: for example, reflecting on their own countries’ laws and regulations, the majority of them being Erasmus students. Students are then invited to think critically and work individually and in groups to search for

⁶⁵Karen Barad, “Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter” (2003) 28 *Signs: Journal of Women in Culture and Society* 801; Barad (n 5).

⁶⁶Stacy Alaimo and Susan Hekman identify language/reality as a dualism the postmodernist left almost unattended even though claiming to abandon all dualisms. See Stacy Alaimo and Susan Hekman, “Introduction: Emerging Models of Materiality in Feminist Theory” in *Material Feminisms* (Indiana University Press 2008). New materialism does not mean disregarding of language; instead, it constructively criticises the limitations of the linguistic turn (Rosi Braidotti, *Posthuman Feminism* (Polity Press 2022)).

answers to questions such as: Who is the “person” in law?⁶⁷ Is the non-human part of the law?⁶⁸ Does the law have a body? Is the law prepared for the current and future socio-spatial challenges (bias, discrimination, equality, migration, labour rights, environment), and how are tech and AI making them emerge?

Teaching students to reconsider basic concepts is urgent to face global challenges, and, among law’s fundamental concepts, the person/subject of law is a crucial one to critically rethink. Law students tend to memorise and learn what is established in the Faculty curricula. However, when they are asked to deal with matters that affect one of law’s main truths, such as the “abstract subject of law”, and this leaves some people/subjects unrepresented, or underrepresented, the students find themselves unprepared, as these topics (for example, from the previous course *Postmodern and posthuman challenges to law*: intersectionality and sexgender) are not present in the books they are familiar with. These provocative questions are thus meant to guide students into individual and group exercises aiming at challenging law from different critical perspectives, and to find powerful patterns of exclusion and the normative beliefs that set some groups at the margins of law and others in the centre, alongside analysing the role of the non-human in law: how tech is making forcefully emerge, what the legal person is, how material, rather than abstract and following formal and logical ways of reasoning and representing reality, such person and their characteristics are, and the biases that may come along with it.

To navigate these issues, during the in-person lectures (six) the students are for example invited to be playful, use papers/posters and colours, and draw pictures, or diagrams, or anything that they feel comfortable with, to illustrate what a “legal truth” (for example, the abstract subject of law) may be for them. During the exercise, the concept of the person/subject is put into dialogue with different legal practices and contexts and imagined in counter-normative ways.⁶⁹ Students drew and shared thoughts such as the fact that there may be multiple (legal) truths and interpretations according to history and socio-cultural-spatial contexts; truths are not universal, but can be controlled and changed, and are different from reality; they are always under development, and not finished once and for all; they may hide feelings and emotions (thus, they are not objective and emotionless); they have to do with power and its materiality: one’s connections and influence, bodily characteristics (skin colour and sexgender), money, social stereotypes and stigmas. With this exercise, students also become aware of the risks of eg training AI with such “truths”: what happens when AI is fed with data hiding social stereotypes or racial biases; what kind of normative knowledge is replicated, and how can it be cured? What are the “bodies” that such knowledge represents/values and underrepresents/undervalues?

One topic that, for example, the students explored with posters, drawings and colours is data protection in the USA vs Europe, as well as Facebook’s power over

⁶⁷Who the person in law is is again a reflection on modernism and postmodernism, as introduced in the previous course *Postmodern and Posthuman Challenges to Law*. See eg Boaventura de Sousa Santos, “Law: A Map of Misreading. Toward a Postmodern Conception of Law” (1987) 14 *Journal of Law and Society* 279; Marianne Constable, *Just Silences: The Limits and Possibilities of Modern Law* (Princeton University Press 2005).

⁶⁸Gunther Teubner, “Rights of Non-Humans? Electronic Agents and Animals as New Actors in Politics and Law” (2006) 33 *Journal of Law and Society* 497; Doris Schweitzer, “‘Rights of Things’. A Posthumanist Approach to Law?” (2021) 16 *Nature and Culture* 16(1), 28.

⁶⁹This approach helps to unveil the multiplicity of possible conceptual lines beyond accepted representations (see Davina Cooper, *Everyday Utopias* (Duke University Press 2013)). Here, the legal subject is not universally defined, but is rather experienced as a temporary construct.

personal data, and the use it makes of such data. While personal data may seem intangible and immaterial, it may also be experienced as being a material “piece” of an individual, a part of their body co-constructed with technology. This becomes apparent if such individuals were to experience data theft, and bear the emotional implications of it thereafter. Another contested topic discussed during the classes touched upon “what law’s bodies are” and “if the law has a body”: for example, in surrogacy, what are the rights of the female body and the rights of a child; who decides what is ethical/moral, and for whom? And here, importantly: if humans still grapple with these concepts, how can they – much less techs and AI systems – consider inclusiveness and intersectionality? The course does not aim at providing solutions, but rather the learning outcome here is to raise awareness in the students, as to what truth(s) law is reproducing, how material/contextual/bodily they are, of the risks of encoding them into AI and other technologies, without questioning them. The learning outcome is achieved through peer teaching, a collaborative environment where the teacher does not “lecture” the students, but rather supports their own individual and group journeys into the legal truth(s). Because active participation in the course is essential to achieve the learning outcome, participation is included in the final grading (25%). The rest of the grading is given to a collaborative/group effort (a research essay) evaluated on a 1–5 scale. The essay has the purpose to systematise and summarise the knowledge acquired during the course, and should show independent research using primary and secondary material as appropriate.

3.3. Law and the urban

The specific “matter” that is discussed in the *Law and the urban* course is space, and specifically city settings. This research-based course thus examines the co-constitution of law and urban space, and, drawing on the scholarly work of Philippopoulos-Mihalopoulos,⁷⁰ specifically focuses on how law can be experienced in first person as a fully spatial and material element in cities. Here space is intended as blended, thus, physicaldigital,⁷¹ from the outset, whereby there is no spatial setting (including natural and rural) that is devoid of technological/digital, thus, non-human elements. In the course, urban interventions in terms of, for example, environmental crime prevention (secured by design),⁷² and how they are leading to discrimination, of specific groups of people are discussed. Similarly, smart/digital city projects are explored along with citizens’ related data rights.⁷³ To support a truly interdisciplinary understanding of law in this context, the course is open to both law and geography students, and is carried out via Zoom (four sessions), to facilitate the participation of students from two different Faculties. There are two main learning outcomes: students will be able, first, to understand how law and blended urban spaces are co-constituted; secondly, to recognise power structures and discriminatory practices inherent in the design of urban spaces and the protection of data

⁷⁰Philippopoulos-Mihalopoulos (n 15).

⁷¹David Benyon, *Spaces of Interaction, Places for Experience* (Morgan & Claypool 2014). David Benyon and Andrea Resmini, “User Experience in Cross-Channel Ecosystems” in *Proceedings of the 31st International BCS (British Computer Society) HCI (Human Computer Interaction) Conference (HCI 2017)* 1. BCS Learning and Development Ltd.

⁷²Tedeschi (n 21).

⁷³Rob Kitchin, Paolo Cardullo and Cesare Di Felicianantonio, “Citizenship, Justice, and the Right to the Smart City” in Paolo Cardullo, Cesare Di Felicianantonio and Rob Kitchin (eds), *The Right to the Smart City* (Emerald Publishing Limited 2019) 1.

rights, leading to spatial (in)justice. So, the whole course is centred around these two main points. The course relies less on traditional lectures, and more on flipped learning, in that the students are asked to be actively part of their own learning process with a variety of individual and group activities where law and geography students are as much as possible mixed and work together, and embodied and situated knowledge is privileged. The main “how to” of the course thus consists of “experiencing” the city. In other words, students are asked to experience and “feel” the blended spatialities of law and the topics discussed in the lectures in first person.

Inspired by the walking-in-the-city exercise Philippopoulos-Mihalopoulos carried out with law students on the topic of spatial justice,⁷⁴ exploring materialities and spatialities of law, and the frictions and tensions they generate, the course thus invites the students to keep a daily diary for two weeks.⁷⁵ The diary consists of 14 entries in total, one for each day the students have devoted to the task; it is obligatory, but not graded. It is usually written in a Word document where students collect their daily written entries. If they so wish, students can support their written entries with other mixed-media material, such as photos taken with their phones, audio recordings, sketches or drawings, or the like. By devoting to the task a little time every day, the students are invited to reflect on how the following elements are intra-connected, and become material in their everyday life’s micro-actions, movements and behaviours: their own body (especially their own feelings/emotions), their favourite tech device (their phone, or other wearable tech; also in a broad sense, whereby traffic lights, street lights, cars are also considered non-human elements, or “tech”), law (broadly understood, including social norms); the (urban) space they are familiar with and constitutes their closest surroundings. The spatial dimension is especially important in the exercise: it is the experiential space where students are walking in that moment; thinking of; wishing to be in; remembering from another country. The focus of the course is especially on the built environment; however, if the students so wish, any space they are familiar with (including their own home, and rural and natural environments) may be included in the exercise.

The texts that emerged from this exercise are, in most cases, a multifaceted emotional engagement of the students with the co-implication of law with their bodies, tech devices and spaces. Reflections span a variety of everyday life topics intra-connecting some or all the four elements (body-tech-law-space) as per exercise request. Some recurring elements from the diaries are, for instance: what kind of emotions (relief vs frustration, embarrassment) arise from human bodies being allowed access to, or, otherwise, excluded from spaces (classes, airport gates, residential areas ...) through tech devices and/or cards carrying their digital identity, and related data privacy concerns; doubts and felt lack of sufficient knowledge, as to how long data recorded on surveillance cameras is kept, how it is used, and by whom, as well as how one should behave in front of them; memories of violent events of the past “haunting” present specific city locations in everyday journeys,⁷⁶ right to a gendered space,⁷⁷ whereby

⁷⁴Philippopoulos-Mihalopoulos (n 15).

⁷⁵For the daily diary as a research and educational method, see eg Shanthi K Robertson, “Cultural Probes in Transmigrant Research: A Case Study” (2008) 4 *InterActions: UCLA Journal of Education and Information Studies* 4(2), 1.

⁷⁶See eg Alison Young, “Arrested Mobilities: Affective Encounters and Crime Scenes in the City” (2023) 19 *Law, Culture and the Humanities* 210.

⁷⁷Alicia Yon and SriPallavi Nadimpalli, “Cities for Whom? Re-Examining Identity, to Reclaim the Right to the City for Women” (2017) 54 *Australian Planner* 33.

more lights on the streets during the night and talking with friends over the phone decrease the perceived fear of crime in women.

After the two-week individual daily diary exercise, students are then invited to present their reflections (clearly, only the ones that they wish to share with others) to their peers. The teacher constructively comments on the reflections, and students are engaged in the exercises of finding similarities/differences in their works. One frequently observed outcome is a newfound awareness, accompanied by a genuine sense of surprise, among the students, upon recognising the intra-connectedness of the analysed elements (body-tech-law-space). This realisation is a sign of knowledge advancement through experiential, situated and embodied learning.

Such realisation is further “systematised” with a group exercise (where law and geography students are mixed; thus, the groups’ composition is not random) where a scholarly article of choice on the course’s topics is explored and presented by each group to others. The proposed articles show students how the reflections they made in their daily diaries are not stand-alone, but are rather oftentimes explored in existing scholarships. They may be existing legal geographical accounts of law’s tensions with different “matters” (for example, streets, cameras, smartphones) within daily micro-practices:⁷⁸ finding tactics⁷⁹ to privatise territories⁸⁰ that are public for privacy and security reasons; attempting to process unregulated events such as unwanted attention and stalking on the street;⁸¹ self-regulating and adjusting spatial behaviour⁸² in front of surveillance cameras in public spaces;⁸³ adjusting, slowing down or arresting spatial mobility to counter online and offline hate crime or harassment.⁸⁴ After the oral group presentation of the scholarly piece, the course is concluded with a learning diary (graded, 1–5), where students are individually asked to bring the readings, the lectures, the daily diaries and the oral presentations together in a coherent whole.

4. Conclusions

The three courses together aim at giving law students an alternative experience of normative knowledge, one that is primarily critical, situated, embodied, experiential and inherently entangled with “matter”. The first course, *Postmodern and posthuman challenges to law*, is meant to give students the theoretical foundations of what does it mean to give law back to matter. In order to do so, it provides law students with the historical basics of feminist, queer, postcolonial, postmodern and new materialist/post-human lines of thought. It shows students how to destructure legal texts to unveil language’s power structures and binary hierarchies hidden in eg ECtHR case law, and in what ways they have been historically co-constitutive of individuals’ bodies and

⁷⁸Kymäläinen (n 16) 5.

⁷⁹Michel De Certeau, *The Practice of Everyday Life* (University of California Press 1984).

⁸⁰Päivi Rannila, “Legal Diversity and the Strategies of Negotiating Public Spaces in Christiania” (2019) 41 *Journal of Urban Affairs* 602.

⁸¹David Delaney and Päivi Rannila, “In the Eyes of the Law: Stalking and the Legal (Mis)construal of Scopic Relational Spaces” in Robyn Bartel and Jennifer Carter (eds), *Handbook on Space, Place and Law* (Edward Elgar Publishing 2021).

⁸²Andrea M Brighenti and Andrea Pavoni, “Goffman Back in Town. On New Relations in Public” (2022) 15 *Etnografia e ricerca qualitativa* 93.

⁸³Hille Koskela, “Hijackers and Humble Servants: Individuals as Camwitnesses in Contemporary Controlwork” (2011) 15 *Theoretical Criminology* 269.

⁸⁴Imran Awan and Irene Zempi, “The Affinity Between Online and Offline Anti-Muslim Hate Crime: Dynamics and Impacts” (2016) 27 *Aggression and Violent Behavior* 1.

everyday lives. In the planning of the three courses, these theoretical foundations were meant to allow students to move on to the following two courses, with an increased awareness of the historical and theoretical foundations of critical approaches to law. This is especially taken on in the second course, *Challenging the legal truth*, aiming at discussing law's formal definitions of what the legal person is, at unveiling its materiality and bodily presence, as well as the biases and excluding binaries it may presuppose, at times contradicting formal logic, and how current and upcoming non-human bodies (eg techs) are making such biases more clearly emerge. Law does not only pervade human and non-human bodies, but it also becomes material in spatial settings, which is the focus of the third course, on spatial (in)justice, *Law and the urban*. Here, students are asked to experience and become aware of the law while they walk in city spaces. City spaces are not neutral, but they give/prevent access, inform and (re)direct movements, in/exclude, monitor and police. Importantly, digital spaces increasingly infiltrate physical spaces, forming a complex blend of the two.⁸⁵ While experiencing and walking in this complex blend, students are invited to become aware of how it emotionally affects their bodies: what are the emotions that emerge, and what spatial movements derive from them, when being unable to access a space (due to a not-working access card carrying their digital identity), encountering surveillance cameras, being uncertain as to whether a space is private or public, becoming aware of the data that is seamlessly shared via geolocation information when using GoogleMaps to move around.

This shared pedagogical effort connects with existing works on new materialist, posthuman theories and critical legal pedagogies⁸⁶ in at least three ways. First, it constructively questions the separation between law and other sciences and, thus, heavily relies on interdisciplinarity in teaching. As Davies and Munro emphasised with regard to feminist legal theory, insights for the courses are strategically taken from “philosophy, political theory, sociology, psychology, ecology, human geography, anthropology and a vast array of other fields of knowledge”, in the effort of showing how these fields have always infiltrated and permeated law from the outset. Recognising law's entanglement with other disciplines not only in research, but also in the teaching practice, can transform law from within, to make it matter for the increasingly complex and multiple global issues, “beyond the domestic level”.⁸⁷ Secondly, this pedagogical effort explicitly recognises and values the role that affect and emotions play in the construction of normative knowledge, moving beyond the formalised, in appearance emotionless, language of law. The students thus get to engage with “law's hidden emotionality”, and law's “use of emotional tropes towards ideological ends”⁸⁸ is unveiled to them. They also experiment with their own emotions towards law, which are treated not as something irrelevant or hierarchically subjugated to rationality, but as an actual, material element of making and implementing law itself. Thirdly, these modalities of teaching law engage with the current new materialist efforts towards moving the human away from its central position in the universe. Law's established anthropocentric façade is thus questioned in the courses, whereby the students are asked to ponder whether other entities (“non-human animals, human–animal biological mixtures, cyborgisation of the

⁸⁵David Benyon (n 70); David Benyon and Andrea Resmini (n 70).

⁸⁶Saru Matambanadzo, “Fumbling toward a Critical Legal Pedagogy and Practice” (2006) 4 Policy Futures in Education 90.

⁸⁷Margaret Davies and Vanessa E Munro, “Landscapes of Feminist Legal Theory” in Margaret Davies and Vanessa E Munro (eds), *The Ashgate Research Companion to Feminist Legal Theory* (Routledge 2013) 1–2.

⁸⁸Greta Olson, “The Turn to Passion: Has Law and Literature Become Law and Affect?” (2016) 28 Law & Literature 335.

human body, or developing technologies based on artificial autonomic agents⁸⁹) that are not humans may be considered to have agency and rights.

These theories and the pedagogies derived from them are not (yet) systematically applied within legal education contexts. Thus, while our pedagogical effort remains, at the moment, experimental, and limited in time and space, yet, it has the ambition of supporting the existing spatial and corporeal turns in law by extending them to reach legal education, in so doing offering students ways of experiencing and embodying normative knowledge beyond the text.

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Ethical statement

This research does not require approval by an ethical committee.

⁸⁹Tomasz Pietrzykowski, *Personhood Beyond Humanism. Animals, Chimeras, Autonomous Agents and the Law* (Springer 2018). See also the role that the rights of nature play in challenging the anthropocentrism in international environmental law (Emily Jones, “Posthuman International Law and the Rights of Nature” in Anna Gear and others (eds), *Posthuman Legalities* (Edward Elgar Publishing 2021)).