LAW & Love

[IN AND BEYOND PANDEMIC TIMES]

IMAGES | NARRATIVES | HISTORIES | CULTURES

A VIRTUAL AND IN-PERSON CONFERENCE OF THE
LAW, LITERATURE AND HUMANITIES ASSOCIATION OF AUSTRALASIA
MONDAY 29 NOVEMBER – THURSDAY 2 DECEMBER 2021
UNIVERSITY OF THE SUNSHINE COAST, SIPPY DOWNS

Conference Host:
Timothy D Peters

Conference Organising Committee:
Dale Mitchell
Ashley Pearson
Justine Poon
Jordan Belor
Vincent Goding
Dyann Ross
Timothy D Peters

Postgraduate Workshop Sub-Committee
Justine Poon
Vincent Goding
Jordan Belor
Timothy D Peters

Conference Support
Kirsty Walker
Kayla Thornhill
Susan Schiotz

Student Volunteers
Elisa Williams
Katie De Courcey

About the Law, Literature and Humanities Association of Australasia

The Law, Literature and Humanities Association of Australasia (LLHAA) is the premier organisation for scholars within Australia, New Zealand and the Asia-Pacific investigating the intersections between law and culture.

The LLHAA welcomes members at all stages in their academic career from any discipline interested in law, jurisprudence, art, culture, history or society.

Our membership is diverse and includes legal and non-legal academics, artists, lawyers, historians, students, early career researchers and pioneers in interdisciplinary studies.

- We are dedicated to promoting rigorous, critical academic research.
- We provide a platform for the discussion of ideas – and encourage scholarship from all standpoints.
- We encourage postgraduate students and those new to legal scholarship through bursaries, conferences and mentorship.

Membership and Annual General Meeting

Registration for *Law & Love [In and Beyond Pandemic Times]* automatically entitles attendees to one year's membership to the Law, Literature and Humanities Association of Australasia (LLHAA).

The LLHAA Annual General Meeting will be held on **Thursday 2nd December 2021 at 1pm (AEST) in LT3 and viz Zoom**. All registered conference attendees are welcome to attend.

AGM Zoom Link (note this is *separate* to the conference Zoom links and Passcode):
https://usq.zoom.us/j/4810735361?pwd=dFd3VFp1UjFHV2ZBNosobEw3RCtaUT09
Meeting ID: 481 073 5361
Password: 13041991

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CONFERENCE SCHEDULE

Postgraduate Workshop: *Monday 29th November*
Conference: *Tuesday 30th November to Thursday 2nd December*

Please Note:

- The conference is hosted on the Sunshine Coast, Queensland, Australia. As such, all times are in **Australian Eastern Standard Time.**
- A useful time converter can be found here: https://www.timeanddate.com/worldclock/converter.html
- We have tried to accommodate different time zones and scheduling requests as much as possible. Please get in touch at llh2021@usc.edu.au if you have any concerns.
- The program also notes whether a chair/presenter will be **in-person (IP)** or **virtual (V)**
- Except for the conference dinner, **all sessions (including the Live Performance and Book Launch on Tuesday 30th November) will have both Zoom and in-person options**.
- Time-keeping will be strictly kept.
    - For **3-paper panels**, presenters will have **20minutes** to present.
    - For **4-paper panels**, presenters will have **15minutes** present.
- The standard format of presentation will be for *all* presenters to present, and then for questions and discussion to occur at the *end* of the session.

Zoom Links will be provided as part of the "Live Schedule" that will be made available just before the conference.

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POSTGRADUATE WORKSHOP
Monday 29th November - 9.40am to 5pm (AEST)

9.30am	***Registration***
9.40-9.45	**Welcome (Justine Poon, Vincent Goding, Jordan Belor)**
9.45-11am	**For the *love* of Law, Literature & the Humanities *(Chair: Vincent Goding)*** • Why critical law & humanities scholarship matters • Playing the academic long-game, whilst maintaining one's mental health *Professor Margaret Thornton,* *Professor William P MacNeil* *Associate Professor Ann Genovese*
11-11.30am	***Morning Tea***
11.30-12.30pm	**Love Letters: Translating Scholarship into Impact *(Chair: Jordan Belor)*** • Research and writing strategies • Publishing and impact • Networking • Academic positions, postdocs & fellowships *Professor Penny Crofts* *Dr Cait Storr* *Dr Timothy D Peters* *Dr Shane Chalmers*
12.30-1.30pm	***Lunch***
1.30-2.30pm	**Break Out / Mentoring Sessions**
2.30-3.00pm	***Afternoon Tea***
3.00-4.30pm	**Casanova Masterclass *(Chair: Justine Poon)*** • Key Readings • Methodologies & struggles • The poetics of impact • Audience Q&A *Professor Desmond Manderson*
4.30-5pm	**Wrap-up, final Q&A**
	Dinner: *Sushi Ari (123 Sippy Downs Drive, Sippy Downs)*

CONFERENCE DAY 1 – Tuesday 30th November

8.30am – 9am	*Registration*

9.05 - 9.45am	**Conference Opening (LT3)** **Welcome to Country – Kerry Neill** **Official Welcome – Professor Jay Sanderson** **Opening Remarks – Dr Timothy D Peters, Dr Dale Mitchell, Dr Ashley Pearson**
9.45 -11am	**Plenary Panel (LT3):** **Dr Maria Giannacopoulos (IP) and Dr Claire Loughnan (V) – "Loving and Not Loving Law"** ***(Chair and Discussant: Professor William P MacNeil)***

11.00 - 11.30am	*Morning Tea*

11.30 – 1.00 pm	**Panel Session One**			
	Panel 1A (LT3)	**Panel 1B (LT4)**	**Panel 1C (LT5)**	**Panel 1D (E1.04)**
	Love and the Cultural legalities of Corporate Life 1	**Love, Crime and Regulation**	**Law, Love and Art**	**Love of the Law: Activism and Reform**
	(IP) Chair: Jordan Belor	*(V)* Chair: Maria Elander	*(V)* Chair: Gigi Fenster	*(IP)* Chair: Justine Poon
	(V) Lisa Siraganian: Loving Two Masters: Corporate Law and James Baldwin's Brand	*(V)* Nesam McMillan: Crime, Justice and Community	*(IP)* Rudolf Ondrich: Sergiu Celibidache and Mechanical Music: Lessons for the Law and Justice	*(V)* Odette Mazel: Queer jurisprudence: LGBTIQ+ Legal Activism as Love for Law
	(V) Herschel Farbman: Why a Corporation Cannot Love You (And You Should Not Love Your Job)	*(V)* Helena Whalen-Bridge: One Story: Procedural & Narrative Demands on Criminal Defendants in Singapore	*(V)* Jonathan Barrett: An Analysis of Jean-François Millet's The Angelus and the Origins of Droit de Suite through the Multifocal Lens of Love	*(V)* Nicole Rogers: The Last Judgment
	(IP) Timothy D Peters: A Prolegomena for the Cultural Legalities of the Corporation: Law, Love and the Corporate Form	*(IP)* Emily Moir: My son keeps telling me that he can't wait until I go so he can sell my house and get my money: Understanding and Preventing Financial Elder Abuse from a Criminological Perspective	*(V)* Laura Petersen: A Legal Panorama	*(V)* Johanna Commins: Under Whose Eye?
			(V) Gavin Keeney: Ideational Franciscanism	*(V)* Kaitlyn Poole: Powerful Children: The Paradox of Children as Subjects of Social Fear, Objects of Care and Instigators of Radical Change in The Girl with All the Gifts

1.00 – 2.00pm	*Lunch*

2.00 – 3.30pm	**Panel Session Two**				
	Panel 2A (LT3)	**Panel 2B (LT4)**	**Panel 2C (LT5)**	**Panel 2D (E1.04)**	**Panel 2E (E1.03)**
	Love and the Cultural Legalities of Corporate Life 2	**Love and Death in and beyond the Pandemic**	**Censorship and Law's Love of the Image**	**Love, Religion and Citizenship in Pandemic Times**	**How deep is your love? A Panel Responding to the Call for Consideration of Images of Posthumanism, Love of Other Beings and Ecological Justice**
	(IP) Chair: Timothy Peters	*(IP)* Chair: Emily Moir	*(V)* Chair: Helena Whalen-Bridge	*(V)* Chair: Nesam McMillan	*(V)* Chair: Jana Norman
	(V) Penny Crofts: Ragnarök: Love and corporate giants	*(IP)* Kerstin Braun: When Ill is not Ill Enough – The Right to Self-determined Death and Legislative Limitations in Australian Jurisdictions	*(IP)* Daniel Hourigan: Love, Law, and Clinical Narratives	*(IP)* Alex Deagon: The Law of Love and Freedom of Religion in a Pandemic	*(V)* Lee Harrop: How deep is your Love? Mining Provocations from the Core
	(IP) Jordan Belor: WandaVision, the Ship of Theseus and Concepts of Corporate Identity'	*(IP)* Simone Henriksen: The Funeral Ritual: A Celebration of Life or a Source of Contagion?	*(V)* Gigi Fenster: Obscenity and Pestilence: How Poison, Illness and Smell Helped to Create the Law of Obscenity	*(V)* Richard Mohr and Nadir Hosen: 'Love Thy Neighbour': Individual Freedoms and Communal Attachments	*(V)* Jana Norman: Love not Care: Human (Legal) Subjectivity as Co-becoming Earth
	(V) Stefanie Mueller: No Love and No Care: The Gendered Politics of the Corporate Imaginary	*(V)* Sarouche Razi: "Speaking for the dead to protect the living": Love in the Field of Epistemic Violence	*(IP)* Karen Crawley: Censorship in Martin McDonagh's 'The Pillowman'		
	(IP) Vince Goding: Crisis, JobKeeper and the Love of the Corporation: A Critical Legal Analysis of Australia's JobKeeper Scheme				

3.30 – 4.00pm	*Afternoon Tea*

4.00 – 5.30pm	**Live Performance and Panel Session 3**	
	Performance (K1G.09 – Theatre) (4-5.15pm)	**Panel 3A (LT5) (4-5.30pm)**
	Coming Home: **A Performance as Research Project** **Focussed on Breaking the Cycle of Violence** *Dave Knobel and Alex McKean (Writers/Performers), Dr Jo Loth (Director/Dramaturge)* *with Michael Broer (Musician)* **Live Performance & Panel Discussion *(Chair: Dyann Ross)*** **(with Zoom)**	**Jurisprudence of the Future: Law, Justice and Science Fiction 1 - A Jurisprudence of the Future**
		(V) Chair: Mitchell Travis
		(V) Mitchell Travis: Justice, Jurisprudence and Science Fiction
		(V) Foluke Adebisi: Afrofuturism/Africanfuturism and the Quest for Racial Justice: Thinking beyond and Outside the Temporalities of Euro-modern Law
		(V) Sheryl N. Hamilton: Patents, Embodiment and the Social Science Fiction of Designer Babies
		(V) Simon Lee: Black Cloud Jurisprudence

5.30 – 6.30pm	**Drinks and Book Launch (Art Gallery & Zoom)** **Dr Timothy D Peters - *A Theological Jurisprudence of Speculative Cinema: Superheroes, Science Fictions and Fantasies of Modern Law*** **(EUP)** **To be launched by: Professor William P MacNeil (V)** ***(Chair: Professor Jay Sanderson)***

CONFERENCE DAY 2 – Wednesday 1st December

9.30-10.30am	**Penny Pether Prize Awards Session (LT3) (*Chair: Professor Marco Wan)*** Winners and Discussants: Dr Daniel Matthews (*Earthbound: The Aesthetics of Sovereignty in the Anthropocene*, EUP, 2021) in discussion with Dr Maria Elander Dr Cait Storr (*International Status in the Shadow of Empire: Nauru and the Histories of International Law*, CUP, 2020) in discussion with Professor Desmond Manderson Dr Joshua Neoh (*Law, Love and Freedom: From Sacred to the Secular*, CUP, 2019) in discussion with Dr Timothy D Peters

10.30-11.00am	*Morning Tea*

11.00 -12.30pm	**Panel Session Four**			
	Panel 4A (LT3)	**Panel 4B (LT4)**	**Panel 4C (LT5)**	**Panel 4D (E1.04)**
	Loving Too Much or Too Little: Law and Disability	**Love and the Social in Pandemic Times: Mediation, Virtuality and Presence**	**New Relations: Queer and Feminist Critique**	**Performing Theatrical Jurisprudence Roundtable**
	(IP) Chair: Emily Moir	*(IP)* Chair: Alex Deagon	*(V)* Chair: Johanna Commins	*(V)* Chair: Sean Mulcahy
	(V) Linda Steele and Tess Sheldon: Disability, Guardianship and Exclusion from Love and Law	*(V)* Cassandra Sharp: Emotions of the Heart in the Law During a Pandemic	*(V)* Emma Genovese and Tamsin Paige: Life as Distinct from Patriarchal Influence: Exploring Queerness and Freedom through Portrait of a Lady on Fire	*(IP)* Marett Leiboff
	(IP) Dominique Moritz and Simone Pearce: Consenting to Relationships and Sex: Legal Issues for Children with Intellectual Disabilities	*(IP)* Elizabeth Englezos: The Disappeared: Covid, Community and Social Media	*(V)* Daniel Del Gobbo: Lighting a Spark: Feminism, Emotions, and the Legal Imagination of Campus Sexual Violence	*(V)* Danish Sheikh
	(IP) Dyann Ross: The Promise of a Love Ethic: Beyond Lovelessness, Seclusion and Legal Coercion in the Australian Mental Health System	*(V)* James Stewart: Blinded by the Love of Trevor. *Grand Theft Auto V* and its Disappointing Subtext	*(IP)* Sasha Purcell: Queer Failings of a Hero: Challenging Success in Batman: The War of Jokes and Riddles	*(V)* Aiste Janusiene
	(IP) Robin Sopher: Unbearable but Never Unloved: Care in Mason's *Sorrow and Bliss*			

12.30—1.30pm	*Lunch*

1.30—3.00pm	**Panel Session Five**			
	Panel 5A (LT3)	**Panel 5B (LT4)**	**Panel 5C (LT5)**	**Panel 5D (E1.04)**
	Love and Uncertainty in Japanese Cultural Legal Studies	**Love, Judgment and Legal Narratives**	**Contracts and Love, Contracts for Love**	**Author Meets Reader: *Posthuman Legal Subjectivity* by Jana Norman**
	(IP) Chair: Dale Mitchell	*(IP)* Chair: Marett Leiboff	*(IP)* Chair: Vincent Goding	*(V)* Chair: Dr Jana Norman
	(V) Marco Wan: Representing Queer Love in Graham Kolbeinkint' Queer Japan	*(V)* Aiste Janusiene: Embodiment of Law and Love in a Smiling Face	*(V)* Avantika Tiwari: Legislating Intimate Relationship: A Study of False Promise to Marry Cases in India	*(V)* Professor Margaret Davies (pre-record)
	(V) Emily Muir: To Face the World Alone or Together: International Humanitarian Law and the Lives of Child Soldiers in *Neon Genesis Evangelion*	*(V)* Julen Etxabe: A Double-Voiced Model of Judicial Authority	*(V)* Danish Sheikh: Alchemizing Love into Law: The Queer Case of Companionship Contracts	*(V)* Professor Anna Grear (pre-record)
	(V) Alison Young: The Authority of the Gun: Law, Policing and (In)security in Akira Kurosawa's 野良犬 (Stray Dog)	*(V)* Javier Taillefer: "Too Much Love Will Kill You": Unfulfilled Promises & Dangerous Attachments		*(V)* Professor Stephen Muecke
	(IP) Ashley Pearson: Decoding Legal Uncertainty in *Doki Doki Literature Club!*			

3.00—3.30pm	*Afternoon Tea*

3.30 – 5.00pm	**Panel Session Six**				
	Panel 6A (LT3)	**Panel 6B (LT4)**	**Panel 6C (LT5)**	**Panel 6D (E1.04)**	**Panel 6E (E1.03)**
	Law, Text and Materiality	**The Reading Group and Love's Work in the University**	**Law and Romance**	**(un)Luminous Bodies: Love, Recognition and Normativity**	**Jurisprudence of the Future: Law, Justice and Science Fiction 2 - The Future of Jurisprudence**
	(IP) Chair: Ashley Pearson	*(IP)* Chair: Justine Poon	*(IP)* Chair: Marett Leiboff	*(V)* Chair: Dyann Ross	*(V)* Chair: Kieran Tranter
	(V) Benjamin Goh: Materiality of Type*	*(V)* Dr Steven Howe	*(V)* Katherine Baxter: Alien Love in Colonial Lagos	*(V)* Melanie Stockton-Brown: Stained Glass Skin: A Call for Law to Love and Celebrate Tattooed Women and Their Cultures	*(V)* Craig Newbery-Jones: 'The Changes that Face Us': Science Fiction as Public Legal Education†
	(V) Sarah Hook: Love the Author, Hate the Book, Love the Book, Hate the Author: Cancel Culture and the Right of Integrity	*(V)* Fabienne Graf	*(V)* Alice Diver: Familial Relations as Rights (and Responsibilities): Truths and (Mis)trust in the Law and Literature on Origin Deprivation	*(V)* Anna Menzel and Nicole Zilberzac: Love and Law - An Imaginary Inquiry of a Toxic Relationship	*(V)* Conor Casey and David Kenny: How Liberty Dies in a Galaxy Far, Far Away: *Star Wars*, Democratic Decay, and Weak Executives‡
	(V) Thomas Giddens: Letters of the Law: The Imago Decidendi and Baigent v Random House§	*(V)* Dr Dario Henri Haux	*(V)* Sarah Ailwood: The Romantic-Era Romance Novel as Feminist Legal Philosophy: Jane Austen's *Pride and Prejudice* (1813)	*(V)* Anat Rosenberg: Dis/Enchanted: Mass Advertising, Law and British Modernity	*(V)* Rogena Sterling: Science Fiction and the Jurisprudence of Gender in International Law and its Erasing of Ambiguity
	(IP) Dale Mitchell: Forms of Law: Analogy and the Adaptive Affordances of the Cultural Legal	*(V)* Thomas Bragdon			*(V)* Daniel Chia Matallana: Artificial Intelligence Personhood: Where Law and Science Fiction Meet

5.05 – 6.20pm	**Keynote (LT3) *(Chair: Professor Desmond Manderson)*:** **Associate Professor Ioannis Ziogas (V) – "Love and the Emergence of the Juridical Order"**

6.45pm	**Conference Dinner (in-person only – sorry, no Zoom option)** **Spero (Mooloolaba Wharf)**

* Unable to present due to Strike Action.
† Unable to present due to Strike Action.
‡ Unable to present due to Strike Action.
§ Unable to present due to Strike Action.

CONFERENCE DAY 3 – Thursday 2nd December

9.00 -10.30am	**Panel Session Seven**			
	Panel 7A (LT3)	**Panel 7B (LT4)**	**Panel 7C (LT5)**	**Panel 7D (E1.04)**
	Love, Labour and Contract	**For the Love of Law and Film**	**Law and Love from the Middle Ages to the Renaissance**	**Visibility, Violence, Community: First Nations (in) Literature and/or Law**
	(IP) Chair: Kieran Tranter	*(IP)* Chair: Timothy Peters	*(IP)* Chair: Dale Mitchell	*(IP)* Chair: Justine Poon
	(V) Angela Kintominas: The law's Lust Over Labours of Love: Tracing the Evolution of Regulation of Care and Domestic Work at the Intersections of Labour, Welfare State and Immigration Law Regimes	*(V)* Jennifer L. Schulz: Mediation and Love as Revealed in Australian Film and American TV	*(V)* Hugh Cullimore: Raphael's Ostrich and the Importance of Impartiality	*(V)* Susan Tanner: Building Community through Legal Language: A Comparison of US & Navajo Legal Writing *(pre-record)*
	(IP) Theresa Ashford and Peter Innes: Looking for Love in a Living at Work Affair	*(V)* Monica Lopez Lerma: The Evidence of Juridical Documentaries	*(V)* William MacNeil: A Wilderness of Monkeys: Value, Love and the Law of the Father's Will in The Merchant of Venice	*(V)* Tim Lindgren: For the Love of Capital: International Arbitration, Oil and the Absence of Legal Meetings
	(IP) Edwin Bikundo: 'As if she had love in her belly': Goethe's Poisoned Rat Metaphor, Marx, and Agamben's Enigmatic Inoperativity	*(V)* Maria Elander: Embodied Testimonies	*(V)* Bernardo Piciche: The Legal Victory of Profane Love in Medieval Italian Literature	*(V)* Tamsin Paige: All War is a Crime: Exploring War Crimes, Aggression, and Justifying the Unjustifiable through Claire Coleman's 'The Old Lie'
	(V) Mark Giancaspro: Unlikely Bedfellows? Love's Salience in Commercial Law	*(IP)* Kim Weinert: For the Love of their Husbands: How the Personal is Political in Don's Party		

10.30-11.00am	*Morning Tea*

11.00 –12.30pm	**"Loving Law, Literature and Humanities" (LT3)** ***(Chair: Dr Timothy D Peters)*** **Honouring: Professor Margaret Thornton (V), Professor Marett Leiboff (IP), Professor William MacNeil (V)** ***Panellists: Associate Professor Dorota Gozdecka (V), Dr Luis Gomez Romero (V), Dr Timothy D Peters (IP)***

12.30-2.30pm	*Lunch* *(AGM will run in LT3/Zoom from 1pm-2pm)*

2.30-4pm	**Panel Session Eight**			
	Panel 8A (LT3)	**Panel 8B (LT4)**	**Panel 8C (LT5)**	**Panel 8D (E1.04)**
	Space, Nomos, Love	**Animals and Species**	**For the Love of Genre in the Study of the Law**	**Jurisprudence of the Future: Law, Justice and Science Fiction 3 - Dystopic Law**
	(IP) Chair: Vincent Goding	*(IP)* Chair: Stefanie Fishel	*(V)* Chair: Tamsin Paige	*(V)* Chair: Jordan Belor
	(IP/V) Juan Caceres and Shannon Brincatt: Schmitt v Neumann: From Nomos of the Earth to Nomos of Humanity	*(V)* Michelle Lim: Multi-species Love Notes for a Radical Normal 2050	*(IP)* Joanne Stagg: An (Alternative) Archive of Our Own: Judgment Writing as Fanfic	*(IP)* Kieran Tranter and Mark Thomas: Fiat Lux/Fiat Lex: A Disappearing Law in A Canticle for Leibowitz
	(V) Karin van Marle: The Loss and Love of the World	*(IP)* Edward Mussawir: The Species Repeals the Genus	*(V)* Caitlin Parker: Love vs. Legal Judgement: Familial Love in Burial Rites as a Repudiation of Legal and Political Decision Making	*(V)* Alex Green: The Importance of Dystopian Hypotheticals: Populism, Science Fiction, and Political Philosophy[**]
	(IP) Shane Chalmers: Metaphoric Sovereignty and the Australian Settler-Colonial State	*(V)* Ashleigh Best: Material Vulnerabilities and Interspecies Relationalities: A Critical Appraisal of the Legal Status of Animals in Disasters	*(V)* Laura Jane Maher: Memoir on Trial: Narration as an Act of Love and Resistance	*(V)* Paul Burgess: The Future of the Rule of Law and Fears of Artificial Intelligence
	(V) Dhiraj Nainani: Your Room is Clean(er) Now: Regulating Spaces of 'Love' in Chungking Mansions, Hong Kong			

4 – 4.30pm	*Afternoon Tea*

4.30pm – 5.45pm	**Keynote & Public Lecture (LT3 + Webinar) *(Chair: Dr Timothy D Peters)*:** **Professor Megan Davis (V)** *Please Note – this will run in Webinar format and have a **different** Zoom passcode to the rest of the conference*
5.45-6pm	**Conference Close**

[**] Unable to present due to Strike Action.

KEYNOTES

'Love and the Emergence of the Juridical Order'
Associate Professor Ioannis Ziogas

My presentation argues that Roman comedy casts love as the source of the law's emergence. The context of performance is crucial here. Roman comedies took place during festivals that were defined by the suspension of legal action. The carnivalesque or Saturnalian context of the comic stage is the key to understanding comedy's simultaneous denial and appropriation of legal discourse. The interruption of legal procedures is a requirement for the production of comedy. Yet, the world of Roman comedy is anything but devoid of legal issues. Building on Agamben, I argue that law's creation of a specific time that lies outside the law does not result in anomie, but creates space for the institution of an alternative jurisdiction.

This jurisdiction is based on love— what Peter Goodrich calls the "laws of first Venus". The comedic suspension of legal action is a return to a prejuridical condition. This prejuridical stage is defined by the absence of property law and thus the lack of distinctions between master and slave. Comedy's subversion of the sociolegal hierarchy is thus a return to a golden age that was free from legal restrictions. At the same time, comedy gives birth to an alternative jurisdiction that is based on love, leisure, pleasure, and forgiveness.

The rule of comedy is not superficial. Comedy's jurisdiction of love becomes a powerful legitimizing force that influenced real court cases (e.g. Cicero's *For Marcus Caelius*) and juristic reasonings. The laws of love are the exception that aspire to become the absolute norm.

Associate Professor Ioannis Ziogas, Durham University

Ioannis Ziogas is an Associate Professor in the Department of Classics and Ancient History at Durham University (UK). He studied in Greece and the USA and worked as a lecturer at the Australian National University before moving to England in 2016. His main teaching and research interests revolve around interactions between law and literature in ancient Greece and Rome. His recent book (Law and Love in Ovid: Courting Justice in the Age of Augustus, Oxford University Press 2021) explores the juridico-discursive nature of Ovid's love poetry, constructions of sovereignty, authority, biopolitics, and the ways in which poetic diction has the force of law. The book concludes with a discussion of the plague in Boccaccio's Dekameron, an epilogue written (almost prophetically) before the outbreak of the Covid-19 pandemic. He is currently co-editing (with Erica Bexley) a volume on Roman Law and Latin Literature (under contract with Bloomsbury).

Professor Megan Davis

Professor Megan Davis, University of New South Wales

Professor Megan Davis is Pro Vice-Chancellor Indigenous and Professor of Law at UNSW where she holds the Balnaves Chair in Constitutional Law. She is Acting Commissioner of the NSW Land and Environment Court. She was a member of the Referendum Council and the Experts Panel on the Recognition of Aboriginal and Torres Strait Island Peoples in the Constitution; was an expert member of the United Nations Permanent Forum on Indigenous Issues (2011-2016); and was recently appointed Chair of the United Nations Human Rights Council's Expert Mechanism on the Rights of Indigenous peoples. She is the Co-Chair of the Uluru Dialogue and a Sydney Peace Prize Laureate for 2021 for her work on the Uluru Statement from the Heart.

Professor Davis is also a Commissioner on the Australian Rugby League Commission and, like any good Queenslander, she supports the North Queensland Cowboys and the Queensland Maroons.

PLENARY PANEL

'Loving and Not Loving Law'

Panellists: Dr Maria Giannacopoulos and Dr Claire Loughnan
Chair and Discussant: Prof Bill MacNeil

'On not loving law: Nomocide and the non-performativity of colonial law'
Dr Maria Giannacopoulos

In 2018 I convened a roundtable discussion at Flinders University, on Kaurna country, the theme of which was Law, Love and Decolonisation. In the special issue that followed I argued that that 'law' is in need of decolonization, especially those law systems structuring settler colonial societies and invisibly operating as dispossessing machineries. Yet while it is widely understood that Australian law is colonial law, 'law' is more often loved than critiqued, even by those who do occasionally critique it. I have named this phenomenon nomophilia, a blind love of law that is deeply invested in maintaining the fantasy of law as a neutral framework disconnected from colonial violence.

Here I seek to build on this work by adding the concepts of nomocide and nonperformativity into the mix. By deploying these concepts, colonial law will be revealed as a deathly mechanism that does not do what it says it does. I argue that far from ensuring peace and order colonial law is nomocidal (deathly) especially to those it dispossesses. The retheorisation of colonial law is central to the task of decolonisation in all fields of study as all fields intersect with law. Here I briefly discuss the necessity of this task for critical migration and refugee studies given that much work in this area advocates for refugee and migrant rights on Indigenous lands where sovereignty and law have never been ceded.

'On law as a source of love: Being in relation'
Dr Claire Loughnan

In responding to Agozino's call to dispense with law, I turn instead to the possibilities of law as a source of love. In doing so, I shift my focus from imperial, western law, to develop an appreciation of those laws which might offer a way of thinking about law as a foundation for love and for being in relation. Of course to begin, it is crucial, as Giannacopoulos has asserted, to acknowledge the ways that colonial law is nomocidal: it does not nourish life, even while it claims to do so. Through practices of denial (Loughnan, 2020), refusal and erasure, colonial law functions to inscribe the boundaries of possibility for what and who lives, for what can be spoken about, and what must be silenced, indeed even for the place of love in law. Our capacity to imagine a kind of law which is a source of love is circumscribed by this particular enunciation of law. Turning instead to Mary Graham's articulation as ethics informed by love, of land and of each other, I reflect on what justice, which comes from love, might look like.

Dr Maria Giannacopoulos, Flinders University

Dr. Maria Giannacopoulos is Senior Lecturer in Sociolegal Studies in the College of Business Government and Law at Flinders University, Adelaide, Australia. She has published widely on the coloniality of law and was special issue co-editor (with Professor Biko Agozino) of Globalizations 'Law, Love and Decolonization'.

Dr Claire Loughnan, University of Melbourne

Dr Claire Loughnan is Lecturer in Criminology, School of Social Sciences, University of Melbourne. Claire researches the impact of externalisation policies upon refugees with a particular focus on immigration detention and offshore processing. Her work also explores the possibility of justice which comes from love.

Chair and Discussant:

Adjunct Professor William MacNeil, Southern Cross University

William MacNeil is an Adjunct Professor of Law, Southern Cross University. A cultural legal scholar and jurisprude, MacNeil is the author of Lex Popul i: The Jurisprudence of Popular Culture and Novel Judgments: Legal Theory as Fiction. He is the editor of the book series, Edinburgh Critical Studies in Law, Literature and the Humanities, and Co-Managing Editor of the journal, Polemos: Journal of Law, Literature and Culture. MacNeil is working on a new book, tentatively entitled, Speculative Legalism: Law's Philosophy in Horror, Science Fiction and Fantasy.

PERFORMANCE

'Coming Home'
A Performance as Research Project Focussed on Breaking the Cycle of Violence

The purpose of this research project is to create a blues and spoken word performance focussed on breaking the cycle of violence. *Coming Home* is a creative collaboration between Sunshine Coast based performance poet David Knobel and blues musician Alex McKean, with direction/dramaturgy by Dr Jo Loth. Building on Alex and Dave's previous collaboration *Back to the Crossroads*, this new work examines what it means to be a man and a father. This showing of the work has been developed with assistance from comedian Jenny Wynter and musician Michael Broer. It is a live theatre performance piece that combines spoken word and blues music that will work in theatres and non-traditional theatre spaces. This project is about men taking responsibility for their own violence and if impacted by other men's violence, then taking care of themselves and getting help to recover. The project is about men's business as a way to heal the community and support the social groups impacted by men's violence.

Writer/ Performers: Dave Knobel and Alex McKean
Director/ Dramaturge: Dr Jo Loth
With Musician: Michael Broer
Developed with assistance from comedian Jenny Wynter.

Dave Knobel
Dave is a practicing solicitor and experienced performance poet. He was the 2008 poetry slam champion and performed at the Opera House for the poetry slam final. He was a finalist in the Horizon Bunker Spoken Word competition in 2018 and 2020. He has a Bachelor of Law and a Bachelor of Arts/ Science from USC.

Alex McKean
Alex is a practicing solicitor and experienced blues musician. He has performed professionally as a blues musician for over 30 years. Performance highlights include the Woodford folk festival, The Dublin Blues Festival and The Horizon Festival. Alex is an academic in the field of law and taught as part of the law faculty at USC and wrote some of the original courses.

Dr Jo Loth, University of the Sunshine Coast
Jo is a Lecturer in Theatre and Performance at USC and has worked as a director, actor, cabaret writer/ performer, dramaturge and academic. Performance highlights include performances for The Brisbane Cabaret Festival, The Brisbane Festival, The Edinburgh Fringe Festival and Tadashi Suzuki's Theatre Festivals in Japan. She has a PhD in cabaret performance and a Masters in applications of the Suzuki actor training method.

PENNY PETHER PRIZE AWARDS SESSION

Winners and Discussants:

Dr Daniel Matthews - in discussion with Dr Maria Elander
Dr Cait Storr - in discussion with Professor Desmond Manderson
Dr Joshua Neoh - in discussion with Dr Timothy D Peters

Chair: Professor Marco Wan

'Earthbound: The Aesthetics of Sovereignty in the Anthropocene, EUP, 2021'

Dr Daniel Matthews

2021 Penny Pether Prize for Scholarship in Law, Literature and the Humanities

In this book, Daniel Matthews shows how sovereignty – the organising principle for modern law and politics – depends on a distinctive aesthetics that ensures that we see, feel and order the world in such a way that keeps the realities of climate change and ecological destruction largely 'off stage'. Through analysis of a range of legal, literary, ecological and philosophical texts, this book outlines the significance of this aesthetic organisation of power and explores how it might be transformed in an effort to attend to the various challenges associated with the Anthropocene, setting the grounds for a new, ecologically attuned, critical jurisprudence.

The Anthropocene thesis contends that human impact on the environment has become so extreme that the earth system as a whole has been tipped into a new state. This new geological epoch demands sensitivity to the forces that traverse human and nonhuman life, the geological, ecological and atmospheric.

'International Status in the Shadow of Empire: Nauru and the Histories of International Law, CUP, 2020'

Dr Cait Storr

2021 Penny Pether Prize – Early Career Research Award

Nauru is often figured as an anomaly in the international order. This book offers a new account of Nauru's imperial history and examines its significance to the histories of international law. Drawing on theories of jurisdiction and bureaucracy, it reconstructs four shifts in Nauru's status – from German protectorate, to League of Nations C Mandate, to UN Trust Territory, to sovereign state – as a means of redescribing the transition from the nineteenth century imperial order to the twentieth century state system. The book argues that as international status shifts, imperial form accretes: as Nauru's status shifted, what occurred at the local level was a gradual process of bureaucratisation. Two conclusions emerge from this argument. The first is that imperial administration in Nauru produced the Republic's post-independence 'failures'. The second is that international recognition of sovereign status is best understood as marking a beginning, not an end, of the process of decolonisation.

'Law, Love and Freedom: From Sacred to the Secular, CUP, 2019'

Dr Joshua Neoh

2021 Penny Pether Prize – Early Career Research Award

How does one lead a life of law, love, and freedom? This inquiry has very deep roots in the Judeo-Christian tradition. Indeed, the divergent answers to this inquiry mark the transition from Judeo to Christian. This book returns to those roots to trace the twists and turns that these ideas have taken as they move from the sacred to the secular. It relates our most important mode of social organization, law, to two of our most cherished values, love and freedom. In this book, Joshua Neoh sketches the moral vision that underlies our modern legal order and traces our secular legal ideas (constitutionalism versus anarchism) to their theological origins (monasticism versus antinomianism). Law, Love, and Freedom brings together a diverse cast of characters, including Paul and Luther, Augustine and Aquinas, monks and Gnostics, and constitutionalists and anarchists. This book is valuable to any lawyers, philosophers, theologians and historians, who are interested in law as a humanistic discipline.

Penny Pether Prize for Scholarship in Law, Literature and the Humanities

The prize honours the late Penny Pether (1957-2013), an Australian scholar whose passionate life-long commitment to the field pervaded every aspect of her teaching, research, and academic work. She helped convene the first conference of the Association and founded the interdisciplinary journal Law Text Culture. She was a mentor to younger academics and graduate students in the field. She always held, demanded, and advocated the highest standards of interdisciplinary scholarly endeavour.

The prize is awarded by the Association to the author whose book has, in the judgment of the Committee, made the most significant contribution to the field of Australasian law, literature and humanities. In addition, the committee may award an additional Early Career Researcher prize, as they have decided to do this year.

In light of the quality of scholarship contained in the nominations, the Prize Committee provided two honourable mentions:

Kathy Bowrey *'Copyright, Creativity, Big Media and Cultural Value: Incorporating the Author'* (Routledge, 2021)

Jennifer Balint, Julie Evans, Mark McMillan and Nesam McMillan *'Keeping Hold of Justice: Encounters between Law and Colonialism'* (University of Michigan Press, 2020)

2021 Prize Committee:

Professor Marco Wan (Chair), Dr Kathleen Birrell, Dr Maria Elander, Assistant Professor Julen Etxabe, Dr Thomas Giddens, Dr Daniel Hourigan, Professor Desmond Manderson, Dr Timothy Peters and Dr James Stewart

LOVING LAW, LITERATURE AND HUMANITIES
HONOURING: PROFESSOR MARGARET THORNTON, PROFESSOR MARETT LEIBOFF and PROFESSOR WILLIAM P MACNEIL

This year the Association has decided to inaugurate the awarding of honorary membership. Under the rules of the Association, honorary membership may be admitted by the Management Committee to a member who has shown commitment to the objectives of the Association and is a leader in their field of expertise.

This year, in recognition of their significant impact on the field, the management committee has decided to award honorary membership to:

Professor Margaret Thornton
Professor Marett Leiboff
Professor William P MacNeil

This session of the conference will formally award honorary membership and will celebrate the significant contribution of each of these members and their scholarship. There will also be an opportunity for any other attendees to provide short reflections as part of the session.

Panellists
Associate Professor Dorota Gozdecka
Dr Luis Gomez Romero
Dr Timothy D Peters

PANELS & ABSTRACTS

Panel 1A
Love and the Cultural legalities of Corporate Life 1
Chair: Jordan Belor

Loving Two Masters: Corporate Law and James Baldwin's Brand
Can corporations love—and what does it mean to ask this question? In this talk, Siraganian looks to African American novelist James Baldwin's memoir No Name in the Street (1972) for answers, focusing specifically on Baldwin's decision to work as a screenwriter for Columbia Pictures Corporation to (attempt to) adapt Alex Haley's Autobiography of Malcolm X as a film. Throughout his memoir, Siraganian argues, Baldwin examines how to operate within and in relation to institutions both broadly and specifically conceived: the black church, the Black Panthers, Hollywood studios, prison systems, and so on. The corporation sought to harness the collective energy of a racial movement for their own money-making purposes, while Baldwin sought to maintain agency for himself, and perhaps for the other collectivities he belonged to, while simultaneously working for the film industry.

Intriguingly, Baldwin understood these issues as involving various competing loves. Having chosen to adapt the screenplay to realize his obligation to Malcolm, he intuits that Columbia Pictures wants more than just his writing ability: they want Baldwin's brand. And what Baldwin's brand contains, to the corporation, is his love, commitment, and "public witness" to his race. In other words, what a Hollywood studio buys when the hire Baldwin to write a screenplay about Malcolm X is his love for another collectivity—the racial collectivity. And this love, ultimately, increasingly becomes something that Baldwin feels he can only keep off the market through shrewd, protective acts of gay love that were (at the time) not allowed to be publicly witnessed.

Associate Professor Lisa Siraganian, John Hopkins University
Lisa Siraganian is the J. R. Herbert Boone Chair in Humanities, Associate Professor, and Chair of the Department of Comparative Thought and Literature at Johns Hopkins University in Baltimore, Maryland. She is the author of Modernism's Other Work: The Art Object's Political Life (Oxford 2012), Modernism and the Meaning of Corporate Persons (Oxford 2020), and articles appearing in American Literary History, Law and Literature, nonsite.org, and elsewhere. She is the new editor of Volume D (1914-1945), one of the five volumes of The Norton Anthology of American Literature, Tenth Edition, forthcoming fall 2021.

Why a Corporation Cannot Love You (And You Should Not Love Your Job)
This paper argues that the reason a corporation cannot love you is not because it is not a real person—not because you are a real person and a corporation is a person only in a manner of legal speaking and love is something that happens between real persons, beyond the law. To distinguish between corporations and human beings along these lines is to play the corporation's game. The terrain of personhood belongs as it were by birth to the corporation. This is not to say that terrain should be abandoned, even if it could be. But I come at the issue from another angle.

Though "impersonality" is commonly associated with corporate culture, the corporation asks its

ideal wage-laborer to personally identify with their job. And to identify with one's job in this way is, finally, to identify with the corporation. The corporation is the person par excellence. Corporations are the only persons that coincide completely with their personhood. Meanwhile, there is in every human being an "impersonal" region in which lie not mysteries to be uncovered—not secret identities, untouchable cores, essences, or x-factors to be discovered—but parts that cannot be integrated into the figure of the recognizable person as such. In this paper, I pursue, under the heading of "impersonality," a withdrawal from the field of the neoliberal battle royale of personal brands, in which nothing counts that is not recognizable.

Associate Professor Herschel Farbman, University of California
Herschel Farbman is Associate Professor and Chair of the Department of Comparative Literature at the University of California, Irvine. He is the author of The Other Night: Dreaming, Writing and Restlessness in Twentieth-Century Literature (2008; paperback 2012) and is finishing a book on corporate personhood and the poetics and politics of modernist impersonality in the arts.

A Prolegomena for the Cultural Legalities of the Corporation: Law, Love and the Corporate Form

This paper seeks to set-out, in schematic fashion, a cultural legal approach to the corporation and corporate law. Starting from cultural legal studies recognition of the cultural constitution of law, it begins by mapping three instances of the intersection of culture and corporate law: first, in terms of the interpretative nature of approaches to attributing actions to the corporation and, relatedly, 'corporate culture' offences; second, the emphasis on the corporate persona as a key component of the corporation's legal existence and recognition; third, to the vision of corporate governance that underlies the emphasis on accountability and control mechanisms in corporate regulation and its presumption of particular forms of bureaucratic legality. The paper then moves to examine three instances of existing cultural legal approaches to the corporation: Penny Crofts' consideration of monsters, aliens and horror as important depiction of organisational culpability; my own work on the image of the corporate body and its theological heritage; and Rebecca Johnson and Bonnie Leonard's turn to First Nations narratives as alternative ways of engaging the dominant vision of the corporation. The paper's final turn is to a consideration of love and affect as central to ways of conceiving the legal creation, recognition and protection of the corporate form—that the technique of corporate personhood relies on, and is intertwined with, the affective life of corporate law.

Dr Timothy Peters, University of the Sunshine Coast
Dr Timothy D Peters is a Senior Lecturer in Law at the School of Law and Society, University of the Sunshine Coast, an Adjunct Research Fellow at the Law Futures Centre, Griffith University and President of the Law, Literature and Humanities Association of Australasia. He is author of A Theological Jurisprudence of Speculative Cinema: Superheroes, Science Fictions and Fantasies of Modern Law (Edinburgh University Press, 2022), co-editor of the forthcoming Routledge Handbook of Cultural Legal Studies and the recipient of an Australian Research Council Discovery Early Career Researcher Award (project number DE200100881) funded by the Australian Government, examining 'New Approaches to Corporate Legality: Beyond Neoliberal Governance'.

Panel 1B
Love, Crime and Regulation

Chair: Maria Elander

Crime, Justice and Community

Humanitarianism directs attention to the significance of suffering in the world. Meanwhile, critical scholarship on humanitarianism raises important questions about how and why people's suffering comes to matter. It asks: how is the suffering of others is portrayed? How does this make it possible to relate to others and respond to the injustice of their situation? Whose suffering is visible and invisible? Committed to the idea of humanitarianism, this scholarship also draws attention to its limits. It highlights, for example, how humanitarian thought and practice can objectify and other those experiencing harm or depoliticise their situation and the actions of those who respond.

This paper draws on this work on humanitarianism to think about the category and event of crime. It considers how the powerful category of crime makes it possible to see and respond to harm and suffering in the community. It emphasises the similarities between humanitarian approaches and responses to crime, which can also objectify those who are labelled as 'victims' and 'offenders' and offer simplistic responses to complex events. However, a key aim of the paper is to consider how humanitarian ideas can raise new questions for criminal justice policy and practice. Can they enable more ethical enactments of community and solidarity in the aftermath of crime? Can they focus attention on the importance of community, for both those who experience crime and those who have committed it?

Dr Nesam McMillan, School of Social and Political Sciences, University of Melbourne
Nesam McMillan is a Senior Lecturer in Criminology at the University of Melbourne. Her research and teaching focuses on mass harm, structural injustice, and crime. She is concerned with questions of community, responsibility, and ethics: how is suffering in Australia and throughout the world understood and addressed? Her recent publications include 'Imagining the International: Crime, Justice, and the Promise of Community' (Stanford University Press, 2020) and a co-authored book 'Keeping Hold of Justice: Encounters Between Law and Colonialism' (University of Michigan Press, 2020).

One story: Procedural & Narrative Demands on Criminal Defendants in Singapore

The criminal justice system is constructed around what some would say is undue love for defendants. As expressed in rights and procedure, the system presumes that a defendant is innocent, requires that the prosecution prove the facts required for conviction beyond a reasonable doubt, and releases the defendant from responsibility if the evidence is insufficient. Procedural protection of the defendant in some jurisdictions extends to the factual narrative asserted by the defendant and counsel, for example protecting the defendant from self-incrimination and confession (Brooks, Troubling Confessions (2000), allowing defense counsel to assert innocence when the defendant has confessed to counsel, and allowing counsel to take inconsistent factual positions (see Insalaco and Fitzgerald, "Denying the Crime and Pleading Entrapment: Putting the Federal Law in Order" (1987). This paper explores the Singapore position on these issues, which places restrictions on counsel to whom a client has confessed (Singapore Legal Profession (Professional Conduct Rules) 2015, s. 14(4) ((4)), and which rejects inconsistent

factual positions asserted in alternative defenses (See Mohm Suief bin Ismail v. PP [2016] 2 SLR 893 (SCA), and Muhammed Azli bin Mohammed Salleh v. PP [2020] 1 SLR 1374 (SCA)). The paper argues that by imposing a one-story requirement on defendants, these procedural devices reject the possibility of a plurality of defense positions, and prioritise efficient dispute resolution over appreciation of a more complicated reality.

Associate Professor Helena Whalen-Bridge, National University of Singapore Faculty of Law
Formerly a trial attorney in the U.S. and counsel in Japan and Singapore, Helena Whalen-Bridge is an Associate Professor at the National University of Singapore Faculty of Law. Helena's teaching and research focuses on legal ethics, access to justice, and legal narrative. Publications in the area of legal narrative include "Negative Narrative: Reconsidering Client Portrayals" (2019) 16 Legal Communication & Rhetoric: Journal of the Association of Legal Writing Directors 151-177 (Teresa Godwin Phelps Award for Scholarship in Legal Communication), and "Persuasive Legal Narrative: Articulating Ethical Standards" (2018) 21(2) Legal Ethics 136-158.

My son keeps telling me that he can't wait until I go so he can sell my house and get my money: Understanding and Preventing Financial Elder Abuse from a Criminological Perspective

While we are supposed to love, care, and cherish our parents, this does not always happen. The purpose of this paper is to explore how opportunity theories from criminology could be used to understand and prevent suspected financial abuse of older people. This paper will focus on suspected financial abuse of older people by family members, particularly by their children. The current study utilises data collected from interviews, focus groups, and an online survey of 184 staff from 57 organisations that work with older people and elder abuse throughout Queensland. The results outline the issues that staff identified as contributing factors to the financial abuse of older people by their family members, including a lack of oversight and accountability around financial and legal documents. The paper ends with a discussion of how techniques and strategies within criminology could be applied to prevent opportunities for financial elder abuse arising in community settings.

Dr Emily Moir, University of the Sunshine Coast
Emily Moir is a lecturer in Criminology and Justice in the School of Law and Society at USC. Emily is an environmental criminologist and crime analyst who is interested in how certain environments and situations enable opportunities for crime. Her research focuses on guardianship and citizen-led crime control, exploring how regular people not involved in law enforcement and the criminal justice system can help to detect, respond to, and prevent crime. She has applied this work across a range of crime types including burglary and property crime, elder abuse, workplace exploitation, and parole and probation reoffending.

Panel 1C
Law, Love and Art

Chair: Gigi Fenster

Sergiu Celibidache and Mechanical Music: Lessons for the Law and Justice

The promise of mechanical perfection has influenced thinkers in both law and music. Mechanical methods in music and law promises to liberate music and law from imperfect humans and in turn create a more perfect form of law and music. But, if law and music are intrinsically human enterprises, is it even possible to mechanise both? By examining the work of the conductor Sergiu Celibidache, and in particular his concept of spontaneity, I will argue that the promises of

mechanical music and mechanical law are illusionary as both music and justice require spontaneity to occur. Spontaneity requires an awareness and constant adaption to ever changing circumstances. I will apply Celibidache's concept of spontaneity to constitutional law adjudication as well as mandatory sentencing and demonstrate that spontaneity is required for justice to occur.

Mr Rudolf Ondrich, Griffith University
Rudolf Ondrich is a PhD candidate at the Griffith University law school. His PhD focuses on the work and ideas of the conductor Sergiu Celibidache and how it is relevant for the law.

An Analysis of Jean-François Millet's The Angelus and the Origins of Droit de Suite through the Multifocal Lens of Love

The role played by Jean-François Millet's The Angelus in the development of droit de suite (artists' resale royalty right) has often been highlighted. The story of the cascading series of sales of the painting during which prices rose astronomically is typically recounted, without sceptical inquiry, in order to justify artists being allocated a small share in the resale prices of their artworks in the secondary market. This paper introduces an element of scepticism to the story but is principally concerned with analysing it through the multifocal lens of love. The four types of love expressed in Attic Greek – eros, philia, storge and agape – are used as analytical tools. While the precise meanings of these terms are elusive and have shifted over time, they indicate the different forms of love that might be associated with Millet, The Angelus and its role in justifying droit de suite.

Associate Professor Jonathan Barrett, Victoria University of Wellington
Associate Professor Jonathan Barrett teaches commercial law and taxation but has a particular research interest in the intersection between art law, human rights and theory.

A Legal Panorama

A panorama is a pre-cinematic experience, offering a limitless horizon and an image without a frame. Standing on the platform to view the Bourbaki Panorama (1888) on display in Lucerne, Switzerland, is to be immersed in the centre of a painting – it is to literally view a legal event in the round. This panorama monumentalises the Internment Agreement of 1871, which allowed safe passage and accommodation in Switzerland for French soldiers at the end of the Franco-Prussian war. This moment of law took place through the movement of people; this movement is re-enacted through postural gestures across different planes in the painting; and the painting is, in turn, experienced by the viewer through the staged comportment of their body in a uniquely rounded building. I am interested in the way the experience of a panorama circumscribes the viewing distance between artwork and viewer, forcing contemplation about the effect of one's standpoint. I contend that thinking about standpoint is a way to draw out parallels between art and law which resonate not only on a thematic level of analysis but also on an affective level of reception and encounter.

Ms Laura Petersen, University of Melbourne
Laura Petersen is a PhD Candidate and Sessional Academic at the Institute for International Law and the Humanities at Melbourne Law School, University of Melbourne. Her research interests are cross-disciplinary, combining approaches to jurisprudence with literature and visual art. Laura's PhD project 'Making-good-again? Law, aesthetics and responsibility' focuses on legal and artistic practices of restitution in post-Holocaust Germany.

Ideational Franciscanism

"The Franciscan principle of poverty does not limit itself to refusing private property, but rather promotes a use of worldly goods that, as ontological "nullification" (the "as not"/"hos me"), radically subtracts itself from the sphere of civil law."
– Lorenzo Chiesa

The presentation concerns "what" constitutes Franciscanism, as ideational construct, and comes out of postdoctoral studies on the moral rights of authors and intellectual property law. The performative presentation will serve as the basis for the development of two key critical essays in Works for Works: Book 2, "No Rights," plus an associated multimedia dossier that addresses the subject of Art + Law.

Questions to be asked include why Cimabue, Giotto, and El Greco are considered "Franciscan artists," inclusive of a summary of Franciscan influences on art and scholarship in the Late Medieval period and the Early Renaissance. Not an art-historical project per se, the study seeks to understand how Franciscanism became for Giorgio Agamben the primary speculative construct for countering pernicious forces in late-modern capitalism, which he considers to have substituted the worship of money for the worship of God. "God did not die, He was transformed into money."

As forensic report leading to an elaboration of why the knowledge commons has become managed and exploited by Capital, all the while entirely dependent on forms of "prior art" that suggests copyright borders on theft or plunder, the presentation will also seek to "reconcile" ideational Franciscanism with or "wrest" ideational Franciscanism from the neo-scholastic hairsplitting of biopolitical, neo-Marxist argumentation.

Dr Gavin Keeney, Agence 'X'
Gavin Keeney completed a research doctorate in Architecture at Deakin University, in 2014, on the subject of "Visual Agency in Art and Architecture." Publications include: Knowledge, Spirit, Law: Book 1, Radical Scholarship (2015); and Knowledge, Spirit, Law: Book 2, The Anti-capitalist Sublime (2017). He has taught and lectured in North America, Europe, Australasia, and South Asia. Current research concerns the moral rights of authors in the age of cognitive capitalism and forms of artistic scholarship. Two monographs encompassing this research are currently under contract with Punctum Books, with Works for Works: Book 1, Useless Beauty due in Winter 2022.

Panel 1D
Love of the Law: Activism and Reform
Chair: Justine Poon

Queer Jurisprudence: LGBTIQ+ Legal Activism as Love for Law

Queer theory exists in tension with LGBTIQ+ law reform projects. Queer theory's commitments are radical and disruptive and operate to interrogate the discursive production of sexuality and gender and to expose and problematise hidden relations of power and privilege in the institutional structures and systems with which we live and operate. Queer's deconstructive and anti-normative tendencies, however, can be antithetical to productive engagements by LGBTIQ+ people with law reform projects: the pursuit of equal rights framed in much of the queer

scholarship as reinforcing heteronormative structures of knowledge and power and promoting normative ideas of monogamy, social productivity, and gender identity. Drawing on the methodological tools provided by Eve Sedgwick's technique of reparative reading and Michel Foucault's ethics of care of the self, I work with this tension to substantiate an approach that frames LGBTIQ+ law reform efforts as queer reparative practice. Another term for the reparative process, says Sedgwick, 'is love.' Bringing the practice of repair and the ethics of care of the self into relationship with jurisprudent Robert Cover's articulation of 'nomos and narrative,' what emerges through stories of LGBTIQ+ engagement with and responses to legal reform are not themes of naivety, compliance, or assimilation, but ongoing commitments to disruption, creativity and hope. By grounding queer theory in quotidian materiality and paying attention to the lived experience of LGBTIQ+ people, I show how queer sensibilities are operating in the ways LGBTIQ+ people engage with law for transformative change.

Dr Odette Mazel, The University of Melbourne
Odette is a PhD student at the Melbourne Law School and a Senior Research Fellow with the Faculty of Medicine, Dentistry and Health Sciences at The University of Melbourne. Drawing on feminist, decolonial and queer theories, her research focuses on the rights and experiences of LGBTIQ+ and Indigenous peoples and the cultural, social, and legal avenues through which to pursue those rights.

The Last Judgment

In 2020, a group of eight young Australian climate activists and their guardian commenced legal proceedings in the Federal Court against the federal Minister for the Environment. They argued that she owed all Australian children a common law duty not to cause them harm in the exercise of her decision-making power about a proposed extension of Whitehaven's Vickery coalmine. In May 2021, Justice Bromberg delivered an electrifying judgment, in which he acknowledged that the 'quality of life, opportunities to partake in nature's treasures, [and] the capacity to grow and prosper' of today's children would be 'greatly diminished' as a consequence of 'the greatest inter-generational injustice ever inflicted by one generation of humans upon the next'.
In this paper, I consider what it means to care for and love our children, and the nature of our legal responsibilities, as we confront an accelerating climate emergency. In youth climate lawsuits such as Sharma v Minister for the Environment, judges have alluded to the environmental apocalypse to come, and the consequential responsibilities of courts and judges. I am interested in exploring the nature of these responsibilities from a future vantage point. What might a hypothetical future, and final, judgment, look like? Drawing upon two fictitious texts for inspiration, Liz Jensen's The Uninvited and Doris Lessing's Shikasta, I contemplate the nature of the Last Judgment, in which judgement is visited on our generation by a generation to come.

Associate Professor Nicole Rogers, Southern Cross University
Nicole Rogers was a founding member of the School of Law and Justice, Southern Cross University. She researches in the areas of wild law and interdisciplinary climate studies. From 2014 to 2017, she co-led the Wild Law Judgment project, and she is co-editor of Law as If Earth Really Mattered: the Wild Law Judgment Project. Her 2019 monograph, Law, Fiction and Activism in a Time of Climate Change, was shortlisted for the 2020 Hart-SLSA book prize and the 2020 Australian Legal Research Book Award. Her most recent monograph, Law, Climate Emergency and the Australian Megafires, will be published in 2021.

Under Whose Eye?

To some readers of Margaret Atwood's The Handmaid's Tale, the romance between Offred and Nick represents a failure of feminist intentions. To some viewers of the TV series, it is a bright thread through an otherwise gruelling dystopic nightmare. Whatever your view, it seems to me that love is a strong motivator in Offred's tale, not least the self-love that ultimately keeps Offred alive. Viewed through this lens, the women and men who have donned the handmaid's habit as a form of protest in recent years are agents of love: a love of self, body, and autonomy; a love for freedom of choice; a love for everyone's full participation in public life. On 22 October 2020 four handmaids appeared outside the United States Supreme Court to challenge the decision of the Trump Administration to promote Amy Coney Barrett to the seat on the bench made empty by the untimely passing of Ruth Bader Ginsberg. Their main contention, that a presidential nomination should not proceed during a presidential election, fell on deaf ears. As captured by social media, capitol police (eventually) moved the handmaids off the court grounds, where protest is prohibited. As agents of the law, these officers were impervious to the demands of love. Drawing on Judith's Butler's work on performance and assembly, this paper offers a reading of this encounter between guard and handmaid.

Johanna Commins, University of Melbourne

Johanna Commins is a PhD Candidate at the University of Melbourne and a member of the Institute of International Law and the Humanities. Her interdisciplinary research focuses on legal theory, literature, feminism, protest, and representations of women past and present. Her thesis asks what if we read Margaret Atwood's novel, The Handmaid's Tale, as a feminist jurisprudential text, and follows the figure of the handmaid as she moves across genres – from the novel to the street protester. In 2021 Johanna's article on the graphic novel version of The Handmaid's Tale was published by The Comics Grid.

Powerful Children: The Paradox of Children as Subjects of Social Fear, Objects of Care and Instigators of Radical Change in The Girl with All the Gifts

The representation of children within literature is fraught with tropes that point to a paradox regarding the child's position within society. Children are positioned as sources of adult fear but also subjects of love and hope as the instigators of radical social change. This brings into question the ways in which functions of justice serve to control the power of young people, limiting their participation in the public sphere and relegating them to alternative forms of political participation. Children are positioned by the law as objects of protection in which they can develop safely subject to adult love and care. Literature, however, subverts this and deconstructs the broader social myth of innocence associated with childhood by presenting worlds that critique adult ethical legitimacy. This paper will analyse the novel The Girl With All the Gifts, focusing on its portrayal of the parent-child relationship, the boundaries of social connections, and its metaphorical representation of justice's failure to adequately protect children, coalescing in their portrayal as subjects of social fear, objects of care and instigators of change through the subversion of love.

Kaitlyn Poole, University of Wollongong

Kaitlyn Poole is a PhD student at the University of Wollongong. Research areas include youth legal activism, popular culture, and cultural legal studies. Current research examines youth legal activism, political and legal participation and involvement in various social justice movements

including LGBTQIA+ rights, #MeToo and Black Lives Matter, examined through the lens of popular, young adult literature.

Panel 2A
Love and the Cultural Legalities of Corporate Life 2
Chair: Timothy Peters

Ragnarök: Love and Corporate Giants

The Netflix fantasy drama television series Ragnarök takes place in the present day in the fictional Norwegian town of Edda, which is plagued by climate change and industrial pollution caused by the Jutul corporation. The Jutuls are jotunn masquerading as one of Norway's richest human families. They are challenged by Magne, a teenage boy who is the reincarnation of the god Thor, who begins the fight against those who are destroying the planet.

The series draws upon Norwegian mythology of the end of times and sheds light on the criminal legal conceptualisation of corporations. Like corporations, jotunn are non-human figures or entities who are ambiguously defined. The Jotul family are seemingly immortal, with little interest in or care for humans. The family of four jotunn exist with a precarious unity enforced with violence. This unity is breached after one of the jotunn falls in love and wishes to take responsibility for harms that had previously been externalised. In the process, the series raises questions about the criminal legal requirement of temporal coincidence, and what this might mean for corporations that have a change of heart. The series depicts a criminogenic, parasitic relationship between the state and corporation, and the horror of the failure of authority in response to corporate malfeasance.

Professor Penny Crofts, University of Technology Sydney
Penny Crofts is a Professor at the Faculty of Law, UTS. She is currently researching evil corporations in criminal law, horror and philosophy.

WandaVision, the Ship of Theseus and Concepts of Corporate Identity

Much of the rhetoric critical of corporations positions the corporate body as something monstrous, taking the form of Frankenstein's Monster, an alien or a multi-headed hydra. These descriptions and analogies are deployed to raise concerns about the nature and effects of the corporation, seeking either its reform or complete destruction. Such critiques question the identity of the corporation within law, its artificiality and incorporeality, and whether rights and privileges should be reserved for natural persons. This paper explores these 'inhuman' aspects of the corporate form, by a consideration of the Ship of Theseus thought experiment and its recent rendition in Marvel's WandaVision. This approach aids an understanding of the nature of corporate identity as constituted by its artificiality that allows it to achieve immortality. The corporation, therefore, cannot simply be seen as Frankenstein's Monster born into existence by a body of people or an organic entity that emerges as a hybrid of individual activity. Instead, the corporation's legal personality consists in a fund that is constituted by its separation from the natural person. It is in understanding this artificiality of corporate personality, and how corporate identity functions through the image of the corporation attached to its fund, that we can critically understand and potentially rethink the monstrous nature of the corporation.

Jordan Belor, University of the Sunshine Coast
Jordan Belor is in the first year of his PhD candidature at the School of Law and Society, University of the Sunshine Coast. His research currently focuses on the way in which the corporate image is presented and seen and its relationship to law and technology. His PhD project is part of Dr Timothy D Peters' ARC funded DECRA project, 'New Approaches to Corporate Legality: Beyond Neoliberal Governance' (project number DE200100881). Jordan aims to extend the current work on the corporate form, its historical and legal contexts, from a cultural legal perspective.

No Love and No Care: The Gendered Politics of the Corporate Imaginary

A brief look at some 21st century US-American literary fictions that portray women and corporations reveal a curious pattern. Whether they are part of the corporate organization or engage with it from outside, women frequently suffer in terms of love and (self-) care: they are presented as lonely figures who find no love and even suffer physically. In Richard Powers' Gain (1998), for example, a single mom is left by her boyfriend after she is diagnosed with cancer which in turn is presumably the effect of her exposure to a chemical corporation's products; in Joshua Ferris' Then We Came To the End (2006), a corporate VP is likewise diagnosed with cancer and spends an entire night chasing an ex-boyfriend who had once offered to help her through chemotherapy; and while she is not diagnosed with cancer, there heroine of Elvia Wilk's novel Oval (2019) suffers from weight loss, rashes, and depressive states while she loses her boyfriend to the machinations of a mysterious tech corporation. In this presentation, I explore this pattern by outlining the gendered history of the business corporation in the United States. I argue that the fate of female characters in literary representations tells us something about the decline of the family enterprise and proprietarian capitalism, as well as of the anxieties over what Eva Illouz has described as the therapeutical ethos in management culture. I will close with a brief look at the Hobby Lobby ruling and the dangerous figuration of women's reproductive rights, corporations, and the law.

Dr Stefanie Mueller, Goethe University
Stefanie Mueller is a lecturer at the Institute of English and American Studies, Goethe-University Frankfurt, Germany. Sie holds a PhD in American Studies from Goethe-University. She is the author of The Presence of the Past in the Novels of Toni Morrison (Heidelberg: Winter Verlag, 2013), which combines narratological analysis with the tools of figurational and relational sociology, and of The Corporation in the Nineteenth Century American Imagination, a study of the business corporation in law and literature (Edinburgh: Edinburgh UP, forthcoming). She has been a visiting scholar at Harvard University, Cambridge, and the University of California, Irvine. Her current research focuses on interdisciplinary work in the legal and economic humanities.

Crisis, JobKeeper and the Love of the Corporation: A Critical Legal Analysis of Australia's JobKeeper Scheme

The critical features of our pandemic times have included both extreme biopolitical measures to manage the health crisis, and unprecedented political responses aimed at regularising or stabilising the economy. Many such measures are explicitly aimed at consumers, workers and employers. However, as the JobKeeper scheme has demonstrated, these measures have also provided significant protections and even windfalls to investors. In this context, the measures deployed to return economies to (a new) normal, would seem, rather, to perpetuate the underlying paradigms of neoliberal corporate legality. The Australian Government's response to the economic crisis brought on by the pandemic reaffirms the centrality of the corporation in our

economic order and its supposed essentiality in our recovery. The crisis reaffirms the love story of the State and the Corporation, but might also represent a 'rocky-patch' for these love-birds. JobKeeper delivered millions in welfare to corporations whose revenues grew despite the pandemic and the scheme has increasingly been criticised as corporate-welfare This paper seeks to analyse the articulation of crisis in the context of the political responses to the pandemic, specifically regarding their effect on corporations. First, it examines how crisis has been deployed as the constitutional basis and political justification for the implementation of economic responses directly benefiting corporations and their investors. Second, it points to the ordinariness, the un-exceptionality of the result within the framework of neoliberal corporate legality. Finally, it concludes by considering whether the crisis also provides the possibility for a more fundamental disruption of this dominant paradigm.

Vincent Goding, University of the Sunshine Coast
Vincent Goding is a PhD candidate at the School of Law and Society, University of the Sunshine Coast. His thesis examines 'Law, Ideology and Corporate Power: The Ideological, Regulatory and Economic Responses to the COVID-19 Pandemic in Australia.'

Panel 2B
Love and Death In and Beyond the Pandemic
Chair: Emily Moir

When Ill is not Ill Enough – The Right to Self-determined Death and Legislative Limitations in Australian Jurisdictions

In the past, aiding another person in ending their life or taking the life of another, even upon their earnest request and with their consent, gave rise to criminal liability in all Australian jurisdictions. As a consequence, neither doctors nor relatives could lawfully assist someone in ending their life. Since 2017, four Australian jurisdictions have introduced Voluntary Assisted Dying (VAD) Acts, with Queensland currently contemplating law reform in this area. A person seeking access to VAD in Victoria, Western Australia, Tasmania and South Australia must meet specific requirements including be diagnosed with a disease, illness or medical condition, which is advanced, progressive and is expected to cause death within six months.

The Australian legislative framework differs from Canada, where law reform in March 2021 amended the medical assistance in dying legislation (MAiD) removing the criterion that a person must have a fatal or terminal condition to be eligible for medical assistance in dying.

This paper first provides an overview of Australian VAD Acts with a focus on the current restriction that only individuals diagnosed with an illness which is expected to cause death within six months can access VAD. It subsequently analyses why in 2021 in Canada a similar restriction has been removed from MAiD. The paper finally ponders the merits of undertaking comparable law reform in Australian jurisdiction thereby broadening access to VAD schemes for individuals.

Dr Kerstin Braun, University of Southern Queensland
Dr. Kerstin Braun is a senior lecturer in the School of Law and Justice at the University of Southern Queensland, where she is involved in the teaching of criminal law and procedure and criminology. Kerstin completed her Ph.D. and LL.M at The University of Queensland. Her research interests lie in the area of criminal law and procedure, comparative law and human rights law. She has published widely in Australian and international journals on issues relating to criminal law and human rights law. Prior to commencing work as a lecturer, Kerstin practiced law as an Associate at the Berlin office of Baker & McKenzie, Germany. Kerstin has guest-lectured in constitutional history at the University of Reggio Calabria in Italy (2006) and is a visiting lecturer in the foreign law program at the University of Bonn, Germany.

The Funeral Ritual: A Celebration of Life or a Source of Contagion?

Death can be a time of profound sadness and grief. Funeral rituals are a commemoration of death, and they hold particular social and cultural significance for individuals and communities. They mark the end of life and provide an opportunity to connect with others and share memories. Funeral rituals, for many, are accompanied by expressions of love and compassion and can be an important aspect of the grieving process. However, COVID-19 has had a profound impact on how family members are able to farewell a loved one. In these times of the pandemic, the law has intervened, and the funeral ritual has changed. As public health directions are issued, limits are placed on the number of people who may attend these significant events, and for many the rituals associated with death have been taken away. These strict requirements are necessary to curb the spread of the virus and promote the public health however, they sit in stark contrast to the cultural and social significance a funeral ritual may hold. This paper analyses how funeral rituals have been represented in the public health directions issued in Queensland during the 2020-2021 period. It seeks to examine how the funeral ritual has become an object of law through which governing can occur and considers the implications of this on the social and cultural value of these rituals. In doing so, the paper will follow the fundamental shift in the significance of a funeral ritual from a celebration of life to source of contagion.

Mrs Simone Henriksen, University of the Sunshine Coast
Simone Henriksen is an academic legal researcher and Associate Lecturer in Law at the University of the Sunshine Coast, Sippy Downs Queensland. Simone is also a registered pharmacist. Her research area of interest is the interface between regulation and health. Simone also has an interest in the role of the state in modern society.

"Speaking for the Dead to Protect the Living": Love in the Field of Epistemic Violence

Love is frequently co-opted against itself. Affective relationships are taken into the purview of biopower and become tools that administer control, domination, and accumulation in the settler state. Despite this, love always contains the conditions of dissent, resurgence, and emancipation. This paper considers the possibilities of love to undo the epistemic violence of the settler state.

From 2017-2019 I was counsel representing the families in a coronial inquest which looked at youth deaths in the Kimberley with a particular regard to self-harm. The prevailing experience in the Coronial process was one of alienation: a person's death was understood primarily through reports of state agencies and those agencies told a story of failure of people; families of the deceased were treated with disregard despite superficial measures of consultation, and the story told by the Counsel Assisting the Coroner built into a crescendo of dysfunction. In deep anger at this alienation, my colleagues and I started to procure letters of love from parents of the deceased

parties about their children, to be adduced as evidence in the coronial brief.

Through drawing on auto-ethnographic accounts as my role as Counsel for the families in this Inquest I consider ways the civil law in its coronial jurisdiction situates First Nations Australians. I consider my standpoint both as an officer of the court representing the families in the Inquest and as a Muslim where my faith does not align with the Coroner's methods to arrive at fact. I consider concepts of epistemic violence, to observe the impacts of the Coroner's interpretive function. Finally, I consider the forms of radical love which create possibilities in reaction to the epistemic violence of the state.

Mr Sarouche Razi, ANU
Sarouche Razi is an interdisciplinary researcher and legal practitioner with expertise in the legal assistance sector, critical legal and pedagogical theories, police and state accountability, and decolonising the law. He has worked primarily in legal service delivery in the community controlled and Aboriginal community controlled sector, and has been involved in significant court representation relating to historical injustices, and deaths in custody for First Nations Australians. Sarouche volunteers as a pro bono lawyer at Kimberley Community Legal Services, works with the NSW Legal Assistance Forum, and continues to be involved in community radio broadcasting. He is currently teaching the Prison Legal Literacy Course at the College of Law and is undertaking doctoral studies looking at civil law as a space of punishment of First Nations' peoples, and the role of legal representation in that space.

Panel 2C
Censorship and the Law's Love of the Image
Chair: Helena Whalen-Bridge

Love, Law, and Clinical Narratives

The excarnation of modern life demands we reconsider love in psychoanalytic legal theory. As the philosopher Richard Kearney has noted, the obsession with images of bodies in increasingly disembodied ways through online media has de-ritualised the fantasy coordinates of what sustained earlier ideas of courtship and wish-fulfillment. In psychoanalytic terms, what goes missing in this libidinal economy of virtual imagery is counter-transference, that watchful empathy of the clinic that disrupts the patient's self-projection in transference love. Stripped to its bones, the digital image of bodies now dominates the discourse of modern love without this "Che vuoi?" which previously occupied a minor place through reflections on the methods of telephone therapy sessions. How can psychoanalytic legal theory respond to such a shift in the political terrain of COVID-19?

Dr Daniel Hourigan, University of Southern Queensland
Daniel Hourigan has researched the intersection of legal theory and contemporary narratives for more than a decade. He is currently working on a forthcoming monograph about the representation and disintegration of law in radical fantasy literature published since 2000. Dr Hourigan teaches English Literature at the University of Southern Queensland, Australia.

Obscenity and Pestilence: How Poison, Illness and Smell Helped to Create the Law of Obscenity
In 1857, two men appeared before Lord Campbell accused of producing obscene material. One of these, William Dugdale was a known, recidivist dealer in obscenity. The other, William Strange represented the new face of obscenity – young, clean-cut, respectable-looking and technologically savvy.

Dugdale protested his innocence, invoked his wife and children, waved a penknife and declared, 'It's not like I poisoned anyone'.

The next day, Lord Campbell rose in Parliament, 'cackling like an old hen' and declared that he had learned about the 'sale of poison more deadly than prussic acid, strichnine or arsenic'.

So began a new era in the regulation of obscene material – an era that that would take the law past anti-Catholic hate speech, through American feminists and free love advocates, past James Joyce's Ulysees, and on to Ginsberg's Howl. A legal era that had its roots in the 'golden age of poisoning', a time when calls for public control of health would lead to major shifts in institutional power. An era of public health crises, mass migration, new technology. And poison.

This paper argues that the public health environment impacted deeply on how the obscenity law was framed and, in particular, on the idea that obscene material must be destroyed. It traces this argument through the major cases from the Hicklin decision which created a relatively low bar for a declaration of obscenity, past Comstockism, the modernists, and the recidivist producer of obscenity, Samuel Roth whose litigation finally shook it all up.

Dr Gigi Fenster, Massey University
Dr. Gigi Fenster is the author of two novels and one work of non-fiction. Before turning to writing, she studied law and provided training and consulting services in construction contracts. She now splits her time between teaching creative writing and teaching contract law. She is currently working on a book that brings these two areas together: Be Reasonable. Be Reasonable is a work of creative nonfiction intended for a lay audience. It tells the stories behind the cases that developed our law of obscenity.

Censorship in Martin McDonagh's 'The Pillowman'
In this paper I explore censorship in Martin McDonagh's play The Pillowman (2003)—which follows the interrogation of the writer Katurian about his short stories - in three different contexts. The first is the political context suggested by the play's self-conscious deployment of the totalitarian frame and its playful exposure of the law's obscene underside— the violent criminality of law. The second context is the literary-philosophical one raised by Katurian himself: is there a connection between art and action, between representation and reality, between fantasy and fiction? The play enacts and critiques a range of responses to this question, from Katurian's aesthetic formalism to his brother Michal's literal enactment of the stories, as a blueprint for murder, and the literal and figurative policing of meaning in between, with the police attempting to attribute responsibility to Katurian as author in ways that are later shown as hysterical. The third context is that of the unconscious, signalled by Katurian's stories themselves, mythic structures duly repressed by being placed in a box for 50 years. These stories depict the murders of children, anti-Oedipal scenes that function as a diagnostic of our present moment, in which crimes against children resurface in places like Ireland and Canada. In the end, Katurian is

executed despite his innocence, and this structure, of acting as if something is real even though we know it isn't, is what Lacan names perversion. We have moved beyond obsession and hysteria to a different diagnosis, and a question: how do we negotiate a post-perverted world? Is the green girl's difference a cause for hope, or something else?

Dr Karen Crawley, Griffith University
Dr Karen Crawley is a lecturer in the Griffith Law School. She is a graduate of the University of Sydney, with Honours in English Literature and in Law, and received her LLM and PhD from McGill University, where her postgraduate research was supported by the Canada Research Chair in Law and Discourse.

Panel 2D
Love, Religion and Citizenship in Pandemic Times
Chair: Nesam McMilan

The Law of Love and Freedom of Religion in a Pandemic

The onset of the Covid-19 pandemic has resulted in what would in a different context be seen as severe restrictions on religious freedom, including banning, limiting or otherwise regulating public, in-person worship. A purely 'legal' approach to this issue considers the right to religious freedom and whether such limitations are reasonable and proportionate in the circumstances, involving the potentially self-interested assertion of individualistic rights against the broader community. The 'law of love' offers a different approach, where one selflessly sacrifices their own rights for the good of their neighbour and the broader community. However, freedom of religion itself, especially of communities to publicly worship, is also loving and an outworking of the law of love. Hence, the law of love framework can simultaneously support freedom of religion in principle, and also support certain limited and exceptional restrictions on freedom of religion in our current circumstances as a function of loving your neighbour as yourself.

Dr Alex Deagon, Queensland University of Technology
Dr Alex Deagon is a Senior Lecturer in the School of Law, Queensland University of Technology. He published From Violence to Peace: Theology, Law and Community with Hart Publishing, Oxford in 2017, and is currently working on another book which is a theological analysis of religious freedom and anti-discrimination law under contract with the same publisher. Alex has also been published in prestigious national and international journals including Law, Culture and the Humanities, the Harvard Journal of Law and Public Policy, the Oxford Journal of Law and Religion, Political Theology, and the Melbourne University Law Review.

'Love Thy Neighbour': Individual Freedoms and Communal Attachments

Legal and ethical responses to crises –climate change or pandemic– draw on various principles for their justification or legitimacy. Disturbed by the self-centred demands for 'freedom' (to pollute the Earth, or to spread infection), we look to an older injunction, to 'love thy neighbour'. Freedom and love interact in various legal, moral and ethical settings. In Donoghue v Stevenson, Atkin stripped 'love thy neighbour' down to a very thin version of negative liberty: 'you must not injure your neighbour'. While justifying some minimal protections of others, this does not satisfy our concern for a generous, caring and loving approach to our 'neighbours'. Ethical foundations of collective solidarity are found in Indigenous communities and Abrahamic religions, later developed by Jewish (Levinas), Islamic (Ghazali) and Christian (Ricoeur) scholars.

We find in Hegel a sense of freedom as a function of love, a willing restraint in which we find ourselves in the other. This takes us beyond the reductionism of liberal law's negative individual rights. Intersubjective freedom –with, not against, others– is based in a community of shared institutions and codes (whether formal or informal law). As we see these fracturing in some western societies (eg Australia), which rely more heavily on governments for regulation and financial support, we compare the case of Indonesia, where government support is weak, so there is more reliance on collective efforts (solidarity) for material support, as well as ethical guidance. Drawing on this analysis, we explore the conditions for solidarity within a neighbourly and an institutional framework.

Dr Richard Mohr, Social Research, Policy & Planning PL, Sydney
Richard Mohr is an urban and legal sociologist who has worked as a community health coordinator, planning and evaluation consultant and academic. He has taught in Schools of Law, Architecture and Sociology in Wollongong, Sydney and Montréal. https://orcid.org/0000-0003-2127-0440 Together they co-edited Law and Religion in Public Life (Routledge) in 2011.

Dr Nadir Hosen, Monash University
Nadirsyah Hosen teaches Law at Monash University, with particular interests in human rights and constitutional law. He is internationally known for his expertise in Shari'a and Indonesian law. His academic profile can be seen here: https://research.monash.edu/en/persons/nadir-hosen

Panel 2E
How Deep is Your Love? A Panel Responding to the Call for Consideration of Images of Posthumanism, Love of Other Beings and Ecological Justice

Chair: Jana Norman

How Deep is Your Love? Mining Provocations from the Core

How deep is your love, is the title of my artwork created as provocation for critical thought and discussion about what we ought to value and care about, deeply. The words in the title are the same words hand engraved into the surface of a geological core sample which has been extracted from the earth during mining exploration. How deep is your love is a bearer of geological deep time, used as a lens to illuminate the history of law as a foundational support for human impact on land. The artwork is intended to prompt self-reflection and contemplation about our complicity in legally sanctioned destructive mining practices which result in ongoing land degradation, dispossession, and habitat encroachment. Using the artwork, I draw attention to the material complexity of rock to raise our appreciation of its geological and intrinsic value – in and of itself. How deep is your love then, asks us to reconsider our existential relationship to earth material.

Lee Harrop, Charles Darwin University
Lee Harrop is an artist and PhD candidate at Charles Darwin University; her practice led research investigates the role of artist intention in contemporary art. Her artwork is word-focused and context specific. Lee has been using geological core samples in her art practice for several years. Her recent artworks offer a representation of mining that critiques the way we value rock and draws attention to wider global discourse about mining and its environmental impact.

Love Not Care: Human (Legal) Subjectivity as Co-becoming Earth

Responding to the earth artwork of Lee Harrop, including her piece 'How Deep is Your Love', I let the lyrics of the 1977 Bee Gee's pop classic by the same name guide me into a vision of the role law could play in establishing human-earth relations according to the laws of love – surrender, entanglement and embodiment to name a few. As an earth lover, I imagine a posthuman human legal subjectivity that is unabashed in its embrace of affect, emotion, relationality and, importantly, materiality. This reimagining of the human legal subject makes room for recognition of and accountability to earth not in terms of care, nor even of co-habitation but, rather, co-existence/co-existentialism in the deepest, most ontological sense and with attendant transformative implications for epistemology and ethicality. To sing with brother Barry, 'we belong to you and me', at law and when thinking about earth love, is to assert a co-becoming with earth that exceeds the notion of rights (even of nature) and works to eradicate every last vestige of benevolent paternalism in this most fundamental relation, in favour of a truer – that is, more mutual – love.

Dr Jana Norman, University of Adelaide

Jana Norman completed a PhD at the University of Adelaide Law School in 2019; her research forms the basis of Posthuman legal subjectivity: reimagining the human in the Anthropocene (Routledge, 2021). Now in the Faculty of Arts at Adelaide, Jana is undertaking a second PhD as part of an ARC funded project linked with History Trust SA. To considerations of inclusive museum practice, Jana brings research interests in critical ecological feminism, posthuman critical theory and new materialisms. Jana continues to wonder what decolonising differences in human and human-earth relations become possible when constructs of non-dualised human subjectivity are drawn from new western ontologies.

Panel 3A

Jurisprudence of the Future: Law, Justice and Science Fiction 1 – A Jurisprudence of the Future

Chair: Mitchell Travis

Justice, Jurisprudence and Science Fiction

The relationship between law and science fiction has become an emerging topic of interest within the legal humanities. In this paper I develop this area of study through focussing on the effect that science fiction has on cultural understandings of justice. I argue, firstly, that science fiction's focus on possible futures means that it is unique in its representations of the potential outcomes of cultural, societal and legal issues in the present. These portrayals haunt the legal and jurisprudential imaginary with its warnings of an imagined future dystopia. Secondly, I argue that legal theory in many ways is science fiction as it chooses between and attempts to guide us towards various legal futures, utopias and dystopias. Such an assertion collapses the binary between legal theory and science fiction and encourages scholars towards deeper and more meaningful engagement with science fiction texts within legal and jurisprudential studies in order to inform their understandings of justice.

Associate Professor Mitchell Travis, University of Leeds

Mitchell Travis is an Associate Professor co-director of the Centre for Law and Social Justice in the School of Law at the University of Leeds. He has published widely on themes of law, personhood and science fiction including publications in Law and Literature, The International Journal for the Semiotics of Law and The International Journal of the Legal Profession. He also co-edited A Jurisprudence of the Body for Palgrave MacMillan's Socio-Legal Series.

Afrofuturism/Africanfuturism and the Quest for Racial Justice: Thinking Beyond and Outside the Temporalities of Euro-modern Law

Racialised people are, because of dispossession and racialisation, often narrated as out of time – disappeared, behind or vanishing. To narrate them back, is to disrupt the linearity of Euro-modern time, to rethink the future, and to seek legal epistemologies, ontologies, teleologies and axiologies that break from the past and present into new possibilities for the future. This requires rethinking the uses of law in the present and future and a strategy to deal with extinction as well as the future and its pluriversities or multiple universalities. However, currently, Euro-modern legal epistemologies do not have language or conceptualisation to narrate a future that does not follow the trajectory of reproducing present harm. Africanfuturism and Afrofuturism draw on Black-centred pasts to envision a future in which Blackness does not inexorably mean proximity to annihilation. Thus, they provide transcendental, and ultimately, political spaces for Africa and her Diasporas to confront, contest, unveil and reinvent the nature of humanity and modernity in a way that centres the reality, interests, pasts, and futures of Black people. In so doing, they refuse the racialised disasters that present continuities of time predict. As Edkins reminds us, the cycle of contingency means that time and temporality are not only determined by the coloniality of power, but the cycle also influences the responses and contestations thereof. These sorts of contestations often appear in forms and ways of remembrance that continue to unsettle what Euro-modern time continues to tell us is settled. They are ways of making new and bold futures.

Foluke Adebisi, University of Bristol

Foluke Ifejola Adebisi is a Senior Lecturer at the Law School, University of Bristol whose scholarship focuses on decolonial thought in legal education. Her decolonial scholarship, which is pedagogical as well as jurisprudential, examines what happens at the intersection of legal education, law, society and a history of changing ideas of what it means to be human. She found and runs Forever Africa Conference and Events (FACE), a Pan-African interdisciplinary conference. She blogs about her scholarship and pedagogy on her website 'Foluke's African Skies' at https://FolukeAfrica.com. She is currently writing a monograph for Bristol University Press on legal knowledge and decolonial thought.

Patents, Embodiment and the Social Science Fiction of Designer Babies

In November, 2018, Dr. He Jiankui announced that he had 'successfully' used the CRISPR-Cas9 process to edit the genes of two twins so that they did not inherit the HIV gene. He had produced the world's first "designer babies."

The designer baby is a long-standing science fiction trope, but I argue it is also a "social science fiction." Social science fictions "describe the social or institutional 'effects' of an imaginary technology, not in a causal sense, but in the way a simulacrum is woven into the current technical practices of a society, as the virtual form of their development" (Bogard 1996, 8). They conflate the complex entanglements of our social present with imagined or imaginable techno-futures, diagnosing and diagramming the consequences of that encounter and enabling the regulation of those futures, their imbrication into legal form(s).

In this paper, I read the 2017 report on gene editing prepared by the U.S. National Academies of Sciences and Medicine and the series of court decisions in the patent dispute between two American research teams over the CRISPER-Cas9 process as SF. These regulatory texts deploy the

authority of law and science to tell a future history where humans are invented and their bodies rendered property.

Professor Sheryl N Hamilton, Carleton University
Sheryl N. Hamilton is Professor in communication studies and legal studies at Carleton University, Ottawa, Canada. She is the author of Impersonations: Troubling the Person in Law and Culture (2009/13) and Becoming Biosubjects: Bodies. Subjects. Technologies. (2011), and co-author of Law's Expression: Communication, Media and Law in Canada (2019). She co-edited Sensing Law (Routledge 2017), edited a special issue of the journal The Senses and Society on "Sensual Governance" (2020), and co-edited a special issue of Science Fiction Studies on "social science fiction" (2003). She works in the area of bodies, technoscience, science fiction, and law, including publishing journal articles on pandemic culture and zombies, monsters and bureaucracy, personhood and apes in film, mad scientists in public science, science fiction and cloning, and cyborgs and feminist analysis of technology, among others.

Black Cloud Jurisprudence
In an earlier article I noted that The Black Cloud could be seen as prophesying the climate change emergency and aspects of the coronavirus pandemic, as well as reactions to both. The questions to ponder in this sequel are: 1. If we were to discover intelligent life elsewhere in the Universe, what might that tell us about the nature of law? 2. Might the quest, or the imagining of such life, tell us something significant about law anyway, whether or not alien life is ever found? 3. "Do we want to remain big people in a tiny world or to become a little people in a vaster world? (Richard Dawkins' 2010 Afterword to The Black Cloud of 1957 quotes Hoyle's words: 'The last words leave us exhilarated, even stunned, as we look back at this astonishing novel: "Do we want to remain big people in a tiny world or to become a little people in a vaster world? This is the ultimate climax towards which I have directed my narrative".')

Professor Simon Lee, Queen's University
Simon Lee is Professor of Law at the Open University and Emeritus Professor of Jurisprudence, Queen's University, Belfast. He was a Brackenbury Scholar at Balliol College, Oxford, a Harkness Fellow at Yale Law School, the head of Liverpool Hope University College and Leeds Metropolitan University, and a Fellow of St Edmund's College, Cambridge. His books include Law & Morals (1986), Judging Judges (1988), The Cost of Free Speech (1990), Uneasy Ethics (2003) and Vincent's 1863-2013 (2014). He is currently a Co-Investigator on the #AstrobiologyOU project, funded by Research England for £6.7million, addressing the question, 'Are we alone in the Universe?'

Panel 4A
Loving Too Much or Too Little: Law and Disability
Chair: Emily Moir

Disability, Guardianship and Exclusion from Love and Law
The recent media coverage of pop icon Britney Spears' experiences under conservatorship has brought public attention to guardianship laws. Guardianship laws operate in many jurisdictions worldwide, including US, Canada, and Australia. These laws are a contemporary legislative manifestation of the common law doctrine of parens patriae and enable the appointment of substitute decision-makers to authorise interventions in disabled people's bodies, lives and finances (including against their wishes). Mainstream media portrayed the injustice for Spears as her being the illegitimate subject of guardianship law – having been wrongly placed under conservatorship because she was not elderly or infirm. The implicit message was that unlike many others under guardianship, she was someone entitled to full legal subjectivity and the full range

of human experiences of love, sex and parenting. However, disability rights activists and scholars have challenged the exceptionalisation of Spears, arguing that no one should be subjected to these laws – that they are never protective and are inherently unjust and violent. They rely on the Convention on the Rights of Persons with Disabilities to assert that conservatorship interferes with the right of persons with disabilities to enjoy legal capacity on an equal basis with others. Additionally, Britney Spear's whiteness fuelled popular reaction against her individual detention under conservatorship. White supremacy shapes the definition of and exertion of control over mental health and disability. Drawing on examples from Canada and Australia, this paper takes the public discourse around Britney Spears' conservatorship as an entry point to make connections in guardianship law between disability, law and love, and to explore the role of love and violence in biopolitical relationships between disability and legality.

Dr Linda Steele, University of Technology Sydney
Dr Linda Steele is a senior lecturer at University of Technology Sydney Faculty of Law. Her research explores law's complex and contradictory relationship to violence, reflecting on what this means for how we engage with legal methods (such as litigation and law reform) to achieve social justice for and with disabled people. She is the author of Disability, Criminal Justice and Law: Reconsidering Court Diversion (Routledge 2020). Dr Steele is currently leading projects on memorialising disability institutions, and redressing violence in residential aged care. She previously worked as a solicitor at Intellectual Disability Rights Service. confront the regimes that reflect and reinforce economic and social exclusion, inclusive of persons with disabilities and consumers/survivors of the psychiatric system. Dr Sheldon practiced exclusively with Ontario's legal clinic system, including at ARCH Disability Law Centre and Justice for Children and Youth.

Dr Tess Sheldon, University of Windsor Canada
Dr Tess Sheldon is an Assistant Professor and Externship Director at the Faculty of Law University of Windsor (Canada). Dr Sheldon's research, including about coercive medication administration practices in psychiatric settings, scrutinizes the role of law to protect and promote our communities' health. She explores the law's possibilities (and perils) to confront the regimes that reflect and reinforce economic and social exclusion, inclusive of persons with disabilities and consumers/survivors of the psychiatric system. Dr Sheldon practiced exclusively with Ontario's legal clinic system, including at ARCH Disability Law Centre and Justice for Children and Youth.

Consenting to Relationships and Sex: Legal Issues for Children with Intellectual Disabilities
The law related to decision-making for children with intellectual impairments, such as Down syndrome, can be complicated and confusing. The law usually protects children from the consequences of making decisions, requiring parents to exercise decision-making power on their behalf. When a child reaches the age to consent to sexual intercourse, they are granted that autonomy to consent themselves. However, when a child has an intellectual disability, it is often difficult to determine their capacity to make decisions. There are many legal and ethical issues which a couple with intellectual disabilities might face, specifically in relation to their decisions to form relationships and engage in sexual activity. The law, in some circumstances, permits interference by others in decision making for children with intellectual impairments, including intervention in their relationships, and preventing pregnancy. There is a need to balance their decision-making autonomy about their own life with protectionist principles to ensure their best interests are considered. The social model of disability requires that we consider the socially constructed systems and influences and how these constructs influence the treatment and experiences of people with disability. An important perspective to considering issues for children with intellectual impairments in the influences on their relationships, is that the law and social

attitudes are constructed, and may have been constructed from an ableist perspective, or with a view to framing disability as pitiful or needing charity. A critical disability lens brought to the circumstances of young people with intellectual impairments in loving and sexual relationships challenges the socially constructed law and attitudes.

Dr Dominique Moritz, University of the Sunshine Coast
Dr Dominique Moritz is a Senior Lecturer in Law and Deputy Head of School (Learning and Teaching), in the School of Law and Society at USC. Dominique holds a PhD, Master of Laws degree with a focus on health and medical law and has also completed a Graduate Diploma of Legal Practice, Bachelor of Laws/Bachelor of Justice (Criminology) and a Postgraduate Certificate in Higher Education. Dominique has been admitted as a Solicitor in the Supreme Court of Queensland.

Dominique's research expertise is the law related to children's decision-making including consent and capacity. Her knowledge broadly encompasses criminal law, health law and regulatory concepts related to children with a particular interest in child sexual abuse material criminalisation. Dominique's research has attracted external grant funding and been published in many multi-disciplinary peer-reviewed journals. Dominique is the editor, and author, of an industry and teaching textbook, "Paramedic Law and Regulation in Australia" published by Thomson Reuters in 2019. Dominique is also an adjunct member of the Sexual Violence Research and Prevention Unit and a member of the Sunshine Coast Health Institute.

Simone Pearce, University of the Sunshine Coast
Simone Pearce is a Lecturer in Law in the School of Law and Society at USC. Simone holds a Bachelor of Laws, and a Master of Laws with a focus on sports law. Simone is about to submit her PhD which deals with the treatment of children with disability in competitive sport, from a discrimination perspective. Simone has been admitted as a Solicitor in the Supreme Court of Queensland, having practiced as a lawyer for 20 years, primarily in Family Law.

Simone's research is predominantly based in and around discrimination and the treatment of people, particularly children, with disability. Simone's research has attracted external grant funding and has industry impact in the treatment of children with disability. Simone also holds and has held a number of positions on Boards of Directors, and advisory and consultative positions to external committees and organisations.

The Promise of a Love Ethic: Beyond Lovelessness, Seclusion and Legal Coercion in the Australian Mental Health System

The hidden pandemic of our times is the maddening effects of lovelessness as shown in the use of legal coercion on people with a lived experience of mental illness. No other health condition has treatment which is enforceable, not even during the COVID 19 pandemic do we see (yet) the government mandating people get vaccinated. No other form of state intervention generates such sustained and multi-stakeholder critiques and concerns of abuses of civil liberties and human rights and stigma against service users.

The Mental Health Act (Qld, 2016) gives first responders and authorised mental health practitioners the legal authority to force a person to undergo an assessment if they are deemed to be at immediate risk to themselves or others, appear to have a mental illness and are refusing to consent to voluntary assessment. The Act defines mental illness in medicalised terms which places the condition in the personhood of one individual and as such forecloses socio-political understandings of, and responses to, mental illness.

The legal sanctioning of seclusion (ie solitary confinement) in certain circumstances is explored

for the harm done and lovelessness involved in the name of safety and treatment. The legally enshrined principle of least restrictive practice is foregone in seclusion events and with this goes the individual's basic human right not to be subjected to torture. To the extent that mental health authorities and society more broadly are not proactively seeking and creating alternatives to seclusion and other forms of forced treatment, then the law is being used immorally and is absolving society from its duty of care to some its most vulnerable and powerless people.
The case for a love ethic approach in mental health is developed and practical, doable strategies are outlined.

Dr Dyann Ross, University of the Sunshine Coast
Dr Dyann Ross is a senior lecturer in social work at the University of the Sunshine Coast. One of her main areas of scholarship, after many years working in public mental health systems, relates to issues of legal and practice coercion of people with a lived experience of mental illness. Dyann is developing a theory of love and explores its value in her writing and teaching across a number of practice areas including mining industry impact on environments and local communities, culturally responsive teaching and learning in social work, and mental health and trauma informed approaches.

Unbearable but Never Unloved: Care in Mason's Sorrow and Bliss
In Meg Mason's 2020 novel Sorrow and Bliss the protagonist's illness is never named. I argue that this is because the central problem in the novel is not the illness or disability as a medical entity, but, rather, the lack of appropriate care and the narrator's desperate search for that care. Thus, the novel charges its readers with constructing a vision of what good care might look like, by articulating both good care and many forms of bad or inadequate care, as represented by various characters and the institutions for which they stand. I argue that Sorrow and Bliss weaves a web of care around its protagonist, showing a way of understanding care as a network of relationships and encounters between subjects. I bring the novel into conversation with Eva Feder Kittay's description of care and care ethics and argue that care is not done by someone or to someone, but happens in between: it comes to mean something in the interplay of its performance and its reception. The subjectivity of the cared-for person is central to good care. Mason's novel insists on this subjectivity and vividly illustrate how failures to acknowledge it are failures of care. Without understanding the cared-for person as an agent in the care relationship, there can be no meaningful care as such.

Dr Robin Sopher, Academic Editing International
Robin Sopher received her Ph.D. in English from McMaster University. She is now editor-in-chief at Academic Editing International.

Panel 4B
Love and the Social in Pandemic Times: Mediation, Virtuality and Presence

Chair: Alex Deagon

Emotions of the Heart in the Law During a Pandemic
This paper demonstrates that emotional narratives within digital media petitions other users towards a sense of communal understanding of legality. Indeed, it is not the content or text that often causes media to become viral, but instead it is the affects and emotions which that content

actually produces. This paper highlights and showcases such affective interactions within the context of the NSW Government's policies related to the COVID-19 pandemic. It will showcase an empirical analysis of digital media (news media and social media) to demonstrate that emotions are an active component of legality.

Indebted to the work of Ahmed who weaves together notions of emotionality, sociality and communal identity, I argue that public reactions to the way the NSW government implemented stay at home orders, lockdowns and restrictions, reflect contagious emotions at work in public consciousness. As fear contagiously takes hold of the body to 'make material sensations possible' and influence an everyday awareness of individual and collective bodies, this article demonstrates Ahmed's theory that 'emotions do things, and work to align individuals with collectives …. through the very intensity of their attachments.' It is argued that a cumulative impact of the contagious emotions of fear, hope and love, contribute to the validation and perpetuation of legality, which interlaces affect, judgment and political identity.

Associate Professor Cassandra Sharp, University of Wollongong
Cassandra's research draws on cultural studies, literary theory, and legal theory to interrogate public interaction with legal consciousness, and she is the author of Hashtag Jurisprudence: Terror and Legality on Twitter (Edward Elgar, forthcoming 2022); and the co-editor of Cultural Legal Studies and Law's Popular Cultures and the Metamorphosis of Law, Sharp, Cassandra and Leiboff, Marett (eds)(Routledge, 2015). Cassandra's research/teaching philosophy is based on encouraging others to recognize and reflect on the storied nature of law, and she has developed an interdisciplinary empirical methodology to explore connected topics within this sphere such as: the use of popular stories by individuals in constructing identity; the ways that the concept of justice is challenged and/or maintained through contemporary stories of law; and the use of emotion and stories in social media as legal critique.

The Disappeared: Covid, Community and Social Media

The COVID-19 pandemic necessitated restrictions on the freedom of movement and association in many jurisdictions. In response, people turn to social media to connect with their community. However, those connections are mediated, ordered and rendered visible or invisible according to recommendation systems. As a result, meaningful connections with loves ones may gradually fade with certain friends and family disappearing from our lives. Dunbar theorised that humankind had the capacity to maintain meaningful relationships with approximately 150 people. As his theory developed, Dunbar and others recognised that a heirachy existed within those groups. Our closest relationships require more time, investment and engagement to maintain. How do social recommendations or computer-mediation impact these relationships now that relationships are maintained increasingly online? Are we gradually losing sight of those less active online?

This article uses the powerful analogy of Japan's evaporated people to show how computer-meditated social recommendations can cause communication from friends to disappear. The less we connect with these friends, the less likely we are to see their subsequent photos, posts, shares, likes or comments. In pandemic times, our reliance on social media to maintain relationships with 'those we hold dear' is profoundly informed by the results of these recommendations. It has generated fast-friendships and many disappearances. This paper uses the imagery from Lena Maugher's book 'The Vanished' to remind us of the value in estranged friendships and cautions against the disappearance of friends and family in a time of social distancing and isolation.

Elizabeth Englezos, Griffith University
Currently completing my doctorate at Griffith University on the Gold Coast. My thesis considers the law's role in the digital influence over individual identity and its impact on individual autonomy

Blinded by the Love of Trevor. *Grand Theft Auto V* and its Disappointing Subtext
The Legalities of Embrace and Care in contexts of Social Distancing.

In times of isolation, video games offer an escape, a reprieve from the world as is. This escapism is more drastic in open-world games based in real-world locations, which allow the player to engage in activities impossible under lockdown. These games also offer emotional interaction through character development, backstories, and the familiar tropes used. This is exemplified in Grand Theft Auto V (GTAV).

This paper proposes that players grow to love the characters they play through but that the love one feels for these characters can blind the player to the more insidious aspects of the game.

This paper explores the subtexts in GTAV which move beyond gratuitous sex and violence to a post-Global Financial Crises view of neoliberalism where There Is No Alternative. Rather than rebels, the characters in GTAV demonstrate the benefits of neoliberalism and its patriarchal roots. The game's use of legal and illegal activities are explored through historic and recent developments in criminological theory, with a central argument that neoliberalism reshapes legality in its image.

Dr James Stewart, RMIT University
James researches at the intersection of law, culture, and the humanities.

Panel 4C
New Relations: Queer and Feminist Critique
Chair: Johanna Commins

Life as Distinct from Patriarchal Influence: Exploring Queerness and Freedom through Portrait of a Lady on Fire
This article examines the interconnection of queerness and freedom in Céline Sciamma's Portrait of a Lady on Fire. It focuses on the unattainable relationship between Héloïse and Marianne, their friendship with the house maid, Sophie, and the life of Héloïse's mother, the Comtesse, to demonstrate how cultivating queerness can undermine the existence of patriarchal influence in contemporary society. Specifically, this paper argues that the inherent queerness within healthy and supportive sapphic relationships, and any state of living where a woman maintains singleness, can foster independence, and therefore greater freedom, from inequality under the law and legal structures. Ultimately, the film's representation of life without the male gaze begs the question of how women can continue to avoid the fixation of the patriarchy.

Emma Genovese, Deakin University
Emma Genovese is a final year student at Deakin University studying a Bachelor of Laws (Honours) and Bachelor of International Studies, with a major in Politics and Policy Studies. She is currently applying for PhD programs to further analyse queer discrimination in Australian law, specifically in relation to how legislation and policy requires queers to mirror heteronormativity. In 2020, Emma was selected as a Finalist for the Law Student of the Year category in the Australian Law Awards. She also works at the Law Institute of Victoria as a Paralegal in the Legal Policy team, supporting the criminal law section.

Tamsin Paige, Deakin University
Tamsin Phillipa Paige is a Lecturer with Deakin Law School. Her work is interdisciplinary in nature, using qualitative sociological methods to analyse international law. She was awarded an Endeavour Scholarship by the Australian Government for her PhD research (conducted at the University of Adelaide and Columbia Law School) on the Security Council and 'threat to the peace'. Prior to her Security Council work she conducted research into the application and impact of international law in counter-piracy operations in Somalia. In a former life, she was a French trained, fine dining pâtissier.

Lighting a Spark: Feminism, Emotions, and the Legal Imagination of Campus Sexual Violence
In this paper, I explore how feminist law and policymakers have been inspired by collectively generated experiences of emotion that help to shape what counts as justice and injustice in campus sexual violence cases. Focusing on events surrounding the Dalhousie University Faculty of Dentistry scandal in 2014-2015, I explain how emotional incitements in the case contributed to a political and discursive infrastructure that supported formal, adversarial, and punitive responses to campus sexual violence. Correspondingly, I explain why alternative modes of legal and political formation that challenged the premises of the formal law, including the restorative justice process employed in the case, were misread by some commentators as being a form of "weak justice" and therefore outside the bounds of feminist action. My claim is not that particular emotional reactions to campus sexual violence are right or wrong – they just are – but that feminist law and policymakers should critically reflect on and assess their political force. Considering the ways that emotions are mobilized reveals the benefits and drawbacks of engaging with the law in ways that feel emotionally gratifying and therefore legally and politically necessary, but which can lead to harmful consequences that contradict feminist goals.

Dr Daniel Del Gobbo, McGill University
Dr Daniel Del Gobbo is a Banting Postdoctoral Fellow at the McGill University Faculty of Law, having recently defended his S.J.D. dissertation at the University of Toronto Faculty of Law where he held a Trudeau Scholarship, SSHRC Doctoral Fellowship, and CBA Viscount Bennett Fellowship. His research and teaching interests fall at the intersection of dispute resolution, human rights and equality, and critical theory. Previously, he earned his LL.M. from Harvard Law School and J.D. from Osgoode Hall Law School.

Queer Failings of a Hero: Challenging Success in Batman: The War of Jokes and Riddles
This paper explores how queer legal failure challenges the concept of success as seen through the recent DC Comics publication Batman: The War of Jokes and Riddles (Tom King, et al, 2017). By questioning the cost and meaning of his own success, it is argued that this portrayal of Batman critiques the limits he sets on his actions, the consequences of these limits, and the ongoing nature of loss he must subsequently endure. In turn, this critique questions the everyday acceptance of loss and failure, as well as the abjection of things that challenge the hetero-patriarchal standards. This extends to the role multiple villains play (including Riddler, Joker, and

Kite Man) in both challenging, representing, and ultimately conforming or protecting the set structure of success. Finally, the ultimate representation of success – Bruce Wayne being accepted by Selina Kyle after discussing the horrors of this Gotham-based war – is queerly undermined. Despite, at face value, the adherence to hetero-patriarchal success, neither of these characters succeed at getting the 'white picket fence'. Ultimately, the concept of success is dissolved, with characters that build, distort, or conform to that concept providing their own outcomes.

Sasha Purcell, Queensland University of Technology
Sasha is a second-year PhD student at the Queensland University of Technology in Brisbane, Australia. Examining queer legal theory is a central interest of her work. In the final two years of undergraduate study, she was the student representative on the QUT Equity Committee and QUT's LGBTIQA+ Working Party, providing student perspectives to the university and encouraging the inclusion of LGBTIQA+ issues in wider policy considerations.

Panel 4D
Performing Theatrical Jurisprudence Roundtable

Chair: Sean Mulcahy

This roundtable will collect together authors, editors and respondents to the forthcoming special issue of Law Text Culture, 'Performing Theatrical Jurisprudence.' This special issue seeks to generate new accounts and explanations of law and legal thinking through the new field of theatrical jurisprudence.

Theatrical jurisprudence takes its cues from Marett Leiboff's Towards a Theatrical Jurisprudence; and is inflected by Alan Read's associations between theatre, performance and law (in his Theatre and Law) and the work of performance artists and theatre-makers and their demands on law as a praxis. It is characterised by its insistence on creating modes of engagement, encounter and response in those who come to law, do law, and respond to law. It is primarily a jurisprudence that challenges through a range of genres, techniques and practices influenced by theatre and performance.

Now that it has taken its name and the semblance of a shape, form and manifesto, the path is now set for new forms of legal thinking to emerge out of performing theatrical jurisprudence, the subject of this roundtable. As shaped through the work of scholars and artists over the past decade, theatrical jurisprudence is pregnant with possibilities and potentials for application. This roundtable will invite panellists to consider what is meant by a theatrical jurisprudence of law; how it translates into performance or practice-led methods of legal research; and what this means for law as it plays out in camera and screen through the digital performance of law.

Dr Sean Mulcahy, La Trobe University
Sean Mulcahy is a Research Officer at the Australian Research Centre in Sex, Health and Society. Previously, he worked on research projects addressing parliamentary scrutiny, native title, legal history and LGBTIQA+ rights at the Victorian Ombudsman, the Australian Law Reform Commission, Melbourne Law School, First Nations Legal and Research Services, Victoria Law School and the Victorian Local Governance Association. Sean completed a joint PhD in the School of Law at the University of Warwick and the Centre for Theatre and Performance at Monash University,

where he also held appointment as a teaching associate in Performance Studies. His doctoral research examined the performance of law through a study of courts and law from the perspective of contemporary theatre and performance research and practice. His work has been published in the Canadian Journal of Law and Society, Law and Humanities and Law Text Culture. He also produces the Performing Law podcast: soundcloud.com/performinglaw

In addition to his academic work, Sean has also worked as a freelance actor, director and theatre producer. He has performed in the Midsumma, Melbourne Fringe and Adelaide Fringe Festivals, and at the Malthouse Theatre, Arts Centre Melbourne and La Mama Theatre. He is a proud member of the National Tertiary Education Union.

Professor Marett Leiboff, University of Wollongong
Marett Leiboff has a wide international reputation for her research and scholarship in the fields of cultural legal studies, law and humanities, and for her development of the new field of theatrical jurisprudence. Her book, Towards a Theatrical Jurisprudence, was published by Routledge and she has contributed landmark pieces to mark the field in the international journal Law and Literature and the Oxford Handbook on Law and the Humanities. Theatrical jurisprudence draws on the insights of theatre theory and practices to interrogate conventional practices of legal interpretation, by turning attention to the myriad influences on that interpretation outside those boundaries.

Danish Sheikh, University of Melbourne
Danish Sheikh is a PhD candidate at the Melbourne Law School and a member of the Institute for International Law and the Humanities. His research is located at the intersections of law, literature and performance, drawing upon his work as an activist lawyer and theatre practitioner. Danish has engaged with questions of law and justice through the theatrical space from when he founded the Bardolators, a group which does contemporary adaptations of Shakespeare plays. Contempt, his first original play, was longlisted for the Hindu Playwright Award and selected to open the Arcola Theatre in London's Festival of Global Queer Plays.

Aiste Janusiene, University of Wollongong
Aiste Janusiene is a PhD candidate in the School of Law at the University of Wollongong under the supervision of Associate Professor Cassandra Sharp and Professor Marett Leiboff. Her great passion is exploration of a complex relationship between society and judiciary, particularly from cultural legal studies perspective. Before devoting all her time to doctoral studies Aiste has worked as a judge's associate for over ten years and as a court mediator for over eight years overseas in Lithuania. She has earned her Master's Degree in EU Law and her Bachelor's Degree in Law and Management from Mykolas Romeris University.

Panel 5A
Love and Uncertainty in Japanese Culture Legal Studies
Chair: Dale Mitchell

Representing Queer Love in Graham Kolbeins' Queer Japan

This paper examines representations of love and kinship in Graham Kolbeins' Queer Japan. Kolbeins is a Canadian writer and filmmaker, and Queer Japan, which appeared in 2019, is a documentary about the identities, relationships, and practices of a group of people who self-identify as 'queer' in Tokyo, including non-binary people, fetish club regulars, and erotic manga artists. It chronicles their journeys of self-discovery, as well as their attempts to find love and acceptance.

Situating the film in the context of debates about same-sex marriage in Japan, I examine the ways in which it might be approached as positing alternative ways of organising intimate relations,

kinship, and community, and also highlight some orientalizing tendencies in the filmmaker's anthropological gaze.

Professor Marco Wan, University of Hong Kong
Marco Wan is Professor of Law and Director of the Law and Literary Studies Programme at the University of Hong Kong. He is Managing Editor of Law & Literature.

To Face the World Alone or Together: International Humanitarian Law and the Lives of Child Soldiers in Neon Genesis Evangelion

Despite the rise in available literature in law and popular culture, most of the literature available is focused on popular culture from Hollywood or the English speaking west. Our world is filled with a plethora of narratives from different native, indigenous, and cultural communities. These communities have images, writings, and stories that date back to time immemorial. These plentiful narratives provide us with a valuable source for critiques of legality, forms of justice and juridical life. My paper 'To Face the World Alone or Together: International Humanitarian Law and the lives of Child Soldiers in Neon Genesis Evangelion' makes a substantial contribution to discussions of law and love in the cultural legal studies field. More specifically it expands upon Thomas Giddens' and Ashley Pearson's research on Japanese law and culture, through the detailed cultural legal analysis of law, war, and childhood in Neon Genesis Evangelion. It argues that our understanding of Japan's perspectives of law, war and childhood are prefigured, embodied, and critiqued in Neon Genesis Evangelion. It positions Neon Genesis Evangelion within Japan's security identity and analyses the limitations of that authority and power. It examines these powers against the six jus ad bellum criteria and asserts that the armed conflict in Neon Genesis Evangelion antagonises our perceptions of a child's relationship with society, love, and justice by critically analysing the involvement of children in war against their relationships.

Emily Muir, Queensland University of Technology
Emily Wati Muir is a PhD Student at the Queensland University of Technology. Her work focuses on the analysis of law embodied within narratives from native, indigenous, and cultural communities around the world. She is also an internationally exhibited photographer and truly believes in the narrative power of images.

The Authority of the Gun: Law, Policing and (In)security in Akira Kurosawa's 野良犬 (Stray Dog)

In 野良犬 (Stray Dog, 1949, Kurosawa Akira), a police officer loses his gun on public transport. He spends the entire film searching for it; meanwhile, the gun is being used in the commission of various crimes. In this paper, I provide a reading of the ways in which Stray Dog represents deeply held anxieties about and desires for security through policing, arising from the accessibility of the police officer (and their gun) to ordinary citizens in public spaces. The paper considers this accessibility in the context of koban policing, focusing upon the koban's iconography, architecture and practices of openness to public inquiries. Analysis of Kurosawa's movie Stray Dog can assist us in understanding societal love of authority in the form of a non-human object, the gun, and uncertainty as to the enduring authority of the police officer as human subject. Contemporary concerns about the insecurity of police-public relations, demonstrated in the recent re-design of police gun holsters, uniforms and koban provide a means of reaffirming the power of an idealised more-than-human assemblage, the armed police officer. The question of the lost gun, pursued throughout the entirety of Stray Dog, is not merely a question of the loss of crucial police equipment, but instead illustrates a crisis in the legal subjectivity in Japan.

Professor Alison Young, University of Melbourne
Alison Young is the Francine V. McNiff Professor of Criminology at the University of Melbourne. Professor Young is the author of numerous articles on the intersections of law, crime and culture, as well as several books, including Street Art World (2016, Reaktion), The Scene of Violence (2010, Routledge), Judging the Image (2005, Routledge) and Street Art, Public City (2014, Routledge). She is currently writing a book on Japanese atmospheres of criminal justice with Peter Rush (Law, Melbourne). She has, in addition, held a fellowship at the Humanities Research Centre at the Australian National University and the Karl Loewenstein Fellowship in Law, Jurisprudence and Social Thought at Amherst College. She is currently researching spatial justice, public homelessness and public dissent.

Decoding Legal Uncertainty in *Doki Doki Literature Club!*

Doki Doki Literature Club (DDLC) is a visual novel created by Dan Salvato. Although marketed as a cutesy, romance visual novel, throughout playing *DDLC* the game reveals itself to be a subversive, psychological horror. Disruption of the narrative occurs through sudden violence, character deaths, and technological glitches that plague all aspects of the gamespace, but where *DDLC* truly gains its momentum is through its call to act *beyond* the confines of the code and the illusory freedoms that attend those extraludic acts.

Examining the extraludic, metatextual acts of *DDLC* and the aesthetics of code as technological horror, this paper seeks to consider the power of code (as law) to shape reality and the suggestion of possibility. *DDLC* demonstrates how a player, acting beyond the gamespace recaptures their agency at the cost of uncertainty only to be further bound by the jurisgenerative norms of the game's fans and their communal definition of boundary. The endless suggestion and potentiality of what *is* or *is not* part of the game emphasizes sovereignty of intention, and the collaborative decoding of meaning.

Dr Ashley Pearson, University of the Sunshine Coast
Ashley Pearson is a lecturer in the School of Law and Society at the University of the Sunshine Coast. Ashley's research focuses on the nexus between law and culture, with a particular interest in the tracings of law within and through video games, transmedial narratives, fandom, and technology. She has presented at the premier conferences in her field throughout Australasia, and publishes regularly and widely within interdisciplinary legal circles. After completing her PhD in August 2019, Ashley is currently working to adapt her PhD thesis, 'Legal Personhood in Video Games, Canonical Media and Fandom' into a monograph. Ashley was the lead editor on the Law and Justice in Japanese Popular Culture edited collection published with Routledge in 2018 and is currently one of the editors of the 'Playing Law: A Jurisprudence of Video Games and Virtual Realities' collection with its anticipated publication in 2021. She also occupies an editorial role as a book review editor for the International Journal for the Semiotics of Law.

Panel 5B
Love, Judgement and Legal Narratives
Chair: Marett Leiboff

Embodiment of Law and Love in a Smiling Face

This paper is concerned with the process of intertwinement of law and love in judicial experiences shaped through reality judging. In addition to law's biopolitics, various constellations of blurring of truth and distrust in institutions create conditions for anti-institutional movements seeking popular sovereignty. What is paradox, is that both institution and anti-institution share a sense of exceptionality and demand love. Increased deployment of legal exceptionality and competing

calls for love make 'being together' ambiguous.

Borrowing from the theatrical jurisprudence (Leiboff, 2019) toolbox, I excavate meanings from the interviews conducted in 2019 with Lithuanian judges. From the post-colonial vantage point, I show a changing face of judging and development of a dream to escape hollowness of a legal subject (Mohr, 2007). I contemplate the legal relationships shaped through passion, love, and friendship in a life of post-truth and fake news from a non-exceptional point of view.

My contemplation space is shaped by the transition from the status of a legal professional in Lithuania to an immigrant postgraduate student in Australia, and love that I encountered through cultural legal studies. I aim to raise awareness about the passions originating behind a mask of neutrality in the conditions of biopolitics of law.

Aiste Janusiene, University of Wollongong
Aiste Janusiene is currently a PHD student in the School of Law, University of Wollongong, Australia. A former Lithuanian judicial associate and mediator for more than ten years, her research concerns are the (trans)formations of judicial authority through encounters with reality judging. The research draws on cultural legal studies, Soviet postcolonial, theatrical jurisprudence theoretical frameworks and builds on adapted ethnography, jurisography research methods.

A Double-Voiced Model of Judicial Authority
This presentation sets out to delineate a double-voiced model of judicial authority, with the aim of pluralizing the genre the judicial opinion. In a seminal article, Robert Ferguson argued that the distinctive feature of judicial opinions is the development of a strong monologic voice that works to appropriate all other voices into its own authorial frame. More recently, Paul Kahn has suggested that the rhetorical success of judicial narrative consists in persuading us that we are not hearing the personal voice of the judge, but the voice of the law, which speaks with "charismatic presence." Persuasive as these accounts may be, they carry a loaded ideological and self-legitimating baggage. Inspired by Mikhail Bakthin, I seek to suggest an alternative double-voiced or internally dialogized alternative model, which is co-created by the intertwinement of different voices. I illustrate the phenomenon of double-voiced judicial opinions with examples from the European Court of Human Rights.

Assistant Professor Julen Etxabe, University of British Columbia
Julen Etxabe is Assistant Professor and Canada Research Chair (Tier 2) in Jurisprudence and Human Rights at Allard School of Law, UBC. He is the author of The Experience of Tragic Judgment (Routledge, 2013) and has edited Cultural History of Law in Antiquity (Bloomsbury, 2019) and Rancière and Law (Routledge, 2018). He obtained his LLM and SJD degrees at the University of Michigan Law School and, prior to moving to Canada, worked at the University of Helsinki.

"Too Much Love Will Kill You": Unfulfilled Promises & Dangerous Attachments
Feeling like one is just the pieces of the person one used to be is, more frequently than not, a powerful reason to call the law out and ask for its help in finding a way out of our suffering. This paper will explore how we grow up to believe that the law can provide us with justice –whatever it may mean for each of us at any given time– and how we are bound to be disappointed in the law in this regard. On the one hand, the law requires a rebranding of whatever pieces one has of

oneself in the most abstract and general terms possible, so as to make them subsumable within broader legal types. On the other, the sheer enforcement of legal norms is but a shadow of the promise of justice we had grown up to believe in. Loving the law requires relinquishing what is left of one's particularity; and staying faithful to one's remaining pieces of oneself demands distancing oneself from the law and its imperfections. A common way of reconciling this contradiction is the articulation of a narrative of justice along the lines of Walter Benjamin's concept of "fate." Narratives that, nevertheless, have a significant effect on the relationship between justice-seeking subjects and law-making bodies. On the side of the subject, one may come to see the law as a powerful force for good that has been corrupted and can only be restored through the inscription of one's own suffering in the law. On the side of law-making institutions, fostering this type of narrative allows them to deflect blame upon the realization that they had been making promises that they could not fulfill. Justice-seeking subjects partaking in this type of narratives may find that the type of change they were advocating for "is not it," leading them to pursue further and more extreme reforms. Law-making institutions may fall prey to the justice-seeking subjects too: if they ever decided to say that "enough is enough" they would be labelled as traitors, shills or rats. When conflated with a wider nationalist or xenophobic rhetoric these consequences may be particularly severe. The last part of this paper will explore whether there is room for hope in view of this bleak landscape and where we may find it.

Dr Javier Taillefer, Sun Yat-sen University
Dr. Javier Taillefer is an Assistant Professor at Sun Yat-sen University's Department of Philosophy (Zhuhai Campus). Having studied Political Science and Law at the University of Granada (Spain) and having obtained a MA in Political Philosophy from Universitat Pompeu Fabra (Barcelona, Spain), he went on to pursue his PhD in Psychosocial Studies at Birkbeck (University of London). His research revolves notions of subjectivity, desire and politics, with a particular emphasis on ideologically charged concepts such as justice, nation or democracy. He is currently working on his first book, A Genealogy of Justice (Palgrave)

Panel 5C
Contracts and Love, Contracts for Love

Chair: Vincent Goding

Legislating Intimate Relationship: A Study of False Promise to Marry Cases in India

Legal engagement with love and the associated temporality has been a site of constant tension in India, particularly when a narrative of intimacy is converted to that of violence. A perfect illustration of the above are rape cases where the accused and prosecutrix were in a prior sexual relationship. One such example is the false promise to marry rape case. These are cases where the victim enters sexual relations with the accused, on a promise of marriage. However, when the promise is not fulfilled, a rape charge is filed. Large number of women take recourse to rape laws for adjudication of such emotional claims (25% of the total rape cases reported in India).

There is no deception nor is it a case of passive submission. Rather the sexual act was consensual. Consent is deemed to be non-consent eventually, due to externalities (non-fulfilment of promise). The court while adjudicating, calls upon question, the surrounding circumstances of the affair. Consent is construed in the light of questions like whether it is solely based on promise of marriage or was it an expression of passion or love. The courts the construction of consent in false promise to marry rape cases would have to grapple with the strange enmeshment of love, desire,

and marriage. This paper aims to explore how criminal law, that insists on the binary logic of consent/non consent, victim/perpetrator conceptually engages with the contingent character of love and enforces the most intimate promises within the liberal framework.

Avantika Tiwari, Jindal Global Law School
Avantika Tiwari holds a master degree with specialization in Criminal Law and Human Right. She is currently working as an Academic Tutor at Jindal Global Law School and is working on her thesis on the gendered nature of the criminal subject. She is interested in exploring law's engagement with emotions.

Alchemizing Love into Law: The Queer Case of Companionship Contracts

This is the title of a contract entered into between Mamata Rani Mohanty and Monalisa Mohanty on the 6th of October, 1998 in a small town in Odisha, India. The women had been lovers for years, the contract was a step towards asserting their independence from their families at a time when homosexuality was criminal offence under the Indian Penal Code. Four days after this document was signed, they entered a joint suicide pact. One of them survived. NGO reports from India document similar practices by queer women in different parts of the country. The term that is often used to describe these agreements is the "maitri karar": a contract of companionship.

In this paper, I attempt to read these companionship contracts in general and Mamata and Monalisa's agreement in particular through a reparative ethos. I locate this ethos in the work of queer theorist Eve Kosofsky Sedgwick. The reparative impulse as she identifies it "wants to assemble and confer plenitude on an object that will then have resources to offer to an inchoate self". I trace resonances in Sedgwick's reparative ethos and the jurisprudence of Patricia Williams, who helps us think about the alchemical potential in the formation of contractual relationships. What does it mean to cast love within a legal form that might not have state sanction? How might we understand the contracts created in these instances as objects of repair? How can we find ways of describing the attachments that are fostered in relation to these objects, and by extension, in relation to the law?

Danish Sheikh, University of Melbourne
Danish Sheikh is a playwright and activist-lawyer currently engaged in doctoral research at the Melbourne Law School. His thesis reimagines a set of dissenting practices against the colonial sodomy law in India as forms of reparative jurisprudence. His writing has been cited by the Supreme Court of India in 2018, shortlisted for the Jan Michalski Award in 2017, and won the Publishing Next Award in the same year.

Panel 5D
Author Meets Reader: Posthuman Legal Subjectivity by Jana Norman
Chair: Jana Norman

As a complement to contemporary efforts to establish rights of nature and non-human legal personhood, *Posthuman Legal Subjectivity: Reimagining the Human in the Anthropocene* by Jana Norman (*Law, Justice and Ecology* Series, Routledge, 2021) focuses on the other subject in the human–earth relationship: the human. Critical ecological feminism exposes the dualistic nature of the ideal human legal subject as a key driver in the dynamic of instrumentalism that characterises the human–earth relationship in Western culture. This book draws on conceptual fields associated with the new sciences, including new materialism, posthuman critical theory

and Big History, to demonstrate that the naturalised hierarchy of humans over nature in the Western social imaginary is anything but natural. It then sets about constructing a counternarrative. The proposed 'Cosmic Person' as alternative, non-dualised human legal subject forges a pathway for transforming the Western cultural understanding of the human–earth relationship from mastery and control to ideal co-habitation. Finally, the book details a case study, highlighting the practical application of the proposed reconceptualisation of the human legal subject to contemporary environmental issues.

"This original and important analysis of the legal status of the human in the Anthropocene will be of great interest to those working in legal theory, jurisprudence, environmental law and the environmental humanities; as well as those with relevant interests in gender studies, cultural studies, feminist theory, critical theory and philosophy."

Dr Jana Norman, University of Adelaide
Jana Norman completed a PhD at the University of Adelaide Law School in 2019; her research forms the basis of Posthuman legal subjectivity: reimagining the human in the Anthropocene (Routledge, 2021). Now in the Faculty of Arts at Adelaide, Jana is undertaking a second PhD as part of an ARC funded project linked with History Trust SA. To considerations of inclusive museum practice, Jana brings research interests in critical ecological feminism, posthuman critical theory and new materialisms. Jana continues to wonder what decolonising differences in human and human-earth relations become possible when constructs of non-dualised human subjectivity are drawn from new western ontologies.

Professor Margaret Davies, Flinders University
Margaret Davies is Matthew Flinders Distinguished Professor in the College of Business, Government and Law at Flinders University in Adelaide. She is author of several books on legal theory and property theory, including Asking the Law Question and Law Unlimited. Her next book, EcoLaw (2022) situates human law within the emergent normativity of the natural world.

Professor Anna Grear, Cardiff University
Anna Grear is Professor of Law in the School of Law and Politics at Cardiff University/Prifysgol Caerdydd and Adjunct Professor of Law, University of Waikato, New Zealand. Anna is the Founder and Editor in Chief of the Journal of Human Rights and the Environment, and Founder and until 2017 was also Director of the Global Network for the Study of Human Rights and the Environment (GNHRE). Recent publications include 'International law, legal anthropocentrism and facing the planetary' in The Handbook of Anthropocentrism and International Law (Megret, F., Natajaran, U. and Chapaux, V. eds., Abingdon: Routledge, 2021) and 'Resisting anthropocene neoliberalism: Towards new materialist commoning?' in The Great Awakening: New Modes of Life Amidst Capitalist Ruins, co-edited with David Bollier (Punctum Press, 2020).

Professor Stephen Muecke, Flinders University
Stephen Muecke is a Professor in the College of Humanities, Arts and Social Sciences at Flinders University in Adelaide. Stephen is a writer specialising in cross-generic work and also works on cultural theory. He has a long record of work with Indigenous people and current research involves ethnographic documentation of Goolarabooloo county north of Broome, Western Australia, using a 'multirealist' approach. Recent books are Latour and the Humanities, edited with Rita Felski, Johns Hopkins University Press, 2020 and The Children's Country: Creation of a Goolarabooloo Future in North-West Australia, co-authored with Paddy Roe, Rowman and Littlefield International 2020.

Panel 6A
Law, Text and Materiality

Chair: Ashley Pearson

Materiality of Type

Copyright law is enamoured of the fiction of the proprietary author. Not unlike others, the love affair is visibly impure: on the one hand, exclusive rights of control over the copying of their works are granted to authors as rewards and incentives for their creation of original works; on the other, the public is recognized as the ultimate beneficiary whose access to knowledge the law seeks to secure by limiting the scope of authorial proprietorship. Under this utilitarian paradigm, the law 'loves' the author only inasmuch as the latter is a means to an end, that is, inasmuch as s/he advances public understanding. Thus, it is hardly surprising to find that some of its fundamental doctrines, including the idea/expression dichotomy, are unable to withstand scrutiny, particularly when brought up against the medial-materialities of the actual literary work. This paper asks about the limits of the modern concept of intangible property by attending closely to the material typeface of a periodical essay that offered a non-proprietary solution to the problem of reprinting in eighteenth-century Germany.

Benjamin Goh, London School of Economics
Benjamin Goh is a doctoral candidate in the Department of Law, LSE. His research interests are in property, intellectual property, literary and media studies.

Love the Author, Hate the Book, Love the Book, Hate the Author: Cancel Culture and the Right of Integrity

This paper will explore the idea of a text as the embodiment of an author's personality. It uses romantic and postmodern theories of authorship to look at the way the law sees the art/artist as one, but society may disagree. Using Nabokov's Lolita, and J.K Rowling's Harry Potter it examines reputation and integrity.

Lolita is the quintessential unreliable narrator trope that has caused heated love and hate since it first graced bookshelves in 1955. Denounced as pornographic, with its exploration of child sexual abuse it has nevertheless still been considered a classic. And despite its subject matter its author did not get labelled as a child predator.

J.K Rowling on the other hand wrote books of magical wizards and was beloved as the struggling mother who wrote her books at local cafes- right up until her views on trans women were revealed and she became 'problematic'. A lot of fans were devastated and declined to participate further in the Potter fandom world. Similar issues arise with authors such as Orson Scott Card and Stephanie Myer. Yet many fans seek to distance the work from the author- insisting it has no bearing.

Can we really divorce the author from their work? Our Copyright legislation in Australia says no- moral rights are a distinct approval of the authorship theory that author and text are inextricably linked. Despite this, there are growing calls that we judge the book by its words not its author, allowing us to love things while hating the author.

Dr Sarah Hook, Western Sydney University
Dr Sarah Hook is a lecturer at the School of Law at Western Sydney University teaching Intellectual Property Law and Media Law. Researching at the intersections of law, literature, and legal theory Dr Hook's research centres on authors and artists and creative freedom. Her research looks at romanticism, postmodernism, and contemporary modes of textual production and how these ideologies intersect with legal contexts such as moral rights, defamation, copyright, regulation of the press, and other impediments to the free exchange of ideas and expression.

***UNABLE TO PRESENT DUE TO PLANNED STRIKE ACTION - Letters of the Law: The Imago Decidendi and Baigent v Random House**

A secret message is encoded in the typography of Baigent v Random House [2006] EWHCA 719 (Ch). A copyright claim against The Da Vinci Code, the trial judge was inspired to transmit a code of his own by strategically formatting individual letters throughout his written decision. These typographic shenanigans were given short shrift by the Court of Appeal, which mentions the code solely to denounce its relevance. The visual appearance of the common law's printed text only articulates meanings 'on which nothing turns' (Baigent v Random House [2007] EWCA Civ 247 at [3]). But if this were the case, why would the appellate justices mention the code at all? This paper argues that the typographic differences between these two decisions reveal what Peter Goodrich has conceptualised as the imago decidendi: the image that grounds the decision. The visual overruling of the first instance typography is set in consistently formatted Times New Roman—an ubiquitous font that generalises the decision as universal while at the same time connecting it to the historic roots of the common law. This imago decidendi of the case not only embodies the common law's enduring tensions between the universal and the specific, but also reveals the importance of the visuality of the common law's printed form within the multimodal apparatus of state governance.

Thomas Giddens, University of Dundee
Thomas Giddens (Senior Lecturer in Law, University of Dundee) is a critical, comics, and cultural legal scholar, with particular interests in visuality and form. He is author of On Comics and Legal Aesthetics (Routledge 2018) and editor of Critical Directions in Comics Studies (University Press of Mississippi 2020) and Graphic Justice (Routledge 2015). He sits on the editorial boards of Law and Humanities, Int J Semiotics of Law, Studies in Comics, and The Comics Grid, and on the management committees of LLHAA and the UK Association of Law Teachers. He was founding chair of the Graphic Justice Research Alliance.

Forms of law: Analogy and the Adaptive Affordances of the Cultural Legal

Cultural Legal Studies is the means through which the material becomes the jurisprudential. This "becoming" is not a "flattening", but rather a transcendence – a movement beyond form – through a praxis which relates the experience of the legal within and through cultural artefacts to the re-imagining, re-articulation, re-reading and re-forming of law, and the jurisprudential ideas which frame and sustain it. It is a semantic practice which aligns the actualisation of law with its affective resonance through material modes.

This paper undertakes a critical consideration of the cultural legal method to situate this practice as inherently legal in form. Despite the tendency of cultural legal analysis to frustrate and challenge structure (as practice, and as discipline), this paper argues that the form of this exercise is legal by aligning the analogical form of this analysis with the analogical form of law. Analogy -

'the brainstorm of jurists' diction' - provides the link between the exemplification and replication of law across the various modes of earthly experience, and its resilience as an institution through the operation of precedent, codification, and the application of rules to facts. In Cultural Legal Studies, it is analogy which connects the material and the jurisprudential, operating as a theoretical and methodological connection across the field.

Through the strategic formalism of Caroline Levine and the institutional imagination of Roberto Unger, this paper situates analogy as the form of law and the cultural legal, framing the interrelation between these concepts as central to the material-jurisprudential intersection of cultural legal analysis

Dr Dale Mitchell, University of the Sunshine Coast
Dale Is a lecturer In the School of Law and Society at the University of the Sunshine Coast. Dale situates his research in the burgeoning discipline of Cultural Legal Studies, an area of critical theoretical exploration which uses cultural artifacts (novel, comic, films, art) to connect, (re)imagine and challenge understandings of law, jurisprudence and justice. He has presented at national and international conferences, and published in peer-reviewed journals and edited collections analysing popular culture texts like Pokemon, Superman, She-Hulk and Captain America: Civil War as avenues for exploring legal and jurisprudence concepts. Alongside his colleagues Dr Ashley Pearson and Dr Timothy Peters, Dale is editing 'Playing the Law: A Jurisprudence of Video Games and Virtual Realities', which seeks to further interdisciplinary legal scholarship by promoting engagement with interactive games and virtual worlds.

Panel 6B
The Reading Group and Love's Work in the University

Chair: Justine Poon

This interactive roundtable session explores different practices of reading: the reading group, the embodied activity of listening to texts read out loud, and the tarot reading. All are generative practices that forge connections between ideas and people. The audience will be invited to participate in reading, listening and being read.

There is a Cantonese proverb that drinking water alone is filling enough for those in love, which expresses wistfulness and a rebuke of the naivety of lovers. It is time to confess the barely concealed secret that our position as scholars is seduced and nourished within a love of reading, of law and of talking to each other. Is this sufficient to sustain the loving work of thinking? If not, what else do we need from each other and from the University? Does this love leave us vulnerable to only being given the bare minimum (or less) when the body (and the work) needs more?

Practices of reading together are both essential to the work of being a community of scholars and uncounted within the neoliberal metrics of academic productivity. This panel proposes to use different senses and forms of reading as a critical launching point from which to discuss critical legal work, make connections and engage in broader reflections on the practice of scholarship in these times.

Although it is not necessary to look at these beforehand to participate in the session, the reading text and the tarot cards can be found here: https://lawartpolitics.com/reading

Justine Poon, University of the Sunshine Coast
Justine Poon is Lecturer in Law and Society at the University of the Sunshine Coast and is completing her PhD at the Australian National University on metaphors, images and genre as practices of making legal meaning in Australian refugee law.

Dr Steven Howe, University of Lucerne
Dr Steven Howe is a law and humanities scholar and Associate Director of the Institute for Interdisciplinary Legal Studies – lucernaiuris at the University of Lucerne.

Fabienne Graf, University of Lucerne
Fabienne Graf is a doctoral candidate at the University of Lucerne and the Humboldt University of Berlin researching software, technology and information law along with questions of epistemology. She has a keen interest in legal theory.

Dr Dario Henri Haux, University of Lucerne/University of Basel
Dario Henri Haux is Academic Director at the Center for Life Sciences Law (ZLSR) as well as Postdoc and Lecturer at the University of Basel in Switzerland. He is also Postdoc and Lecturer at the University of Lucerne in Switzerland. His areas of interest include IP/IT Law with a focus on the Life Sciences field and research that crosses traditional boundaries between law, the humanities and the social sciences. He is the co-founder and co-editor of cognitio (cognitio-zeitschrift.ch), a journal and critical legal forum for students and young researchers.

Thomas Bragdon, Leiden University
Thomas Bragdon is completing his PhD at Leiden University, looking at art and activism as a practice of legal intervention and change in migrant communities in the Netherlands, Germany and France.

Panel 6C
Law and Romance

Chair: Marett Leiboff

Alien Love in Colonial Lagos

In the novel, People of the City, Cyprian Ekwensi dramatizes the post-war cosmopolitanism of life in Lagos. One plot line within this episodic novel follows a fatal love intrigue between a young Lagosian, Bayo, and his Lebanese girlfriend, Suad. The star-crossed lover narrative was a common device in popular and literary Nigerian fiction of the period but Ekwensi's decision to cast Suad as Lebanese creates a heightened tension to the romantic plotline because of the legal and economic concern with which the Lebanese community were viewed in Nigeria at the time.

Ekwensi's novel was published in 1954, when citizenship, ethnicity, national identity and political subjecthood were increasingly scrutinized by the law. This legislative impulse arose in part from the cultural essentialism that underpinned British indirect rule and was consequently sharpened by the slow move towards the granting of independence. Thus for both the British administration and Nigerian nationalist movements, defining the nation meant defining who belonged to it and who was 'alien' to it.

The Lebanese community was one of the oldest and certainly the largest single identified group of 'aliens' in post-war Nigeria. As such the Lebanese represented a conceptual and legal obstacle to the dominant ethnocentric discourses of nationhood. In this paper I explore how attending to the Bayo-Suad love plot enables us to see Ekwensi's larger engagement with the ambiguous legal subjecthood of the Lebanese in late colonial Nigeria.

Professor Katherine Baxter, Northumbria University
Katherine Isobel Baxter is Professor of English Literature at Northumbria University. Her research focuses on colonial and postcolonial literatures, and on the work of Joseph Conrad. Her most recent monograph, Imagined States: Law and Literature in Nigeria 1900-1966 (2019), examines representation of the law in British and Nigerian high-brow, middle-brow and popular fiction and journalism. She is currently working on a new project exploring literary representations of Arab transnationalism in late colonial North and West Africa. She has published widely in such journals as Arts, Journal of Postcolonial Writing, Journal of Commonwealth Literature, Literary Geographies, OLH and Textual Practice.

Familial Relations as Rights (and Responsibilities): Truths and (Mis)trust in the Law and Literature on Origin Deprivation

Law cannot compel appropriate emotional or moral responses to complex situations: it can only seek to manage human behaviours, especially within the realms of family and kinship. Generally, jurists struggle to define relatedness that is not evidenced by legal paperwork, despite the existence of juridical rights covering how relatives should behave towards each other (e.g. in property division, child care, transfer of parental responsibility). It is difficult however to find a term that means the opposite of 'loved one,' even where law achieves the deep 'othering' found in works of fiction. The severing of ancestral ties via closed birth records or informational vetoes (in adoption, gamete donor, or surrogacy scenarios) serves to copper-fasten how relatedness - legal and biological - cannot be taken for granted. The unknown relative is not to be trusted, it seems, given their propensity for jealousy and violent revenge (Wuthering Heights, Frankenstein) or social revolt (Never Let Me Go, The Giver). The ability of the abandoned to withstand cruelties and overcome adversity however (Jane Eyre, An Episode of Sparrows) is evidenced repeatedly in literature and increasingly mentioned in the work of those who seek meaningful legal reform of identity rights. Where the law creates 'limping parentage,' (HCCH, 2019) it may irreversibly other those already denied ancestral truths via circumstance or the failings of human nature. Arguably, certain works of literature and popular visual culture have achieved more than lawyers or activists, sparking meaningful debates and raising public awareness of the impacts of origin deprivation, 'orphanisation,' and lost genetic connection (The Handmaid's Tale, Philomena, Loki, The Vampire Diaries).

Dr Alice Diver, Queen's University
Dr Alice Diver is a Lecturer in Family Law at Queen's University, Belfast. A former solicitor, she has published widely on the human rights aspects of origin deprivation in adoption law and policy, including a 2014 monograph (Springer) entitled 'The Law of Blood-ties'.

The Romantic-Era Romance Novel as Feminist Legal Philosophy: Jane Austen's Pride and Prejudice (1813)

Jane Austen's Pride and Prejudice (1813), arguably one of the most influential love stories of all time, can also be read as a work of feminist legal philosophy that reflects the critique of women's legal status in works of Austen's Romantic contemporaries. Specifically, Austen critiques the public/private dichotomy that circumscribes Elizabeth Bennet's existence through the love story itself. If love connotes the exceptionalism of the other, then Elizabeth's reflection on Darcy, and what he represents as a husband, speaks to his exceptionalism as a man: 'She began now to comprehend that he was exactly the man, who, in disposition and talents, would most suit her … It was an union that must have been to the advantage of both; by her ease and liveliness, his mind might have been softened, his manners improved, and from his judgment, information, and knowledge of the world, she must have received benefit of greater importance'. Darcy's exceptionalism lies not only in his 'judgment, information, and knowledge of the world', but in his willingness to share them with Elizabeth – a benefit of greater importance, Austen stresses, than what she offers him.

The greater importance of Darcy's gifts to Elizabeth lies in their capacity to transform her subjectivity. Elizabeth is, throughout the novel, determinedly a feme sole and unwilling to accept the legal obliteration of her personhood that would be triggered by marriage. Darcy's 'judgment, information, and knowledge of the world', and willingness to share them with her, represent an alternative transformation of subjectivity, which paradoxically offers Elizabeth the possibility of moving beyond the public/private dichotomy via the marriage relationship itself. In offering Elizabeth a path to a more publicly-engaged form of subjectivity and citizenship, Darcy offers her more than is available to her as a feme sole. Thus, through the love story itself, Austen interrogates women's legal status not by critiquing marriage, but instead by transforming it.

Dr Sarah Ailwood, University of Wollongong

Dr Sarah Ailwood is Senior Lecturer in the School of Law at the University of Wollongong. She is the author of Jane Austen's Men: Rewriting Masculinity in the Romantic Era (Routledge 2020), and essays on Austen and masculinity, and eighteenth-century and Romantic women's memoirs. Her current project explores cultural legal studies and the #MeToo moment, past and present.

Panel 6C

(un)Luminous Bodies: Love, Recognition and Normativity

Chair: Dyann Ross

Stained Glass Skin: A Call for Law to Love and Celebrate Tattooed Women and Their Cultures

Tattooing is an ancient art form that has been practiced in many civilizations for thousands of years and is culturally integral to the beliefs and practices of various communities. In some cultures, women received tattoos to increase fertility, to allow safe entry into the afterlife, to represent a woman's spiritual protector, and to signify equality with men (Thompson, 2015). Commemoration of events, lost loved ones, and other cultural phenomena is one of the main reasons that women choose to be tattooed (Strübel and Jones, 2017). There has been a resurgence of many traditional, indigenous, and sacred cultural tattoo practices; an act of resistance to the legal and social exclusion of tattooed people. Maya Sialuk Jacobsen is a Greenlandic/ Danish tattoo artist living in Denmark who creates traditional Inuit tattoos, particularly facial tattoos. The

majority of Inuit tattoos were historically worn by women and made by women (men wore only about 5% of the tattoos) (Mythogynist Media, 2018). Face, hand and neck tattoos remain illegal in Denmark, despite considerable numbers of Inuit peoples living in Denmark.

The law has historically regarded tattoos as denoting criminality, and this perception remains visible in tattoo prejudice today. Angel (in Reinarz and Siena, 2013) recounts that in the late 19th century the tattooed body was viewed as symptomatic of criminality, due to the perceived link between tattooing and "savages"; and as "self-imposed stigmata" (Angel, 2016). This paper calls for law to love and celebrate these tattooed women, and not to fear them: don't ban the ink.

Dr Melanie Stockton-Brown, Bournemouth University
Dr Melanie Stockton-Brown is a Senior Lecturer in Law at Bournemouth University, and is an interdisciplinary researcher in law, film, tattoos, and feminism. She is a zine maker and has had her film about Mary Shelley's Frankenstein, Beloved, accepted to a national film festival. She has written several legal book chapters and articles; and has written about the portrayal of tattooed women in "Representing the Modified Body" in Ross, Karen (ed.) The International Encyclopedia of Gender, Media, and Communication, 2020. She is currently working with an illustrator to create an illustrated zine disseminating her doctoral research into practice.

Love and Law - an imaginary inquiry of a toxic relationship

This is a legal academic abstract. "Love and Law – an imaginary inquiry into a toxic relationship" is a journey into the intimate dynamics between the legal subject and the law. We will be navigating through the connections of Law and Love - which could be imagined as nightmare or katharsis.

« When love becomes the law, love is dead. When the law becomes love, the law is dead. »

Separately, we are discovering where, how and when we crave to be loved by the law. This moment of radical vulnerability serves as an opening to a dia-show accompanied by claims and narratives uncovering the life of the law as a lover and the evolution of the symbiotic relationship between the legal subject and the law.

Ideally, the law provides a godlike love, loving each one equally. It claims to enable safe relationships with and protect us from our not always so loving peers. It establishes exclusiveness by tightening the strings that keep us longing for laws securing properties. At least this is an idealized figure of the law by modern legal subjects, who want to be seen and heard via offering coherent narratives of their existence performed as autonomous subjects. Within the legal realm this is enacted in procedures that mirror the distorted individual asking to be loved, that means to be heard, seen, recognized, touched, held protected.

In a closing conversation between the legal subject and the law, we will confront the increasingly pressing question of the potential and possibility of transforming, healing and/or quitting this relationship.

Anna Menzel, University of Frankfurt
Anna Menzel studied law in Paris and Cologne, with a special focus on comparative law and theory of law. Currently she is working on her phd-project on the relevance of listening within the legal realm based on alterity ethics (Levinas, Butler) at the Goethe University Frankfurt am Main. Her research is informed by queer and decolonial theory as well as an interdisciplinary and embodied approach to knowledge, based partly on her experience as a researcher within the circus and dance-company «overhead project» in cologne concerning geometry and politics. She understands law as a phenomenon of language, media and culture.

Nicole Zilberszac
Nicole Zilberszac (Nicole NoZe) is a visual artist-scholar from Vienna, living in Frankfurt am Main. She studied law in Vienna. Her aim is to combine methodologies from legal theory and arts, in order to open up possibilities of perceiving, knowing and communicating, to speak the unspoken and see the invisible. Her artistic and academic work is conceptual and intuitive, thereby enabling embodied knowledge about the (non-) realities we encounter. In her phd-project she is rethinking legal objectivity through a framework, inspired by neo-materialist, feminist and embodied approaches to knowledge. She thereby aims to reveal responsibilities that arise from the full range of experiences and emotions that stem from our embodied existence within the world.

Dis/Enchanted: Mass Advertising, Law and British Modernity

This paper comes out of a book research on the cultural legal history of advertising in Britain, which traces the first era of mass advertising circa 1840-1914 and its legal shaping. It examines the challenge that advertising posted to views and hopes of modernity as a process of disenchantment, popularized by Max Weber just after these years. The spread of advertising revealed that enchantment, i.e., an array of experiences that involved imaginary worlds, fantasies, mysteries, possibilities of magical efficacy, metamorphoses, animated environments, and affective connection – was rampant in the capitalist economy. Consumers in fact desired this condition. Yet, enchantment's role in the structures of mundane and practical lives and in economic relationships was hard to stomach. Consequently, contemporaries mobilized a dizzying array of public and private legal means to disavow it.

Legal treatments of advertising shared a persistent focus on its rationalizing elements, with questions of information, knowledge, education, and morality at the forefront. This focus came necessarily with criticisms, because as a rationalizing force advertising was certainly limited. Meanwhile, a conceptualization of advertising's enchanting elements was actively avoided. This history suggests disenchantment was not an inexorable process of the modern iron cage, but was also not, alternatively, just a wavering ideology. It was a struggle conducted with legal means, an active normative enterprise. Legal powers and ideas sustained and disseminated the view of modernity -as -disenchantment and gave it practical meaning despite – or because of – the prevalence of enchantment that mass advertising brought forth. One of the ironic outcomes of this enterprise was that it finally encouraged professional advertisers to claim enchantment as their peculiar expertise.

Dr Anat Rosenberg, Harry Radzyner Law School Interdisciplinary Center (IDC) Herzliya
Dr Anat Rosenberg is a cultural legal historian and senior lecturer in Law at the Interdisciplinary Center (IDC), Israel. She is currently working on a book on the history of mass advertising (forthcoming with Oxford University Press), as well as an edited volume on Law and the Material Turn, and a research network on Enchantment in the History of Capitalism. My previous book, Liberalizing Contracts: Nineteenth Century Promises Through Literature, Law and History (Routledge 2018) examined the meaning of liberalism through the concept of contract and promise in

canonical realist literature, vis-à-vis histories of contract law. Her articles address these and other topics, and methodologies of law and the humanities. At IDC she co-organized a researchers Law and Humanities workshop, and co-taught a workshop on Love and Prejudice in Law.

Panel 6D
Jurisprudence of the Future: Law, Justice and Science Fiction 2 – The Future of Jurisprudence

Chair: Kieran Tranter

***UNABLE TO PRESENT DUE TO PLANNED STRIKE ACTION - 'The Changes that Face Us': Science Fiction as Public Legal Education**

Much has been written on how science fiction allows us to interrogate imagined societal changes and potential, yet-realised futures (Travis: 2011). It also provides those who consume such texts with the opportunity to reflect upon their own contemporaneous societies (McCracken: 1998). However, in this paper I propose to refocus this understanding, and will argue that science fiction is a form of public legal education and contend that sci-fi texts perform an educative function. To this end, this paper will argue that science fiction performs a jurisprudential function in its treatment and popular presentation of legal issues and themes, allowing audiences and consumers to conceptualise abstract jurisprudential concepts (such as justice) when engaged with passive media (such as tv or film) and actively engage or experiment with more dynamic media (such as video games). This distinction will draw upon my previous work that examined the jurisprudence of video games and the phenomenology of law (Newbery-Jones: 2015). Finally, this paper will explain the important of public legal education in the 21st century and highlight science fiction's critical role in encouraging engagement with jurisprudential themes and legal subject matter within the shifting socio-politico landscape of the last decade.

Dr Craig Newbery-Jones, University of Leeds
Dr Craig Newbery-Jones is Lecturer in Legal Education and Deputy Director of Student Education in the School of Law at the University of Leeds. He is also Faculty Digital Education Academic Lead in the Faculty of Social Science, and a member of the Centre for Innovation and Research in Legal Education (CIRLE). An interdisciplinary scholar, Craig's work focuses on the representation of popular legal cultures (from an historical and contemporary perspective), legal pedagogy and professional legal ethics. Craig is also interested in how the public engages with legal subject matter and has undertaken project research in public engagement with criminal and legal history and heritage.

***UNABLE TO PRESENT DUE TO PLANNED STRIKE ACTION - How Liberty Dies in a Galaxy Far, Far Away: Star Wars, Democratic Decay, and Weak Executives**

In this article we argue that the story of Star Wars has much to tell us about perennial questions of constitutional design. The series offers a rich cinematic exploration of some of the most pressing real-life issues of politics and constitutionalism and is, we suggest, a fruitful source of insight for issues of constitutional design and regulation.

This article proceeds in three parts. In Part I, we sketch the political context which grounds our analysis, tracing the of the constitutional institutions of the Galactic Republic, and its rapid decline and fall as documented across the prequel trilogy. In Part II, we outline the existing contributions commentators have made in respect of Star Wars and its lessons for constitutional design and regulation—the problem with the concentration of government power in one person

and the risks posed to political systems by excessive delegation of authority to the executive branch. We then introduce three more nuanced lessons that we think the films offer: the 'Publius paradox'; the hollowness of legalism; and the dangers of confusion at the apex of power. In Part III, with detailed analysis of the films, we show how the Star Wars saga clearly illustrates these lessons: that a constitutionally weak executive, rather than a strong one, can be a cause of democratic decay and autocracy, as it proves incapable of meeting the demands of governance; that commitment to and obsession with law is not per se any bulwark against autocracy; and that unclear lines of constitutional authority pose a huge risk at times of strain and crisis. We argue that the constitutional problem Star Wars illustrates is more subtle and more important than the dominant accounts suggest: that under concentration of power creates the risk of overconcentration of power. If we fear the decay of democracy into autocracy and wish to respond to it, we must be careful not to excessively limit or diffuse power. If we do, and begin to see constitutionalism as solely or primarily a means of restraining government, we may limit government so much that we cause the very problem we seek to prevent.

Dr Conor Casey, University of Liverpool
Dr Conor Casey is a Lecturer in Law at the University of Liverpool, specialising in comparative constitutional law and constitutional theory. From 2020-2021 he was a Max Weber Fellow at the European University Institute, Florence. He is a graduate of Trinity College, Dublin, Yale Law School and the Honourable Society of the King's Inns. His current research projects include exploring executive dominance in contemporary constitutional systems, the role Government lawyers play in bolstering executive power, the relationship between liberalism and constitutionalism, and contemporary alternative theories to liberal constitutionalism.

Dr David Kenny, Trinity College
Dr David Kenny is an Associate Professor of Law and Fellow at Trinity College Dublin, teaching and researching Irish and comparative constitutional law, critical legal theory, and law and literature. He is a graduate of Trinity College Dublin, Harvard Law School, and the Honourable Society of the King's Inns, and is an alumnus of the US State Department's Fulbright programme. His current research projects focus on critical and pragmatist accounts of comparative constitutional law, constitutional culture, and constitution making; pragmatist and anti-foundationalist legal theory; and the constitutional implications of Brexit for Ireland and Northern Ireland.

Science Fiction and the Jurisprudence of Gender in International Law and its Erasing of Ambiguity

Gender has become so mainstream that people forget its short history. The paper will consider how science fiction is illustrative of the rise of gender in the international law and how it represents the effect on society. It will connect the jurisprudence of the change from sex to gender in international law and the 'othering' of 'identities' outside of gender, that is, being male or female sexual orientation, gender identity, and variation of sex characteristics. The use of science fiction will also be used to indicate the possibilities of providing a more inclusive environment in international law of sex/gender realities where ambiguity is a positive reality rather than a monster of the past.

Dr Rogena Sterling, The University of Waikato
Dr. Rogena Sterling is a legal and multidisciplinary scholar focusing on human rights, Intersex & sex/gender issues, Identity and well-being, biopolitics of data and statistics, data commons and, MāoriIndigenous data sovereignty. Currently they are part of a COVID19 research group focusing on Care and responsibility during the pandemic. They are chairperson of Intersex Aotearoa, a board member of

Pacific Women's Watch and have been on human rights and intersex advisory panels and bodies in New Zealand.

Artificial Intelligence Personhood: Where Law and Science Fiction Meet

There are a variety of legal positions that debate the necessity, or not, of granting legal personhood to Artificial Intelligence (AI) entities. Mostly, these debates focus on the obligations AI agents could or should have. Occasionally these discussions deliberate about rights. Although proposals like the EU Artificial Intelligence Act disregard the possibility of granting personhood to AI agents, the academic discussion remains open. Following Alvin Toffler, who said that Science Fiction "has immense value as a mind-stretching force for the creation of the habit of anticipation", I analyse two science fiction stories that explore the matter. In Rosie Cleans House by Lauren Fox, Rosie, an intelligent robot, makes decisions about the health and routines of a family. Her decisions are motivated by a design imperative: "I must prevent anything being experimented by another that I would prevent being experienced by myself". In the second story, The Lifecycle of Software Objects by Ted Chiang, the digients (AI software entities designed as virtual entertainment for humans) progressively gain autonomy and presence in the material world. Consequently, the digients, with the help of their owners pursue legal recognition. These stories anticipate the arguments of future discussions, first, by identifying urgent matters around AI obligations, and secondly, by provoking a conversation about AI rights. Science Fiction, as Tranter (2018) explains, has been neglected by Law and Literature as an interpreter of legal culture. However, I argue, Science Fiction's mass popularity, interdisciplinarity, and impact upon culture, position it as a valid input for legal theory.

Daniel Chia Matallana, University of Wellington

Daniel Enrique Chia Matallana is lawyer from the Pontificia Universidad Javeriana (Bogota, Colombia) and an LLM graduate in International Law and Politics from the University of Canterbury (New Zealand). Currently, he is a first-year Ph.D. student at the Centre for Science and Society in Victoria University of Wellington. His research focuses on the relationship between Law and Literature. As a lawyer, he specialised in copyright law providing legal advice to the film industry.

Panel 7A
Love, Labour and Contract

Chair: Kieran Tranter

The Law's Lust Over Labours of Love: Tracing the Evolution of Regulation of Care and Domestic Work at the Intersections of Labour, Welfare State and Immigration Law Regimes

This paper excavates a historical account of the law's affairs, pronouncements and entanglements with "labours of love", or the work of care and domestic work in the household. Focusing on Australia, I trace how household-based domestic and care work have been (re)constructed over time as "women's work", done for love, not money. Specifically, I navigate law's complicity in consolidating, reinforcing or redrawing the designation of care and domestic work as non-contractual relations, informal and private, and therefore notionally beyond the purview of legal regulation. This account traces the law's demarcation and policing of the 'production' and 'reproduction' boundary at the intersections of labour law, welfare state law, and racialized projects of colonization and immigration. The allure of a genealogical approach, through denaturalizing and historicizing the law's lust over labours of love, is tapping into possible future

legal imaginaries beyond rigid essentialism and normative binds. In doing so, this paper seeks to disrupt how we conceive our present, technologically-saturated moment, and the proliferation of gig-based care and domestic work reliant on highly-gendered, racialized and migrant labour. Tracing the echoes of early settler-state and Fordist legal regimes of labours of love, we witness how the reproduction and production boundary is, in fact, malleable, messy and moving.

Angela Kintominas, University of New South Wales
Angela Kintominas (BA & LLB (UNSW), LLM (Columbia)) is a Scientia PhD Scholar at the Faculty of Law & Justice, UNSW Sydney. Her doctoral project explores the histories and futures of gig-based household domestic work in Australia. Her intervention is informed by critical and feminist approaches to social reproduction, as well as the gendered political economy of migration, work and care. She has researched on technology, gig work and migrant labour, temporary labour migration, migrant grandparents and transnational family life, and the legal regulation of surrogacy. She is a member of the Editorial Board of the Australian Feminist Law Journal.

Looking for Love in a Living at Work Affair

This paper will explore the various manifestations of 'love', through the lens of Aristotle's, philia as they appeared in a large staff survey investigating the COVID19 rapid response move the workplace home. Geographers have always been interested in the love of place, topophilia (Tuan), and the material and social forms that co-produce affective bonds to space and places. For this focused investigation, ideas around love and place emerged spontaneously and in different configurations and are expressed towards work, home, spatialities, friends, colleagues and families. Home is something that is a product of performances and possibilities and is always under construction (Massey, 2005). Equally work is also a set of complex relations including labour, production, self-realisation, regulation and control. This paper reports on when these two worlds have come together and in some small way ideas of 'love' emerged.

Dr Theresa Ashford, University of the Sunshine Coast
Dr Theresa Ashford is a lecturer in Social Science (Geography). Her research interests include ethics, sustainability, science and technology studies and human geography.

Dr Peter Innes, University of the Sunshine Coast
Peter has extensive experience in qualitative and quantitative methods with a focus on computer-assisted data analysis tools and techniques. His substantive areas of interest are in individual and social factors in volunteering and wellbeing, as well as Critical (Marxist) and Institutional (Isomorphism) approaches to work organisation. Peter has taught research methods at the University of London (Royal Holloway), The University of Queensland, The University of Tasmania, as well as in a large number of industries and organisations including QPS (Oxley Academy and Roma St. Headquarters), CJC, Qld Corrective Services, Hospitals and Health.

'As if she had love in her belly': Goethe's Poisoned Rat Metaphor, Marx, and Agamben's Enigmatic Inoperativity

In the Grundrisse Karl Marx wrote of how 'the appropriation of labor by capital confronts the worker in a coarsely sensuous form; capital absorbs labour into itself—"as though its body were by love possessed"'. Marx draws the metaphorical quotation from Goethe's Faust literarily describing a swollen-bellied dying rat. This line mattered enough to Marx (and Engels) to be present too in Capital. What work this metaphorization does and how it indirectly relates to Giorgio Agamben's enigmatic notion of inoperativity (also translated as inactivity, or inoperativeness and referencing human potential as incorporating both the capacity to do and

the capacity not to do) is the central inquiry of this paper. The paper argues that the abstracted notion of the emancipated slave who has no inclination to work for money but only works as is necessary was proffered by Marx and is also proffered by Agamben as an exemplary model for general emancipation. If this is true, that would place the material conditions necessary for both Marx's and Agamben's theorisations in the concrete context of the Jamaican quashees of the 19th Century Caribbean and neither in classical antiquity (and hence relevant to the charge, unfounded or not, of Agamben's eurocentrism) nor in biblical exegesis (hence relevant to the charge, unfounded or not, of Agamben's mysticism).

Dr Edwin Bikundo, Griffith University
Edwin Bikundo is a Senior Lecturer at the Griffith Law School, Griffith University, Australia whose teaching and research interests lie in International and Comparative Law as well as Legal Theory. His work has appeared in The Netherlands Yearbook of International Law, the Asia Pacific Journal of Ocean Law and Policy, Law Culture and the Humanities, The International Criminal Law Review, Law and Literature, The Oxford Journal of Legal Studies, Law and Critique, the Journal of the Philosophy of International Law, The Oxford Handbook of International Criminal Law, and elsewhere.

Unlikely Bedfellows? Love's Salience in Commercial Law

Aristotle described law as 'reason, free from passion'. The notion that the law is a cold, phlegmatic system of order invisibly governing social relations is, however, idealistic at best. Law often is passion. It is created and enforced by human beings with complex emotions, love being the most powerful of all. As Posner, Fridman, and many other astute legal minds have reminded us throughout history, we jurists can only strive to minimise—but cannot altogether eliminate—idiosyncrasy in the intellectual process. Whereas some fields such as criminal law and family law are inherently wrought by, and organically invite consideration of, passion, others such as commercial law seemingly do not. From the outside, commercial law is stoically sterile, operating in a callous, concrete microcosm full of businesspeople feuding across boardroom tables. But is this so? Are there any spaces in commercial law within which love plays a salient role? This paper addresses these questions by reference to key examples grouped under two categories: (1) the principles of contact formation, specifically the influence of loving relationships upon the enforceability of agreements; and (2) the doctrine of unconscionability, where the same is premised upon love and emotional infatuation. It will be demonstrated, perhaps unexpectedly, how central a role love plays in fundamental doctrines of commercial law.

Dr Mark Giancaspro, University of Adelaide
Dr Mark Giancaspro is a lecturer and practising commercial lawyer at the University of Adelaide Law School. His research and practice are in commercial law, with issues in contract law and its applications being his principal theme. Mark teaches in contract law, commercial and consumer law, and sports law. He has published widely on matters including issues with the formation and renegotiation of contracts, consumer protection, and smart contracts.

Panel 7B
For the Love of Law and Film

Chair: Timothy Peters

Mediation and Love as Revealed in Australian Film and American TV

I wrote the first book on mediation and popular culture, published by Routledge UK in 2020. In chapter 3 of Mediation & Popular Culture, I focus on feelings and expert intuition, two important things that mediators employ very differently than lawyers. The pandemic prevented any conversations about my book at international conferences, so I look forward to engaging with attendees at "Law and Love (In and Beyond Pandemic Times)" to discuss love and mediation. Love and mediation are revealed in Australian film and American television. The Australian film Face to Face and the American television show The Good Wife demonstrate how love, feelings and intuition, harnessed by expert mediators, can work to resolve legal disputes. Face to Face is a 2011 film directed by Michael Rymer that won Best Dramatic Feature at the 2012 Byron Bay International Film Festival. It is available to watch on YouTube in its entirety: www.youtube.com/watch?v=1ehWP7X9HTs I will discuss how the mediator in Face to Face demonstrates expert intuition yet does not seek the limelight as a conflict resolution expert. Instead, he helps to resolve the dispute with a focus on feelings. Similarly, a mediator in an episode of The Good Wife entitled "Dear God" (season 6, episode 3, available on Amazon Prime and Hulu), moves himself to the background so that the disputants and their needs and feelings can shine. These mediators practice with what could be deemed a "loving orientation" – something new for law to contemplate.

Professor Jennifer Schulz, University of Manitoba

Jennifer L. Schulz is Professor at the Faculty of Law, University of Manitoba, Canada and Fellow of the Winkler Institute for Dispute Resolution at Osgoode Hall Law School, Toronto. She has been a visiting scholar at: University of Cambridge; Birkbeck College School of Law; University of Toronto; University of British Columbia, and the Program on Negotiation at Harvard Law School. Dr. Schulz has won four teaching awards, a national ADR service award, and is a federal and international research grant recipient. She is certified as a Chartered Mediator by the ADR Institute of Canada and presents around the world on mediation.

The Evidence of Juridical Documentaries

This paper examines the cinematic construction of legal evidence in two highly controversial Spanish documentary films: De nens (About Children) (Joaquim Jordà, 2003) and Ciutat morta (Dead City) (Xavier Artigas and Xapo Ortega, 2013). These films are part of a new wave of Spanish activist documentary films denouncing the corruption, violence, and racism behind gentrification processes in Barcelona, a city that has been internationally acclaimed for its innovative urban planning. I read these documentaries within the context of what Jennifer Mnookin and Kristen Fuhs have labeled 'juridical documentaries', referring to films that reexamine 'flawed' trials resulting in miscarriages of justice. Focusing on the constructed nature of evidence and of the trials themselves, I explore the representational techniques deployed by these two documentaries and highlights the 'reflexive' aesthetic choices that connect the judicial and the extrajudicial and situate the trials within controversial urban regeneration. Together, these documentaries contest the trial as a truth-finding site and expose dominant power structures and ideological biases that pervade the Spanish criminal justice system.

Associate Professor Monica Lopez Lerma, Reed College
Mónica López Lerma is Associate Professor of Spanish and Humanities at Reed College. She is the author of Sensing Justice through Contemporary Spanish Cinema: Aesthetics, Politics, Law (Edinburgh University Press, 2020) and co-editor of Rancière and Law (Routledge, 2018).

Embodied Testimonies

Re-enactments puts a person in a curious position of being both in the past and the present, reflecting a desire, perhaps more than love, to unfold the past. Re-enactment as a technique of investigation in law and film has received curiously little attention in legal scholarship. In the inquisitorial judicial systems of France and Scandinavia, re-enactments (or 'reconstitutions' in French) play a central role in both law and culture for the way they condense and stage the event of investigation and its search for truth. Meanwhile, cinematic re-enactments which engage a person to play an earlier self have been noted to raise questions about bodily memory, agency and time. In this paper, I explore the way bodies testify and how bodies figure under and in protest of legal regimes.

Maria Elander, La Trobe University
Maria Elander is a senior lecturer at La Trobe Law School. Her research is primarily in the broader field of international criminal justice, and engages with theories in cultural and feminist legal studies. She is interested in the intersection between memory and law, and her current projects centre on archives and testimony.

For the Love of their Husbands: How the Personal is Political in Don's Party

In August this year David Williamson's film Don's Party turned 50, and unlike other Ocker films, Don's Party has not languished in obscurity. The film's enduring cultural power is a representation of 'Australianness – vulgar, hedonist, beer-swilling and predominantly masculine.' Reflecting the liberal freedoms expressed by Australia's New Left (the male left), the film draws critical attention to the gendered and sexual politics of a time when it clashed with the dominant masculine norm.

This presentation focuses on the film's representation of sexual politics to argue that the assumed glory of the male's left's liberal freedoms and values are inherently dangerous for Australian women. The first part of this presentation will briefly analyse the film's political and gender narrative. From this analysis there will be a critical discussion about how the female protagonists' love for their husbands Others their voices through the politics of gender.

Kim Weinert, Queensland University of Technology
Kim is a PhD candidate at Griffith University and a lecturer at QUT Law. Kim's thesis examines speech legality in Australian film.

Panel 7C
Law and Love from the Middle Ages to Renaissance
Chair: Dale Mitchell

Raphael's Ostrich and the Importance of Impartiality

In 1519 Raphael Sanzio (1489-1520) began to decorate the Vatican's Sala di Costantino: one of a series of public rooms for Pope Leo X to entertain guests. At his death in 1520, one of the few sections of this room to be completed was his Allegory of Justice. This was, however, no ordinary

Allegory of Justice. Rather than featuring the common Lady Justice holding the traditional sword and scales, Raphael depicted her with one hand holding a set of scales, and the other an ostrich. Despite Allegories of Justice having been consistently depicted for the previous two centuries with her sword and scales, even by Raphael himself in this traditional format just a few years earlier in the nearby Stanze della Segnatura, the incorporation of this ostrich was no mistake.

By drawing on the biblical and humanistic references accessible to Raphael, ranging from the Hieroglyphics of Horapollo – the first book of translated hieroglyphics to reach a European audience in 1505 - to the Bible, this paper analyses how and why Raphael chose this unusual symbolism.

When combining these sources, this paper argues that just as the ostrich abandons her young and apparently feels no love for anyone, the ultimate adjudicator must be impartial and equal to all – even those to whom they are related. It is this impartiality and avoidance of the influence of love that this paper concludes Raphael aimed to highlight as an essential attribute of justice when he composed this most unusual Allegory of Justice.

Hugh Cullimore, Australian National University
Hugh Cullimore currently balances the last of his law subjects with his role as casual lecturer and session tutor in Art History at ANU. The focus of his research lies in the overlap between these areas, particularly in Renaissance Italy, though he also dabbles in areas such as commentaries on the rule of law within social media, and unravelling the complexities of pictorial languages. At the time of the conference, he will be working at the Warburg Institute on a project exploring the thirteen different ways of representing justice outlined by the Italian Renaissance humanist Pierio Valeriano (1477-1558).

A Wilderness of Monkeys: Value, Love and the Law of the Father's Will in The Merchant of Venice

'I would not have given it for a wilderness of monkeys': so says The Merchant of Venice's Shylock, referencing the turquoise ring, gifted to him by his late wife, Leah, now stolen by his errant daughter, Jessica. An odd pronouncement (as well as a striking image) for a character often read as a proto-finance capitalist, Shylock being seen traditionally as the exemplar of exchange values, for whom everyone, not to mention everything, has its price (the pound of flesh?). Excepting, of course, Leah's 'turquoise'. Which, in his adamant refusal to part with it, may reposition Shakespeare's most uncomfortable stereotype—Shylock as the Jewish usurer—as the principal spokesperson within the drama for values more closely associated with 'use' (affect, love) rather than 'exchange' (law, contract). Indeed, far from being global Capital's earliest literary avatar, Shylock may be a prescient instance of its critique, anticipating not only Marx, but Freud by several hundred years. For at stake in The Merchant of Venice—so this paper will claim—is nothing less than the surplus jouissance (or enjoyment) of nascent global Capital itself, here emblematised in Portia's Belmont. Hitherto seen an bower of erotic bliss, idyllic Belmont is outed, by way of contrast to Shylock's 'jewish-ssance', as a site of frenetic 'getting and spending', its desire as commodified as it is coital; and all mandated by the Law of the Father's Will. This paper will draw upon the insights of psychoanalysis (object petit a, the death drive), as well as those of political economy (reification, exchange/use) to examine the status of value, love and law in The Merchant of Venice, arguing that Shylock may be not only Capitalism's fiercest critic, but its most misunderstood psychotherapist.

Adjunct Professor William MacNeil, Southern Cross University
William MacNeil is an Adjunct Professor of Law, Southern Cross University. A cultural legal scholar and jurisprude, MacNeil is the author of Lex Populi: The Jurisprudence of Popular Culture and Novel Judgments: Legal Theory as Fiction. He is the editor of the book series, Edinburgh Critical Studies in Law, Literature and the Humanities, and Co-Managing Editor of the journal, Polemos: Journal of Law, Literature and Culture. MacNeil is working on a new book, tentatively entitled, Speculative Legalism: Law's Philosophy in Horror, Science Fiction and Fantasy.

The Legal Victory of Profane Love in Medieval Italian Literature

In Francesco Boccaccio's Decameron (c.1350), Madonna Filippa is caught in adulterous intercourse by her husband and reported to the local authority for being condemned in a trial. In the Divine Comedy, Dante had relegated another adulteress, Francesca Da Rimini, in Hell, among the lustful. Filippa is acquitted. Why? The defense of the profane love that she presents to the judge is hinged on a legal principle that is derived from Roman and Canon Law. Boccaccio, a jurist by background himself, uses the law, to buttress his own argument: the dignity of profane love when it is true love. This love deserves respect almost as much as love for divinity, the so-called sacred love.

This paper will highlight how legal principles will turn into inspiration for a literary text.

Associate Professor Bernardo Piciche, Virginia Commonwealth University
Bernardo Piciché is Associate Professor of International Studies at the School of World Studies of Virginia Commonwealth University – USA. He holds a Laurea (JD) in Giurisprudenza (focus on International Law and European Union laws) and a Laurea (Degree & MA) in Lettere e Filosofia (focus on contemporary Italian literature). both from the University of Rome, and graduate degrees in literature from Rome, Paris 8, and Yale (M. Phil & Ph.D.). His research explores mainly: a) how the law can act as a form of inspiration for literature; b) Mediterranean studies, Mediterranean philology; c) the interplay among the various arts; d) Italian cinema; e) How the concept of law percolates and inspires Italian literature. He published on Boccaccio, Dante, Tasso, Marinetti & Futurism, Caravaggio & the Macaronic , Francesco Rosi's cinema, Turkish cinema, the Mediterranean. He has just edited the special volume for Forum Italicum: 'Diritto e letteratura nella tradizione italiana' (Law and Literature in the Italian Cultural Tradition)

Panel 7D
Visibility, Violence, Community: First Nations (in) Literature and/or Law

Chair: Justine Poon

Building Community through Legal Language: A Comparison of US & Navajo Legal Writing

Legal Rhetoric scholar James Boyd White argues that the legal rhetoric is constitutive in nature. If the law helps to build community – then an important question to ask is how inclusive is that community? And are there legal frameworks that do a better job of including voices and embracing the constitutive function of the law? To help answer this question, I analyze a corpus of opinions from two Supreme Court jurisdictions - U.S. and Navajo - across time to compare linguistic complexity from the past, present and ultimately make predictions about and recommendations for the future. I survey these texts using metrics for the standards of plain language set out in Conn. Gen. Stat. § 42-152 to analyze the extent to which the courts are serving the public through their speech. Part I consist of an analysis of syntactic complexity, as understood both by the statute and using digital tools developed to measure complexity. Part II

analyze word usage for difficult-to- comprehend words as defined both by the statute and by linguistic tools. Part III compares the courts in terms of the accessibility to the texts by laypeople.

Dr Susan Tanner
Susan Tanner teaches Legal Writing and Legal Rhetoric at Louisiana State University. Professor Tanner's scholarship focuses on legal language and linguistic access to justice. Her dissertation, "The Rhetorical Force of the Law: An Analysis of the Language, Genre and Structure of Legal Opinions" analyzed the way precedent is formed in legal opinions using large corpora sociolinguistic and micro-level discourse analysis methods.

For the Love of Capital: International Arbitration, Oil and the Absence of Legal Meetings

In 2009, the American oil giant Chevron initiated an international arbitration against Ecuador with the Permanent Tribunal of Arbitration at the Hauge. The company faced a claim for compensation over oil pollution in an Ecuadorian Provincial court, filed by the Lago Agrio Indigenous communities. With reference to three settlement agreements between the company and Ecuador, Chevron asked the Arbitration Tribunal to intervene and prevent the Lago Agrio litigation from proceeding further. In what followed, the arbitration tribunal issued a number of interim decisions and judgements, ordering the dismissal of the case before its completion in the Ecuadorian courts. In this paper, I offer a critical redescription of how the tribunal assembled and claimed a jurisdiction over the Chevron-Ecuador arbitration. I detail how the tribunal connected a narrow procedural jurisdiction to a narrative of economic development and growth, framing the procedural protection of transnational capital as a necessity of human progress itself. Leaning into this story of trade and development, I argue, the tribunal assembled a jurisdiction of capital that authorised it to speak law on a broad range of issues concerning international development and life in the affected areas. As such, the tribunal could render invisible the jurisdiction of the Lago Agrio communities, dismissing their claim to speak law on matters relating to their territories – be it through the Ecuadorian courts or an amicus curie submitted to the tribunal. Under the love of capital, the arbitrational tribunal diffused the possibility of a legal encounter between the company and the Indigenous communities in the Oriente.

Tim Lindgren, University of Melbourne
Tim Lindgren is a Doctoral Candidate and Teaching Fellow at Melbourne Law School, University of Melbourne. His research concerns the field of international law, with a focus on international law and the environment, colonialism, postdevelopment and legal forms of dissent. He is affiliated with the Institute for International Law and the Humanities (IILAH) at Melbourne Law School, and he is on the editorial team for the Journal of Human Rights and the Environment. His most recent work can be found in Critical Legal Thinking, Postcolonial Studies and the International Journal of Human Rights.

All War is a Crime: Exploring War Crimes, Aggression, and Justifying the Unjustifiable through Claire Coleman's 'The Old Lie'

As Australia grapples with the war crimes committed by its soldiers in Afghanistan, and the international community grapples with the ability of the ICC to achieve anything that resembles achieving justice for those who have been subjected to the horrors of war it seems apt to explore how all war is a crime, but it's a crime committed by the politicians who wage war. Using Claire Coleman's The Old Lie as an entry point to this conversation, I will explore how the atrocities committed on the battlefield are an unavoidable consequence of the decisions by politicians to engage in aggressive warfare. While it does not diminish the responsibilities of the soldiers in

question for their wrongdoing, the greater crime is the one that is been committed by those who enjoy head of state immunity and will never see a battlefield. In this paper I will also explore how it is as a society we justify and make acceptable the sorts of unjustifiable atrocities that go hand-in-hand with aggressive warfare.

Tamsin Paige, Deakin University
Tamsin Phillipa Paige is a Lecturer with Deakin Law School. Her work is interdisciplinary in nature, using qualitative sociological methods to analyse international law. She was awarded an Endeavour Scholarship by the Australian Government for her PhD research (conducted at the University of Adelaide and Columbia Law School) on the Security Council and 'threat to the peace'. Prior to her Security Council work she conducted research into the application and impact of international law in counter-piracy operations in Somalia. In a former life, she was a French trained, fine dining pâtissier.

Panel 8A
Space, Nomos, Love
Chair: Vincent Goding

Schmitt v Neumann: From Nomos of the Earth to Nomos of Humanity
Contemporary world politics has observed a resurgence of interest in one of the most important and controversial legal and political theorists of the 20th century, Carl Schmitt. Intriguingly, such attention has emerged from divergent actors: Postmodernists entranced by the state of exception, the Far Right seeking legal justification for imperialism, and China looking for Western juridical legitimation. We argue that such dissimilar actors embrace Schmitt's knowledge in order to find a solution for the sovereignty problem, that is, a desire to ground legal power in authority without recourse to normative legitimacy. Our paper locates the flaws of Schmitt's position in his criticism of universalism/globalism and his rejection of the jurisprudential foundation of self-determination on tenuous and extra-legal grounds in his Nomos of the Earth. In contrast, we bring in Franz Neumann's work to ground a legal foundation for what we call 'the nomos of humanity' found in his notion of self-determination. Self-determination, here, is seen as a principle that can guide a divided society of states in the fraying liberal international order towards a cosmopolitan horizon.
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Dr Shannon Brincat, University of the Sunshine Coast
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Constellations. He is co-founder and co-editor of the journal Global Discourse and sits on the editorial board of Globalizations.

The Loss and Love of the World

'In love, the other is never available' – Bernard Schlink (2020) Olga p 125

I am interested in Bonnie Honig's (2021) take on Adriana Cavarero's work on inclination as a way of refusal that disrupts Giorgio Agamben's inoperativity. Reading inoperativity as a 'politics or ethics of pure means' it stands in contrast with Cavarero's 'love' as 'an embodied feeling for a child'. Cavarero of course is working within Hannah Arendt's 'love of the world' but shifts from 'natality' to 'maternity'.

I want to explore what the idea of inclination, which is central to Cavarero's 'subversive ethics of altruism and pacificsm', as alternative to verticality associated with autonomy, could mean for being together and the office of the law and humanities scholar. As Honig (63) notes, 'Inclination is a "disposition" to provide care. Verticality is "an avoidance of the question." ' However, Honig (55), inspired by Sarah Ahmed's idea of 'orientation'/ 'disorientation' (' "Indeed to live out a politics of disorientation might be to sustain wonder about the very forms of social gathering." ') disrupts the idea of maternity by making another shift, namely from maternity to 'sorority' and specific 'sororal agonism.'

What possibilities do 'worldly transformation'; 'wonder' and the shift from 'heterotopia to the city' hold for being together and the office of the law and humanities scholar?

Professor Karin van Marle, University of the Free State

Karin van Marle teaches Jurisprudence in the Department of Public Law, University of the Free State. Her research falls within the broad field of law and the humanities and involves critical theory, legal philosophy and jurisprudence. Her work on post-1994 jurisprudence engages with the crisis of modernity and a rethinking of law and legal theory along the lines of fragility, finitude and a 'giving up of certitudes'. She is an ethical feminist and her research and writing are inspired by and embedded in feminist theory.

Metaphoric Sovereignty and the Australian Settler-Colonial State

This paper is concerned with metaphor as a mode of jurisdiction that works to create and deny sovereignty, in particular in the context of Australian settler colonialism. To begin with, jurisdiction is understood here as the 'first question of law' (Dorsett and McVeigh, 2012), directing attention to who is giving expression to the law, the form in which the legal expression takes, and how such expression works to create lawful relations. On this understanding jurisdiction is not something that follows from sovereignty. Rather, sovereignty is an effect of jurisdiction: a social configuration, an authorial power, and a common sense that is shaped through the active expression of law. And by extension, to deny that expression – to deny jurisdiction – is to deny sovereignty. In exploring this relation between jurisdiction and sovereignty, the paper focuses on metaphor as a particular mode of legal expression (or 'technique of jurisdiction' (Dorsett and McVeigh, 2012)). Through a reading of scenes from a public festival held to celebrate the creation of the Colony of Victoria in 1850, the paper considers how metaphor has worked to create colonial sovereignty in Australia, and to deny Indigenous sovereignty. While there is debate over whether 'decolonisation' is a metaphor (Tuck and Yank, 2012; Garba and Sorentino, 2020), this paper

contributes to understanding how settler colonialism is constituted by, and operates through, metaphors, and how a sensitivity to this metaphorical work can be in the service of decolonisation (Veracini, 2020).

Dr Shane Chalmers, University of Adelaide
Dr Shane Chalmers is a Senior Lecturer at Adelaide Law School. He is author of Liberia and the Dialectic of Law: Critical Theory, Pluralism, and the Rule of Law (Routledge, 2018), editor of the Routledge Handbook of International Law and the Humanities (Routledge, 2021), and is currently writing a book titled The Antipodes: A Literary Legal History.

Your Room is Clean(er) Now: Regulating Spaces of 'Love' in Chungking Mansions, Hong Kong
This paper explores how law regulates 'love' – or at least, belonging – through a spatio-legal theory-oriented ethnographic reading of a specific site in Hong Kong: Chungking Mansions. The building complex (memorialised in Wong Kar-wai's film Chungking Express) is famous for serving as a 'home away from home' for the city's marginalised ethnic minority population, as well as possessing a complicated history of illicit and illegal activity.

The connection between Chungking Mansions' perceived illegality and its relationship with ethnic minorities is most apparent when considering the many guesthouses and hotels that make up its former apartment spaces. Once considered hotbeds of prostitution, drug smuggling, and other crimes, these spaces have steadily transformed over the years to resemble the rest of the building complex: clean, hygienic, and harmless.

This paper charts the historical transformation of these guesthouses and hotels by looking at how colonial notions of public health, safety, and security were used to justify Foucauldian techniques of power designed to govern and regulate not just these spaces but those inhabiting them too. By looking at the implementation and enforcement of Hong Kong's Hotel and Guesthouse Accommodation Ordinance, it is possible to see how the aesthetic regulation of Chungking Mansions eventually gave way to a powerful aesthetic beautification.

In doing so it becomes apparent that Chungking Mansions' spatial redevelopment reduces Lefebvrean difference and encourages in its wake what Philippopoulos-Mihalopoulos calls at 'atmosphere of exclusion'. The guesthouses and hotels of today, though 'safe' and 'clean', also privilege certain configurations of 'love' (i.e. heterosexual couples who are tourists) at the expense of those concepts thought undesirable or even peripheral: foreign domestic workers, migrant workers, sex workers, or members of the LGBTQ+ community, to name a few. These spaces of dis-accommodation, then, create their own internal spatio-legal boundaries that either create or widen existing urban inequalities.

Dr Dhiraj Nainani, National University of Singapore
Dr. Dhiraj Nainani completed his LLB and LLM at the London School of Economics before earning his doctorate at the University of Hong Kong, where he was a Postgraduate Scholarship recipient. He is currently an Adjunct Research Fellow at the Centre for Asian Legal Studies at the National University of Singapore. As a legal geographer, his research looks at the relationship between law, space, and power by exploring 'subaltern' spaces in urban Asia from an ethnographic and critical theory perspective.

Panel 8B
Animals and Species

Chair: Stefanie Fishel

Multi-species Love Notes for a Radical Normal 2050

The COVID-19 pandemic, unprecedented biodiversity loss and global heating are all interconnected, re-enforcing symptoms of unravelling relationships between Homo sapiens and the rest of the world. We hurtle towards the 6th mass extinction. The sheer existence of our more-than-human kin is disappearing before our eyes. Extinctions are occurring at a rate never before seen in human history; and of a cause never before attributable to the actions of one species. Meanwhile, the loss of wild species, the increasing encroachment on natural habitats and the rapidly decreasing genetic variability amongst domestic species enhances opportunities for disease to spill-over into human populations. The spread of disease is further exacerbated by climate change and our hyperconnected world.

Neoliberal worldviews underpin the breakdown of normal human-nature relations. Such ontologies are reflected in dominant legal frameworks – even in laws dedicated to the protection of nature. Much of state-based environmental law instrumentalises our more-than-human kin. Other beings are forever objects not subjects of law. The non-human matters only as property. Loss is defined in a monetary sense and not an affective one. As Boulot and Sterlin (2021) point out, environmental law remains in a paradigm where 'human' use of the 'environment' is premised on determining allowable harm rather than on obligations to, and relationships with, more-than-human nature.

And so, the question that I seek to address in this piece is 'how can we extend love and care beyond the human within human-centered laws?'. I contemplate what it would mean to rewrite environmental law through a multi-species lens. To answer these questions I first attempt to see from the perspective of the more-than-human through creating works of fiction in the form of multi-species love notes. I then turn my attention to the Convention on Biological Diversity (CBD)– the overarching global instrument for biodiversity. The 2050 Vision of the CBD is of 'a world living in harmony with nature'. I explore how writing with the more-than-human, and storying from starting points of love and care, may allow the re-imagination of law generally and the CBD specifically. In doing so, I argue that the writing of fiction as legal method might facilitate the realisation of radically hopeful futures and normalisation of human-nature relations.

Dr Michelle Lim, Macquarie University

Dr Michelle Lim's interdisciplinary scholarship occurs at the intersection between biodiversity conservation and sustainable livelihoods. Dr Lim's work focuses on futures-oriented biodiversity law research aimed at advancing equity and sustainability under conditions of unprecedented environmental change. Dr Lim was a fellow on the Global Assessment of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) and an author of the IPBES/IPCC joint workshop report. Dr Lim's recent paper in the Griffith Law Review 'Extinction: hidden in plain sight – can stories of 'the last' unearth environmental law's unspeakable truth', was awarded the 2021 Law and Society Association of Australia and New Zealand (LSAANZ) Publication Prize (scholarly article/book chapter).

The Species Repeals the Genus

This piece looks at the meaning of the term species in Justinian's Digest and considers the uniqueness to the jurisprudential understanding of this concept in the works of the classical jurists and how this understanding rivals that of the theory of forms and the scientific classificatory method adopted in Greek philosophy. It offers a reading of fragments of the Digest arguing that the word species refers there to the unique 'juridical morphology' of cases as well as objects which 'repeal' rather than reproduce the taxonomy of general laws and generic classes. The paper has something to say about the relationship between legal institution and the life sciences, drawing attention to the limitation for legal thought in a dominant biological understanding of species.

Edward Mussawir, Griffith University

Edward Mussawir is a Senior Lecturer at Griffith University, Brisbane where he teaches civil procedure. His research has focused on jurisprudence, jurisdiction, the work of Gilles Deleuze, legal personality and the jurisprudential status of animals.

Material Vulnerabilities and Interspecies Relationalities: A Critical Appraisal of the Legal Status of Animals in Disasters

As liminal, exigent moments in time, disasters throw the significance of interspecies relationships between humans and animals into sharp relief. Through their materialisation, human-animal relations are revealed as taking myriad forms: loyal and protective, distant and neglectful, salutary and mutualistic, violent and harmful, benevolent and fortuitous, intrusive and deleterious. As part of a broader project interrogating law's contribution to animals' disaster vulnerability, this paper examines how a pervasive, entrenched failure – and even refusal – by the Western legal imaginary to acknowledge and account for the relational aspects of animals' legal status has the effect of amplifying their susceptibility to harm during disasters. To this end, the paper analyses two major dimensions of animals' legal status: their status as property or as entities capable of becoming property; and statutory provisions governing animal welfare and wildlife habitat. With reference to three temporally and geographically disparate disasters that affected jurisdictions within the Western legal tradition – Hurricane Katrina, the Victorian Black Saturday Bushfires and New Zealand's Canterbury Earthquakes – the paper scrutinises how each dimension of animals' legal status aggravates their vulnerability to the adverse effects of hazards, both in the period preceding hazardous onset and during the disaster itself. Drawing from critical literatures that foreground and fault Western law's inattention to the nonhuman material world, the paper attributes this condition – at least in part – to a crucial defect afflicting animals' legal status: that it overlooks the determinative role played by animals' relationships with humans in securing or compromising their wellbeing and survival during disasters.

Ashleigh Best, University of Melbourne

Ashleigh Best is a third-year PhD Candidate and Teaching Fellow at Melbourne Law School, and a Graduate Researcher in the Centre for Resources, Energy and Environmental Law. Her research examines the legal status of animals in disasters, marrying her longstanding interests in animal law, environmental law and legal theory. Currently, Ashleigh teaches Global Human Rights Law. Prior to commencing her PhD, Ashleigh worked as a lawyer in commercial and government practice, across the fields of commercial litigation and environmental law. She holds a BA in Communication (Social Inquiry), LLB (Hons I and University Medal), GDLP and GCLTHE.

Panel 8C

For the Love of Genre in the Study of the Law

Chair: Tamsin Page

An (Alternative) Archive of Our Own: Judgment Writing as Fanfic

This paper will examine how modern alternative judgment writing projects are arguably a form of fanfiction, where outsider writers take pre-existing narratives and lovingly borrow characters, worldbuilding and storylines to imagine alternative versions of stories while often being denied legitimacy by the writers of original tales.

Feminist and critical judgment projects re-imagine judgment/stories within the existing paradigm of the judgment genre to envision an alternative universe, what fanfic calls an "AU", in which oligarchic patriarchy is either not normative or is laid bare in the act of judging. By speaking within the genre of judgments, they may provide alternative discourses to fans of the original genre (lawyers, judges, and law academics), and garner new critique/fanfic devotees. At the same time, the Butlerian performativity of alternative judgment writing reinforces the validity of judging as an activity, plus the judgment genre's purported legitimacy, just as the culture of other fanfic writing increases the value of the original "canon" story/author for participating fandom. It also positions the fanfic writers as cultural outsiders, borrowing from more legitimate authors.

Despite the tension from legitimising existing judicial power acts, alternative judgments represent a democratisation of judging and law speech, like fanfic's expansion of authorial roles. I will argue that though judicial fanfic may be primarily non-mainstream reimagined/fiction writing, it may also shift legal paradigms and norms for new generations, as other fanfic shifts discourses around fiction in ways that normalise representation of outsider groups.

Joanne Stagg, Griffith University

Joanne is a lecturer in the Griffith Law School at Griffith University, in Queensland. In addition to teaching core Torts and Contract courses, she designed and teaches Gender and the Law. Her current research interests include issues around law, gender and medicine. Her recent work has also included application of queer and feminist theory to queer issues and to the UN's Women, Peace and Security agenda.

Love vs. Legal Judgement: Familial love in Burial Rites as a repudiation of legal and political decision making

Hannah Kent's Burial Rites tells a fictionalised account of the life of Agnes Magnúsdóttir who, after being tried and convicted of murder, was in 1830 the last woman to be executed in Iceland.

The novel focuses on the final year of her life when she is sent to live and work with a farming family in the remote village of Kornsá. This paper will focus on the familial love which develops between Agnes and this family, and examine how Kent utilises their emotional connection to demonstrate the injustice in Agnes' execution.

Kent draws upon the narrative conventions of historical fiction by introducing translations of the original letters and documents sent between officials at the time of, and in the lead up to, Agnes' execution. These documents serve to underscore the incongruence between the love and affection we see develop between Agnes and the family, and the political manoeuvring which

determines her sentence and restricts her opportunities for appeal. Through the love that she introduces into Agnes' story, Kent is not only condemning the injustice she sees in Agnes' sentencing, but further, she emphasises the potentialities for healing that become available when someone has access to stable accommodation, work, and love.

Caitlyn Parker, University of Melbourne
Caitlin Parker is a PhD Candidate at The University of Melbourne. Her work focuses on contemporary Australian women's writing, and she is interested in the intersections between gender, law, literature, and book culture.

Memoir on Trial: Narration as an Act of Love and Resistance

The prosecution of sexual violence and rape is notoriously challenging across systemic, material and social levels. There has been extensive research into these intersecting limitations, some of which has resulted in developments in the structure and application of criminal law and procedure, some of which has resulted in increased public awareness and subsequent shifts in social values and expectations in relation to the prosecution of these crimes. One feature of Australian law that received significant attention in recent years was the prohibition in some jurisdictions (notably Tasmania and Victoria) against survivors publicly self-identifying, even after the trial process has concluded. This was criticised on a number of fronts, largely for compounding the trauma experienced by survivors. I argue that these acts of self-narration by survivors are assertions of self-love, and are integral to healing from an experience of trauma.

In this paper I consider a selection of memoirs by survivors of sexual assault who reflect on their experiences with their respective legal systems. These memoirs are drawn from Australia, the US, France and UK. I argue that trial memoirs provide a means by which survivors can interpellate their experience and re-negotiate their subjectivity in response to an often alienating and traumatic justice process. These memoirs can be in tension or even conflict with the legitimizing narrative articulated through judicial writing. I conclude that where both judicial writing and memoir are understood as types of life-writing the ontological force of judicial writing is mitigated, thereby positioning the memoirist-survivor to insist on the validity of their experiences within and without the court room in an act of self-love.

Dr Laura Jane Maher, Monash University
LJ Maher was awarded a PhD by Monash University in 2016 for "99 Problems; An Exploration of Writerly Ontologies in Transmedial Life-Writing." She examined transmedial life-writing by musicians focusing on their explorations of self and otherness in relation to their creative output and their relationships with their audiences. She is now bringing together her legal and literary backgrounds by examining law as literature. She teaches at the University of Melbourne and Deakin University lecturing across law, literature, and ethics.

Panel 8D

Jurisprudence of the Future: Law, Justice and Science Fiction 3: Dystopic Law

Chair: Jordan Belor

Fiat Lux/Fiat Lex: A Disappearing Law in A Canticle for Leibowitz

For almost the entirety of Walter M. Miller Jr's sci-fi classic, A Canticle for Liebowitz, law as understood in the post-Enlightenment Western tradition is marginalised: a toy to be deployed in the battle between the non-overlapping magisteria of science and faith.

In the Canticle, modern law emerges at the climax; at the very minute before the nuclear holocaust wipes away human civilisation for a second time. In a novel where cycles of Armageddon are displayed, moral theology (as a substitute for law) and classical Christian natural law reverberate through the text in multiple ancient languages. Yet legal theory is never far from the narrative, even if it is a shadowy and largely unacknowledged presence.

Stanley Liebowitz – an electrical engineer whose every historical scrap becomes a relic, notwithstanding that it might be a blueprint for a circuit board, fragments of sacerdotal physics texts or (even) a mere shopping list – is reconstructed, uncomfortably, as "Saint Leibowitz" to conform to a prevailing ideology.

The glimpsed images of law as we understand that concept in Western liberal democracies do not commend law as a civilising institution. 'Public Law 10-WR-3E' implements an official euthanasia program, generating dissent, under the auspices of the Abbot, in the form of protesting novices at a government hospice. Yet the Abbott, a figure of power within his own domain, is ultimately stripped bare of authority, the iconography re-imagining a Christ-Caesar dichotomy. Positive law – as much for Liebowitz as for Nuremberg – exposes the limitations of post-Enlightenment law, functioning as an instrument of violence, enacting the supremacy of mere power over life.

But, as quickly as the drama is staged, it is destroyed by a deus ex machina. A(nother) thermonuclear flash cauterises the conceptual artefacts of all politico-legal systems … the nation state, meticulously reconstructed over millennia from the ashes of a previous Apocalypse, evaporates. Law drifts into oblivion … or towards Alpha Centauri.

The second head of Mrs Grales, a mute accretion of unknown genetic heritage or moral status, is animated: has it slouched towards Bethlehem to be born? … or is it a signifier of a reconstructed legal/moral order to replace the debased and failed images of law as we (sort of) know it?

Professor Kieran Tranter, Queensland University of Technology

Kieran is the Chair of Law, Technology and Future in the School of Law. Kieran joined the School of Law, Queensland University of Technology in 2019 and is the founding General Editor of Law, Technology and Humans. He is coordinator of the Datafication and Automation of Human Life Stream in the School of Law and co-lead of the Technologies of Justice stream in the QUT Centre for Justice.

Kieran researches law, technology and the future. Drawing upon legal studies, the humanities and the social sciences, he charts how humans legislate, live with, and are changed by technology. In researching law, technology and the

future his research often engages with cultural narratives that connect humans, law and technology and past configurations of humans, law and technology. The goal of his research is to guide and shape humanity's technological future to be better than its technological past.

Associate Professor Mark Thomas, Queensland University of Technology
Mark Thomas commenced his position as Associate Lecturer in late 1999.
He has: completed an Arts degree in English literature – 1976, completed a Bachelor of Laws (Honours) – 1998, commenced PhD studies in feminist epistemology and sentencing theory and practice. Prior to his position at the QUT Faculty of Law, Mark was a labour economist with the Commonwealth Government. In this role, he: provided specialist economic advice to the Minister for Employment regarding labour market and occupational labour markets for skilled occupations, developed econometric modelling for the Queensland economy in support of those analyses.

***UNABLE TO PRESENT DUE TO PLANNED STRIKE ACTION - The Importance of Dystopian Hypotheticals: Populism, Science Fiction, and Political Philosophy**
Liberal political philosophy, at least within the Western analytical tradition, characteristically examines the justice, legitimacy, and authority of state institutions through the use of ideal types. Constructed within 'ideal-theory', arguments about what would make a state perfectly just, completely legitimate, and totally authoritative are then used – in combination with consideration of the externalities present in the 'non-ideal' world – to create proposals for institutional reform within the liberal constitutional tradition. In this paper, I argue that such philosophy neglects the importance of dystopic types: actual or imagined institutions that are so unjust, illegitimate, or lacking in authority that they inform our understanding of what we must avoid, rather than to what we should aspire. To illustrate this claim, I use Warhammer 40,000's fictional 'Imperium of Man' as a heuristic device to examine the populist, racist, and autocratic politics that informed the Presidency of Donald Trump, arguing that – not withstanding its liberal constitutional framework – the United States came dangerously close to falling into tyranny within that period. On this basis, I suggest that, if we pay greater attention to such extreme examples of imagined dystopia, analytical philosophers might feel less comfortable supporting the liberal constitutional structures that characterise much of our conclusions about justice, legitimacy, and authority.

Alex Green, University of York
Alex Green is a Lecturer in Law at the University of York and an Academic Associate at 23 Essex Street Chambers. He researches within legal and political philosophy, broadly construed, as well as within public international law. He is the author of Statehood as Political Community: International Law and the Emergence of New States, and co-author of Legal Pluralism: New Trajectories in Law. He has held visiting positions at the University of Leeds and the University of Cambridge, and his scholarship has appeared in periodicals such as the Oxford Journal of Legal Studies, the European Human Rights Law Review, and the Journal of Comparative Law.

The Future of the Rule of Law and Fears of Artificial Intelligence
By drawing a parallel between the fear-based origins of the Rule of Law and the fears of the future use of Artificial intelligence ('AI'), I consider how fears of the future operation and use of AI in the exercise of constitutional power – as depicted in popular science fiction – may shape future conceptions of the Rule of Law.

Increasingly, AI plays a vital role in society. The Rule of Law, through its role limiting the exercise

of arbitrary power, plays a similarly vital role. Most popular Rule of Law conceptions were shaped by the conceptions' authors' fears of a state of affairs within their societies. Accordingly, it is no exaggeration to state that the Rule of Law – as it is seen today – is a product of fear.

I argue the impact of fear on the Rule of Law may continue into the future as AI's application expands toward constitutional power. Science fiction invariably portrays AI in a dystopian sense. These views seem capable of generating a fear within society that may impact future conceptions of the Rule of Law. I make my argument in this way: if contemporary ideas of the Rule of Law are shaped by fear, and if fear exists in relation to AI's exercise of constitutional power (which is, in turn, influenced by depictions of AI in science fiction), fears associated with AI's exercise of power may shape future conceptions of the Rule of Law.

Paul Burgess, Monash University
Paul is interested in all things related to the Rule of Law. Most of his time is spent trying to figure out—exactly—what the Rule of Law is, and in trying to think about the way that the concept can most clearly be expressed, discussed, and used. In doing this, he works within and is interested in legal theory, legal history, political theory, public law, economics, and constitutional theory. The rest of his time is spent wondering how the law (and Rule of Law) will need to evolve to cater for, and understand, AI in all of its guises.