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Kamari Maxine Clarke, *Affective Justice: The International Criminal Court and the Pan-Africanist Pushback*. Duke University Press, 2019. 375 pages. ISBN 9781478007388.

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Affective Justice: The International Criminal Court and the Pan-Africanist Pushback is a two-part book that distills the activities and ideological considerations of Pro and Anti-International Criminal Court stakeholders in Africa and Africans. This book explores the intricacies of affective justice and its implications in international justice system; that is, it presents an anthropology of international justice. (261) The multidisciplinary approach makes this book relevant to various disciplines such as Anthropology, History, International Law, Political Science, Psychology, and Criminology. This book offers scholars and avid readers a dissected exploration of motives and impacts of affects in making and attaining justice in the international system, particularly in Africa.

Clarke, an eminent scholar in anthropology and socio-legal studies, has published books in connection to the African justice system and the International Criminal Court (ICC). As such, this book rides on the foundation of knowledge and research visible in previous publications. To understand the legal complexities visible in post-colonial African politics, Clarke recognizes the importance of anthropological and historical considerations by providing colonial insights that answer fundamental questions of Who, Where, When, Why, and How in international justice.

The analysis includes anti-impunity, Pan-Africanism, pro and anti-ICC ideologies, structural violence, international justice, neo-colonialism, criminal responsibility, immunity, and colonial legacies. In the first part of four chapters, the author interrogates the extent to which affective justice is explored in the International Criminal Court to promote the objectives of ICC and post-colonial justice discourses by Africans against ICC, that is, mainly Pan-Africanist pushbacks.

The author offers an insight into the connotations of affective justice as the interconnectedness of technocratic knowledge, affects, and emotional regimes. The author's analysis is validated through in-depth research and first-hand narratives as viable instances and reference materials. With a central focus on human agency, the author considers the actions and reactions of individuals and groups on issues of

fairness, justice, and equity to ensure a favorable outcome. Various stakeholders—international lawyers, judges, prosecutors, victims, defendants, witnesses, African leaders, non-governmental organizations, civil society organizations, and citizens—deploy sentiments or emotional appeals to contribute to how justice is imagined and the terms through which it is invoked. The identity of ‘perpetrator’ or ‘victim’ could be swayed based on social categorization (African leaders as perpetrators and citizens as victims). Consequently, a critical narrative triangulation—victims, justice, law—is deployed through affective justice. (54)

The author engages extensively with non-judicial means of ensuring justice through verbal and non-verbal gestures and expressions—hand motions, tone of voice, sentimental narratives, facial expressions, and word emphasis. In a typical instance of affective justice, the speaker adopts these mechanisms for the sentimental purpose of swaying the audience to his corner. Subsequently, the audience’s non-verbal responses, such as clapping, nodding, and other affirmative gesticulations, determine these mechanisms’ success. In essence, the speaker’s motive and the audience’s reactions are principal factors in affective justice.

In the same vein, Clarke explores the use of affect in biotechnological advocacy through hashtag activism. The author emphasizes the unequivocal power of hashtags that supersedes the use of gory images reflected in the success rate of hashtag activism in the twenty-first century. This is exemplified by the #BringBackOurGirls campaign that emanated in Nigeria to command global attention and the involvement of world leaders and celebrities. She alerts us to legal temporality and the categorization of criminal responsibility, which could be individual or collective. In cases of attributing criminal responsibility to an individual (such as a political leader), the prosecution process is more straightforward, particularly for the ICC, compared to cases of collective criminal responsibility in which various groups share the blame, such as paramilitary and personnel of government agencies. This is because the ICC’s focus on command responsibility singles out the political leader as the “scape-goat.”

In contrast, the Pan-Africanist stance on criminal responsibility seeks to identify all culprits (irrespective of social barriers) involved as criminally responsible. To ensure the audience and citizens align with similar views and ideologies, stakeholders adopt sentimental means to evoke feelings of empathy that portray affective justice—for instance, the use of photographs in campaigns and political speeches. In addition, the book highlights intimate violence, which in some cases has been relegated to the background. By resisting ICC’s command responsibility, individuals involved in intimate violence such as rape are considered criminals and should face the brunt of the law.

The second part featuring two chapters, considers the African Court of Justice and Human Rights, an African model of the ICC with the intent of establishing an unbiased international justice system for Africa, by Africa, and in Africa; all of which were unobtainable in the ICC. The author stresses Pan-Africanist pushback as a reaction to the consideration of the ICC as an extension of European colonialism, affirming Africa's legitimacy, and a drive towards ensuring the African Court represents the interests of Africans and Africa in all ramifications. Similarly, to ensure Africa's legitimacy in pursuing justice, Pan-Africanists adopt affective justice mechanisms.

Non-judicial (and less combative) methods are identified as pivotal tools in addressing issues of injustice and institutionalized responses in Africa. Some non-judicial tools that include transitional justice mechanisms, peacekeeping, peacebuilding, sanctions, and humanitarian intervention are encapsulated in the epilogue. The author concludes that deploying Pan-Africanist mechanisms ensures the non-interference of international organizations in Africa and fosters a "home-based" system of ensuring justice in post-colonial Africa. Similarly, the African Court's notion of justice extends to healing through reconciliation, compensation, restitution, and the utilization of affective justice, a formidable tool in making international law.

The author does an excellent job of bolstering various issues and activities by deploying relevant examples in African countries, such as the #BringBackOurGirls campaign in Nigeria, apartheid in South Africa, genocide in Rwanda, and post-election violence in Kenya. As well as considers the historiography of legal history and connects her research to other scholarly ideas and concepts. Rather than restrict her analysis to contemporary issues that warrant the attention of the ICC, the author provides historiographical trajectories such as histories of violence to aid understanding. However, the author commits a blunder of generalization while referring to personalities in certain African countries- for instance, the generalization of "an African child" when describing the plights of the Chibok girls in Nigeria.

The richness and multiplicity of sources consulted affirms the success of these mechanisms. Also, the language is simple and easy to follow. Perhaps to compress all research findings and ideas, the utilization of the bulk of ideologies, theories, and concepts is overwhelming and makes it challenging to keep the reader engaged. Although some themes were unnecessarily repetitive, perhaps due to the apparent voluminous data at the author's disposal, this book contains an undeniable detailed analysis of various ideologies that shape the African international justice system. Therefore, it makes a substantial contribution to the development of an anthropology

of the international justice system in twenty-first century Africa, categorized by our understanding of non-judicial approaches.

In all, with a blend of chronological and thematic approaches, this book offers a nuanced analysis and interrogation of the deployment of emotive or sentimental narratives about justice and its impacts on the international justice system.

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