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Kamari Maxine Clarke, *Affective Justice: The International Criminal Court and the Pan-Africanist Pushback*. Publisher: Duke University Press, 2019. Pages: 384  
Illustrations: 7 illustrations. ISBN # 978-1-4780-0575-9.

Reviewed by: Donald Peter Chimanikire, Senior Lecturer in International Relations, Midlands State University, Zimbabwe.

*Affective Justice* aims to show how international justice works through attempts to regulate itinerant emotions and particular social imaginaries. *Affective Justice* is set against the background of worldwide disappointments in the performance of the International Criminal Court arising from its prosecutorial incongruences. The book recommends that contemporary violence and its management by international justice projects, such as rule of law assemblages, should involve thinking about the way that international justice institutions are imbricated in complicated histories and networks and, as a result, how unsettling emotions emerge from those imbrications. The book is about the strategies of international justice brokers and the sentimentalized imaginaries of many of the African interlocutors with whom I conducted my research.

In *Affective Justice*, Clarke innovatively explores the making of international criminal justice from the standpoint of affects and emotions and, in doing so, offers an unprecedented and indispensable theorization of international criminal justice. Clarke explores what people do with these emotions through the study of a particular international criminal justice assemblage. The author places socio-cultural theories of justice in the contemporary moment and considers how they affect and shape sociopolitical consciousness, and are practiced and rendered visible, and then deployed to reframe constituencies in relation to emotional alignments. Clarke demonstrates how this rethinking of the emotional responses has critical implications for how people understand justice—making practices through visceral, heartfelt expressions, exclamations, and outbursts that conjoin people according to their emotional practices rather than their identities. With this point of departure, this book navigates readers towards an anthropology of international justice highlighting how the effects are embodied and manifested in emotional expressions. In an attempt to clarify the framework through which affective justice practices play out, Clarke outlines three component parts—legal technocratic practices, embodied effects, and emotional regimes—that shape international criminal rule of law assemblages.

In keeping with these sentiments and as argued in Africa and beyond, *Affective Justice* discusses that such justice discourses are brought into being through the sum of their parts— technocratic knowledge, affects, and emotional regimes. The book is concerned with how these assemblages of justice are felt, experienced, and institutionalized, such as the International Criminal Court (ICC) or the newly forming African Court of Justice and Human Rights. The author's excellent ethnographic and critical study of the place of the International Criminal Court (ICC) within African history and politics demands a fundamental re-evaluation of the meaning of justice against a background of colonial and neocolonial violence, postcolonial critique, and enduring inequalities of international power.

In summary, *Affective Justice* explores both the subjective and agentic processes and the structuring fields through which individuals respond to social injustice. By examining the role of sentimentalized justice narratives manifested in and through bodily expressions, verbal utterances, bio-mediated hashtag campaigns, international laws, and claims about justice, Clarke shows how various affectively shaped social regimes determine what is acceptable and authoritative, and what is not. Clarke has provided an excellent book reviewing the concept of *justice*. This book is strongly recommended to international law scholars, technocrats in the ICC itself, and to academics and policy makers in Africa and across the world. Indeed, *Affective Justice* is a refreshing contribution in the anthropology of international law and a timely welcome addition to human rights and African studies. The book is a powerful and compelling work. It is difficult to do justice in such a short review to the complex and varied issues raised by the author. In short, the book is a mirror in which all *justice* analysts— present and future—should review themselves, as they struggle to understand the African and Third World justice predicament.

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