

Fake” platform in the first days of Russian aggression engaged in media analysis and debunking fakes.

Another level of information resistance that the author highlights is the launch of special programs on the Ukrainian TV channels. Against the background of these methods of combating propaganda and disinformation, Ukrainian society moved to a final break with Russia and the Soviet past. Davydiuk writes that in this context, the experience of the Baltic countries and their process of decommunization benefits Ukraine, while later on the other post-Soviet countries will be able to use the Ukrainian experience. Since the communist heritage of the USSR was part of Russian propaganda, the break with that communist past has started with banning the activities of the Communist Party of Ukraine, removing monuments of communist figures, and changing the names of cities, streets, and trademarks to Ukrainian ones rather than the former Soviet and Russian. The author points out that Ukraine is now prepared for another war – for the Ukrainian knowledge and culture. Without this, it is impossible to create conscious, educated, and patriotic citizens as a barrier to the spread of Russian propaganda.

The book was written in Ukrainian, but is being also translated into Russian, so the Russian-speaking population in Ukraine will soon be able to read how they have been duped by the Kremlin, being tools of their political interests. Also, the book has been translated into German, Italian, and some other languages, so the broader audience can understand the world of Russian propaganda. Thus, in his great and informative book, that is definitely a recommended read, the Ukrainian political scien-

tist Mykola Davydiuk precisely discusses, along with numerous examples, how the Russian propaganda works, showing its mechanisms and analyzing the strategies and tools for combating it. The detailed coverage of the concept of the “Russian world” makes the book essential in studying modern propaganda narratives that Russia continues to use against Ukraine, Europe, and the whole world.

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Book Review

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**Daniela Nadj**  
**International Criminal Law  
and Sexual Violence against  
Women: The Interpretation of  
Gender in the Contemporary  
International Criminal Trial**

Routledge, Abingdon, 2020, 255 pp.

This book written by Daniela Nadj, a lecturer in Public Law at Queen Mary University of London, UK, aims to analyze the prosecution of wartime sexual violence in international criminal tribunals, mainly prosecutions held by *ad hoc* International Criminal Tribunal for the former Yugoslavia (ICTY), and in lesser measure those held by *ad hoc* International Criminal Tribunal for Rwanda (ICTR), all seen through the lens of critical legal feminism theory.

In the beginning of the book three main questions are stressed; first, how are wartime identities represented in international wartime sexual violence jurisprudence; second, what does the increasing juridicalisation of gender-based violence mean for women; and third, are current feminist investments in the law the way forward in advancing the twin normative aims of gender justice and gender equality? Also, it is important to note that the book uses counterpoint as the main methodological framework, and, as it is stated in the Conclusion, it aims to give a perspective rather than to be objective and/or comprehensive. Throughout the book works of various feminist scholars are mentioned, especially that of Doris Buss, Karen Engle and Janet Halley in whose critical legal thinking this book finds its roots, but also that of Wendy Brown among others.

In the first chapter the book briefly explains how the perspective of violations of a woman's body through rape has changed from 19<sup>th</sup>-century focus on physical injury of a woman and a threat of pregnancy to the 20<sup>th</sup>-century focus on harm against the integrity and identity of a woman. It introduces counterpoint as a method of choice for the feminist critique, summarizes the book's place in the field of study and its structure, and discusses depoliticisation through naturalization/culturalisation, liberalism/individualism and human rights.

The second chapter opens with pointing the differences between terms "gender" and "sex", their social v. biological dichotomy and how the term "gender" replaced "women" in international legal texts. After that it focuses on the 1998 Rome Diplomatic Conference at which *Rome Statute of the International Criminal Court* was

adopted. Because this was the first time the term "gender" was used and defined in a legally binding international treaty, it is of significant value for the feminist objectives. Further on, the book discusses gender-based violence as a feminist issue, and the genealogy of women's human rights in international law. Starting with early international treaties, including the 1919 *Constitution of the International Labour Organization*, which, the author says, had a paternalistic approach to women, through 1945 *UN Charter*, to the more recent legal texts such as the 2015 *UN Resolution 2242*, the book provides an overview of salient legal documents and developments in the field of women's human rights. As the most prominent ones, the author singles out the following: the 1979 *Convention on the Elimination of all Forms of Discrimination against Women*, the 1992 *Declaration on Elimination of Violence against Women* and the Vienna Conference, the 1995 *Beijing Platform for Action*, *UN Security Council Resolution 1325* and later UN documents.

The third chapter focuses on legal definitions and developments of sexual violence as a crime. Firstly, it places the topic in a historical context by exploring the very nature of wartime rape and feminist critique of international humanitarian law treaties; the 1907 *Hague Convention and Regulations*, the four 1949 *Geneva Conventions* and annexes to the *Convention* and the two 1977 *Additional Protocols* to the *Geneva Convention*. In its central part it shows how ICTY and ICTR affected jurisprudence surrounding sexual violence. Akayesu case is highlighted for defining rape for the first time in international law and redefining the value of consent in the

cases of wartime rape and sexual violence. *ICTY Statute* categorized sexual violence as a crime against humanity, but also as a violation of the laws or customs of war. The *Prosecutor v. Pauline Nyiramasuhuko* case is elaborated in the context of sexual violence as genocide.

The next chapter is concerned with various feminists' approaches. The book explains liberal/universalist feminism, radical and governance feminism, post-structuralist feminism and intersectional feminism. It introduces its basic postulations, key representatives, and the way they approached the issue of wartime sexual violence in Yugoslavia.

The fifth chapter examines in detail a selection of ICTY cases deemed to be salient for development of international criminal law. The selected cases focus on the conflict in Bosnia and Herzegovina. Before summarizing the facts and the judgement of each case, the author represents her view on dissolution of the former Yugoslavia and the significance of the terminology of "ethnic cleansing" in relationship with sexual violence crimes in ICTY and female identity. Further on, the nature of camps, also called "death camps" or "rape camps", is discussed, together with evidence and

patterns of rape during the conflicts, namely, the Tadic case, the Furundžija judgement, the Celebici judgement, the Kunarac *et al.* judgement, and the Kvočka judgement with their respective consequences in wartime jurisprudence.

The last part brings in the critical feminist analysis of wartime sexual violence based upon ICTY jurisprudence. The value of critique and counterpoint during analyzes of the issues is stressed and argued. The author contemplates the subjectivity of a woman portrayed as a "wife or a mother" or as a "victim". Moreover, she argues the existence of a female agency during wartime, but bases her arguments solely on testimonies for the defense in the Kunarac case, and also questions the influence of ethnicity in accordance with perpetration of wartime sexual violence. At the end she highlights the value of non-feminist critiques and states how "this book suggests that feminist investments with the law in the current political and legal moment might not be the best way forward in the pursuit of gender justice and equality. The idea is that law should perhaps not be the starting point of an inequality analysis, and that disciplines outside of the law might provide fresh new insights."

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