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gles, rather than misunderstanding the support for the international order as a substitute for substantive political choices. The UN has no privileged role to play.

From the perspective of liberal international relations theory, Anne-Marie Slaughter reconceives the UN as a forum for global governance as opposed to the realist idea of a great power alliance or the legalist conception of a nascent world government. The central point is that states are not unitary, identical actors with identical interests. Instead, states' interests are a function of the process of state preference formation, which the UN can help to shape. The state is conceived as desegregated, distinct institutions performing specific (legislative, executive, judicial) governmental functions, each of which interacts with individuals and groups that are part of transitional society. It makes a difference whether a state is democratic or not. Important implications include redrawing boundaries between what is of concern and what is a question of domestic jurisdiction and refocusing funding priorities.

In other essays, Hilary Charlesworth describes a future for the UN from a feminist perspective. Richard A. Falk provides a highly critical assessment of the role of the UN in establishing the Rule of Law in international affairs. Bjørne Hettne writes about the role of the new regionalism in UN conflict management. Additionally, there are articles about reforming the UN to eliminate war, to secure human rights, to eradicate poverty and maldevelopment and to ensure environmentally-sustainable development. Finally, the Appendix includes a draft memorial in support of the application by the World Health Organization for an Advisory Opinion by the International Court of Justice on the legality of the use of nuclear weapons under international law.

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Reuter, Paul. *Introduction au droit des traités*. 3ème édition. Paris: Presses Universitaires de France, 1995. Pp. xi, 251. FF 200.

This book is the updated version of Paul Reuter's well-known *Introduction au droit*

des traités, first published in 1972. The second edition of the book was translated into English by José Mico and Peter Haggemacher (Kegan Paul, ed.). In his Preface to this third edition, Philippe Cahier acknowledges that his contribution to this edition, prepared after the death of Paul Reuter, is intentionally discrete and mainly limited to recent developments in relation to the 1986 Convention on the Law of Treaties between States and International Organizations or between International Organizations.

The book therefore maintains the structure of the previous editions. An introductory chapter dedicated to the '*phénomène conventionnel*' is followed by three chapters, covering the conclusion and entry into force of treaties, their effects and the circumstances of their non-application (invalidity, suspension and termination). Each chapter is followed by interesting 'complementary notes', providing ample bibliographical references and insightful remarks. The text of the Vienna Conventions of 1969 and 1986 are reproduced at the end of the volume, together with the various declarations.

This rather conformist structure reflects a fine analysis of the law of treaties, very much in line with the tradition of French positivism. Of course, positivism is out of date, considered by many to be mistaken and of little interest. But positivism at its best is a difficult skill and Paul Reuter's *Introduction* is in this regard a masterpiece of clarity, precision and conciseness. Its primary pedagogical purpose could probably not have been better, nor otherwise achieved. Besides, treaty law, like contract law or even plumbing, is a technique and the methods for learning it correctly are not so abundant.

Written by a former member of the International Law Commission who took part in the negotiation of the Vienna Convention of 1969, the book is, however, obviously more than just an introduction to the technique of treaty law. It is more generally an essay on the question of the (contractual) creation of law in a decentralized community of states. No doubt the problem lies at the root of international law and is so intrinsically linked to it that perhaps no other field of study could so directly reveal the chief features of that legal order. But, as always, the idea that one has of the system influences the under-

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standing of its most widely used expressions and *vice versa*. Behind the pure and impersonal account of what a treaty is and how it functions, one may therefore surprisingly discover in hints given a rather generous and hopeful representation of the *ius gentium*. For instance, Reuter underlines throughout his book the practical and conceptual changes brought about by the development of multilateral treaties. Even if consensualism remains at the heart of the law of treaties, he considers that trend to be a sure sign of a certain 'socialization' of international relations since the strict reciprocity rule, so characteristic of bilateralism, is as such inapplicable to multilateral treaties (p. 120). The emergence of peremptory norms, which reflect, according to Reuter, the moral foundations of all law (p. 129), would reveal the same tendency; if reciprocity does not apply in the case of a breach of a *ius cogens* rule, it would be precisely because it is created by a much more powerful and deep-rooted *opinio iuris* than the one that helped craft the treaty embodying the rule (p. 176). Considering such opinions, one is only half-surprised to read that Reuter views the development of international law as a 'federalism to be' (p. 55).

One is, of course, free to disagree with such a backdrop. It is, however, difficult not to praise the distinguished manner with which Paul Reuter introduces his readers to the complex play of treaties.

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Wintle, Michael (ed.). *Culture and Identity in Europe*. Aldershot, Brookfield: Avebury/Ashgate Publishing Company, 1996. Pp. ix, 223. Index. \$67.95.

This collection of strongly written essays ties together themes of cultural diversity and unity in Europe, in particular the way cultural identity is constructed and the manner in which it is promoted by the European Union.

Wintle, while understanding that notions of nationalism and identity are constructs, believes that there is 'something there' and seeks an accommodation of identity. On

European cultural identity he says: 'it consists mainly of partly shared historical heritage and experience, in the widest possible sense'. Of more interest is his discussion of the portrayal of Europe in images. His investigation of the use of cartography and visual icons using images of Europa and Europe enables him to unravel the self-images wrapped up in these symbols. It is here that Wintle offers a rich and clear insight into European self-perception, far more convincing and satisfying to the reader than vague notions of the essence of a European identity.

A United Europe has not resulted from a collective identity. Philip Morgan sceptically examines the relationship between identity and politics. He critiques past attempts to unite Europe and concludes that self-interest provided the drive behind such movements rather than any 'natural' feeling of unity. He asserts that it was post Second World War reconstruction and the Cold War that eventually created the impetus for the federation. In the end, union was the result of economic forces rather than feelings of cultural unity.

M. Spiering's well-written chapter on national identity and European unity argues that the visionary idealism of certain individuals who have been involved in the European movement counters a blanket assertion that European Union is the result of pure statist self-interest. From a humorous exploration of some common European national stereotypes an important point emerges: identity is as much about otherness as it is about the self. Spiering explores why the nation-state, with all its arbitrariness, has such appeal and notes the psychological need to belong. The author explains why the European Union challenges this notion of nationalism rather than (to date) successfully harnessing it. The chapter concludes with the sobering observation that most nationalist identities are formed as the result of violent conflict. Without coercion, a common European identity is not likely to be achieved.

Brom Boxhoorn, in his piece on the process of unification and identity, asserts that the European Union can only create a sense of shared community if membership is limited. Since such restricted access is impossible and counter-productive he concludes that