Concordance by Peter Macalister-Smith & Joachim Schwietzke such 'hit and miss' approach to research will become a thing of the past. Indeed, this monumental work provides a veritable treasure trove of hidden gems. Serious scholars of public international law will scarcely be able to afford carrying out research without consulting it.

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The ‘international community’ has become a catchphrase, but the problem with this notion is that nobody really knows what it stands for. It is used in various contexts and is ascribed a meaning that differs from case to case. There are a number of theories and concepts that are based on the idea of an international community, such as obligations erga omnes, norms of ius cogens, international crimes, or common heritage of mankind, and international lawyers generally resort to these concepts without, however, adequately reflecting on their theoretical basis. It is certainly no exaggeration to say that the term ‘international community’ is more often quoted than explained or even understood in international law discourse. Despite its frequent use in doctrine and practice, an analysis of the concept of international community was hitherto lacking. Andreas Paulus has undertaken that task. In his book on the international community in public international law he endeavours to clarify the term international community in a very comprehensive manner.

In a brief introduction, the author emphasises the interdisciplinary approach that turns out to be one of the biggest asset of the book. Nevertheless Paulus adheres to what he calls an ‘enlightened positivist’ approach that is chiefly characterised by its being firmly grounded on the classical methods of jurisprudence and legal theory.

The first part of his study is devoted to the notion of international community and offers an in-depth analysis of the term community in political science, ethics and international legal theory. This part provides a particularly rich and interesting review of the existing literature on sociological concepts like community and society. Paulus scrutinises the various approaches to community-based concepts in liberal and communitarian theory and in postmodernist thinking. He then transfers these different notions of community to the level of international relations. The main theme in this second chapter is the conceptualisation of international community against the background of globalisation. Each sub-chapter is sub-divided and devoted to politico-sociological, ethical and legal perspectives. The wealth of literature and material that Paulus has incorporated especially into this chapter is indeed astounding and even breathtaking.

The second part of the book analyses the international community in positive international law. The main question of this part is whether the notion of international community is a concept distinguishable from the mere sum of its constituent parts. The existence of such a distinct entity would require to meet certain conditions. First, a community regularly is
characterised by common values in the interest of the entire community rather than merely in the interest of individual members of the community. Secondly, there must be some 'move to institutions', i.e., an institutional process establishing some kind of community organs representing the community values and interests. And, thirdly, if these two conditions are met this will most likely result in an organised community with a distinct legal personality. This is what Paulus studies in the second part of his book.

As a starting point Paulus therefore examines the traditional circle of subjects of international law. Unsurprisingly, he concludes that the community in international law still today predominantly is a community of states. He then turns to community values and their entrenchment in international law. There is no doubt that international law has incorporated such values, for instance peace and security, human rights, international criminal law etc. However, these values cannot be treated in a manner isolated from their 'usefulness' for individual states. In other words, community values often only prevail in cases where they also serve the purpose and benefit of specific states in their individual capacity. Here Paulus nicely demonstrates the inherent tension between values and interests of individual states and those of the community. This is exemplified by his analysis of the Pinochet case where the House of Lords solved this tension by a balancing of values rather than applying some theory of precedence or priority.

In a next step, Paulus investigates the institutional aspect of the international community. The main point of analysis is the often quoted 'constitutional character' of the United Nations Charter. While Paulus concedes that the Charter contains features similar to national constitutions, he rightly concludes that one cannot properly speak of the Charter as the constitution of the international community. The main reason for this is that the institutional structure of the United Nations does not guarantee adequate checks and balances, nor does the Charter provide for an effective enforcement of community (and hence constitutional) values. This lack of constitutionalism within the United Nations was illustrated by the military intervention in Kosovo which in practice amounted to a violation of one of the 'quasi-constitutional' principles of the international community, i.e., the prohibition of the use of force.

In a final step, Paulus examines theoretical concepts that are expressions of community interests, such as ius cogens, obligations erga omnes and international crimes and concomitant issues of standing. These concepts all circle around the question whether the international community is a holder of rights protecting community values. In principle, Paulus answers this question in the affirmative. However, when it comes to enforcing community values, the international community can only act through its members, i.e., individual states. Thus Paulus' extremely valuable scrutiny yields mixed results. On the one hand, he observes the emergence of an international community by the general acceptance of community values. On the other hand, the strength of these values is qualified by the institutional weakness of international law that lacks any effective safeguards to protect and enforce community values.

In sum, Andreas Paulus' thesis is a marvellous study. It combines thorough legal analysis, in-depth research, interdisciplinary approaches, and firm methodology without subscribing to rigid dogma. Furthermore, and this must not be underestimated, it is a pleasure reading