tumn 2001); and the uneven quality across the chapters (Gabriel Partos, International Affairs [April 2000]). Most of these points are well taken, but that does not diminish the overall importance of having, in a single text, such a wide variety of viewpoints on an otherwise opaque and bewildering (from a Western perspective) regional history. Certainly, no identity and ownership questions surrounding Macedonia are definitively answered in this text. Rather, Pettifer enables the airing of conflicting Macedonian, Bulgarian, Greek, and Albanian interpretations, and leaves the reader to arrive at his/her own conclusion. The editor appropriately frames this as a contribution to the debate and not its resolution, a point some critics appear to miss.

That having been said, it is disconcerting to read Pettifer’s own terminological choices in the identification of the new state and its titular people. In his preface, introduction, and two chapters, Pettifer insists on calling the state of Macedonia by its internationally recognized name, the Former Yugoslav Republic of Macedonia, or FYROM. This is a compromised name, brokered by the international community in an attempt to placate Greek claims and fears (see Drezov, ch. 4 and Kofos, ch. 15). Albanians in Macedonia have often exploited this formulation in an attempt to undercut the legitimacy of the state. In addition, Pettifer refuses to accept the self-identification of Macedonians, either using inverted commas to de-legitimize the term or employing the derisive phrase “Slav-speakers” to designate ethnic Macedonians. Again, this only makes sense from a Greek or Albanian point of view. It is an exercise in bad faith to declare neutrality (as he does in the introduction) and then actually take sides in a Balkan cultural war. It also borders on arrogance and racism to reject the self-designation of a group. What would we think, for example, if Pettifer examined race relations in the USA, but insisted on calling African-Americans “negroes”? While this volume does demonstrate the historical contestability of Macedonian identity, this point can be made without insulting the very people one is studying. As Dimitar Mircev points out in his chapter, a “common denominator” in so many efforts to derail Macedonian statehood is “to deny and repudiate Macedonian ethnicity” (p. 209). Pettifer’s book, therefore, has the distinction of both offering an accessible insight into Macedonia’s tortured past and present, and providing scholarly encouragement to the very political forces that would like to keep the Macedonian Question an open one for the future.

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This collection of essays is a provocative, valuable and timely study of the conflict in Kosovo in 1999 from the perspective of human rights. The book is not a history of the war in Kosovo and the NATO bombing of Kosovo that occurred in the spring of 1999, but rather a comprehensive examination of the legal, humanitarian and moral questions that this war has raised. To be sure, many of these same issues are in the
headlines today, in the summer of 2004, as the United Nations, governments and NGOs are grappling with how to deal with the humanitarian crisis in Darfur, Sudan.

The authors come from diverse backgrounds: the twenty-two authors represent nine nationalities. Most of the contributors are academics: seven are on the faculty at the University of Wales, Aberystwyth; seven from other British universities. The remainder includes two journalists, one NGO coordinator and one American foreign service officer. The collection was initially issued as the first Special Issue of The International Journal of Human Rights in 2000.

The book is divided into six parts: Perspectives, Prologue, War, Aftermath, Forum and Documents. A list of contributors and an index are included. Each section examines different aspects of the war, and the concluding Forum addresses relevant fundamental moral, legal and philosophical issues. The documents are well selected and provide useful website addresses. The editor, Ken Booth, argues convincingly that the war in Kosovo should be seen as an historical turning point in the international human rights culture, which has become prominent since the 1990s. As the first “humanitarian war,” Kosovo might easily become a model by which future international conflicts are judged. For this reason, he argues that it is particularly urgent to evaluate what happened before, during and after the war, even though the archives are not yet open and the full story cannot yet be learned. Booth states that “there is no party line among the contributors, save for an agreement that what happened and is happening in Kosovo is of enormous significance for the way people(s) think and act in relation to the global contagion of human wrongs and the desperate need for human rights.” Nonetheless, with only a few exceptions, the authors share Booth’s conclusion that the war in Kosovo was a tragedy, which could and should have been avoided. Booth criticizes those who blame the outcome on “ancient hatreds” in a centuries-long conflict. In his view the tragedy was not inevitable, but caused by wrong decisions made by governments and by NATO throughout the 1990s and continued both during and after the war. The near unanimous agreement of the authors with this interpretation does not diminish the value of the book, but that bias should be admitted.

The first section, Perspectives, offers a challenging discussion of genocide, ethnic cleansing and rape in war. Since the end of World War II, member states have been formally committed to the UN Declaration on Human Rights and the UN Genocide Convention; yet it was only in the 1990s, and particularly at the end of the Cold War, that human rights came to the foreground and became the international standard by which nations are judged. The three introductory essays – on genocide by Tim Dunne and Daniela Kroslak, ethnic cleansing by Carrie Booth Walling, and rape in war by Caroline Kennedy-Pipe and Penny Stanley – demonstrate that a new international legal framework needs to be created which goes beyond the current definitions developed in the 1940s. While legal definitions and charters may never adequately cover the range of human behavior, more refined definitions of ethnic cleansing, genocide and rape in war must be established before appropriate responses can be adopted.

In the second section, Prologue, Marianne Hanson examines the situation in Bosnia and how events in Bosnia since the Dayton Peace Accords in 1995 could have offered lessons for dealing with the crisis in Kosovo. Alex J. Bellamy discusses the history of the conflict between the Serbs and Albanians since the 1970s and traces the