international law from a critical point of view that challenges a pervasive Eurocentrism. However, the content of this work might induce a vigilant reader to view Koskenniemi himself as Eurocentric. The legal imagination that he presents is confined to past European powers and excludes the legal imagination of the Ottomans, Indian principalities, and China. Koskenniemi also remains silent about the twisted position of the Russian empire and its bent towards embracing Western legal imagination, which detached Russia's links with the Orient, and the lack of references to scholars from the Global South, especially from Asia, who worked on deconstructing international legal history, such as R.P. Annand. This silence is a blow that mars this book as a universal account of international legal thought.

Nevertheless, these conspicuous shortcomings will not completely diminish the work's impact because of the fervent questions Koskenniemi raises. In particular, his focal point leaves us to conduct future research on the influence of individuals on the creation of substantial legal discourses. All in all, this heavyweight contribution made by Marti Koskenniemi is a compelling work of scholarship.

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Colonial Wrongs and Access to International Law

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The centrality of colonialism in the emergence and functioning of international law has been at the forefront of "postcolonial" and "third world" interventions to the discipline. These interventions have highlighted the need to depart from international law's Eurocentric underpinnings and pluralize its normative framework. However, distinct from this tradition, *Colonial Wrongs and Access to International Law* identifies historic "colonial wrongs" and highlights the urgent need to address these through available or suitably forged frameworks within existing international law. Several authors of this anthology are thus international (criminal) lawyers or scholars who focus on resolving the issue of "double standards" or (il)legitimacy that results from the selective application of the law on contemporary wrongs, which are, in fact, preceded by prolonged colonial violence.

In Part I, the authors recommend employing enhanced transitional justice mechanisms that provide attention to socio-economic violence and offer spaces to voice and hear colonial grievances. Part II evaluates the existing international legal notions of subjugation or continuous/continuing crimes vis-à-vis a colonial wrong. The overlooked colonial context of the violence against the Rohingyas in contemporary Myanmar was central to the Centre for International Law Research and Policy (CILRAP) led conference that preceded this book, and is expansively captured in Part III. This book, however, is not exclusively focused on Myanmar and, in Part IV, foregrounds the legacy of colonial wrongs occurring in other former colonial territories, including China, Cambodia, Africa, and by Belgium – as a liable former colonial state. Part V seeks to account for the harm done to indigenous communities in

Canada and Norway, and ends with outlining the need to decolonize approaches to environmental protection and redress the victimization of indigenous peoples.

Eighteen chapters of this book constitute a remarkable attempt to acknowledge unaddressed colonial atrocities. Yet they also demonstrate a narrow understanding of "colonial wrongs" that can be mapped within the extant structures and functioning of international (criminal) law. Fully confronting the colonial context would necessarily call into question the legal categories through which "wrongs" are conceptualized, and whether they can be capacious enough to acknowledge the pervasive and multidimensional nature of colonial domination perpetuated in the Global South through international law and its structures both before and after "formal independence". In this book, identifying colonial sites where unaddressed colonial wrongs pose a problem for realizing international justice rests on an episodic understanding of colonialism. This leaves unattended the pervasive structure of global (post)coloniality, amid which colonial harms continue to be perpetrated and resisted. This not only problematizes the prospect of indicting responsible actors, it also implicates the colonial onto-epistemologies on which international law is predicated. These aspects point towards the parochial nature of the international legal framework, for which several aspects of colonial domination remain incommensurable.

Despite its limitations, this book makes crucial headway in beginning to address the impacts of colonialism by offering implementable tools. It remains a useful resource within the ongoing discourse of international (criminal) law reform. A second volume of this anthology will certainly be welcome.

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International Human Rights Law and Diplomacy

by Kriangsak KITTICHAISAREE. Principles of International Law Series. Cheltenham, UK; Massachusetts, USA: Edward Elgar Publishing, 2020. xiv + 340 pp. Hardcover: £105.00; Softcover: £35.00. doi: 10.4337/9781839102196.

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Kriangsak Kittichaisaree's innovative international legal book, *International Human Rights Law and Diplomacy,* offers us a practical perspective on the recent progressive development of the increasing role of diplomatic procedures and their modern practices, including the introduction of the mature field of international law and international relations scholarship, and also an exploration of the exponentially growing base of international human rights protection from the marginalized at state level to the international stage, focusing on the role and contribution of professional diplomats.

This book consists of eight chapters, which includes an introduction and a conclusion. Chapter 1 outlines the critical relationship between international human rights law and diplomacy and the paradigm shift in international human rights research from the perspective of international legal practitioners, while Chapters 2 through 7 focus respectively on the