Rifkind and Picco's book ambitiously sets out to link the realpolitik of conflict resolution with an understanding of the psychology of the human mind. It also examines how appreciation of the psychological factors that impact on leaders involved in violent conflict could enhance peace negotiations. The book achieves these ambitious aims and explores in detail how an increased recognition of the 'mind of the enemy' can facilitate Track One mediations and negotiations in seemingly intractable conflicts. The book echoes the work of John Paul Lederach in its discussions of engagement with the narrative of the enemy, and the role of the mediator in seeking to work with parties to restore this narrative. Unlike Lederach's book, however, this work focuses solely upon those undertaking Track One negotiations, and it explores more deeply how trauma and violence impact on the desire of leaders and their followers to engage in a peace process. The authors explore the steps necessary to enable enemies to come together in search of peace.

The book is divided into five sections. The first section gives a brief overview of the history and background of the two authors and the personal journeys they have undertaken to reach their common approach and understanding of Track One conflict resolution. After this personal and engaging account, the second section looks specifically at the psychology of conflict. It gives examples from the Israel-Palestine conflict, Afghanistan, and Iran, and includes those opportunities which have been missed, as well as successful negotiations achieved. It offers an interesting exploration of the factors that continue to contribute to some of the most intractable conflicts in the current global context. In this regard, it gives a fascinating insight into the world of Track One mediation. The section on Afghanistan is particularly cogent and well-analysed, and offers a viable alternative to the response that the US and UK made to the 9/11 attacks in 2001. The authors highlight the need to include all parties in negotiations rather than to act hastily and so potentially exclude some of the main stakeholders in a conflict (p. 85).

Section three examines the changing nature of wars and includes discussions of the use of cyber-warfare and drone technology. It critiques the role of the military-industrial complex in the promotion and proliferation of armed conflict, and it contrasts this with the concept of non-violent action drawing specific examples from the Arab uprising with particular reference to Egypt. This section continues by considering the role that Track One mediation can play in potential conflicts when it is deployed far earlier than is the current norm; Rifkind and Picco postulate that early intervention in Syria may have altered the course of that conflict which has now deteriorated into sectarian violence. Section four analyses the changing nature of the world and government structures in the face of globalisation, mass communication, and a growth in 'people power'. This section focuses on the changing nature of identity and the increase in identity conflicts which have occurred as a result of this phenomenon. It examines the role of a 'more localised' approach to identity, and discusses how this can fit into a tolerant and pluralistic society as opposed to some of the violent nationalist and sectarian conflicts that have arisen. Although identity conflicts have been covered more

comprehensively elsewhere, the authors' approach allows for the consideration both of the impact of globalisation and new technology on identity, and of how these factors contribute to civil unrest.

The final section of *The Fog of Peace* reflects on the state of mind that is necessary for political leaders when they sit around a negotiation table to discuss a peace process. It concludes by calling on leaders to develop their self-awareness so that they can better understand what motivates them towards conflict or towards peace. This section highlights the need for mediators and the institutions seeking peace to provide safe spaces, and time for reflection and the building of trust, in order to enable and sustain viable peace processes.

The book leaves the reader feeling encouraged that there are viable alternatives to military intervention in nation states, which may well include early intervention systems; it also highlights the fact that there are groups of trained, culturally sensitive mediators available and able to respond appropriately to developing conflict situations. However, it also leaves the reader feeling frustrated and angry at the opportunities for peace that have been lost as a result of a change of government administration or the intractability of opposing leaders who have chosen to ignore or spurn opportunities to open channels of communication.

The Fog of Peace is a book clearly aimed at those involved in Track One diplomacy, in governments and in international organisations such as the United Nations. It challenges leaders to think again about military interventions, and to consider engaging with different worldviews and understandings to promote peaceful relations rather than holding entrenched positions. My concern for this work is how many leaders, government officials, and UN representatives will read it and concur with the approaches suggested: will the dictates of the machinery of government and multi-lateral institutions be such that it is considered a worthy idea but unrealistic? In their afterword, the authors conclude that

> Humanity has the tools to build something new, the question is, where are those individuals, indeed leaders, with the courage to fill the white pages of the future creatively, instead of repeating the past? (p. 245)

I fear that this timely, well-written, and challenging book will largely be ignored while governments consider it more expedient to send countless men and women into armed conflict settings rather than learn to relate to those from different worldviews and backgrounds when conflicts arise.

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