

Dear Readers,

This issue of the Review contains a mixture of contributions. It begins with a short article by Alan Pleydell, about the life of Bob Neidhardt, for several years an active member of CCTS, who died a few months ago.

The next three contributions are related to Adam Curle, out of whose concern and inspiration the CCTS (originally the CCCRTE¹) was born. The first item in this trio, written by Michael Randle, is an account of Adam's memorial Quaker meeting and the celebration that followed it, held at Friends House on September 28th this year, the first anniversary of his death. This is followed by two appreciative pieces about Adam by Sue Williams and Simon Fisher.

These celebrations of influential lives are followed by an article that looks to the future and to policy. It is written by Diana Francis and describes an initiative to bring together peace, economic justice, environmental protection, along with human rights and political participation.

Finally we have two book reviews, contributed by Francesca Cerletti.

Appreciation: Bob Niedhardt, 1942–2007

*Bob Niedhardt joined the original Committee for Conflict Resolution Training in Europe (CCCRTE) in its formative period, and for a number of years from the late 1990s onwards was a member of CCTS, first as a representative of Quaker Peace & Service and then in his capacity as an independent practitioner. We reproduce below an appreciation by fellow Quaker and committee member, Alan Pleydell, originally published in *The Friend*.*

Bob died on 10th June from pancreatic and oesophageal cancer, identified late last year. He joined us at Quaker Peace and Service as Conciliation Secretary in April 1992, from the Catholic Institute for International Relations – bringing with him two decades' experience of working in Chile, Peru, and Nicaragua. When he left in early 2000 he had headed the QPS International Relations Section as well as serving the Conciliation Advisory Group, helping Friends' discernment on non-official political mediation and conciliation. He went

¹ Co-ordinating Committee for Conflict Resolution Training in Europe. See Howard Clark's history of CCTS on our website.

on to lead an advice service for young gay and lesbian people and in his last years worked as a Spanish interpreter with Easyjet.

One of the central themes in Bob's life was practical solidarity with those suffering violence and extreme injustice. He became a priest in Chile in the 1970s, partly when friends persuaded him of its value in the dangerous work of assisting fugitives from the Pinochet regime. In the early 90s he worked in Nicaragua for CIIR during the time of the defeat of the Sandinista government by the US-backed Contras, insisting that wherever local people in the direst situations continued to find hope, those who wanted to help from the outside had no business being pessimistic.

Bob studied as a seminarian in theology and philosophy and began his work in a Chilean school teaching practical skills such as carpentry and beekeeping. He loved working with his hands: sensuality and the appreciation of natural textures through craftsmanship were important to him – as in his passion for woodturning, I remember the warmth of his proudly showing me his lathe at home in Welwyn Garden City. And he loved Latin American music, delighting in London concerts given by the Chilean exile group Inti Illimani. In the last months of his life he tended orchids, using *bobsorchids@...* as his email address.

Bob and his wife Jenny Amery met when she was working as a doctor in a Peruvian shanty town in 1980. They eventually settled in Welwyn Garden City, becoming members of the Meeting and bringing up their three sons Matt, Andy and Ed.

Part of his work at QPS was bringing together ex-combatants from different countries to share common ground and experiences in their efforts to reintegrate into civilian life – from Nicaragua, Northern Ireland and South Africa. He visited Sri Lanka aiming at finding a basis for negotiation between the Sinhalese Government and the Tamil Tigers – at one point undertaking a visit to their stronghold in the Jaffna peninsula. There remains some QPSW conciliation work in South Asia, though not on the scale of earlier Quaker mediation efforts in the 70s or 80s. Part of Bob's passionately-held view of Quaker faith and integrity was his insistence that such work should take place completely unpublicised, and that once entered into, it required a long-term commitment not calculated on any obvious prospects of success, which he felt Friends should trust.

He came out as gay to his family and some f/Friends at the end of the 90s. It was in the simplest fashion, for instance to me on a train journey – “I've got something to tell you – I'm gay”. Though that was a deeply testing time for them all, Jenny, Bob and their boys all faced the transitions in their relationships with bravery and love and they were completely there for one another in his last weeks at his Quaker bungalow in Welwyn Garden City. One Chilean former pupil now a middle-aged man told us in tears at the memorial meeting how Bob had taught him as a small child “the meanings of the words ‘Gringo’ and ‘Amigo’ – and that truly they are the same”.

The Adam Curle Memorial Meeting and Celebration

by Michael Randle

It began appropriately with music and silence. Alan Pleydell, fellow Quaker and co-worker, played a Bach Prelude on guitar from one of the cello suites – music which shares that quality of quiet contemplation characteristic of a Quaker meeting at its best. Then the Meeting for Worship itself. Silence. Intermittent contributions from people moved to speak about Adam and his influence on their own lives and on the wider arena of society and politics.

Some of those who spoke were former students from his early years at the School (now Department) of Peace Studies at Bradford University, which he helped to establish and of which he was the first professor. Several of them had been inspired to make peace and related work a central focus of their lives. Uri Davies, one of the original lecturers in the Department, spoke of Adam's intellectual courage in including a pro-Palestinian perspective on the Israeli-Palestinian conflict in face of opposition from both inside and outside the university. The tributes were warm, heart-felt.

However, at the end of this first part of the commemoration there was still something missing – the sense of Adam the convivial host and raconteur, Adam the beer-maker, Adam the writer of outrageous funny verses. Fortunately, that other Adam was amply represented in the rest of the proceedings.

Opening the session, Tom Woodhouse, the Curle Professor of Conflict Resolution at Bradford and a close personal friend, soon had the Meeting Room resounding with laughter as he read passages from Adam's school reports which showed he was the despair of his teachers, a frequent absentee, and bottom of the class in subject after subject. Other contributions, funny or moving or both, came from Kevin Clements a former co-director of the Quaker United Nations Office in Geneva, Diana Francis, Chair of the Committee for Conflict Transformation Support, Oliver Ramsbotham of the Department of Peace Studies at Bradford, and Katarina Kruhonja, from the Centre for Nonviolence and Human Rights in Osijek, Croatia. Diana, in addition to paying her personal tribute, read passages from Adam's writings which conveyed his particular approach to mediation and conflict transformation. Katarina paid tribute to his courage in making successive visits to Croatia, at the height of the Serb-Croat war, to provide encouragement and moral support, and above all to listen to her and to others at the Osijek Centre.

More music followed, with an Evening Hymn to the music of Purcell sung by baritone Stephen Alder, and performances by a string quartet of a Chacony by Purcell. Then, in keeping with the Quaker traditions of equality in participation, one of the musicians divided us all into groups and coached us to sing an eight part canon by Thomas Tallis.

Finally there was the tea and coffee, with sandwiches and homemade cakes, and a chance for people to meet and talk, and to browse through the beautifully produced booklet of Testimonies to Adam, prepared on the initiative of his local Kingston and Wandsworth Monthly Meeting, and put together by his daughter, Deborah with contributions, as she puts it, of Friends and friends. The booklet is published by Watershed Publications (Norwich) and distributed by Deborah. Her email address for anyone wishing to obtain a copy is: Deborah.curle@lshtm.ac.uk

Two tributes to Adam

These two tributes, written by CCTS members, missed being included in the collection referred to above, so it seemed good to include them here.

Adam

from Sue and Steve Williams

We were enormously influenced by Adam, of course, as anyone involved in work with conflict during several generations must have been. We were fortunate enough to be able to 'apprentice' ourselves to him occasionally, and learned a lot.

Among the many memories, one stands out. We were walking through the wet snow from our flat in Belfast to an Indian restaurant, where Adam insisted that the only way to judge a restaurant was to try their onion bhajis, so we did, and they got good reviews. During the meal, we got to talking about Adam's work between Nigeria and Biafra during the civil war there in the '60s. At a particularly difficult moment, Adam was meeting with General Gowon, head of the Nigerian federal state, who had a message he wanted delivered to his opposite number in Biafra. He asked Adam, "Will you be able to deliver this message?" Adam replied that, since no direct connections were allowed, he would have to fly to Lisbon, thence to Sao Tome, and onward to Enugu in a very small plane. General Gowon pointed out that his army would be trying to shoot down any plane heading in that direction. Adam's reply? "Well, if you want your message to get through, you'd better hope they miss." This helps me keep the perspective that not only the mediator, but the parties need to learn to value the process, if anything is to enable them to break out of the boxes they find themselves in.

Needless to say, the plane got through, as did the message. It did not bring a breakthrough to end the war, but Adam was always convinced that the generosity of federal soldiers toward the defeated Biafrans came in part from this kind of indirect communication between the heads of the two armies.

ADAM CURLE: Reflections and memories

from Simon Fisher

"May your gifts of Compassion, Generosity, Courage, Wisdom and above all, Love, flower within and around you in these strange times, and forever." So ran Adam's last Christmas card. So ran his life, or at least the part of his life that I was privileged to share in a little.

I started communicating with Adam in the very early 1980s when I read his Swarthmore Lecture, *True Justice*, for the first time. I was so fired up by what he said, and by the inextricable juxtaposition he elucidated of the challenge of peace and the personal commitment to it, that I wrote to him out of the blue, to say so. He replied, full of encouragement. Subsequently I devoured two of his other earlier books, *Mystics and Militants* and *Education for Liberation*. He was a major spur to my becoming engaged in the peace movement full time, from a background of more local activism in CND, CAAT and other organisations.

He was also directly responsible for my wife Jane and me becoming QPS representatives in Southern Africa. We had been recruited with a family of three. When it transpired that we were actually about to have a fourth child, QPS announced that they were withdrawing the offer. It took a visit from Adam and Anne, followed by an unrecorded intervention by Adam in Friends House politics, to reverse this decision. As it happened, our relatively large family (still quite small by regional standards) proved a major factor in our being able to develop social relationships, a crucial part of the job.

Adam came to the first of the Working with Conflict courses set up by Responding to Conflict (RTC), in 1993, and shared his wisdom freely and with engaging diffidence, as he always did.

With all his previous experience of mediation, he enthralled the course members by saying how he was having to unlearn so much of what he knew and had practised, as a peacemaker, in the new post Cold War world. And it was clear that this was a pleasure to him. Learning, reflecting, probing, was his forte.

We came together at the early meetings of CCTS, in 1994, around the issue of Rwanda in particular, about which he was passionate. He was a great companion down the years, so often humorous and deep at the same time – and an excellent brewer of beer.

Anne was a wonderful partner for him, a very live wire, supportive yet quietly attentive not to let him get an exaggerated sense of his achievements. One evening, we had been discussing Adam's work with peace activists during the war in Bosnia and she suddenly said: "Everyone loves Adam, but they are always disappointed with his workshops." Even Adam was lost for words, if only briefly.

I last saw him in Wimbledon a few months before he died. He was, as ever, writing another book, and was preoccupied by the presence of a dark cloud which he sensed had begun to settle over humankind since the first world war, made up of accumulated miseries and atrocities. He saw the cloud as traumatising our psyches and paralysing humankind, preventing positive action. We talked at length about how to resist and transform this cloud.

He offered to come and work with RTC's programme in the Middle East. At ninety? 'You must be joking' was my first thought. But this time he wasn't. His commitment to the struggle for justice was undying. He lives on through his books, his quiet, often brave actions, and above all his unquenchable, loving spirit.

A project to transform policy, starting in the UK

by Diana Francis

The beginning

About two years ago three CCTS members, Simon Fisher, Paul Clifford and I, discussed the need to build a conceptual framework that brought together peace, economic justice, environmental protection, along with human rights and political participation. This is how we articulated the concern and the analysis that lay behind this thinking.

Having worked for many years in the field of Conflict Transformation, we have become ever more aware that the work we do and the brave peacemaking efforts of the people we work with are constantly at risk from the destructive action of governments. We see increasingly oppressive global structures, disastrous world events and, perpetuating and exacerbating these, inadequate, wrongly motivated and inept policies. Behind all this we identify the marginalisation of humane values in mainstream politics and hidden and damaging assumptions that needed to be challenged at the deepest level. We see a politics bereft not only of rigour and integrity but of anything that will enable the urgent needs of a looming and already manifest global crisis to be met. Such politics make the work of conflict transformation at best an uphill struggle. Working to mitigate their effects no longer seems an adequate response.

At the same time we see that peace cannot be separated from economic justice, or from human rights, including the right to participate in public affairs. And we recognise that the abuse of the planet that continues unabated will result in environmental and resource conflicts of increasing intensity and threaten the security of us all – indeed of all life.

While, for many reasons, old socialist models failed to deliver on their promise, unfettered capitalism and the tyranny of the economically powerful have only increased the gulf between rich

and poor. Neo-liberalism has signally failed to address the misery of human poverty. It has shown itself to be exploitative by nature and is therefore morally disgraced.

This abusive approach to people has been coupled with a similar attitude to the earth and its resources, with consequences to our environment that are likely to prove cataclysmic. There is no sign of any existing will or policies, among the globally powerful, to act in ways that will reverse these trends. Their very assumptions about the necessity of pursuing currently prevailing economic interests and of maintaining existing structures undermine any such intentions.

Amidst this global injustice and environmental degradation, war is used as an instrument of domination and (like terrorism) as a means of resistance or liberation. The grievances of poverty and marginalisation are often causal factors leading to war, and war is all too often used to extend economic and political dominance – in other words, for greed.

Whatever war's causes or justifications, its impact is not only suffering and death on an incomprehensible scale but the further exacerbation of poverty, with all the misery and deprivation it entails: through forced migration, the disruption of lives and livelihoods and the destruction of the infrastructure needed for economic development.

Similarly, while pressure on scarce resources and the desire to exploit and control them may be a factor behind violent conflict, war constitutes a monumental waste and diversion of the resources necessary to poverty's eradication. At the same time it destroys, degrades and pollutes the earth, its atmosphere and its creatures. Its environmental footprint is gigantic and goes largely unnoticed by those not immediately affected by it.

The disregard for the rights and needs of other human beings that is embodied in exploitative systems and in wars is accompanied by the endemic disregard for human rights within societies, whether by factions within those societies or by the governments that supposedly control them. It is ironic that powerful countries claiming to act in favour of human rights and democracy show their contempt for both through illegal and immoral acts of war (and the way they curtail human rights within their own countries). Summary execution for political reasons, whether through the concerted, wide-scale violence of war, or through the more ad-hoc violence that is called terrorism, denies to its victims the most fundamental of human rights.

While violent forms of struggle for and against domination are the order of the day, with the summary curtailment or gradual erosion of individual freedoms that come in their wake, the freedom and power to participate in social and political life are drastically diminished. And in those countries that are relatively safe and privileged, materialism and disaffection combine to allow political participation to atrophy, so undermining the democracy such countries claim as their foundations. Although the notion of 'the end of history' has been shown to be ludicrous, currently alternative ideologies to those of neo-liberalism (and elsewhere of authoritarianism) have all but disappeared from public discourse.

The chasm of anger that is growing between 'the West and the rest' is deepened by the way dominant Western countries, in a thousand insidious ways, frame and justify their power as righteousness. They claim that they are powerful because they got things right, assuming a position of moral, intellectual and cultural superiority. They forget that it is through the exploitation of others that they have reached a position that enables them to dominate the rest of the world. And when they castigate terrorism they ignore the extreme violence of the wars and poverty of which they are instruments.

Those of us who benefit, at a material level, from the current dispensation find it impossible to separate ourselves from it – either from its benefits to us, now, or from its injurious impact on others and on the future of all of us. We feel disempowered by the knowledge that if we act alone to modify our lifestyles, while others continue as before and policies remain unchanged, we shall have little impact. Even those who enter politics and other power arenas in order to effect change find themselves powerless in the face of existing systems.

A process of consultation

With Simon's agreement, Paul and I applied to the Polden Puckham Charitable Foundation for some seed money, which they were generous and visionary enough to give us, to pursue this idea through a consultation process (in which Simon was very much involved), to see whether and in what way it could be pursued.

We decided to invite people we already knew (who were therefore reasonably likely to accept our invitation) to a one-day, workshop-style meeting, bringing together around a dozen lively thinkers and activists from the four fields we wanted to unite. This is what we wrote to those we were inviting, along with the summary of our perspective that is outlined above.

[The] picture painted above is grim indeed. But the world has not been emptied of people of good will, nor of imagination and intellectual ability. The human capacity for good is immense and our planet is resourceful. In the midst of so much that is bad, many good things are happening and we have potential allies in the most unlikely places. While the situation is desperate in so many ways, perhaps the very urgency or our global predicament is creating a moment of great opportunity. We must act on that supposition.

The purpose of this project is to help stimulate the growth of a new kind of politics: based not on the perpetuation of existing systems and relationships of power, but on the values of respect, care and co-operation. We want to do this by helping to build a new policy platform, embracing the four areas suggested above: those of peace, economic justice, environmental protection, and the human rights of security and participation: policies that are founded on the concept of co-operation, not domination.

We mean to begin in Britain, firstly because that is where we live; secondly because it is a country (or collection of countries) whose impact on the rest of the world is considerable and, in too many ways, past and present, malign. We want to see the nature of that impact change for the better and believe such change is possible. We want to see policies developed here that will make us global contributors, in terms of human and planetary needs, and at the same time ensure that all those who live in our islands are well served by those who represent and govern them. And we want to see our fellow citizens wake up to their own power and responsibility for political participation.

The tentative thinking that we shared was that we would begin by elaborating our analysis, through individual and collective thinking and writing, in a variety of contexts, and through the circulation of ideas in different circles, using different forums for dialogue and debate. On the basis of the analysis we reached, we would begin to formulate policies, through similar modes of thought and exchange, and once they were formulated disseminate them more widely, seeking entry points into different circles and institutions.

What we hoped to achieve during this consultation was first an exploration of the connections between the four fields, as seen by our participants, so that the rationale for co-operation is articulated. The second question we wanted the group to explore together was what kind of initiative – if any – would be productive. This exploration might, we thought, point us to (a) publication(s); to an ongoing or occasional conversation; to a big joint conference; to joint lobbying; to behind-the-scenes dialogue, or to a unified and concerted campaign. We were open to all possibilities – including the one that no-one had time or energy for any new initiative or that everything that could be done was happening already. But we were sufficiently convinced of the urgency of the policy vacuum that we considered this initial exploration to be not only worthwhile but imperative.

We undertook that once this initial meeting had taken place we would at the very least write up and distribute our findings. If it produces leads that needed somebody's time to take forward, Paul and I were both willing to be 'somebody'. At that point we would need to find sources of additional or longer-term funds.

On the day in question an excellent group of people came together in Oxford and the exploration that took place was rich in analysis and in ideas for popular outreach, as well as for more 'weighty'

work to influence policy. The consultation's proceedings were duly written up and circulated to all concerned, and several people expressed interest in ongoing involvement. We felt sufficiently encouraged to apply for much more substantial funding. The proposal we made was still focussed very much on a dialogical process, wheeled out into communities, as well as on more specific working groups related to media, publications and so on. Maybe the proposal was both too lacking in specifics and too ambitious, but we had no success in getting funds to take the idea forward. And negotiations that began with a specific organisation that showed a lively interest in taking on the project ran into the ground.

So for now the idea is in abeyance; but we have not altogether given up the hope that some opportunity or some flash of insight will present itself and we will find new energy to take it forward. Indeed, the need for a policy initiative of this nature seems even more urgent now than it did then. The potential for a disastrous attack on Iran; the increasing erosion of human rights and civil liberties; the growing gap between the wealthy and the poor and the increasing evidence of the impending devastation of climate change all make the need for change even more urgent.

We would really welcome any ideas on how to take this initiative forward.

Diana Francis

Book Reviews

Finally, here are two book reviews by Francesca Cerletti

Psychologists, War and the State

A Review of Ron Roberts (ed), *Just War: Psychology and Terrorism*, PCC Books, 2007, ISBN 978 1 89805992 9, £18.00

What is the role of psychologists in relation to war, peace and terrorism? The 12 contributions to *Just War* examine this question from different angles. Recurrent themes and considerations emerge, exposing further dilemmas, some specific to the discipline, others for all of us to ponder.

Psychologists as a group do not come out well. The opening chapter, for example, reviews how psychologists and psychiatrists in the UK and US have contributed to military research, and the development of interrogation techniques. Some of the experiments reported make horrifying reading. Nimisha Patel's chapter, for instance, explores the role of psychologists in relation to torture. The absence of a Hippocratic Oath for psychologists, and of legally binding legislation, does not absolve them of responsibility for the consequences of their work. One can understand the desire of individuals to contribute their skills for the

benefit of the state, but this has to be within a responsible, ethical framework.

The serious critique articulated in the book does not of course apply to all individual practitioners, some of whom have been active in denouncing unacceptable practices. But *Just War* is a call to psychologists to take responsibility *as a profession*. Contrast this with the dismal official response of British psychologists, as reviewed in Ron Roberts' chapter, to the war in Iraq.

Overall, the book exhorts psychologists to recognise and take responsibility for the consequences of their work and how it is used, even where they are not directly involved. It also calls for psychologists to deconstruct the arguments frequently used by politicians to persuade their populations to accept a decision to go to war. A good example of such deconstruction is the chapter by Steve Potter and Julie Lloyd, in which the authors analyse the war speeches of Tony Blair and George Bush and expose the narrowness of the victory/defeat model underlying their statements.

Just War is a challenging read. It makes bold assertions, some of which readers may be tempted to regard as arising out of political bias. But the supporting evidence cited is

strong, and the assertions are not more incredible than were the allegations of collusion between the British secret services and Ulster paramilitaries, which we now know did occur. Certainly the more serious claims being made demand investigation.

The book, however, ends on a positive note with John Slobada, Ron Roberts and David Harper looking at the role psychologists and psychiatrists have played and could play in the construction of a more peaceful world.

Understanding Mediation

A review of Marian Roberts *Developing the Craft of Mediation: Reflections on Theory and Practice*, Jessica Kingsley (publishers) 2007, 256 pp, ISBN 9781843103233, pb £19.99

Imagine.....You have been invited to dinner. When you reach your host's house, to your surprise you realise that you are in excellent company. There are guests you know well; others you know of by name and some come from other lands....

It is a small reunion of mediators: Andrew Acland, Yvonne Craig, Adam Curle, Diana Francis, Fred Gibbons, Mark Hoffman, Roy Lewis, Marion Liebmann, Costanza Marzotto, Philip Naughton, Christoph Paul, Carl Raynolds, Lorraine Schaffer, David Shapiro, Tony Whatling and Tony Willis. There is not a field of mediation which is not represented: neighbourhood, health care complaints, victim-offender, churches, community, workplace, commercial, healthcare complaints, local authorities, and international.

Dinner turns out to be a sumptuous banquet with fascinating company. The conversation is skilfully stimulated by the hostess, Marian Roberts, who creates the right environment for a lively debate on mediation. The guests draw on their extraordinary experience developed in different parts of the world: Italy, Germany, the UK, the Balkans, the Caucasus, the USA, South America, Vietnam, West Africa, Australia and New Zealand, to name a few.

As the evening draws into the night, all major aspects of mediation are discussed. You leave the house inebriated by the hospitality and the conversation, stunned by the people and

leaving the consolidation of your impressions for tomorrow.

This is how *Developing the Craft of Mediation* feels. It is an admirable attempt to elicit reflection on practice and how much the "theory" has relevance for it. Like the queen of 18th century drawing-rooms, Marian Roberts prompts her "guests"/interviewees to comment exhaustively on mediation as a whole. The material is then skilfully arranged in three sections.

The first looks at the mediator: what is the motivation in taking on this role? What are the qualities of a mediator? What are the attitudes to conflict? The second part looks at the nature, purpose and principles of mediation and the thorny issue of the relationship between theory and practice. The last section explores styles and models of mediation and problems of practice.

Each topic is introduced with a review of the theoretical discourse and followed by the testimonies of the practitioners. The author then summarises the various points of view expressed, comparing and contrasting them with the relevant theory. The structure and content the book is such that it would make a useful companion in a training course.

Reassuringly, as a practising community mediator, I did not find any great surprises. Mediation is presented as a distinct discipline with its own principles, processes and skills. The primacy of the parties is valued and respected and there is agreement on key principles. It is clear, too, from the interviews that these principles are deeply embedded in people's practice. The contributions, however, also illustrate that practitioners have developed their own individual styles and that their work as mediators has influenced their approaches in connected spheres, such as facilitation training.

The experiences set out in the book provide an opportunity to learn about and compare the ways in which mediation is applied in different fields. It demonstrates that there is no single route to mediation. Substantial differences emerge too, for instance between the nature of interventions made in the international environment and mediation in the commercial world. The author rightly reminds us of the importance of taking different contexts into account and encourages us to read beyond the actual testimonies. The icing on the cake would have been to have had enough

contributions to draw out clear patterns and conclusions in relation to each 'specialism', though I realise that this approach would have had substantial implications for the size of the project.

There are a few topics on which I would have liked more detail. For example, the implications for mediation practice (and discourse) if it is rigidly categorised as it seems to be in the USA. Conversely, how does the more flexible approach of European practice manifest itself? Outcomes are another hot issue. What represents a good outcome? Who defines it? How can you evaluate it? I would also have appreciated also a voice speaking for the 'transformative mediation' approach, and a clarification of some of some of the points discussed in the text.

Overall, I have read the book with interest, and have particularly enjoyed reading the opinions and comments of those I have not been able to meet. *Developing the Craft of Mediation* is an interesting overview of both theory and practice in the mediation field. It is a good introduction, and Marian Roberts is true to her aim of offering a pleasant opener to further conversations and analysis.

CCTS: Member Organisations

Conciliation Resources, London
Quaker Peace & Social Witness, London
Responding to Conflict, Birmingham
War Resisters International, London
Centre for Peace & Reconciliation Studies,
Coventry University
St Ethelburga's Centre for Reconciliation and
Peace, London
Peace Direct
Moldovan Initiative Committee of
Management, Belfast
Action for Conflict Transformation
One World Trust
Fellowship of Reconciliation (England),
Oxford

Chair: Diana Francis

Treasurer: Paul Clifford

Minutes Secretary: Michael Randle

Secretariat: Conciliation Resources, 173
Upper Street, Islington, London N1 1RG

Tel: +44 (0) 20 7359 7728

Fax: +44 (0) 20 7359 4081

Email: ccts@c-r.org

Website: <http://www.c-r.org/ccts>

Newsletter production

Editors: Diana Francis and Michael Randle

Layout: Anne Rogers

Distribution: Conciliation Resources