

Department officials, high officials in the World Bank, three professors, and a foundation director, all Quakers acting in their private capacity. This group travelled between the two countries to listen to what was going on in the minds of Indians and Pakistanis. Yarrow says their tactic was to listen, but, with questions. The questions did not relate to the central political issue but had the objective of creating situations where questions of mutuality of interests could be raised.⁷⁹

Similarly, during the Sudan Conflict of 1963-72 the World Council of Churches (WCC) sponsored a study called, "The Sudan Conflict: Its History and Development." This independent diagnosis of the conflict was presented to the warring parties by the WCC. The study was an attempt to put the conflict into proper perspective. It clarified and focused the objective basis for the underlying issues of the conflict for each of the parties involved.⁸⁰

Beyond these fact-finding or issue-clarifying roles, the continued provision of humanitarian assistance may make the aid-giver the natural person or organization for the belligerents to call upon should they seek mediation. Witness the experience of the Quakers during the Nigerian civil war. During one discussion with a government official about relief operations in the fall of 1969, the official asked the Quakers if they didn't think it would be time to sample the political climate for negotiation on both sides of the conflict.⁸¹

Such a request made of those providing aid should not seem strange. The delivery of relief usually puts the aid-giver in close contact with the policy-makers in the recipient country. At the same time, it fixes the aid-giver in the mind of the warring parties as an impartial and neutral organization, interested only in the welfare of the people. It would in fact be surprising if, during the frequent contacts necessary for the management of relief

⁷⁹ Yarrow, *supra* note 16, p. 161.

⁸⁰ Hizkias Assefa, *Mediation of Civil Wars: Approaches and Strategies --The Sudan Conflict*, Boulder, Colorado: Westview Press, 1987, p. 169.

⁸¹ Yarrow, *supra* note 16, p. 231.