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International Review of the Red Cross



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1966

GENEVA
INTERNATIONAL COMMITTEE OF THE RED CROSS
FOUNDED IN 1863

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THE PRINCIPLES
OF
INTERNATIONAL HUMANITARIAN LAW¹

by **J. Pictet**

II

III. THE PRINCIPLES

Alongside the rules which constitute the enacting clauses of the international Conventions and which, in precise terms, set forth the contractual obligations of States, there exist principles from which these rules derive. "Certain ideas formulated with deliberate imprecision occupy a privileged position in treaties which describe them as being creative elements of law".²

Sometimes the Conventions expressly refer to these either in preambles or even in the main body of the text. Thus they speak of the "laws of humanity", "recognized custom" and of the "dictates of the public conscience".

One should mention the so-called Martens clause of the preamble to the Hague Regulation: "populations and belligerents remain under the safeguard and influence of the *principles* of the law of nations, as they result from the usages established among civilized peoples". In an article common to the Geneva Conventions of 1949 it is stated: "Each Party to the conflict . . . shall ensure the detailed execution of the preceding Articles, and provide for unforeseen cases, in conformity with the *general principles* of the present Convention". And in another article, the Parties undertake

¹ See *International Review*, September 1966.

² Henri COURSIER, *L'évolution du droit international humanitaire*, Leyden, 1960.

to disseminate the Conventions “ so that the *principles* thereof may become known to the entire population . . .”.

In international humanitarian law, as in every other juridical sphere, principles are of capital importance. They motivate the whole, enable the respective value of the facts to be appreciated and also offer solutions for unexpected cases. They contribute towards filling gaps in the law and help in their future development by indicating the path to be followed. As a summary they can be easily assimilated and remembered.

In the field of law now under study, the principles represent the rudiments of humanity, a minimum applicable at all times, in all places and circumstances which are valid even for States which may not be parties to the Conventions. Although based on written law, they are part of the custom of peoples from which none can disengage himself. The Red Cross remains true to its mission by placing, in front of the positive rules formulated by the Conventions, the principles which preceded them and from which they originated. As Sophocles has said, “ above the written laws, there are those which are unwritten ”.

The Geneva Conventions, by their article 3 common to them, stipulate that States shall apply certain rules in the case of conflict not of an international character. One paragraph in this article lays down, that “ the parties to the conflict shall further endeavour to bring into force, by means of special agreements, all or part of the other provisions ” of the Conventions. It is to be hoped that the principles of humanitarian law may serve as a basis for agreements of this kind, the conclusion of which would be extremely desirable.

There is no doubt that certain of these go back to the distant past, but it is in modern times that they have assumed a written form and only from 1864 onwards have they had the character of multi-lateral agreements. Such as we have formed them, they have been drawn entirely from positive law. However, because of their general character one would often seek in vain for wording in the conventional texts.

The principles of international humanitarian law have not, as far as we know, yet been the subject of any systematic declaration. It appears to us that one could reduce the substance of this law to a few very simple notions, about fifteen in all, closely linked and in

logical sequence, each one of them being subdivided in turn into several principles of application. This we have attempted to do in a few lines and in simple form, following them up with brief comments.

1. Fundamental principles

The fundamental principle of humanitarian law is the result of a compromise between opposed notions: the principle of humanity and the principle of necessity.

We have seen when studying the sources of humanitarian law, that **humanity requires action always for man's good**. On the other side, by the nature of things can be found a principle of necessity, namely **the maintenance of public order legitimates the use of force; the state of war justifies resort to violence**.

PRINCIPLE OF HUMANITARIAN LAW

Respect for the individual and his well-being shall be assured as far as it is compatible with public order and, in time of war, with military exigencies.

From the very beginning of life, human beings opposed each other. In all ages, men have suffered under the sword and the yoke; the pages of history are filled with blood. Everywhere one sees massacres, torture, oppression. Why?

When a comparative study is made of civilization, one finds that the concept of life and the world often rests on a dualism, on the existence of two fundamental factors which face each other and between which human beings find themselves placed. In Europe, the man in the street at once thinks of the opposition between good and bad. But this is too simple and arbitrary an explanation. In the dualist concepts, the two elements can each have their own value and even join them.

This dualism has its origin in the roots of human psychism. There is a striking passage to this effect in a letter written by Sigmund Freud to Albert Einstein, two men of genius:

You are surprised that it is so easy to incite men to war and you assume that they have in them an active principle, an instinct of hatred and destruction all

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ready to welcome this form of excitement . . . We admit that man's instincts are composed of two categories: the ones who want to preserve and unify, we call them "erotics", and those who want to destroy and kill, whom we cover with the terms "aggressive impulse" or "destructive impulse".

These impulses are both indispensable to each other. It is from their concerted or antagonistic action that are derived the phenomena of life. Now, it would appear that it scarcely ever arises that an instinct of one of these two categories can assert itself in isolation; it is always bound up with a certain amount of the other category, which modifies its object or, as the case may be, alone enables it to accomplish it. Thus, for example, the instinct of self-preservation is certainly of an erotic nature, but it is precisely this same instinct which must resort to aggressiveness if it wants to see its intentions triumph. In the same way, the love instinct brought to objects has need of a quota of the possessive instinct, if it wishes definitely to enter into possession of its object. And it is precisely the difficulty one experiences in isolating these two sorts of instinct, as they show themselves, which has prevented us from recognizing that for so long.¹

In this way, then, man will seek to kill, to do harm, to dominate and he will use violence and by derivation will cause suffering, so that he himself may have a greater chance of surviving, to raise himself and to increase his power. In each of his fellow men he first of all sees a rival.

Amongst certain animals, when one of them is wounded or weakened, members of the same species fall on him and destroy him. This is what men have had to do to each other for many thousands of years. Then the defence reflex and a need for security were extended to the group.

To make this community life possible, it was necessary to organize society. As it was impossible to change man's nature, one recognized that his instinctive reactions should be kept in check and force him to accept reasonable solutions. Carrying out a major revolution, the community thus created a social order out of which it has progressively defined the broad outline expressed in an abstract manner through moral principles.

The power capable of having these standards respected has also been established, without which they would have remained a dead-letter. This then is the origin of law and of public institutions.

¹ International Institute of Intellectual Co-operation, League of Nations, 1933.

However, it was also necessary to place limits on this power. For if the State has as its ultimate object the development of the individual personality, it risks crushing it at the same time. Its domination is blind and it extends itself until it is stopped. It was therefore necessary to guarantee certain fundamental rights to man, making existence acceptable to all. It was thus that the principle of respect for the human individual originated, respect for his life and liberty and finally his happiness.

This vast and slow evolution, for a long time confined within the limits of each State, ended by reaching the level of international relations where law was soon to come to grips with war. It was no longer a question of merely sparing man when in conflict with society, on account of the established social order, but also with the enemy himself when his country starts to fight another.

Not being able to claim from the outset to break the scourge of war itself, attempts were made at least to attenuate its unnecessary rigours. The reciprocal interests of the belligerents forced them to observe certain "rules of the game" in the conduct of hostilities. Such are the origins of the laws of war which constitutes a most important part of public international law. This achievement, it is unnecessary to say, is as difficult to pursue in the international field as it had been on the internal level. It is, moreover, far from being realized and one could even say that it has scarcely begun.

Today a new evolution is taking place. The modern world is full of political ideologies all aiming at domination for their own ends, if necessary by force, including the secret world of men's thoughts. As against this, one can see a proliferation of subversive movements which, also through the use of force, strive to change the established order. The result is a climate of extreme tension between States sometimes known as the cold war and within States struggles between factions seeking each other's destruction. It often happens that a section of the population is subjected in its own country to special legislation, deprived of liberty merely for its opinions, is arbitrarily confined and, finally, treated less well than enemy troops captured under arms.

We have seen how during the course of history law first developed within the community. Attempts were then made to extend some of its factors to war on an international scale, then to civil war.

INTERNATIONAL HUMANITARIAN LAW

By a strange and surprising reversal of things, the laws of war now have to be applied in time of peace and for dealing with the internal affairs of countries. There is, however, no paradox here.

For, it is increasingly believed that the rôle of international law is to ensure a minimum of guarantees and of humanity for all, whether in time of peace or in time of war, whether the individual is in a state of conflict with a foreign race or with the community to which he belongs.

The principle of humanitarian law such as we have formulated it is a relationship of proportion. In the two hypotheses we have just mentioned, man must be spared, but this he can only be to a reasonable extent.

From the principle of humanitarian law can be inferred the principle of the laws of war and that of the rights of man.

PRINCIPLE OF THE LAWS OF WAR

Belligerents shall not inflict harm on their adversaries out of proportion with the object of warfare, which is to destroy or weaken the military strength of the enemy.

War is contrary to the normal state of society which is that of peace. As Lorimer¹ has observed, war is only justified by necessity, it cannot and should not serve as an end in itself. Lawfully it can aim at its own annihilation.

In fact, war is a means, the ultimate one, for a State to bend another to its will. It consists in employing the necessary constraint in order to obtain this result. All violence which is not indispensable for achieving this object is therefore without purpose. It then becomes merely cruel and stupid. According to Montesquieu's famous formula, international law rests on "the principle that the various nations should do as much good to each other in time of peace and the least possible harm without damaging their true interests in time of war".

To achieve its object, which is to conquer, a State engaged in a conflict will seek to destroy or weaken the enemy's war potential at

¹ James LORIMER, *The Institutes of the Law of Nations*, 1886.

the cost of the least loss to itself. This consists of two factors, manpower resources and the materiel he has at his disposal.

Human potential, by which we mean individuals contributing direct to the war effort, can be used either to kill, wound or capture. There is no difference between these three methods as regards military output. To be cynical, all three are capable also of eliminating the enemy's vital strength.

On the humanitarian level, reasoning is somewhat different. Death here appears as the final and irreparable evil. There are also many degrees in the extent of a prisoner's suffering. Humanity therefore demands that capture should be preferred to wounds, the latter to death. One should spare non-combatants as far as possible and that when wounds are inflicted as lightly as circumstances permit, to enable the wounded to be operated upon and be healed. Captivity should also be made as bearable as possible.

Military commanders can understand this language, and they have often understood it, since they are not asked to forgo carrying out their duty as soldiers and patriots, as they can attain the same result by inflicting less suffering. Once he is rendered innocuous by wounds or capture, the enemy no longer plays a rôle in the progress of operations and the final outcome of the struggle. It is therefore useless to prolong his suffering through lack of care or ill-treatment, even from the most realistic point of view.

Bluntschli ¹ had already written:

International law completely rejects the right to dispose arbitrarily of individuals. It does not authorize either ill-treatment or violence against them. The enemy can only undertake measures which military operations require. War is never an end in itself, but a means for right to be respected or to have the purposes of the States realized. The forces involved in a war are not of an absolute character. War must be limited and cease as soon as it no longer serves the State's purpose.

Thus, the old motto of the rules of war "do as much harm to your enemy as you can", has been replaced by the new law, "do not inflict more harm on your enemy than the object of the war demands".

¹ J. K. BLUNTSCHLI (1808-1881), Swiss jurist, author of : *Le droit international codifié*.

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PRINCIPLE OF THE LAW OF THE HAGUE

Belligerents do not have unlimited choice in the means of inflicting damage on the enemy.

This principle is derived from the previous one and what we have just said about the latter is also applicable.

It should be pointed out that the XXth International Conference of the Red Cross which met in Vienna in 1965 expressly confirmed this principle in the declaration it made on some of the standards to be applied in all circumstances in the conduct of hostilities. Amongst these can be found: "Parties engaged in conflict do not have unlimited choice of methods to inflict damage on the enemy".

The rules which derive therefrom will be discussed under a special heading.¹

PRINCIPLE OF THE LAW OF GENEVA

Persons placed hors de combat and those not directly participating in hostilities shall be respected, protected and treated humanely.

This concept is inferred from the more general principle governing the law of war as a whole.

In the face of the most formidable deployment of force ever known to the world, the Red Cross erected the fragile barriers of humanitarian law. These were to be intangible only in proportion to the value placed on human life. "All the provisions of this law are but the affirmation, each time renewed, that the victims of conflicts are first of all human beings and that nothing, not even war, can deprive them of the minimum which respect for the individual demands".² Humanitarian law demands that each person be treated with humanity, that is to say as an individual and not as an object, as an end in himself and not as a mere means. To regulate this treatment of man by man is the characteristic of the Geneva Conventions.

The principle of Geneva lays down three duties towards the victims of war: to respect them, give them protection and treat them

¹ See heading 4 below.

² Frédéric SIOUDET, *Inter arma caritas*, ICRC, Geneva, 1947.

humanely. These notions are very close to each other, but they are not synonymous. They have subtle distinctions, but when joined together they form a complete and harmonious whole. There may perhaps exist a language in which there is one word signifying these three things at the same time.

To respect is an attitude of a more or less negative character one of abstaining, meaning: do not harm, do not threaten, spare the lives, integrity and the means of existence of others, have regard for their individual personality.

To protect is a more positive attitude. It is a question then of preserving others from evils, dangers or suffering to which they may be exposed, to take their defence and give them aid and support.

As regards *humane treatment*, it would be useless and hazardous to enumerate all it constitutes, since it varies according to circumstances and one's imagination will always be less swift than that of those who do harm. To determine it is a question of common sense and good faith. In the law of Geneva, humane treatment is a minimum to be reserved for the individual to enable him to lead an acceptable existence.

We will encounter these three notions in many of the principles of application which we will be having occasion to define.

PRINCIPLE OF HUMAN RIGHTS

The individual will see at all times guaranteed the exercising of his fundamental rights and liberties, as well as the conditions of existence propitious to the harmonious development of his personality.

We now enter a different sphere. It is no longer a question of protecting man against the evils of war, but against the abuses of the State and the vicissitudes of life. If the legitimate defence of States justifies certain deviations from the free exercise of the rights of the individual, they should not go beyond what is necessary for the safeguarding of the State. To determine this limit and find a reasonable compromise is the attribute of legislation of human rights. We have now arrived, and this is to the credit of the United Nations, at a concept of determining the status of the individual, valid at all times and in all places, in opposition, even and above all,

to the authorities of his own country of origin. This status comprises the declaration of these essential rights and freedoms, the foundations of justice and peace in the world, which are inseparable from the individual and of a life worthy of that name. Then taking one step further, the need is recognized of ensuring that everyone enjoys decent conditions of existence enabling him to attain a certain level of well-being. By the terms of the preamble to the Universal Declaration adopted on December 10, 1948, it was a question of aiming at the “ advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want ”, so that man shall “ not be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression ”.

It is not, however, a matter of only giving encouragement to those making demands. If there are rights, there are also duties. It should never be forgotten that each man’s rights end where those of others begin and that every individual has contracted duties towards the community which offers him an atmosphere favourable to the development of his personality. What each one asks for himself, he should therefore also grant to others.

From the fundamental principles which we have just mentioned, others are derived which we have divided into four categories: the principles common to the law of Geneva and to Human Rights, those which relate to the victims of conflicts, those referring to the laws of war and those which are proper to Human Rights.

2. Common principles

PRINCIPLE OF INVIOABILITY

The individual has a right to the respect of his life, integrity, both physical and moral, and of the attributes inseparable from his personality.

Everyone knows that life is the most precious of all possessions. If, therefore, one does not accord man the right to live, none of the other rights have any sense at all.

The respect of life naturally means the exclusion of combatants in the case of conflict and, at all times, capital sentences regularly

pronounced, in countries in which the death penalty still exists, and also that of legitimate defence. Capital punishment, by its barbarous and irreparable character, seems to us, moreover, to be scarcely compatible with the sentiment of humanity, nor more with real justice, which should aim at saving human beings. One would hope to see it sometime disappear from the surface of the globe. "Blood cannot be washed away by blood", as Shakespeare said.

This also applies to physical and moral integrity. One can see that the human being has sensibility and therefore is sensible to happiness and to suffering. That is sufficient for one to treat him with consideration, to cause him no harm and even to provide him with some pleasure. In recognizing this truth, by introducing him into its own customs, because it was in conformity with the aspirations of the majority, society has made a right of this, already proclaimed in the XVIIIth Century. The above can also to a certain extent apply to animals. Indian philosophy has already foreseen this, by prescribing respect for all life.

The principle of inviolability can be explained by the six principles of application which it governs:

1. A man who has fallen in combat is inviolable : an enemy surrendering shall have his life spared.

It is obvious that this principle only concerns combatants. Place has been given to this here only for classification reasons. It is the key-stone of the Geneva Conventions. One can only kill a fighting man who is himself in a position to kill. Once all aggressiveness has been abandoned an end must be put to hostile action.

It is not necessary to return to the argument which has brought us to the principle of the laws of war. It is equally valid here.

2. Torture, degrading or inhuman punishment are forbidden.

Amongst the practices which are condemned, that of torture to extract information appears to be the most reprehensible and dangerous. For the individual, it is the cause of unspeakable suffering. It is also a serious affront to the dignity of man, forcing him to perform acts and make statements against his will and even degrad-

ing him to the level of a slave in the barbaric age. Furthermore, it degrades as much the man who inflicts it as his victim.

There are some who claim today that torture is in the interest of the community and is compatible with legality. However, since the end of the XVIIIth Century, when judicial torture was abolished, such a method has been universally rejected by civilized nations. It is a cause for anxiety that one can observe its return, more or less clandestinely, sometimes under the cover of emergency laws against alleged terrorism.

It would be a disastrously retrograde step for humanity to try to fight terrorism with its own weapons. Authority would thus be giving tacit approval to manœuvres which are fundamentally opposed to the principles of the law which it has, moreover, officially endorsed on ratifying the Geneva Conventions and proclaiming the declaration of Human Rights. One cannot hope to achieve improvements in human society if such a degradation of institutions and public morality is tolerated. Those responsible should therefore not close their eyes to reprehensible actions committed by their subordinates.

In the face of so many abusive acts of violence which are committed in the world, it is also to be feared that these will increase and perpetuate themselves indefinitely by a fatal chain of events. Cruelty, through the hatred which they invoke calls for vengeance, reprisals and, consequently, further violence. One is then drawn into a vicious circle, from which it would later be practically impossible to extricate oneself.

Finally, there exists the great risk that an increase in brutality and ill-treatment, the organizing of terrorism or counter-terrorism might create, as regards these odious methods, a redoubtable inurement which would consequently weaken moral conscience and even the sensibility of individuals and masses towards them.¹

3. *Everyone is entitled to recognition as a person before the law.*

It is not sufficient to protect a man's physical and moral integrity. His personality before the law should also be respected and he

¹ See Henri COURSIER: L'interdiction de la torture, *Revue internationale de la Croix-Rouge*, May 1952.

should be guaranteed the full exercise of his civic rights, notably those of going to law and signing contracts, otherwise his whole existence would risk being compromised.

This recognition figures unrestrictedly in the Universal Declaration. It obviously only applies to majors before the law, not under restraint and capable of discernment.

The same affirmation of principle can be found in the Geneva Conventions. It is however qualified by one reservation, namely that the exercising of civic rights can in fact be reduced, but only in proportion to which the captivity requires it. This limitation is legitimate. For, in the mere fact of his being a prisoner of war or an interned civilian, a man finds his freedom of movement and action restricted. That is sufficient to prohibit him from performing certain juridical acts.

Finally, in the sphere of public law, none may be arbitrarily deprived of his nationality.

4. Everyone has the right to respect of his honour, his family rights, his convictions and habits.

Man is particularly sensitive as regards his honour and self-respect. One has seen individuals placing their moral beliefs above their own lives. Humanity therefore demands that they are given consideration. Moreover, is not mere politeness already a first step towards peace?

This is now the place to speak of human dignity. This possesses two meanings. The respect which one owes oneself and which one should therefore accord to others by avoiding outraging their feelings, such is human dignity which must be taken into consideration in the sphere of law. On the other hand, the second meaning which can be found in so many emphatic declarations implies a belief in the eminence and nobility of man belonging *a priori* to a superior essence. Now, this is a qualification which the individual bestows on himself and which some regard as pretentious. Stoicism claimed to base this notion on reason and Kant on man's faculty to act in accordance with his duty, but these, it is scarcely necessary to say, are mere postulates, since its appreciation remains subjective.

There is no need to stress the unparalleled value of family ties. It is so considerable that the unscrupulous do not hesitate to exploit it to force people to perform acts of which they disapprove. To threaten a man through his affections is possibly the most cowardly and basest action which can be imagined.

As regards philosophical, political or religious convictions, these are deeply rooted in men. If they were to be deprived of them, they would no longer be complete. For one cannot live on bread alone. It was therefore recognized that everyone has the absolute right of having a religion or of not having one. The same applies to customs, for habit becomes second nature. How many primitive races, subjected by force to a stereotyped civilization, and been uprooted from their ancestral customs from which they drew their creative energy, have not rapidly declined?

5. Anyone who is suffering shall be sheltered and receive the care which his condition requires.

It was to fulfil this imperative duty that the First Geneva Convention was concluded in 1864. It is its corner-stone and from which all the Conventions' other obligations derive. It is not sufficient to respect the wounded and sick, they should also be given care without which they risk succumbing. By suffering is meant not only all pain, but also all threats to health and the security of the person, even if these are not painful.

Conceived for the military in time of war, this principle is by inference valid for civilians and in time of peace. In this last case, it takes on the more positive aspect, that of the maintenance of health and the prevention of sickness. As it has been defined by the World Health Organization "health is a state of complete physical, mental and social well-being, and does not consist only in an absence of sickness or infirmity".

However, no such principle yet figures in the Universal Declaration, in view of the still embryonic character of medical aid in the developing countries. International medical circles recently proposed to have inserted in it the following stipulation: "every man has the right to aid if he is wounded or sick".

6. *Everyone has the right to exchange news with his family and receive relief parcels.*

There is nothing so undermining for morale than anxiety about the fate of those nearest to us. When circumstances beyond their control oblige members of a family to be separated, they must be able to correspond with each other. Captivity should not force these essential bonds to be broken. Such, moreover, is the *raison d'être* of the Central Tracing Agency, which the International Committee of the Red Cross has set up by virtue of an express mandate entrusted to it by the Geneva Conventions.

Similarly, relief parcels prepared by friendly hands, and which bring with them thoughts of the home country, are not only materially valuable, they also give moral help in making captivity, distance and distress more bearable.

7. *None may be arbitrarily deprived of his own property.*

It is not attaching an exaggerated value to material goods to observe that in the present concept of society, property is inseparable from life.

PRINCIPLE OF NON-DISCRIMINATION

Individuals shall be treated without any distinction based on race, sex, nationality, language, social standing, wealth, political, philosophical or religious opinions, or on any other similar criteria.

In order thoroughly to grasp this principle, it is necessary first of all to discuss a delicate and often debated problem: that of the equality of rights amongst men. For this purpose we have to return to first ideas.

We will submit first of all that one cannot establish relationship between things which are fundamentally different such, for example, as a camel and a needle. One can only speak of equality or inequality between two or several objects if they have at least one point in common, known as the factor of comparison. Take colour, for example; one can resort to a notion of equality if the colour is the same and of inequality, if it is different.

We then submit that all things which are equal in some of their aspects are at the same time unequal under other aspects. Even if two spheres have the same volume, weight and colour they will still be distinctive by the place they occupy in space, otherwise there would only be one sphere and one would no longer speak of equality, but of identity.

Let us consider two spheres of the same colour, but of different volume. If we say that they are equal we disregard their volume. If we call them unequal, we do not take their colour into account. It can thus be seen that the notions of equality and inequality, outside the abstract field of mathematics, can only ever be appreciated from a particular angle. They are always qualified, subjective and relative.

What is applicable to objects, is also true of human beings. These are both equal and unequal at the same time, that is to say, they are equal between themselves in certain respects and unequal in others, to an extent which varies according to each individual. This equality and this inequality can only be appreciated in accordance with the particular aspect being considered.

It is because of this fundamental truth, so long unrecognized, that two sorts of justice exist. The one, known as commutative, gives equal quantity to subjects considered as being equal. The other, called distributive, gives different quantity to subjects regarded as unequal.¹

When should appeal be made to one or the other? Whilst, for just motives, it is the aspect of equality or inequality between men which will decide.

Humanitarian morality prescribes the necessity of guaranteeing to all individuals certain essential rights inseparable from the human being and the life of the community. It also demands that a part of the world's riches is distributed to them according to their needs and assuring them of decent conditions of existence. As regards rights, men are considered under the angle of equality. As far as needs and distribution of material goods are concerned they are considered as being unequal.

¹ These theoretical points have been taken from the excellent work by Mr. Hans NEF: *Gleichheit und Gerechtigkeit*, Zurich, 1941.

The question of *equality* can first be broached. If one has reached the stage in social morality at which the recognition of rights is recognized, it is not for a profound and absolute, a "transcendental" reason, but, contrary to what is generally believed, for reasons of expediency which are all relative. The equal value of individuals is a postulate which is constantly disproved by the facts. They are, on the contrary, distinct by their physical, intellectual and moral qualities. What is suffering for some is not the case for others. By applying equality of treatment to beings who are different is to obey a mathematical rule, but not that of equity nor of a feeling of humanity.

Parity can only be the expression of the highest form of justice when it aims at identical people and in similar circumstances. We know, however, that this is a myth. In speaking to different beings, the ideal would require one to give to each not the same thing as to others, but what suits him personally, because of his character, his tastes, in other words, his own situation.

However, such a method of sharing is not practicable in the abstract field of individual rights. First of all it would presuppose a deep knowledge of each individual case. These are most numerous and nearly always complicated. So many factors must be taken into account that one would soon find oneself lost. Furthermore, to embark on distinctions would be extremely hazardous since one would risk becoming entangled in the labyrinth of subjective appreciation. It would be most likely that in looking for equity one would, more often than not, find partiality and error.

That is why society has determined to base itself on equal rights between men. This notion has in the long run shown itself to be the most obvious and convenient way of dealing with relations between individuals. It will do no serious harm to anyone and even if it does not enable the highest form of justice to be reached, it at least offers the maximum chances of already attaining a certain level of justice.

We can take political rights as an example of this. The system of universal suffrage has triumphed practically everywhere in the world. None any longer favours the system of assessment by which the right to vote was based on a property qualification. Universal suffrage starts with the idea that all men possess a certain grain of

reason which makes them capable of taking part in public affairs. However, this would be a most hazardous assertion. One could think, on the contrary, that the destiny of a country should be entrusted to its best citizens, the wisest, the most intelligent, the best educated. But how can one know them? One would have to delve into each one's personality. In view of the impossibility of choosing such an élite without being mistaken and have one's choice accepted by the community, one has come round to recognize the same powers for all, with the exception of those with reduced responsibility such as the mentally sick and persons undergoing sentences.

However relative it may be, the principle of equality is not without value. It has already "enabled the two worlds, that of the masters and that of the servants to meet and fuse into a single whole".¹ It is not after all, neither "the immortal principle" of the revolutionary declarations nor the "monstruous fiction" which Burke attacked in 1852.

The aspiration men have for more justice makes them, in the absence of a natural equality which fate denies them, hope for an equalization of their chances and their condition. By a spirit of equity, they are led to extend its benefits to all human beings and in a spirit of humanity not even to exclude from it those whom they hate. From this originates the idea of non-discrimination, the ultimate outcome of the wish for equality.

We can define discrimination between men, a new term always with a derogatory meaning, as being a distinction or a segregation practiced to the detriment of certain individuals, for the sole reason that they belong to some particular category. One can therefore call "discriminatory treatment", unequal treatment which through action or by abstention will result from such an attitude.

Discrimination is always carried out for motives outside the concrete case. It operates because one only considers, in a given case, those factors which mark some inequality between men in a sphere in which equality ought to predominate.

The principle of non-discrimination originally found expression in the Geneva Conventions, namely that a soldier rendered hors de

¹ Jean-G. LOSSIER, *Les civilisations et le service du prochain*, Paris, 1958.

combat by wounds or sickness shall be aided whether he be friend or enemy with the same readiness. Until 1929, the Convention only prohibited distinctions based on nationality. In 1949, distinctions were excluded which were grounded on "race, colour, religion or faith, sex, birth or wealth, or any other similar criteria". These show well enough that all discrimination is forbidden and that those mentioned in the text are only given by way of examples. Evidently, they were previously prohibited by implication. It was the sorrowful experience of the Second World War which obliged them to be set forth in writing.

A similar formula can be found in the Universal Declaration of Human Rights. Mention however is not made there of nationality, for in this sphere there exist legitimate cases where the alien will not possess the same rights as the national of a country.

Let us now study the question of *inequality* between men. Since the end of the XVIIIth Century it has been understood that there is no reason for the world's wealth to be in the hands of a privileged minority. It is also known that suffering, poverty, sickness and ignorance are not the inevitable lot of the great mass of people.¹ One has therefore claimed for each one a portion of the common heritage, a place in the sun, a share of happiness. Without wishing to establish complete equality between men, which would be nonsensical, an attempt has been made to find a compromise, namely to offer a minimum of advantages to all, something which each one asks for himself and which he is prepared to recognize for others. That is what is known as equality of treatment.

However, men have basically different needs, either on account of their own natures, or because misfortune has destroyed equality amongst the living. Justice demands that the balance be re-established. Now, to bring men to the same level is to concern oneself the most effectively and first of all with those who have least. This means distributing aid in proportion to the distress involved. One can only remedy some inequality in a situation by making unequal provision.

One can take public taxation as an example. There was a time when only the poor paid taxes. This crying injustice was moreover

¹ Gaius EZEJOFOR, *Protection of Human Rights under the law*, London, 1964.

one of the causes of the French Revolution. Does equity demand that each person pays the same tax? By no means, as the principle of due proportion has been everywhere accepted. Everyone pays his contribution in relation to what he earns and possesses. Even more, a system of progression is now employed. The wealthy take a more than proportional part from the State's expenditure, for the more a person's resources are far from the vital minimum, the more the excess increases which can be heavily tapped. In this case, a just reason based on economic considerations has been taken into account.

It can be seen that the principle of non-discrimination, mentioned above, cannot be understood in the absolute sense. Some corrective to it is necessary. There are in fact distinctions which it is legitimate and even necessary to make. In the framework of humanitarian law, it will be those based on suffering, distress or natural weakness, and only those.

The Geneva Conventions, revised in 1949, are no longer silent on this point as was formerly the case. They prohibit "unfavourable" distinctions. The term is inadequate, but it was meant to signify that there are permissible even obligatory distinctions. Thus, as is stated, women will be treated with all the regards due to their sex. Similarly, it is normal to favour children and the aged. It has also been admitted that special conditions of accommodation, heating and clothing be granted prisoners accustomed to a tropical climate who may find themselves in a cold region.

Alongside the quantitative inequality of treatment, the Conventions establish even more clearly its inequality in time. Thus they stipulate that "only urgent medical reasons will authorize priority in the order of treatment to be administered". Let us suppose that somewhere the Army Medical Service had to cope with an influx of wounded. The medical officers, without taking nationality into account, would first of all care for those for whom delay would be fatal, or at least highly prejudicial, then they would deal with those whose condition would not require immediate attention. In the same way, distributions of food and medicines should be based on the most urgent need.

In so far as Human Rights are concerned, distinctions which are permissible are to be found in economic and social rights. To

ensure that individuals have adequate conditions of existence, one should take into account their personal situation, needs and capabilities which are eminently variable. When one says that everyone has the right to work, this does not mean that each has the right to become a director, but should have a position in accordance with his capability.

There is so much truth in this that the great principle of non-discrimination should be completed by a principle of application as follows: *Differences in treatment should however be made for the benefit of individuals in order to counter inequalities resulting from their personal situation, their needs or their distress.*

PRINCIPLE OF SECURITY

Everyone has the right to security of person.

The principles of application define the content of this general principle. These are:

1. None can be held responsible for an act which he has not committed.

2. Reprisals, collective punishments, the taking of hostages and deportations shall be prohibited.

This last principle derives directly from the previous one. It is only valid in time of conflict. Such prohibitions which now figure in the Geneva Conventions are certainly remarkable achievements in the development of humanitarian law.

Reprisals, by which one means repressive acts which a State is led to direct against an adversary in answer to illicit acts carried out by him, are still, generally speaking, admitted in international law as the only method of coercion available to a State, in time of war, to oblige an opponent to respect his obligations.

It runs however counter to the principle of law which lays down that no innocent person shall suffer for one who is responsible. Furthermore, it causes much suffering and nearly always misses its object. At all events, reprisals against persons protected by the Geneva Conventions are absolutely prohibited. This prohibition

accords with the modern evolution of international law, another step forward for the principle of State sovereignty.

This also applies to collective penalties. These are now totally prohibited by the Geneva Conventions, whilst article 50 of The Hague Regulations still tolerated them in principle. Thus the Latin concept of personal responsibility prevails over the Germanic notion.

Article 34 of the Fourth Geneva Convention of 1949, the shortest of all, striking in its simplicity, by stipulating the “ taking of hostages is prohibited ”, is a complete innovation in international law. It has put an end to a reprehensible and cowardly practice of which the two world wars have seen only too many examples.

After the forced transfers of such large numbers of persons during the Second World War and the resulting immense distress, one must highly appreciate the provision of article 49 of the Fourth Convention which prohibits deportations. This practice has already been condemned in the doctrine and handbooks on the laws of war, but they were not the subject of any provision in international law.

3. Each person shall benefit from legal guarantees recognized by civilized peoples.

These guarantees are chiefly as follows: none can be subjected to arbitrary arrest or detention; no one shall be held guilty except on the basis of a law and by virtue of a sentence pronounced by a court regularly constituted and presenting the requisite conditions of impartiality; penal law shall not be retroactive; an accused person shall be presumed innocent until proved guilty; everyone charged with a penal offence shall be given assistance in his defence and be entitled to the hearing of his own witnesses.

4. None can abrogate the rights which the humanitarian Conventions accord him.

This is a question of a provision of the Geneva Conventions framed to prevent practices which were only too prevalent in the Second World War. Such practices tended to offer to protected persons a more apparently favourable status, but which in fact deprived them of benefiting from the Conventions. Such status

resulted more often than not in special agreements which gave the impression that the detaining authorities were giving those concerned the possibility of choosing their own conditions of existence. In point of fact, pressure was put upon them, if only by enticing them with more or less fictitious advantages.

The Diplomatic Conference adopted a radical solution by protecting the victims of conflicts against themselves. It considered that persons in the power of the enemy are not in fact in a sufficient position of independence or objectivity enabling them to take decisions with full responsibility and appreciate the consequences of their revocation.

(To be continued)

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Towards a new statute for medical aviation

In its issue for July 1966, the International Review reproduced a large part of an excellent study by Général-Major Médecin E. Evrard entitled "Legal Protection of Aero-Medical Evacuation in War Time". The editorial preface stressed the inadequacy of international law in respect of medical aircraft and the desirability of resuming work in this field.

It is well known that, although the provisions of the 1929 Convention did no more than break the ground in this sphere, the 1949 Diplomatic Conference not only did nothing to develop them, but made the use of medical aircraft contingent upon prior agreements between belligerents. As has been said, this was tantamount to grounding such aircraft.

Now the advent of huge transport planes adaptable for use as flying hospitals and the development of helicopters give considerable scope in relief and evacuation of wounded and sick troops.

The reason why the diplomats in 1949 were so wary, was the impossibility at the time of providing medical aircraft with adequate means of making their identification known, whereas contemporary anti-aircraft equipment was advanced and quick. However, considerable progress has now been made in identification techniques, so that, according to the experts, this is no longer an insuperable obstacle.

In view of the foregoing and after taking into consideration the above-mentioned study by Général-Major Médecin E. Evrard, the International Committee suggested to the Commission medico-juridique de Monaco that it continue its work in this field. Following up this recommendation, the Monaco Commission set up a working group which met several times in 1966 and drew up a draft which the

Commission examined and adopted in June 1966, after introducing the amendments which it deemed necessary. The International Committee of the Red Cross was associated in this work through an observer.

The International Review is pleased to publish in the following pages the text of this important document evolved in Monaco and which, it is to be hoped, will one day give a new impetus to medical aviation. (Ed.)

DRAFT REGULATIONS RELATIVE TO MEDICAL TRANSPORT BY AIR IN TIME OF ARMED CONFLICT

Considering that respect for wounded, sick and shipwrecked members of armed forces is one of the fundamental principles of the humanitarian Geneva Conventions and that its effective implementation must be ensured by every possible means;

considering that this major problem should induce governments to supplement the Geneva Conventions of August 12, 1949, either when these are revised or without awaiting such revision, by means of an additional agreement in the form of a codicil; the aim thereof being to ensure, in time of armed conflict:

1. the development of air transport of wounded, sick, medical personnel and medical equipment, by the use of a greater number of aircraft, and
2. maximum safety standards for such transport by means of appropriate technical specifications and legal regulations;

considering that technological progress in radio and telecommunications as applied to navigation and air defence makes it possible to equip aircraft on medical missions with identification systems and signals which could increase the degree of safety provided by traditional protective markings ¹;

convinced of the need to relieve aircraft on medical missions of the present obligation stipulated in the Conventions to draw up a flight programme to be agreed by belligerents in view of the difficulties inherent in the very circumstances arising from hostilities;

¹ cf. markings suggested in Article 36 (2nd para.) of the First 1949 Convention

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the *Commission medico-juridique de Monaco* recommends that the necessary steps be taken to ensure implementation of the following regulations.

Article 1

Military aircraft used, whether temporarily or permanently, by parties to a conflict for the evacuation of wounded and sick and for the transport of medical personnel and equipment shall not be attacked, but shall be respected and protected throughout their mission.

Article 2

All aircraft operating for army medical services shall be respected and protected in all circumstances, both in time of peace and of war.

Not only State-owned aircraft may be specially fitted out for medical duties, but civilian aircraft of all types may also be converted to suit that purpose, provided they are not transferred to other duties during the conflict.

Neutral Powers, National Red Cross Societies and officially recognized relief societies may provide one or more parties to a conflict with medical aircraft.

Article 3

Aircraft belonging to inter-governmental organizations, to the Specialized Agencies of the United Nations or to the International Committee of the Red Cross assigned to the operations aforesaid shall be respected and protected in all circumstances.

Article 4

The aircraft mentioned in the foregoing articles shall display conspicuously the distinctive sign of the red cross (red crescent, red lion and sun).

They shall, moreover, be fitted with a continuous system of either light signals or of instantaneous electrical and radio identification, whichever is appropriate to operating conditions, or with both.¹

¹ cf. appendix.

Article 5

It is forbidden for all aircraft mentioned in the present regulations to fly over enemy or enemy-occupied territory or areas where belligerents are engaged in military operations.

Notwithstanding the preceding clause, exceptions shall be permissible by special agreement between belligerents or with an international organization.

Article 6

All aircraft covered by the present regulations when flying over enemy or enemy-occupied territory shall be respected but shall obey any order to land or alight on water.

In the event of a landing on enemy or enemy-occupied territory, whether forced or as a result of fortuitous circumstances, the wounded and sick may, in the absence of any contrary agreement between the parties in conflict, be taken prisoner of war. The medical personnel and crew shall be treated in conformity with the provisions of the present Convention.¹

Aircraft mentioned in article 2 above may not be seized unless for use on medical missions.

Aircraft mentioned in article 3 above and all persons aboard thereof, after control, shall be permitted to continue their mission.

Article 7

Aircraft mentioned in these regulations may, in case of need, fly over or land on the territory of a neutral Power. They shall notify the neutral Power of their passage and obey any order.

However, a neutral Power may lay down conditions and restrictions on flight over or landing on its territory. Such conditions or restrictions shall apply equally to all parties to the conflict.

Article 8

In the event of a forced or ordered landing in a neutral country, an aircraft and its occupants shall be permitted to continue the

¹ cf. First Convention, Article 24 and ff.

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flight after control, if the neutral Power decides to effect such a control. The aircraft may not be detained unless the control reveals the commission of or intention to commit acts incompatible with the humanitarian mission for which the aircraft is intended.

Any wounded or sick disembarked with the consent of the local authorities shall, failing any agreement to the contrary between the neutral Power and the parties in conflict, be detained by the neutral Power when international law so requires, in such a manner as to preclude their taking further part in the hostilities. Hospital charges and the cost of maintenance in internment shall be borne by the Power to which the wounded or sick persons belong.

If an aircraft having landed in neutral territory is in no condition to resume flight, its crew and medical personnel shall be returned to their own authorities.

The general rules of the Convention concerning the rights and obligations of neutral Powers and persons in time of war shall be applied to aircraft, crews and medical personnel of neutral countries.¹

APPENDIX ²

SPECIFICATIONS FOR ADDITIONAL IDENTIFICATION SYSTEMS FOR AIRCRAFT ON MEDICAL MISSIONS

I. Light Signals

Colour: red

Type: flashing

Frequency of flash: 60 per minute

Duration of flash: $\frac{1}{2}$ second

Interval between flashes: $\frac{1}{2}$ second

Power: at least 500 watts

Location: a) *airplane*: forward, below the nose

b) *helicopter*: forward, beneath the cockpit

For both types of aircraft the light should be directed forwards and downwards at an angle of 15° with the direction of flight.

¹ Articles 39 and 40 of the second Convention should be replaced by provisions similar to the foregoing. Article 22 of the fourth Convention should likewise be amended.

² cf. art. 4, second para., of Draft Regulations relative to Medical Transport by Air in Time of Armed Conflict (Commission medico-juridique de Monaco, June 4, 1966).

II. Secondary Radar (S.I.F.)

Mode: 3 A

Code: a 3 A mode code to be determined and reserved by international agreement.

III. Radio

A UHF frequency to be reserved by international agreement for medical aircraft to enable them to signal that they have aboard only wounded persons.

INTERNATIONAL COMMITTEE OF THE RED CROSS

EXTERNAL ACTIVITIES

Vietnam

Relief to North and South.—The International Committee of the Red Cross has recently sent a considerable amount of relief, chiefly medical, for the victims of the war in Vietnam. Some of these supplies went to Hanoi, others to Saigon.

The consignment to North Vietnam consisted of 121 parcels weighing 3,484 kgs and valued at 115,000 Sw.frs. These comprised medicines (antibiotics, sulphamides and antimalarial sera) offered by the Swiss Medical Centre as well as blood plasma and antibiotics from the Swiss Red Cross laboratory and supplied thanks to a contribution of 40,000 frs. made by the Confederation. Routing was as follows: Prague-Moscow-Peking-Canton-Hanoi.

The ICRC also received a donation of 100,000 Sw.frs. from Radio Romande as a result of collections from the "Chaîne du Bonheur". It has decided to distribute this sum in the following way: 50,000 Sw.frs. will go to mountain refugees in the Dalat area, 25,000 frs. for the purchase of medical relief for victims in the Southern zone and the balance of 25,000 frs. will be used for a forthcoming despatch of medicines to Hanoi.

We would also mention that the Union of Newspaper Editors of West Berlin have just made a further contribution on behalf of the victims in South Vietnam. This consists of 115 parcels of medicines which have left for Saigon. Taking their two previous consignments into account, the amounts contributed by Berlin editors total a value of D.M. 440,000.

An experiment.—The ICRC delegation in Saigon has just taken delivery of 18 rabbits which arrived by air from France. This is the



In Czechoslovakia, the President of the ICRC watching an exercise by first-aiders of the Red Cross.

First-aiders of the South Vietnamese Red Cross bringing up relief supplies near Saigon.



result of an experiment made on the suggestion of Catholic Relief in South Vietnam which frequently co-operates with the ICRC, in particular as regards assisting displaced persons. The rabbits, which come from a breeding establishment at Marles-en-Brie (Seine et Marne), are of a robust breed called "Géants du Bouscat". They can weigh as much as 3 kg and are adaptable to tropical climates, as previous experiments in Africa have proved. Those which have just arrived in Vietnam are first of all for orphanages in which there is a scarcity of meat. If the experiment is successful, it will be continued for refugees.

Action for refugees.—The ICRC proposes to organize a wide-scale relief action for groups of refugees belonging to mountain tribes who have fled the fighting areas. It has for this purpose sent to the Dalat region a member of its delegation in Saigon, Mr. J.-F. de Chambrier, who has studied the needs of these displaced persons,

The South Vietnam Government has set up several camps for them where they receive a sufficient amount of food and medicines. However, in the more remote areas of Dalat, large numbers of mountain people live in extremely difficult conditions, being short of rice, drinking water and medicines to fight sickness which causes many victims. The ICRC representative has made several proposals for them to obtain the most urgently needed relief.

The Vietnamese Red Cross for its part, with which the ICRC delegation works in close touch, has now prepared a relief programme for the refugees. It proposes to distribute to 30,000 families, not benefiting from government aid, a standard parcel consisting of clothing, food and tonics.

It should also be mentioned that Miss U. Spitzer, the Swiss nurse engaged by the Swiss Red Cross to care for the patients undergoing treatment at the Disabled Fitting Centre of the Vietnamese Red Cross in Saigon, went to Hué at the request of a priest doing relief work in the outskirts of the town. She handed a medicine chest over to him. Miss Spitzer states that there are about 15,000 refugees in that area who also have great need of assistance.

We would add that Miss Spitzer was able to be present at relief distributions carried out in the Saigon area by the South Vietnamese Red Cross. The Society's first-aiders ensured the despatch

and the handing over of these relief supplies to schools.¹ They also distributed milk and medicines.

North Vietnamese prisoners.—The ICRC has sent to the Minister of Foreign Affairs of the Democratic Republic of Vietnam in Hanoi a report on the visits made by its delegates on August 3 and 4, 1966, to 19 North Vietnamese prisoners of war held by the American naval forces. These 19 men, belonging to the North Vietnam navy, had been captured after a naval engagement on 1 July 1966. The ICRC delegates visited these prisoners again on 18 August. Hanoi will be receiving a further report on this visit.

Visits to prisoners in South Vietnam.—Two ICRC delegates, Mr. de Heller and Mr. de Chambrier visited the camp of Bien-Hoa in which the South Vietnam authorities are holding members of the adverse forces captured during military operations. They then obtained a further list of prisoners.

The delegates also visited a number of prisoners undergoing treatment at the military hospital in Saigon.

In Saigon.—On 29 August, Mr. Jacques de Heller, head of the ICRC delegation in South Vietnam, was received by General Nguyen Cao Ky, Prime Minister of the Republic of Vietnam. He explained to him the tasks which the ICRC, as a neutral and independent humanitarian institution, attempts to accomplish on behalf of all the victims of the conflict.

Mr. de Heller discussed various aspects of the ICRC's mission with many other personalities amongst whom were Dr. Nguyen Luu Vien, Vice Prime Minister and Minister of Social and Cultural Affairs, Dr. Nguyen Phuc Qué, General Commissioner for refugees, and Dr. Vi, Director of the Disablement Centre depending on the Ministry of Defence.

Cambodia

Mr. André Durand, delegate general of the International Committee of the Red Cross in Asia, remitted the sum of 28,300. Sw.fr.

¹ *Plate.* Near Saigon, first-aiders of the South Vietnam Red Cross ensuring the forwarding of relief.

to the Cambodian Red Cross for the benefit of the inhabitants of Khmer villages destroyed during military operations on the Cambodia/South Vietnam border.

Laos

When recently in Laos, Mr. André Durand, ICRC delegate general in Asia, observed in the region of Luang-Prabang some twenty thousand refugees from the danger areas. Their plight, in his opinion, was serious enough to warrant his asking Geneva to undertake further relief action for their benefit and to send out a delegate.

In response, the ICRC sent Dr. Jürg Baer, doctor delegate, who has already carried out several similar missions in Laos. An initial fund of 38,000. Sw.fr. was made available to start this relief action.

Japan

The Japanese Red Cross has informed the ICRC of the renewal for a further year (from November 1966 to November 1967) of the Calcutta agreement it concluded with the Red Cross of the Democratic People's Republic of Korea on repatriation of Korean nationals resident in Japan. It asked the ICRC to prolong its special mission to Japan accordingly, to which the International Committee agreed.

It was after negotiations at the ICRC headquarters in Geneva that the Red Cross Societies of Japan and North Korea signed in Calcutta, on August 13, 1959, an agreement on repatriation of Koreans residing in Japan. The Japanese Red Cross asked the ICRC to send a delegation to verify that repatriation was the free choice of the persons concerned. Consequently, since the end of 1959, a special ICRC mission has held a watching brief over applications and attended embarkation of Koreans desiring to return to their country of origin.

Pursuant to the Calcutta agreement, and attended by ICRC representatives, 86,233 Koreans have so far left the Japanese port

of Niigata in 140 sailings bound for Chongjin in the Democratic People's Republic of Korea.

The President of the ICRC in Czechoslovakia

Mr. Samuel A. Gonard went to Czechoslovakia in September. Mr. Serge Nessi, delegate, accompanied him on this voyage during which he first visited Prague, then Bratislava and other parts of the country.

Officials of the National Society gave him a warm welcome everywhere. In Prague he discussed several problems of common interest with Dr. Stich, President. During a meeting of the Central Committee of the Czechoslovak Red Cross its members described the Society's main activities, particularly in the field of health.

The Czechoslovak Red Cross has a membership of 1,266,590 with 14,000 local sections. It has already given first-aid courses to more than two million children between the ages of nine and fifteen. Each year it organizes study centres for youths from sixteen to eighteen years and also summer camps for the disabled and for convalescents.

At the same session of the Council, interesting information was given on the Society's news service. It publishes three journals, booklets, and handbooks on health education, and it co-operates closely with the press, radio and television.

Mr. Gonard then went to Bratislava, where he met the Slovak Committee whose efforts are mainly concentrated on youth and first-aid.

The ICRC President had the opportunity to become acquainted with the work of the Red Cross in various fields. In Prague he visited a nutrition research institute in which the Red Cross co-operates by instituting investigations and by organizing a card-index system; he also visited a school where many pupils take courses in first-aid. In Bratislava he saw a nursery and a blood transfusion centre whilst at Strbá he watched first-aid exercises.¹ In this village, 160 of its two thousand inhabitants are members of

¹ *Plate.* The ICRC President attends an exercise for Czechoslovak Red Cross first-aiders at Strbá.

the Red Cross ; they are divided into fifteen teams and perform useful service for the agricultural co-operative and in a small health centre.

In the course of this trip of unflagging interest, Mr. Gonard had an interview with Mr. Skoda, Vice-President of the Czechoslovak National Assembly.

Missions in Central Europe

During the summer, Mr. H. G. Beckh, delegate of the ICRC, carried out missions in Rumania, Bulgaria, Yugoslavia, the German Democratic Republic and Czechoslovakia.

As in previous years, the purpose of these journeys was to exchange views on questions of common interest. This time it was a question of discussing problems connected with the resolutions of the XXth International Conference of the Red Cross, amongst which was that of the reuniting of families.

IN GENEVA

Central Tracing Agency

The Central Tracing Agency at the headquarters of the International Committee of the Red Cross in Geneva has received from Napier, in New Zealand, the following letter from a former prisoner of war.

“ At this late date and however inadequately, may I try and express heartfelt thanks to your organization, those who were its founders, and those who have carried it on.

In April 1941, I was captured with several thousand others at Kalamata, Southern Greece . . .

No words of mine can adequately thank you and your organization for the help, the mercy and the assistance received.”

One minute was enough to trace in the vast records of the Central Tracing Agency—formerly the Central Prisoners of War Agency—which includes over 45,000,000 index-cards, the one relating to Mr. O. D. W., a veteran of the New Zealand 2nd Expeditionary Force and former internee at Corinth, before being transferred to Stalag XVIII A, not far from Linz in Austria.

New ICN headquarters

From 1925 to 1934 the headquarters of the International Council of Nurses was in Geneva. It was transferred to London, then to New York, then back again to London which it is leaving, after twenty years, to settle in Geneva. It has had offices in this town since August 1 of this year. It will therefore have the advantage of proximity to the other international organizations interested in nursing.

To mark the occasion several officers of the League and of the ICRC organized a reception at the League headquarters for Miss Helen Nussbaum, the ICN Executive Directress, accompanied by her main colleagues. The *International Review* adds its welcome to the wishes of the Red Cross international institutions which will be pleased to co-operate more closely still with this organization which shares the same humanitarian ideal.

The First Geneva Convention of 1864 : a historic document

The First *Geneva Convention for the Amelioration of the Condition of the Wounded in Armies in the Field*, which was concluded on August 22, 1864, less than one year after the founding of the Red Cross, whose centenary has already been celebrated, is now no more than a venerable museum piece.

In recent times it was still binding on one State : the Republic of Korea. As the Government of this country acceded to the four 1949 Conventions with immediate effect on August 16, 1966, the ancestral Convention ceased to be operative.

No one will deprecate its passing, for the 1864 Convention is kept alive in the treaties which succeeded it—the Geneva Conventions for the Amelioration of the Condition of the Wounded and the Sick in Armed Forces in the Field—which reiterated its essentials and are constantly being supplemented and brought up-to-date. The years 1906, 1929 and 1949 were stages in its development.

The States which are now parties to the 1949 Conventions, by ratification, accession or declaration of continuity, number 111, in addition to which there are about ten countries which are bound to the Conventions by the signatures of the Powers which previously exercised sovereignty over their territory. There are two countries which are bound only by the 1906 Convention (Costa Rica and Uruguay) and three by the 1929 Convention (Burma, Bolivia and Ethiopia). When these nations accede to the more recent Conventions, those of 1906 and 1929 will, in their turn, become relics of a bygone era.

Although the noble Convention of 1864 is no longer applicable, it still remains a valid landmark and symbol. Let us not forget

Great-Britain.

The Florence Nightingale Medal awarded to Mrs. Folke.



Honduras. Distribution of diplomas to Red Cross first-aiders.



IN THE RED CROSS WORLD

the rôle of capital importance which it played in the development of international law and of the Red Cross movement.

When the nations which presided over world destiny a century ago ratified this "sacred treaty principle" which Henry Dunant sought, they agreed, for the first time in history, by a solemn written pledge, to incursions into national sovereignty for the benefit of individuals even in the midst of war, which, at that time, was held to be the irresistible surge of violence which brooked of no restraint.

This was a breakthrough which gradually extended to the benefit of other categories of war's victims. The influence of the law of Geneva was even felt well beyond its own sphere, for the impetus given in 1864 did not come to a halt when it achieved the objectives which the founders of the Red Cross had aimed at. Other men followed in their wake and they in their turn promoted the laws of war or The Hague Convention, Human Rights, and institutions for the maintenance of peace and the settlement of conflicts by peaceful means.

This progressive self-limitation to power and this priority to the individual, were at the same time breaches in the formerly unassailable ramparts of State sovereignty. These were not isolated instances; they were the landmarks of a slow but sure evolutionary process reaching back to the philosophies of the 18th century and carried forward on the international and national levels through the liberal and social movement of the last century. This evolution has today reached a stage which is a logical outcome; nowadays the belief is ever more widely held that the aim of international law is to ensure for all men the guarantee of at least a minimum of rights, in time of peace, in time of war, in their own country or abroad.

This evolution is undoubtedly continuing, for it is in complete harmony with social necessity and human nature, and what is useful to the majority will always prevail in the long run.

J. P.

BRINGING THE RED CROSS TO AFRICA

It is gratifying that of the 126 States in the world, 111 National Red Cross Societies have so far been constituted. This is cause for satisfaction ; but how great is the effort required of the ICRC and the League to disseminate ever more widely the principles of the Red Cross and the spirit which underlies them !

In 1960, the so-called " Independence Year ", there were only nine National Societies in Africa. Today twenty-eight Societies have been or are about to be recognized by the ICRC. On no other continent has growth been so rapid or enthusiasm so keen. It must however be admitted that these Societies have only very limited resources and that their standing, both with the government and the population itself, deserves to be strengthened.

The ICRC has recognized these Societies ; although it is not responsible for their development, it is by no means indifferent and concerns itself very particularly with spreading knowledge of the humanitarian rules not only among those who serve the Red Cross but also among those who may perhaps one day benefit from Red Cross action. On several occasions its delegates have observed that it would have been easier to give assistance if those in need had had previous knowledge of the mission of the International Committee and of the reasons which induced it, in time of conflict, to take part in relief operations even in the most isolated areas.

Consequently, one of our institution's major preoccupations is to make known the emblem, the mission and name of the ICRC, and also the main provisions of the Geneva Conventions at least in elementary form.

For this reason it was decided to edit a handbook intended for primary school children in Africa. It exists already in draft form and its final version should be off the press by the beginning of 1967.

IN THE RED CROSS WORLD

This project raises several questions : Why begin with Africa ? Why is the handbook intended only for primary schools ? Who is financing the operation ?

— Africa first,

because, as we said earlier, many States on that continent are young and the National Societies, whose rôle and importance are sometimes misunderstood, are lacking in resources. Introduction of courses on the Red Cross into school programmes would therefore be a particularly valuable means of propagation.

— Primary schools

because the aim is not only to reach the urban, but also the rural populations, the more frequent beneficiaries of mutual assistance and relief programmes. Schooling is widespread in rural Africa and is one of the most reliable and effective channels of communication.

— Finance

will depend on the generosity of donors who might be recruited among governmental and specialized international organizations concerned with cultural problems and education, in addition to private donors with a special interest in the “ preventive ” action of the Red Cross.

Following a recent mission carried out by an ICRC delegate in West Africa ¹ eleven governments have so far given the ICRC their agreement of principle to the introduction of courses based on the handbook as from autumn 1967.² The first practical phase of the operation has thus started and it is to be hoped that in a few years hundreds of thousands of school children will be familiar with the elementary principles which, transcending racial or political differences, contribute to the spread of the spirit of mutual assistance and peace among the nations.

¹ See *International Review*, August 1966.

² i.e. : Senegal, Gambia, Guinea, Sierra Leone, Liberia, Ivory Coast, Upper Volta, Mali, Ghana, Togo, Dahomey.

Great Britain

The May 1966 issue of the *International Review* described Florence Nightingale Medal presentation ceremonies in a number of countries. In other countries these ceremonies were scheduled for a later date so that it was not possible to give an account of them. This was the case in Great Britain.

We are now advised by the British Red Cross that the Medal was presented to Mrs. Mary Folke on July 21¹, during a meeting of the National Society Council in London, by its Chairman, HRH the Duke of Gloucester.

We have already described Mrs. Folke's merits, her enterprising spirit and dedication which are a credit to the British Red Cross.

Honduras

On August 13, 1966, the presentation of diplomas to first-aiders of the Honduran Red Cross took place in Tegucigalpa.²

The sixteen youths awarded diplomas had just completed the elementary course in first-aid at the First-Aid Training School. This school is run by the Honduran Red Cross under the direction of Dr. Enrique Ortez Pinel. Two volunteers of the National Society have been appointed as instructors in the school.

Encouraged by success, the National Society has decided that the first-aid courses will be resumed in September at three different levels.

In addition, the first Departmental Council of the Honduran Red Cross was set up in June at Choluteca in the south of the country. The Red Cross ideal is spreading in this region in a most satisfactory manner and a new first-aid training school has just been opened there.

¹ *Plate.* Mrs. Folke receiving the Florence Nightingale Medal in London.

² *Plate.* Presentation of diplomas to first-aiders of the Honduran Red Cross.

Philippines

We have pleasure in publishing this article by the Secretary-General of the Philippine Red Cross on the dissemination of the Geneva Conventions. Dr. Calasanz is particularly qualified to discuss this important subject and his contribution is much appreciated.

It should be recalled that the history of the Philippines has a long humanitarian tradition. Reference to this was appropriately made by Mr. Carlos P. Romulo, President of the University of the Philippines, during the last National Convention of the Red Cross in Manila.

He mentioned the devotion shown by so many women of that country and in particular by Trinidad Tecson who, seriously wounded herself in the fighting at Zaratoga, left the field of battle to care for the casualties. Amongst many others, the name was recalled of Josephine Bracken, Rizol's widow, who set up a field hospital at Tejeros.

Mr. Romulo ended his address by paying tribute to the Red Cross volunteers. " They continue to be loyal to the cause of humanity—and this in itself speaks of a great faith specially in these our times when humanity is threatened by the terrible implications of the technology of our society " .

The Dissemination of the Geneva Conventions in the Philippines

The Republic of the Philippines acceded to the Geneva Conventions on February 14, 1947, as a preparatory step to having its own National Red Cross Society. The following month its Congress passed Republic Act No. 95, which became the charter of the Philippine National Red Cross, " the voluntary organization officially designated to assist the Republic of the Philippines in discharging the obligations set forth in the Geneva Red Cross Convention and to perform such other duties as are incumbent upon a national Red Cross Society."

Since then, eighteen years ago, our Society has endeavoured through the use of different communication media, through seminars and conferences to disseminate the Geneva Conventions throughout the country among our 64 chapters or field branches.

In May, 1965, President Samuel A. Gonard, of the International Committee of the Red Cross, visited the Philippine National Red Cross to blaze the trail for the widespread diffusion of the Geneva Conventions in this part of the world. President Gonard was impressed deeply by the enthusiasm and interest of our schools and military officials to cooperate with the ICRC as evidenced by their gracious attendance at a meeting held for the purpose.

After his departure, the Philippine National Red Cross initiated a conference among representatives of our educational military establishments to work out plans for the teaching of international humanitarian law which is considered the best method of diffusing the Geneva Conventions. This action was in keeping with a promise made by the PNRC to President Gonard to make the Philippines among the first Asian countries to teach the subject. The plan of the PNRC was to make representations with the Department of Education to integrate the subject in the curricula of the first year of colleges. Meanwhile, it was agreed to hold convocations, seminars or conferences on the subject and to invite competent authorities who have made studies on the subject such as the Justices of our Supreme Court to provide the lectures.

A syllabus of the international humanitarian law courses at different levels has been prepared by a steering committee created by the Red Cross for distribution to school and military officials and other specialists and professors who may handle the subject.

The PNRC also intends to seek the cooperation and support of various media of information. Furthermore, we are preparing the publication of a localized version of a booklet on the Geneva Conventions which is being distributed the world over by the ICRC. This booklet will carry illustrations depicting the various applications of the Geneva Conventions in time of war, to be captioned in the different Philippine dialects for nation-wide distribution.

IN THE RED CROSS WORLD

It will be recalled to mind that the Philippine government has long been adopting the principles of international law as part of the national law. In addition, our Supreme Court has decided several cases arising from World War II in consonance with the principles of international law as provided by the Hague Conventions of October 18, 1907.

It is worth mentioning also that long before the Philippine National Red Cross gained its independent status, way back at the time of the Fil-American hostilities, efforts had been directed by our revolutionary leaders toward the application of humanitarian principles to the war they were engaged in. Emilio Aguinaldo, President of the Philippine Republic of 1898, issued a proclamation enjoining the inhabitants "to observe strictly the customs and rules of the most civilized nations to treat prisoners of war with humane considerations." Again, two months later, Aguinaldo issued an appeal to foreign governments for recognition of his government, in which he said among other things: "The revolutionary government likewise holds nearly nine thousand prisoners-of-war, who are treated according to the rules of war of the most civilized nations and the laws of humanity."

The Geneva Conventions are man's treasured legacy and must be upheld at all times. They are a refreshing development in the history of man and his fight against the ravages of war. But while armed conflicts may be inevitable, at least they could be made more humane through a world-wide knowledge and observance of the provisions of the Geneva Conventions.

Dr. T. CALASANZ
Secretary General of the
Philippine National Red Cross.

Singapore

The *International Review* published in its August 1966 issue an article by Mr. Seevaratnam in which he described the importance of the seminar on disaster relief in South-East Asia which took place last May in Singapore. It also published a photograph of Mr. Fok Fook Choon welcoming participants to the meeting.

However, Mr. Fok Fook Choon is not the President, but the Director of the Singapore Red Cross. The former office is held by Dr. A. W. S. Thevathanan.

M I S C E L L A N E O U S

INTERNATIONAL COUNCIL OF VOLUNTARY AGENCIES

This Council comprises, as we know, voluntary institutions working for humanitarian ends. Thus, for example, the *International Review* published, in July 1965, a study by the Secretary-General of the ICVA, Mr. M. Potulicki, on the International Centre for the Co-ordination of Legal Assistance which is one of its bodies.

The Council's work has until now been directed by two commissions, the Commission on Refugees and the Commission on Migration. A third commission has been constituted: the "Commission on Emergency Aid". Quite recently yet another has been formed, the Commission on "Social and Economic Development". The scope and functions of this last are as follows:

1. To be a forum for discussions of common concern in socio-economic assistance, such as agricultural and industrial development, health and social services, general education and vocational training services, community development, and such activities as are related thereto.
2. To provide information relevant to non-governmental development assistance programmes.
3. To promote development assistance and voluntary agencies' action and cooperation in the fields covered in point 1, through appropriate studies and research projects.
4. To promote cooperation with and among voluntary agencies in developing countries.
5. To encourage cooperation in the use of volunteers in development aid.

6. To serve as a medium for relationship to other non-governmental bodies, and to governmental and intergovernmental organizations, for the fields covered in point 1.
7. To hold such meetings and take such other steps as may be necessary to realize the functions outlined above.

CHILD WELFARE PROBLEMS IN AFRICA

The Centre International de l'Enfance organized a colloquium which was held in Dakar in December 1964, the proceedings of which are summarized in a recent publication.¹ The following two problems were studied: why is the lot of children in towns, where personnel and material resources are greater, no better than that of children living in rural areas? With what specific problems does life in towns beset children at different stages of their development?

The papers submitted dealt with various subjects. Particular attention was given to maternity and child welfare, for instance in Algeria and Senegal. Mr. F. J. Bennett and Mr. D. B. Jelliffe presented a study on "Urban maternity and child welfare services in Uganda" which contained practical remarks on health education. This subject, as we are all aware, is one which is of particular importance for our movement as it is one of the aspects of the long-term working programme of the Junior Red Cross in various places. We therefore give below extracts from the study by these two authors on health education in Uganda; they are, incidentally, valid for other developing countries.

In Kampala there are several bodies responsible for health education, including the paediatric service of the Makerere Medical

¹ *Living Conditions of the Child in Urban Environment in Africa*, Centre International de l'Enfance, Paris, 1966, 276 p.

MISCELLANEOUS

School, which has been granted credits for the recruitment of a Paediatric Mass Media Officer. In co-operation with the Ministry of Health, this officer co-ordinates and prepares health education articles with a paediatric orientation for publication in local language newspapers or for broadcasting by radio and television.

Articles are also published in government newspapers, daily in Luganda, weekly in Rutoro and Luo and monthly in Atesot. These articles are also published in the Catholic vernacular press which has even wider circulation. Subjects dealt with are breast-feeding, tuberculosis, infant feeding, weaning, accidents, pre-natal care, road accidents, ankylostomiasis, whooping cough, scabies, kwashiorka, diarrhoea, personal cleanliness, hygienic nutrition, burns, normal physical development of children, and dental hygiene. It is intended to publish all these articles in a booklet for use in the illiteracy eradication campaign.

A weekly television programme has been produced in Luganda with the title "Emiti Emito" (from the proverb "It is the small trees which make the forest dense"). For technical reasons most of these broadcasts have to be direct and for lack of personnel the broadcasts will have to be less frequent. Subjects similar to those published in the press have been dealt with, such as vaccination, the organization of child health protection, the control of insect vectors, malaria, poliomyelitis, diet for expectant mothers, first-aid, and elementary anatomy and physiology.

Public television viewing is in bars in Kampala and often in community centres in the neighbouring rural areas; it is therefore difficult to estimate the audience but according to one conservative judgment some 1000 inhabitants of Kampala watch the "Emiti Emito" programme. Most television sets in Kampala belong to the cultured minority which probably requires instruction on these particular problems less than the uneducated population.

A monthly radio programme entitled "The child doctor replies to questions" is broadcast; it deals with the care of new-born children, the prevention of accidents at home, scabies, infant nutrition, pre-natal care. Public response to this programme has been displayed by an encouraging flood of questions. It must be admitted, however, that peak listening time is during the news items and the announcements which follow. Most families economize

on their batteries by listening only to these two important broadcasts and it is now planned to include health slogans between them.

Yet a further undertaking was the production of films for showing on television and in clubs. They have the advantage that accompanying comments can be in any of the vernacular languages. Two such films have been produced so far : one on maternity wards in Kampala and the other, in co-operation with the Ministry of Education, on nutrition for children of school age. The latter was made in a typical home in Ganda and in a local primary school ; it shows a day in the life of a schoolboy with special emphasis on the cooking, preparation and eating of school lunches.

Research into the efficacy of these mass media is at present going on.

BOOKS AND REVIEWS

Training of auxiliary health workers in Latin America, by Dr. Branko Kesić, *Boletín de la Oficina Sanitaria Panamericana*, 1966, N° 6.

The training and utilization of auxiliary health workers cannot be tackled on the basis of a universal formula applicable to all Latin American countries. Different geographic, economic, social, educational, and health conditions require specific approaches adjusted to the needs and possibilities of each country.

The auxiliary health workers represent a special category of health workers of a permanent career, with precisely defined tasks and responsibilities. Auxiliary health workers as substitutes for individual categories of professional and technical health workers should be considered as a transitory measure to meet exceptional needs.

The problem of training and utilizing auxiliary health workers should be dealt with as an integral part of the national health plan.

The training programs for auxiliary health workers should be :
a) drawn up on the principle of teamwork and of integrated medicine which approaches each health problem from the social, preventive, and curative aspects ; and *b)* adjusted to the specific nature and actual conditions of their future work.

The teaching programs should also comprise such elements as will develop in the trainee : *a)* sense of responsibility ; *b)* a sense of correct human relations ; and *c)* a right ethical attitude.

One year should be the minimum and two years the maximum length of training. Among the methods of training, practical field work in health institutions, under the permanent guidance and supervision of competent teachers, should be applied. The trainees should be recruited locally. Primary school should be considered as the minimum, and primary school plus two to three years of secondary school as the maximum of general education. The recruitment age for auxiliary health workers should be between 18 and 30 years of age. Through a continuous system of in-service training and through refresher courses, learning should become a life-long task of auxiliary health workers.

EXTRACT FROM THE STATUTES OF
THE INTERNATIONAL COMMITTEE OF THE RED CROSS

(AGREED AND AMENDED ON SEPTEMBER 25, 1952)

ART. 1. — The International Committee of the Red Cross (ICRC), founded in Geneva in 1863 and formally recognized in the Geneva Conventions and by International Conferences of the Red Cross, shall be an independent organization having its own Statutes.

It shall be a constituent part of the International Red Cross.¹

ART. 2. — As an association governed by Articles 60 and following of the Swiss Civil Code, the ICRC shall have legal personality.

ART. 3. — The headquarters of the ICRC shall be in Geneva.

Its emblem shall be a red cross on a white ground. Its motto shall be "Inter arma caritas".

ART. 4. — The special rôle of the ICRC shall be :

- (a) to maintain the fundamental and permanent principles of the Red Cross, namely: impartiality, action independent of any racial, political, religious or economic considerations, the universality of the Red Cross and the equality of the National Red Cross Societies ;
- (b) to recognize any newly established or reconstituted National Red Cross Society which fulfils the conditions for recognition in force, and to notify other National Societies of such recognition ;

¹ The International Red Cross comprises the National Red Cross Societies, the International Committee of the Red Cross and the League of Red Cross Societies. The term " National Red Cross Societies " includes the Red Crescent Societies and the Red Lion and Sun Society.

- (c) to undertake the tasks incumbent on it under the Geneva Conventions, to work for the faithful application of these Conventions and to take cognizance of any complaints regarding alleged breaches of the humanitarian Conventions ;
- (d) to take action in its capacity as a neutral institution, especially in case of war, civil war or internal strife ; to endeavour to ensure at all times that the military and civilian victims of such conflicts and of their direct results receive protection and assistance, and to serve, in humanitarian matters, as an intermediary between the parties ;
- (e) to contribute, in view of such conflicts, to the preparation and development of medical personnel and medical equipment, in co-operation with the Red Cross organizations, the medical services of the armed forces, and other competent authorities ;
- (f) to work for the continual improvement of humanitarian international law and for the better understanding and diffusion of the Geneva Conventions and to prepare for their possible extension ;
- (g) to accept the mandates entrusted to it by the International Conferences of the Red Cross.

The ICRC may also take any humanitarian initiative which comes within its rôle as a specifically neutral and independent institution and consider any questions requiring examination by such an institution.

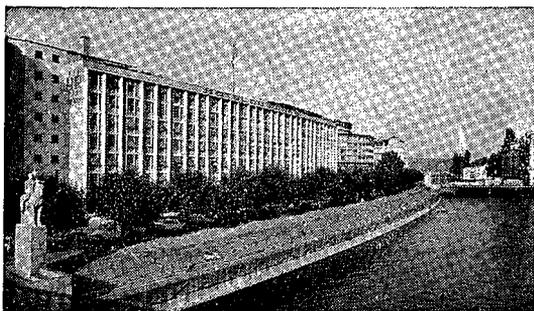
ART. 6 (first paragraph). — The ICRC shall co-opt its members from among Swiss citizens. The number of members may not exceed twenty-five.

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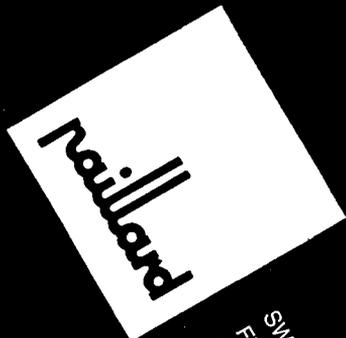
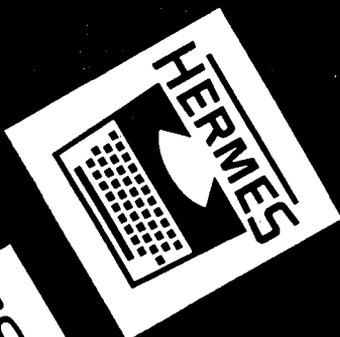


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- AFGHANISTAN — Afghan Red Crescent, *Kabul*.
- ALBANIA — Albanian Red Cross, 35, Rruga Barrikadavet, *Tirana*.
- ALGERIA — Central Committee of the Algerian Red Crescent Society, 15 bis Boulevard Mohamed V, *Algiers*.
- ARGENTINE — Argentine Red Cross, H. Yriogoyen 2068, *Buenos Aires*.
- AUSTRALIA — Australian Red Cross, 122-128 Flinders Street, *Melbourne, C. 1*.
- AUSTRIA — Austrian Red Cross, 3 Gusshausstrasse, *Vienna IV*.
- BELGIUM — Belgian Red Cross, 98, Chaussée de Vleurgat, *Brussels 5*.
- BOLIVIA — Bolivian Red Cross, Avenida Simon-Bolivar, 1515 (Casilla 741), *La Paz*.
- BRAZIL — Brazilian Red Cross, Praça da Cruz Vermelha 10-12, *Rio de Janeiro*.
- BULGARIA — Bulgarian Red Cross, 1, Boul. S.S. Biruzov, *Sofia*.
- BURMA — Burma Red Cross, 42, Strand Road, Red Cross Building, *Rangoon*.
- BURUNDI — Red Cross Society of Burundi, P.O. Box 98, *Bujumbura*.
- CAMBODIA — Cambodian Red Cross, 17 R Vithei Croix-Rouge, P.O.B. 94, *Phnom-Penh*.
- CAMEROON — Central Committee of the Cameroon Red Cross Society, rue Henry-Dunant, P.O.B. 631, *Yaoundé*.
- CANADA — Canadian Red Cross, 95 Wellesley Street East, *Toronto 5*.
- CEYLON — Ceylon Red Cross, 106 Dharmapala Mawatte, *Colombo VII*.
- CHILE — Chilean Red Cross, Avenida Santa Maria 0150, Casilla 246 V., *Santiago de Chile*.
- CHINA — Red Cross Society of China, 22, Kanmien Hutung, *Peking, E*.
- COLOMBIA — Colombian Red Cross, Carrera 7a, 34-65 Apartado nacional 1110, *Bogota D.E.*
- CONGO — Red Cross of the Congo, 24, Avenue Valcke, P.O. Box 1712, *Kinshasa*.
- COSTA RICA — Costa Rican Red Cross, Calle 5a Sur, Apartado 1025, *San José*.
- CUBA — Cuban Red Cross, Ignacio Agramonte 461, *Havana*.
- CZECHOSLOVAKIA — Czechoslovak Red Cross, Thunovska 18, *Praque I*.
- DAHOMEY — Red Cross Society of Dahomey, P.O. Box 1, *Porto-Novo*.
- DENMARK — Danish Red Cross, Ny Vestergade 17, *Copenhagen K*.
- DOMINICAN REPUBLIC — Dominican Red Cross, Calle Galvan 24, Apartado 1293 *San Domingo*.
- ECUADOR — Ecuadorean Red Cross, Avenida Colombia y Elizalde 118, *Quito*.
- ETHIOPIA — Ethiopian Red Cross, Red Cross Road No. 1, P.O. Box 195, *Addis Ababa*.
- FINLAND — Finnish Red Cross, Tehtaankatu I A, *Helsinki*.
- FRANCE — French Red Cross, 17, rue Quentin-Bauchart, *Paris (8^e)*.
- GERMANY (Dem. Republic) — German Red Cross in the German Democratic Republic, Kaitzerstrasse 2, *Dresden A. 1*.
- GERMANY (Federal Republic) — German Red Cross in the Federal Republic of Germany, Friedrich-Ebert-Allee 71, 5300 *Bonn 1*, Postfach (D.B.R.).
- GHANA — Ghana Red Cross, P.O. Box 835, *Accra*.
- GREAT BRITAIN — British Red Cross, 14 Grosvenor Crescent, *London, S.W.1*.
- GREECE — Hellenic Red Cross, rue Lycavittou 1, *Athens 135*.
- GUATEMALA — Guatemalan Red Cross, 3.^a Calle 8-40 zona 1, *Guatemala C.A.*
- HAITI — Haiti Red Cross, rue Férou, *Port-au-Prince*.
- HONDURAS — Honduran Red Cross, Calle Henry Dunant 516, *Tegucigalpa D.C.*
- HUNGARY — Hungarian Red Cross, Arany Janos utca 31, *Budapest V*.
- ICELAND — Icelandic Red Cross, Ølduggøtu 4, *Reykjavik*, Post Box 872.
- INDIA — Indian Red Cross, 1 Red Cross Road, *New Delhi 1*.
- INDONESIA — Indonesian Red Cross, Tanah Abang Barat 66, P.O. Box 2009, *Djakarta*.
- IRAN — Iranian Red Lion and Sun Society, Avenue Ark, *Teheran*.
- IRAQ — Iraqi Red Crescent, Al-Mansour, *Baghdad*.
- IRELAND — Irish Red Cross, 16 Merrion Square, *Dublin 2*.
- ITALY — Italian Red Cross, 12, via Toscana *Rome*.
- IVORY COAST—Ivory Coast Red Cross Society, B.P. 1244, *Abidjan*.
- JAMAICA — Jamaica Red Cross Society, 76 Arnold Road, *Kingston 5*.
- JAPAN — Japanese Red Cross, 5 Shiba Park, Minato-Ku, *Tokyo*.
- JORDAN — Jordan Red Crescent, P.O. Box 1337, *Amman*.
- KOREA (Democratic Republic) — Red Cross Society of the Democratic People's Republic of Korea, *Pyeongyang*.
- KOREA (Republic) — The Republic of Korea National Red Cross, 32-3 Ka Nam San-Donk, *Seoul*.

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- LAOS** — Laotian Red Cross, *Vientiane*.
- LEBANON** — Lebanese Red Cross, rue Général Spears, *Beirut*.
- LIBERIA** — Liberian National Red Cross, National Headquarters, Sinkor, P.O. Box 226, *Monrovia*.
- LIBYA** — Libyan Red Crescent, Berka Omar Mukhtar Street, P.O. Box 541, *Benghazi*.
- LIECHTENSTEIN** — Liechtenstein Red Cross, *Vaduz*.
- LUXEMBURG** — Luxemburg Red Cross, Parc de la Ville, *Luxemburg*.
- MADAGASCAR** — Red Cross Society of Madagascar, rue Clemenceau, P.O. Box 1168, *Tananarive*.
- MALAYSIA** — Malaysian Red Cross Society, 519 Jalan Belfield, *Kuala Lumpur*.
- MEXICO** — Mexican Red Cross, Sinaloa 20, 4^o piso, *Mexico 7, D.F.*
- MONACO** — Red Cross of Monaco, 27, Boul. de Suisse, *Monte-Carlo*.
- MONGOLIA** — Red Cross Society of the Mongolian People's Republic, Central Post Office, Post Box 537, *Ulan-Bator*.
- MOROCCO** — Moroccan Red Crescent, rue Calmette, *Rabat*.
- NEPAL** — Nepal Red Cross Society, Tripureswore, P.B. 217, *Kathmandu*.
- NETHERLANDS** — Netherlands Red Cross, 27 Prinsessegracht, *The Hague*.
- NEW ZEALAND** — New Zealand Red Cross, 61 Dixon Street, P.O.B. 6073, *Wellington C.2*.
- NICARAGUA** — Nicaraguan Red Cross, 12 Avenida Noroeste, *Managua, D.N.*
- NIGER** — Red Cross Society of Niger, B.P. 386, *Niamey*.
- NIGERIA** — Nigerian Red Cross Society, Eko Akete Close, Ikoyi, Yaba, P.O. Box 764, *Lagos*.
- NORWAY** — Norwegian Red Cross, Parkveien 33b, *Oslo*.
- PAKISTAN** — Pakistan Red Cross, Frere Street, *Karachi 4*.
- PANAMA** — Panamanian Red Cross, Apartado 668, *Panama*.
- PARAGUAY** — Paraguayan Red Cross, calle André Barbero y Artigas 33, *Asunción*.
- PERU** — Peruvian Red Cross, Jiron Chancay 881, *Lima*.
- PHILIPPINES** — Philippine National Red Cross, 860 United Nations Avenue, P.O.B. 280, *Manila*.
- POLAND** — Polish Red Cross, Mokotowska 14, *Warsaw*.
- PORTUGAL** — Portuguese Red Cross, General Secretaryship, Jardim 9 de Abril, 1 a 5, *Lisbon 3*.
- RUMANIA** — Red Cross of the Rumanian Socialist Republic, Strada Biserica Amzei 29, *Bucarest*.
- SALVADOR** — Salvador Red Cross, 3a Avenida Norte y 3a Calle Poniente 21, *San Salvador*.
- SAN MARINO** — San Marino Red Cross, *San Marino*.
- SAUDI ARABIA** — Saudi Arabian Red Crescent, *Riyadh*.
- SENEGAL** — Senegalese Red Cross Society, Bld. Franklin-Roosevelt, P.O.B. 299, *Dakar*.
- SIERRA LEONE** — Sierra Leone Red Cross Society, 6 Liverpool Street, P.O.B. 427, *Freetown*.
- SOUTH AFRICA** — South African Red Cross, Cor. Kruis & Market Streets, P.O.B. 8726, *Johannesburg*.
- SPAIN** — Spanish Red Cross, Eduardo Dato 16, *Madrid, 10*.
- SUDAN** — Sudanese Red Crescent, P.O. Box 235, *Khartoum*.
- SWEDEN** — Swedish Red Cross, Artillerigatan 6, *Stockholm 14*.
- SWITZERLAND** — Swiss Red Cross, Taubenstrasse 8, B.P. 2699, 3001 *Berne*.
- SYRIA** — Syrian Red Crescent, 13, rue Abi-Ala-Almaari, *Damascus*.
- TANZANIA** — Tanzania Red Cross Society, Upanga Road, P.O.B. 1133, *Dar es Salaam*.
- THAILAND** — Thai Red Cross Society, King Chulalongkorn Memorial Hospital, *Bangkok*.
- TOGO** — Togolese Red Cross Society, Avenue des Alliés 19, P.O. Box 655, *Lomé*.
- TRINIDAD AND TOBAGO** — Trinidad and Tobago Red Cross Society, 48 Pembroke Street, P.O. Box 357, *Port of Spain*.
- TUNISIA** — Tunisian Red Crescent, 19, rue d'Angleterre, *Tunis*.
- TURKEY** — Turkish Red Crescent, Yenisehir, *Ankara*.
- UGANDA** — Uganda Red Cross, 17 Jinja Road P.O. Box 494, *Kampala*.
- UNITED ARAB REPUBLIC** — Red Crescent Society of the United Arab Republic, 34, rue Ramses, *Cairo*.
- UPPER VOLTA** — Upper Volta Red Cross, P.O.B. 340, *Ouagadougou*.
- URUGUAY** — Uruguayan Red Cross, Avenida 8 de Octubre, 2990, *Montevideo*.
- U.S.A.** — American National Red Cross, 17th and D Streets, N.W., *Washington 6, D.C.*
- U.S.S.R.** — Alliance of Red Cross and Red Crescent Societies, Tcheremushki, J. Tcheremushkinskii proezd 5, *Moscow W-36*.
- VENEZUELA** — Venezuelan Red Cross, Avenida Andrés Bello No. 4, Apart. 3185, *Caracas*.
- VIET NAM (Democratic Republic)** — Red Cross of the Democratic Republic of Viet Nam, 68, rue Bà-Trièz, *Hanoi*.
- VIET NAM (Republic)** — Red Cross of the Republic of Viet Nam, 201, duong Hông-Tháp-Tu, No. 201, *Saigon*.
- YUGOSLAVIA** — Yugoslav Red Cross, Simina ulica broj 19, *Belgrade*.