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ANNEX B

BOARD OF DELEGATES

Prague, October 3-4, 1961

ON THE RED CROSS PRINCIPLES

THESIS

On the Order of Principles as arranged by Dr. Pictet  
and the Application of his System

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Japanese Red Cross Society

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P R E F A C E

This little thesis has no pretension to have discovered a new explanation on the Red Cross Principles as defined by Dr. Jean S. Pictet.

It only shows that an Asiatic Society meditated on this work and has spontaneously adopted it.

JAPANESE RED CROSS SOCIETY

SUMMARY

The fundamental principles of the Red Cross are: humanity, equality as between men, the principle that relief must be proportionate to the needs, impartiality, neutrality in the military, political, denominational and philosophical spheres, independence and universality.

The movement's organic principles are: selflessness, free service, voluntary service, auxiliarity, autonomy, multitudinism, equality as between the National Societies, unity, solidarity and foresight.

JEAN S. PICTET

On the Order of Principles as arranged by Dr. Pictet  
and the Application of his System

I. ON THE SYSTEM OF DR. PICTET

If we allow ourselves to use a common expression, in order to avoid any misunderstanding, the Red Cross Principle is "to come to rescue the wounded on the battlefield, without making any distinction between friend and foe." This is a historical fact. Nobody can, therefore, contest it.

The essential point in this expression is "not to make any distinction between friend and foe." This is called the Red Cross Spirit.

In order to rescue the wounded without making any difference between friend and foe, it is necessary that one should not attack the wounded and the sanitary personnel. It is needless to say that the wounded themselves should stop attacking and that the sanitary personnel do not participate in the conflict. In other words, we should place the wounded and the sanitary personnel outside the conflict, giving them a status of neutrality. The principle of Humanity of the Red Cross, thus, leads necessarily to the principle of Neutrality.

Not to attack the wounded and the sanitary personnel means the restriction and partial renunciation of the right of war, therefore, Sovereignty, for the sake of humanity. However, this restriction of Sovereignty will never be efficient, so long as the Conflicting Parties do not respect it.

In order to ensure the respect of this principle in time of war, all the countries in the world should be of the same opinion and determined to apply it in good faith. That is to say, this principle should be universally accepted and sanctioned by international Conventions. This is called the principle of Universality of the Red Cross.

However, in order to realize this universality, it is necessary that the activities of the Red Cross have the same meaning everywhere in the world. They should not be hampered nor deformed by outside influences. In other words, it is necessary that the independence of the Red Cross should be recognized by the State "so long as its activities comply with the Red Cross principles." This is called the Principle of Independence of the Red Cross.

Thus, starting from the principle of Humanity, the fundamental principle of the Red Cross, we arrive inevitably at the principles of Neutrality, Universality and Independence from outside causes. Therefore,

one may regard these three principles as "extensive" principles, that is to say, the principles which the outside world, rather than the Red Cross itself, should respect, if one wishes to see the Red Cross movement develop, although, those are the principles which the Red Cross should observe itself first of all.

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However, there are also some principles which the Red Cross itself has to observe before anything else in order to fulfil its mission and answer the world.

Coming back again to the common expression which we used in expressing the principle of the Red Cross, "to come to rescue the wounded on the battlefield, without making any distinction between friend and foe", let us now analyse the meaning of this expression.

Firstly, it is evident that the words "on the battlefield" do not mean that the Red Cross action should be restricted to land action during a war only. They mean that the Red Cross Principles should be respected "even under such an extreme circumstance as the time of war."

Secondly, it is also quite clear that the sentence, "without making any distinction between friend and foe", does not mean that one shall not make distinction of nationality but one may make other distinction according to race, wealth, ideology, color, etc. Therefore, one can say that the idea of the "equality of human being" is the basis of this conception. The Red Cross is based on the Equality of the human being.

However, it is not in the philosophical sense that the Red Cross uses the word "equality". It uses it to mention "the equality of man facing suffering", just like a lawyer who would say "the equality of man before the law." Here, the object concerns only the rescue.

The Red Cross makes no distinction of nationality nor others with regard to the rescue. However, if the necessity of rescue requires it to do so, the Red Cross shall make distinction among the victims: for example, it shall give a priority of the treatment to the wounded who need immediate operation without which they may die. In other words, the help of the Red Cross shall be "in proportion to the need and according to the order of urgency." This principle is called the principle of Due Proportion of the Red Cross.

Accordingly, there are two rules of the execution in practising the principle of Humanity: Equality and Due Proportion. These two principles together with the principle of Humanity constitute the three laws of the Red Cross.

The Red Cross shall obey those three laws in all circumstances. To apply them objectively without any presumption is called "Impartiality". Impartiality concerns, therefore, the state of mind of the Red Cross. This is, in fact, the most difficult principle to practise, requiring continuous self-examination. We can name it, therefore, the principle of "Self-Examination".

As we have seen already, these three principles of Equality, Due Proportion and Impartiality concern especially the motive of the Red Cross actions. We can name them "coercive" principles of the Red Cross, contrary to the "extensive" principles which we have seen before. If we place the first group (coercive principles) in the first place and the second group (extensive principles) next, we get nearly the following table:

- |                 |               |                   |
|-----------------|---------------|-------------------|
| 1. Humanity     | 2. Equality   | 3. Due Proportion |
| 4. Impartiality | 5. Neutrality | 6. Independence   |
| 7. Universality |               |                   |

The more the order advances, the more the conditions enter, first internally and next externally. Hence, the implication becomes more complex and it becomes more difficult to practise the principles. Here is how:

1. Humanity is the object. It is the basis of all principles. It comes first.
2. Equality is, before anything else, the requirement of Humanity. It is characteristic of the Red Cross. It occupies the second place in the order of the principles.
3. Due Proportion re-establishes the equality, if the latter is hampered. It presupposes the principle of Equality and it follows that.
4. Impartiality presupposes the existence of the three principles, Humanity, Equality and Due Proportion. Therefore, it is logical that it takes the fourth place.
5. Neutrality means abstention. Impartiality demands always action: "help victims." Neutrality recommends always no action: "do nothing harmful to victims." Being the counterpart of Impartiality, Neutrality follows the latter.
6. Independence means the freedom of action (with impartiality) or no action (keeping neutrality). It finds its place after Impartiality and Neutrality.
7. Universality safeguards Independence (and with Independence, all other principles). It comes last.

In the case of the Red Cross, it can have nothing but these seven principles regarding its activities. It is because the Red Cross activities are reasonable actions, that is to say,

- a) they are free actions (Independence)
- b) having one object (Humanity)
- c) having rules to follow (Equality and Due Proportion)
- d) having a guarantee to be effective\* (Universality)

and there can be either action or no action in this world (Impartiality and Neutrality in the case of the Red Cross), there can be only seven principles and not any more for the Red Cross activities.

We shall call these seven principles, the Fundamental Principles of the Red Cross. All actions, individual or collective, in order to be regarded as an action of the Red Cross, should conform to these seven principles.

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On the other hand, there are the so-called "Organic Principles".

The organic principles come from the fact that the Red Cross is an institution.

What is the characteristic of these principles?

In order to find it out, it is necessary to know the characteristic of this institution. Therefore, let us, first, define what this institution is.

In expressing the spirit of the Red Cross, we used, in order not to raise any objection, a very common expression, "to come to rescue the wounded on the battlefield, without making any distinction between friend and foe." We can, therefore, define logically the Institution of the Red Cross as "the institution whose object is to come to rescue the wounded on the battlefield, without making any distinction between friend and foe." This was, however, the original denomination of this institution: "the National Committee for the Rescue of Wounded Soldiers".

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\* The Red Cross activities are practical. Not only the object is important, but also the result. Its activities should be successful. Hence, guarantees are needed. They are different from pure moral actions, on this point.

If it be so, we can deduct from this definition, the essential characteristic of this institution. It seems to us that they are three:

a) to be a Private Institution

The Red Cross Institution should be a private institution; for, a Relief Institution established and directed by the State will be equivalent to the Medical Service of the Army or the Health Department: this will not make sense.

b) to be recognized by the State

This institution has to develop its activities on the battlefield; this can be done only with the authorization of the State (and by this authorization, it is protected by the Geneva Conventions).

c) to have mobility

This institution should be able to act in the time of external or internal conflicts: it should also meet with catastrophes or fulfil its mission abroad. It should have an almost instantaneous mobility.

We do not think that anybody can successfully contest these three conditions which make the characteristics of the Red Cross Institution, no matter what opinion one may have regarding it.

If such are really the characteristics of the Institution, one can find out what should be the organic principles required by such an institution in accomplishing its mission. Firstly, they should be the rules which it has to observe in order to be able to act in conformity with the seven Fundamental Principles and, secondly, such rules as needed in safeguarding the three characteristics mentioned above.

It will be easy to find out these principles.

In order to facilitate the explanation, we shall put on the left, the object which should be attained and, to the right, the designation of the principles which the Institution needs in attaining this object.

A. In order to realize the seven Fundamental Principles:

Humanity = Selflessness

The Red Cross activities should be pure. They should have as motive of action, only humanity and no other considerations. However, once an institution is founded and become greater, it has a tendency to pursue its own course, forgetting the very object for which it was founded. This is the greatest danger which might break the whole system. This is the principle which concerns the motive of the Red Cross actions: Humanity.

Equality = Free Service

The free service of the Red Cross safeguards the principle of Equality.

Due Proportion = Unity

The Due Proportion is the rule which governs the order of the rescue. It demands a judgement. In order to have judgement, the unity of reasoning is required. The Unity means, before anything else, the unity of the reasoning.

Impartiality = Multitudinism

If the Institution is not based on Multitudinism, it can not be impartial.

Neutrality = Equality of the National Societies

If National Societies have not the same right and are subordinated to other Societies, they can not be neutral, for, Neutrality means no intervention from others.

Independence = Autonomy

The Independence of the organization and operation of the Institution will not be achieved, if its independence is not recognized by the State. Autonomy means independence in the limit of National Law, so long as the Institution observes "the principles adopted at the International Red Cross Conference", that is to say, the principles accepted by its own State.

Universality = Solidarity among National Societies

Without solidarity among National Societies, the Universality of the Red Cross can not be achieved.

B. In order to fulfil the three essential functions:

Private Organization = Voluntary Service

If the members of the National Societies are recruited by way of obligation, the Institution will not be a private organization any more.

Recognition by the State = Auxiliarity

In order to act on the battlefield or in the time of national catastrophe, the Institution has to obey military or governmental orders. It should help the authorities. Auxiliarity means to give assistance to authorities "so long as the activities of the latter conform to the Red Cross Principles."

Mobility = Foresight

Mobility requires Foresight.

Thus, we have discovered the ten organic principles. We shall now classify them according to logic, in order to make them complete, that is to say, in form of a table.

From the view of evolution, organic principles start from profound motives of the human being, adding to them, little by little, technical elements, thus arriving at the highest technical level:

- |                                   |                 |                      |
|-----------------------------------|-----------------|----------------------|
| 1. Selflessness                   | 2. Free Service | 3. Voluntary Service |
| 4. Auxiliarity                    | 5. Autonomy     | 6. Multitudinism     |
| 7. Equality of National Societies |                 | 8. Unity             |
| 9. Solidarity                     | 10. Foresight   |                      |

1. Selflessness

Selflessness concerns the motives of the Red Cross action, as we have just seen. It is the starting point for all of the activities of the Institution.

As a matter of fact, this principle is the principle of "human

relations". It is this principle which makes a "heart-to-heart talk" possible with the victims, the people, the authorities and even with their enemies, in cases where the Institution can not quote the principle of "Reciprocity" which is not, however, a Red Cross principle at all, whilst, if the partner discovers a hidden or subconscious motive under the so-called humanitarian program, even a friend would not accept it.

Therefore, Selflessness is the first principle which the Institution must observe. It is from it that all activities spring. That is why it takes the first place among organic principles.

## 2. Free Service

Free Service is the first sequence of Selflessness. It occupies the second place in the order of the evolution of organic principles.

Free Service is one thing and Selflessness is another. One can be quite unselfish in collecting expenses. One may also give free service for special purposes. Free Service means "not to demand money for service rendered." Only those who know the suffering of humanity can appreciate the moral value of this Principle and the Red Cross Organization shall be entitled to use its name only when it can practice this Principle. This is indeed so true that the Geneva Convention exceptionally authorizes the use of the Red Cross emblem in the case of free treatment. (First Convention, Article 44) The reason why Dr. Pictet gave the second place to this principle, is very important indeed. Completely disinterested free service is "Red Cross Chivalry".

## 3. Voluntary Service

Voluntary Service emanates from the principles of Selflessness and Free Service. This is because, a foundation of any institution is man-made. And, the persons who practice voluntarily the above-mentioned two important organic principles, are called "Volunteers". Therefore, it is logical that this principle follows the principles of Selflessness and Free Service.

## 4. Auxiliarity

It is because the Institution is a voluntary institution, that it can give assistance to the authorities; if the Institution were a governmental organ, the question of the transfer of the budget or competence might arise, but never the question of assistance. Being the consequence of the principle of Voluntary Service, Auxiliarity is placed next to it.

## 5. Autonomy

Autonomy is granted because the Institution serves as an auxiliary

to the State. The Institution accepts this role because the State grants Autonomy. Autonomy is, therefore, the direct consequence of the Auxiliarity. It should take place immediately after Auxiliarity.

6. Multitudinism

Multitudinism is the best guarantee for Autonomy. For this reason, it follows Autonomy.

7. Equality of National Societies

National Societies have an equal right because they are autonomous, not allowing any intervention from other Societies. Being the consequence of Autonomy, solemnly guaranteed by the State, the principle of the Equality of National Societies takes the seventh place.

8. Unity

If National Societies desire equal rights amongst themselves, one cannot admit more than one Society for each country.

For example, supposing that a State recognizes two Societies in its territory, what would happen at International Conferences? Should these two Societies vote alike, their position would be twice stronger than others. If they vote against each other, the result will be as if they did not exercise their right. In both cases, equality of right cannot be maintained.

Thus, the principle of Unity is an inevitable consequence of the principle of the Equality of National Societies. It should occupy, therefore, the eighth place.

9. Solidarity of National Societies

Supposing that there are two Societies in the same country representing different opinions, how can other Societies be solidified with both of them? The Solidarity among National Societies is conceivable only with the Principle of Unity. This principle will be placed after Unity, being its consequence.

10. Foresight

The Solidarity amongst National Societies invincibly leads to better foresight. The exchange of views and experiences always serves to discover questions which were not foreseen. This is the reason why the

principle of Foresight succeeds Solidarity among National Societies.\* It safeguards also, all other principles, fundamental and organic. Therefore, it comes at the end.

Such is the order of the organic principles. As there are only seven fundamental principles and three organic elements for the Institution, there should be only ten organic principles. The Red Cross Institution must always follow these ten principles. These are the keys to arrive at a good understanding with everybody. Without such good understanding, no activity will be conceivable.

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It should be noted, in this connection, that the fundamental principles begin with Humanity, and end with Universality, that is to say, with the notion of space; and that the organic principles begin with Selflessness and end with Foresight, that is to say, with the notion of time. As there are only time and space in human intuition, one can well see that the principles chosen by Dr. Pictet cover the whole phenomenon. As one advances in the order of the principles, technical elements are added and, "Universal Foresight" requires the highest technicality whilst "Unselfish Humanity" keeps its highest moral value.

In short, there are, for the Red Cross, things which it absolutely must do and things which it must not do under any circumstances whatsoever. These vary according to the circumstances in which each Society is placed. However, after long experience, we can now almost determine what those things are. At the beginning, we described them somewhat rudimentarily. The matter concerned was "to come to rescue the wounded on the

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\* There are two extremely important roles which are essentially Red Cross, because only the Red Cross can fulfil them. One is the case when suddenly, without notice, hundreds of thousands of persons become victims of human acts or natural catastrophes, and the government itself is unable, for technical or political reasons, to be of assistance. It is at this moment that the Red Cross should mobilize the good will of the whole country or, in case of dire need, that of the world. It is destined to play the role of a pioneer.

However, should these catastrophes continue and take a chronic character, the Red Cross must then perforce withdraw, leaving the care of victims in the hands of the government, or other appropriate institutions, in order to be prepared for further catastrophes. This is the principle of the Foresight of the Red Cross.

However, Foresight does not mean that one can necessarily foresee\*\*

battlefield, without making any distinction between friend and foe." However, at present, we can define and systematize them with a manner more or less scientifically, thanks to the works of Dr. Pictet.

Let us see, now, how we can make use of the Principles to solve different problems.

## II. APPLICATION OF PRINCIPLES

We have worked very hard in establishing the sequence of the principles. However, that was only in order to form the whole, that is to say, to establish the "Table of Principles". It is just the Do, Re, Mi, Fa, So, La, Si. Why there are only seven white keys and five black keys in a piano and these keys placed in such an order, and not another, was the explanation which we have tried to make for the moment.

However, it is evident that one cannot follow this sequence when the time comes to play the instrument. It will be necessary first to compose the notes, then accentuating certain notes or repeating them, without forgetting the "rest". It is exactly the same, when applying the Principles. In the application, the order and value of the Principles change. In some cases, it will be "Neutrality" which shall have precedence, whilst in other cases, it might be "Unity" which predominates. A single principle should be enough to solve one problem, whilst, many principles are required in solving others. All depends on the circumstances.

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\*\*all eventualities. This is beyond human ability. The principle of Foresight of the Red Cross signifies rather, that the Institution has to be prepared and trained, in normal times, to be able to cope with unforeseen cases, being guided only by reason, which dictates the duty of man. This is the first case.

However, there is also a second case. This is when one has to establish a humanitarian program, sometimes of an extremely long range, in the midst of the indifference of the world or technical inability of the authorities. Really, an ungrateful task which only the Red Cross can cope with. This is also an application of the principle of Foresight.

You see how the principle of Foresight is an important and a very "Red Cross" one. It is even the object itself of the existence of the Institution. It safeguards the application of all principles, fundamental or organic. Therefore, it is placed at end.

Now, just as some rules are needed for composing music, we must also have rules when applying Principles. What could this rule be? That is the question.

We think we have found a definition for this rule:

"Obtain maximum humanitarian good for individuals."

We must choose a principle or principles, the application of which will produce the maximum of human interest for victims. This does not mean, however, that one can attain this object only by applying the principle of Humanity. On the contrary, it will depend on the situation.

For instance, in one case, it will be by strictly observing the principle of Neutrality -- that is to say, by doing nothing at all -- that one can better obtain the maximum humanitarian interest, without damaging the interest of victims through interference. Such is the implication of this rule. We call this rule "the Golden Rule for the Application of the Red Cross Principles." As a matter of fact, in the Golden Rule, aesthetically speaking, the equilibrium is not in the center of the line but a little aside from the center at a distance of five : six.

Only an aesthetical, and not mechanical, combination of the Principles alone, can obtain the desired effect. The Golden Rule demands, above all, that one should discover, "where the humanitarian interest of the individual, who is entitled to be rescued by the Red Cross, lies." We have to follow this rule in applying the Principles, either synthetically, legislatively or analytically. Here are some examples:

#### A. Synthetical Application

##### EXAMPLE: EUROPE, 1859

This was the year of Solferino.

Europe was arming itself. War seemed inevitable. Such was the judgement of Henry Dunant, which proved itself to be correct. (Foresight)

In order to relieve the suffering of the wounded ( THE OBJECT ), he wrote a book (Multitudinism) in which he made two proposals:

- a) To establish relief committees in all countries in order to mobilize the people of good will (Voluntary Service), who will help Medical Units of the Army (Auxiliarity)
- b) To establish an international Convention (Universality) granting the status of neutrality to the wounded and medical personnel (Neutrality)

The proposition was accepted by Governments (Solidarity) and, thus, the Red Cross was born.

This is the history of the "egg of Columbus". Although one may find these proposals quite natural nowadays, what a great innovation they were at that time!

In order to attain this object (relief of the suffering from the wounded), seven principles were needed; Foresight, Multitudinism, Voluntary Service, Auxiliarity, Universality, Neutrality and Solidarity.

The above explanation is somewhat retroactive, but it shows how one could apply the Principles in solving different problems.

EXERCISE: Find out necessary Principles for the Red Cross Institution to maintain universal or national peace.

#### B. Legislative Application

##### EXAMPLE: GENEVA CONVENTIONS

We shall now examine how the Principles are formulated in the Geneva Conventions:-

- Humanity: Interdiction of murder, mutilation, cruel treatment and torture (I - IV 3)  
Interdiction to take hostages (id.)  
Prohibition of outrages upon personal dignity (id.)  
Interdiction of condemnation without appropriate judgement (id.)  
Prohibition to attack hospitals (I-19; II-22; IV-18)  
Prohibition of reprisals (I-46; II-47; III-13; IV-33)  
Non-renouncement of rights (I-7; II-7; III-7; IV-8)  
Protection and care of the wounded and other protected persons (I-12; II-12; III-13; IV-27)  
Special protection for women, children and weak people (IV-16, 24, 26)  
Protection of the population under occupation (IV-47, 54, 55-131)  
Freedom of communication of prisoners of war and civilian internees (III-69; IV-105)
- Equality: No discrimination in the treatment (I-12; II-12)
- Due Proportion: Only urgent medical reasons will authorize priority in the order of treatment (I-12; II-12)
- Neutrality: Protection may cease if protected persons use it to commit harmful acts to the enemy (I-21; II-34; IV-5)

- Independence: National Societies of the Red Cross may develop their activities even under occupation. (IV-63)
- Free Service: The emblem of the Red Cross is the sign of free service. (I-44)
- Voluntary Service: The military authorities shall permit inhabitants of a country to spontaneously take care of the wounded of any nationality. (I-18)
- Auxiliarity: Only such institutions recognized by the State are protected. (I-26; II-24; IV-18) They must obey military or naval laws and instructions. (I-26; II-31)
- Foresight: For unforeseen cases, each Party should act in conformity with the general principles of the Conventions. (I-45; II-46)

The Geneva Conventions are State acts. They contain many articles which have no direct relation with the Red Cross. (Protecting Powers, Responsibility of States, Conciliation and Enquiry procedures, Sanctions, etc.) However, this short analysis shows that they are based on Red Cross Principles, among others, on the principle of Humanity. We think, therefore, we can quote them as an example of legislative application of the Red Cross principles.

EXERCICE: Show how the Red Cross Principles are formulated in the Hague Conventions

### C. Analytic Application

EXAMPLE: The Principles of Oxford

We shall now analyse the Principles of Oxford.

We shall discover numerous Red Cross principles, although many will be combined. This will prove that they are programs, but not principles.

We shall quote the text and underline in parentheses, the names of the principles which will be found in that text.

1. That Red Cross Societies are voluntary, public and self-governing organizations. (Voluntary Service, Autonomy and Multitudinism)
2. That a National Red Cross Society of a country must be recognized by its Government and should carry out its work in agreement with the

medical services of the Armed Forces, Public Health Services and other appropriate bodies in order to supplement official services. (Auxiliaryity)

3. That the use of the Red Cross name and emblem is governed by the Geneva Convention. A Red Cross Society should not share, for any purposes, the Red Cross name or emblem.

4. That the basis of the activities of Red Cross Societies should be the spreading of humanitarian ideas among the people and the practical work of preventing and alleviating the sufferings of humanity. (Foresight)

5. That, taking into account that war is the most horrible disaster for humanity, Red Cross Societies will conduct those activities which will create conditions necessary for the maintenance of peace. (Foresight)

6. That if, despite all efforts to the contrary, war should break out, a Red Cross Society must direct all its efforts to lessening the distress caused by the war to improving the condition of the sick, wounded and prisoners of war; to protecting the civilian population, particularly women and children, from the horrors of war and to giving them moral and material help; this work to be carried out either independently or in co-operation with the services of the Armed Forces and with the Government's Civil Defence Services. (Humanity, Auxiliaryity)

7. That taking into account the widespread distress caused to humanity by floods, earthquakes and other calamities arising from natural causes, a Red Cross Society should do everything in its power to decrease the suffering which results from these disasters whether they are within its own country or in co-operation with the Red Cross Society of the country in which the disaster has occurred. (Humanity, Solidarity among National Societies)

8. That a Red Cross Society should do all in its power to prevent and to decrease the suffering which results from epidemic and social diseases. It should either independently or in co-operation with the appropriate Government or any other suitable organization working in the field of health or social service, take steps to organize institutions, i.e. hospitals, dispensaries, clinics, etc., to render medical help to the population of its country and to extend knowledge of personal and public hygiene among all categories of the people. (Humanity, Auxiliaryity, Foresight)

9. That, to carry out its aims it is essential that a Red Cross Society should be organized on a truly democratic basis. It should take all possible steps to ensure that membership of the Red Cross Society is open to all citizens. (Multitudinism)

10. That the principal source from which a National Red Cross Society should receive its financial support should be derived from membership fees and voluntary donations either from individuals, organizations or institutions. If a Government votes for a Red Cross Society

funds destined to accomplish its fundamental purposes, such funds should not be accepted except with the condition that the Red Cross Society in question retains its independence in the particular case with regard to the utilization of the funds and as concerns the independence of the Red Cross in general. (Independence)

11. That remembering that the child is the adult of the future, a Red Cross Society should pay special attention to the need for bringing up youth with a knowledge of Red Cross ideals and with a recognition of the world-wide spirit and meaning of the symbols of the Red Crescent and of the Red Cross. (Foresight)

12. That, in a case where a National Red Cross Society wishes to co-operate with other private organizations, its freedom of action and Red Cross identity be clearly preserved in all circumstances. A National Red Cross Society has full liberty to co-operate with its Government and also with other organizations on conditions, it is understood, that their activities are in concord with the principles of the Red Cross. (Independence)

13. It is desirable that a National Red Cross Society should become a member of the League of Red Cross Societies, fulfilling the humanitarian principles conditional to membership. (Universality)

The Board of Governors suggests that the Red Cross Societies should exercise a wide discretion in applying the above principles and should not be deterred from helping the distressed by too rigid an interpretation. It is, however, essential that all Red Cross action should be governed by these basic principles and should be directed to clearly defined objects. (Golden Rule)

National Red Cross Societies should maintain their independence, establish their own statutes, and in keeping with the Red Cross spirit carry out those humanitarian actions they find most useful according to the conditions prevailing in their own particular countries. (Independence, Humanity)

As we find the principles of Impartiality, Independence, Universality and Equality of National Societies in the preamble, we can say that, in the principles of Oxford, appear

5	times	Independence
4	"	Foresight
4	"	Humanity
3	"	Auxiliarity
2	"	Universality
1	"	Voluntary Service
1	"	Impartiality
1	"	Autonomy
1	"	Multitudinism
1	"	Equality of National Societies
1	"	Solidarity of National Societies

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in total 11 Principles, plus the Golden Rule

We can see how the principles of Oxford have placed importance on the Independence of the Red Cross and on Foresight. Those are indeed heavy tasks for the League.

However, we cannot find the principle of Neutrality. Very probably, this was confused with Impartiality. However, Impartiality and Neutrality are not the same. One can be quite impartial without being neutral. There is also a "benevolent" neutrality.

One could also say that Neutrality is contained in the notion of "political, religious and economic independence" which exists in the preamble. However, such an interpretation is not valid either. As a matter of fact, one can be quite independent without being neutral, or, one can be quite neutral without being independent.

Therefore, it can be safely said, that the principles of Oxford, in comparison with those of Dr. Pictet, lack the following six principles: Equality, Neutrality, Due Proportion, Selflessness, Free Service and Unity.

The above is the result of the analysis.

This does not mean, however, that the Oxford principles are of no value. On the contrary, they are extremely useful for action. We have to uphold them very preciously and follow them scrupulously. It is especially remarkable that the principles of Oxford contain the Golden Rule.

However, they are not principles. They are only programs. We find the same tendency, but in a lesser degree, in the draft Declaration prepared by the Standing Commission, especially regarding the explanation of the principle of Humanity. One should pay attention to that.

#### What is a principle?

According to the Standard Dictionary, a principle is: "a settled law or rule of action. Especially a rule consciously and resolutely

adopted as a guide of action when unqualified; a determined rule of right action, as the principles of morality." This is not the only meaning but we shall use it in this sense, because, it is common sense, and the Red Cross is based on common sense.

What is a program?

Again according to the Standard, "any pre-arranged plan or course of proceedings; a schedule of regular work or duty." It is in this sense that we shall use the word, for the same reason as mentioned above.

However, a principle is a rule. A program is a plan, which may be pre-arranged according to, or without connection to, the rule. And, what we are looking for is the rule and not the plan.

The above is our argument.

We think that with these three examples, especially with the last one, we have definitely proved that the "Table of Principles" established by Dr. Pictet is the only one which is really valid, at least for the present.

EXERCISE: Examine the Statute of Your Society and prove that it conforms with the Red Cross Principles.

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FINAL NOTE:

We made three distinctions in the application of the principles: synthetic, legislative and analytic. This was imperative to achieve the following three purposes:

1. to find a solution to unforeseen problems,
2. to establish rules or accords,
3. to see if an organization or a program is correct.

In the first case, we start from a given proposition (A) (an issue), to arrive at a new proposition (B) (a solution), by means of principles (P). The notion (A) was enlarged.

$(A) + (P) = (B) \therefore (A) \prec (B)$  Being a combined application, it is synthetic.

In the second case, we start from principles (P) and arrive at some regulations or accords (B), by changing their expression in order to make them more concrete; but, their notion should be always the same.  $(P) = (B)$  This is an imperative. Hence, the application is legislative.

In the third case, we start from a proposition (A) (an organization or a program), but we do not arrive at any new proposition (this organization or program has not changed). We may find some principles (P), if such principles exist in the proposition (A); or we may not find any, if they are not in.  $(A) = (P)$  or  $(A) = 0$  In either case, the notion (A) has not changed, it has become only clearer. Therefore, the application is called analytic.

E N D

POSTSCRIPTUM

The more we meditate on the Principles as defined and systematized by Dr. Pictet, the more we find them fascinating.

The more we apply his system, the more we find how practical it is.

JAPANESE RED CROSS SOCIETY