

WHAT THE JAPANESE JUNIOR RED CROSS
IS DOING ABOUT
DISSEMINATING THE GENEVA CONVENTIONS

OUR MAIN PRINCIPLE: — Get teachers involved, informed and interested first.

WHY... The great credit goes to the school-teacher in Japan.

- HOW... 1. To stimulate the appetite of teachers for learning the Geneva Conventions, by giving a proper challenge to their conscience as educators in connection with the current problems of young people.
2. To fight the general prejudice against the Geneva Conventions, by giving correct information and the right interpretation.
3. To prepare the simple, but appealing and implemental leaflet on the Geneva Conventions, alluding to the moral principles comprised therein.
4. To organize a well-prepared course on the Geneva Conventions, both for instruction and implementation: Sometimes as a full 3-day course and sometimes as a part of the general training course for Junior Red Cross teacher sponsors.
5. To do the same for high school student leaders at the Junior Red Cross training centers.

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Get teachers involved, informed and interested first

WHY:

Japan owes all the credit of possessing a high rate of literacy to the school-teacher, to whom people look for any kind of guidance, sometimes too much. Parents go to teachers even for child guidance in the home and so do community leaders for help in community problems. It was been a tradition ever since the modern school system was introduced into this country 80 years ago to enlighten the people to such an extent as to be counted one of the best educated countries in the world within a short time.

The last war did not change our confidence in school education. This is proved by the fact that the number of schools and colleges is increasing and the compulsory education has been extended from 6 years to 9 years in the post-war education. Nothing new would grow here without good support from school teachers.

For their direct help and also indirect help, influential in Parents and Teachers Association, the Red Cross should go to the school and the school teacher as was expressed in Resolution XX, 2 "Cooperation with the Teaching Profession", Board of Governors of the League of Red Cross Societies, 25th Session, 1959 at Athens.

After all the Red Cross cannot reach the children except through teachers who know the best approach for those in different grades.

HOW:

- 1. To stimulate the appetite of teachers for learning the Geneva Conventions, by giving a proper challenge to their conscience as educators in connection with current problems of young people.**

Credit brings responsibility to those to whom it is given. Sometimes the sense of responsibility weighs down the teacher and a sort of reaction in their behaviour was seen after the war. However, the teacher is still more sensitive, responding and responsible for current problems of children than people in any other fields. In other words, the teacher is better prepared to listen to us than average people if the Red Cross is convincing with any help we can offer the teaching profession.

Here are some examples of approaches we are using now to catch the teacher's attention: a) high suicide rate of young people, b) the problem of the "fearful 17" in present-day Japan.

a) Japan is not only one of the countries where education is most widespread, but it also ranks at the top in some industries, such as fishing, shipbuilding, textiles, etc. Her physical rehabilitation is nothing less than a miracle. But do you know that Japan leads the word in something else? In the suicide rate, especially of women and young people. The number of suicides in 1957 is 3 times more than that of 1943 during the war when we suffered from shortage of food and material of all kinds. Bread is not the only problem nor its solution.

b) The "fearful 17" is now a popular expression of our biggest problem at present about the juniors of the nation, from the parlor of an individual home to a legislative committee of the Congress. A mother of a 16-year-old boy, whom I know, hopes he would skip the age of 17 to become 18. To keep a burglar from a house we are advised to put on a notice at the entrance, "We keep a dangerous dog and a 17-year-old boy in the house". It is being seriously discussed at the last session of the Congress to pass a law against violence. This is because terrible acts of violence committed against human life were repeated within a short interval by boys of 17 years of age: the stabbing of the late president of the Socialist Party and that of an innocent maid servant, mother of three children, whose master, the president of a printing company, had previously been aimed at, but happened to be out, so that she was substituted. It was not a matter of freedom of speech nor printing, but only a disgrace committed against life itself. No life can ever be replaced by another, can it?

There are three current trends in the attitude of the adults facing these juvenile problems: First, to tie up juniors with ropes of "DON'TS", such as "Don't carry any kind of blades nor knives"; Second, to ease one's conscience by blaming others, the policy of the government, and especially the Superintendent General of the Metropolitan Police office: Finally to attack the new education of freedom with nostalgia for the prewar education of totalitarian obedience and protection by adult leadership. These

approaches are too negative to solve the problems. Life is basically active and there is no complete inaction except in a grave. It is too lazy of us to blame others and substitute others' responsibility for our own. It is of course just impossible to turn the clock back.

Rather, I should say, the reasons for our present problem of belittling life lie way back in the prewar time, when our government did not ratify the Third Geneva Convention Relative to the Treatment of Prisoners of War, though it had been started in 1929. It was only ratified after the War by the Japanese government. It is a good proof of the fact that we held in our value-consciousness the name of the country much higher than the respect of individual human life.

The spirit of the Red Cross can be summed up in the highest recognition of the absolute superiority of individual human life, over nationality, race, sex, religion, ideology, social status and even the whole world.

The more advanced we become in science and material, the better we should be educated about the value of human life which can never be made by pushing a button. In Christian faith, which Henry Dunant believed in, this leads to the idea of a Creator which we miss in Japan. We were taught to consider life as a gift from parents and led to filial piety and ancestor worship which formed the principle of Shintoism, centered on worship of royal ancestors. Thus it was utilized for narrow-minded nationalism. Since it has failed to support us any longer after the war, we feel so helpless. We are living in a sort of spiritual vacuum. Here is the special need and challenge for the Red Cross in Japan.

The Red Cross can offer us its Golden Rule of love, "that interest in the life of the victim is exactly the same as that in one's own", as the blue print we can refer to for moral reconstruction of the people. It makes the common ground of all religions of love, which is more needed in this divided world and especially in Japan where, generally speaking, no religion constitutes any strong factor in our daily life. Nothing but positive and active dissemination of the Red Cross spirit is more needed to provide our people with an authorized blue print, tested through one hundred years, for character-building of our younger generation. But, for this basic, moral element to be introduced into education, especially school

education in Japan, something essential is missing to solve the serious problem we are confronted with now. Democracy without being deeply-rooted in respect for the individual dignity of life loses all its glory and means a mere majority vote, regardless of its procedure, whether by violence or bribe.

Youth is the time, while the school is the place, for building Body, Brain and Character. Character-building cannot be done without a blue print. Neither is it moulded by projects or a spectacular show-type at the time of Christmas or festivals or disasters for mere self-satisfaction, but through steady, constant, daily practice of little deeds of service aiming at the final goal drawn in the blue print. The effort should be done regardless of time, whether it is war-time or peace-time.

2. To combat the general prejudice against the Geneva Conventions, by giving the correct information and right interpretation.

After our year's effort, the stories of Henry Dunant and the Red Cross are appearing very often in different school text-books for the 6th graders. Here is a reaction from a child in the 6th grade which I read in a recent newspaper : " Great is the idea of Henry Dunant to save the life of the war-victim, whether he is a friend or a foe. But something most essential is missing in his idea. Why didn't he appeal to the delegates from the different countries to the 1863 and 1864 international conferences to put a full-stop to War itself and plan for lasting peace ? It is nothing but war that produces the war-victim. I can hardly understand why a great man like Dunant did not try to scourge the root of murder, but only attempted to shape it better ".

This is rather a year-worn protest against the Red Cross and the Geneva Conventions, isn't it ? This view has been mislocating the Conventions in the educational field. The Conventions are taught only for soldiers. Can't they find any other place but a battlefield to stay in ? Yes, both the Red Cross and the war have been closely related from the very beginning, but not because they are united in the final goal. As Dr. Pictet says, " No one questions the need for an efficient health organization or a fire brigade, but it is not for any love of disease or fires. Nor does anyone think of

blaming doctors or firemen because sickness and fires still occur ”.

Instead the real aim of the Conventions exists in the entirely opposite direction from the outward appearance, like the carrot and its leaves. The leaves above the ground are better seen, but more real and important is the carrot hidden underground unseen. We could easily be deceived by the former and miss finding the latter, thus creating the misunderstanding that war is accepted by the Red Cross as a necessary evil.

The Red Cross hates war more than anything else in the world. Dunant's *A Memory of Solferino* is the great book of a brave protest against war. The whole book is full of lines such as, “ How dearly bought and how abundantly paid for is that commodity which men pompously call Glory ! ” or “ A great thinker who said : ‘ Men have reached the point of killing without hating each other, and the highest glory, the finest of all the arts, is mutual extermination. ’ ”

Wishful thinking very often acts as opium on people to ease them and keep them from facing distressing facts. They say : “ there will be no war again, for it would mean the end of mankind and we must have been well educated enough to learn that ”. Peace never comes from this kind of beautiful talk on wishful thinking nor from the seemingly brave action of mass propaganda for peace. Thought without action is futile and action without thought is fatal.

In October 1960, we heard the thundering roar of the demonstration in the name of resistance against the violence done to the life of the eminent political leader the day before. It showed one type of youth dynamics, led to destructive force to answer the previous destruction, demanding the retirement of the Prime Minister and dismissal of the Superintendent General of the Metropolitan Police.

On the contrary, in our room at the headquarters, the action of love was busily and calmly done by a group of young people of the same age as the young assassin. Grouping into different envelopes the seeds collected for the flood victims in the central Luzon at the request of the Philippine Junior Red Cross, some youngsters remarked : “ Our resistance against violence to human life can never end in a single demonstration of one day only. It was started by Henry Dunant, has been, and will be kept on and on in our

everyday life through the action of love and mutual help. It is not a matter of being easy or difficult nor possible or impossible. It is a must”.

This is a good proof that full, complete dedication and commitment to the ideal does not end in mind, but surely draws any humble action out of a person. In this sense a real idealist is always an ideal realist. You find Henry Dunant as one when you learn that the Red Cross is the outcome of true love of peace which does not mind any place to exist in reality, even in the battlefield. Through the 100-year history of the Red Cross no peace nor love has merely been preached under this emblem, but has really existed, even in the midst of the war. “The Red Cross is the only great idea in whose name men have never slain”. (J. Pictet).

This happy marriage of realism and idealism or action and ideal is the first strength of the Red Cross.

The next strength of the Red Cross is permanency. Love and respect of human life embodied in action in the worst conditions of the scourge of war had existed long before Henry Dunant came. It is neither his monopoly nor an especially new and strange demand on us by the Red Cross, but seen in any history of any country to prove that “All are brothers” with the same moral value common to humanity. Those actions are, however, all sporadic. The stroke of Dunant’s genius was to make the action steady, for any time, at any place and for any people around the world, by the two practical forms he invented as follows :

<i>Humanity</i>	}	1) <i>Organized in personnel</i>	}	<i>International Organization “the Red Cross”—Preparedness in peace time on a permanent basis for effective mitigation of the suffering of war victims—People centered</i>
		2) <i>Made into written form</i>	}	<i>International Law, “The Geneva Conventions”—Promise among governments for better job expected from the Red Cross national societies—Government centered</i>

This character of permanency is the vital force of the Red Cross and supports the basic theory of the Junior Red Cross. The most difficult of all courage, to remain unshaken, to commit oneself to the promise once made even in the worst condition like a battlefield, is not the physical nor the mental but the moral and the spiritual. Never can it be attained instantly nor sporadically. The effort should be constant, not instant, from childhood through practice after practice by daily action. Here lies the basic importance of the Junior Red Cross as well as our policy of putting special stress on fixing the permanent program services rather than sporadic projects.

From this point of view our Junior Red Cross is steering for oneness of the Red Cross in rendering services "From the cradle to the grave" by coinciding with the senior Red Cross programs. Action only makes any moral experience into personal belonging, for no one else can feel it pleasant or unpleasant to take your place. Thus human personality is as individual as dignity of life. It cannot be produced on mass production but on individual basis. Here is the last value and also difficulty of the dissemination of the Geneva Conventions.

How can it be done? We can reach school children only through their teachers. Teachers are amateur in the Red Cross and would be less patient in learning the Conventions than we full-time Red Cross workers. Here is the need of the easy and simple text, but as appealing and implemental as possible.

3. To prepare the simple, but appealing and implemental leaflet of the Geneva Conventions alluding to the moral principles comprised therein

The First Geneva Convention originated in 1864 by Henry Dunant (the Committee of Five) consisted of only those following 10 articles, simple enough for any one to memorize by heart:

- Article 1. Neutrality of hospitals.
2. Neutrality of medical personnel.
3. Protection of nursing services even after occupation by the opponent party.

4. Protection of medical facilities.
5. Neutrality of civilians and private houses engaged in caring for the wounded and sick.
6. The wounded and sick in *armed forces in the field* shall be cared for regardless of nationality, whether friend or *enemy*.
7. Use of the emblem of Red Cross on white ground as the sign of neutrality.
8. Rules of application shall be provided by the commander-in-chief as defined by the Convention.
9. Responsibility of the contracting countries for participation of as many non-contracting countries as possible.
10. Ratification within 4 months.

Neutrality or the emblem, once decided, could stay for good, but Article 6 could, only for 40 years. Out of it has sprung the following 4 present Conventions, one after another, as time goes on, to fit the changes in the world.¹

I. Geneva Convention for the Amelioration of the Condition of Wounded, Sick in Armed Forces in the Field... originated in 1864

* *Conflict was not limited to the field :*

II. Geneva Convention for the Amelioration of the Condition of Wounded, Sick and Shipwrecked Members of *Armed Forces at Sea*... originated in 1899

* *New conception of enemy was introduced into the Convention :*
“ *As soon as they lay down arms or surrender, they cease to be enemies or agents of the enemy, and again become mere men, and one is no longer entitled to take their lives . . .*” (*Contrat Social, Book I, Chapter 4* —*Jean-Jacques Rousseau, 1762*) :

III. Geneva Convention relative to the Treatment of *Prisoners of War*... originated in 1929

¹ The author's own comments below on the Geneva Conventions are printed in italics for greater emphasis. (*Editorial Note*).

* *The wounded and sick are no longer limited to those in armed forces :*

IV. Geneva Convention relative to the Protection of *Civilian Persons* in Time of War . . . originated in 1949

At the first revision of the Convention in 1906, the number of articles was increased from 10 to 33. With revisions and additions, one after another since then, the total number has been increased by now to 429 articles and 11 annexes in the four Conventions and it is too difficult to learn them all. The following is the invention to simplify the Conventions with the moral interpretation to be applied to our daily conduct of life by the teachers and children in schools :

THE MORAL PRINCIPLES COMMON TO ALL OF THE FOUR GENEVA CONVENTIONS, AUGUST 12, 1949

1. Respect for the Conventions (1, 1, 1, 1)¹.—That absolute priority be given to the Conventions regardless of circumstances is promised in the first chapter of all four. When the supreme value is given, it is not meant to be kept in a jewel box or a safe, but to come first in thinking and doing at any time and place for anybody with no single excuse to one's own self.

* *The first moral principle the Conventions demand us is perfect, unconditional dedication to the pledge once accepted.*

2. Application of the Conventions (2, 2, 2, 2).—The application of the Conventions is expanded to any armed conflict, whether it is started with a war declaration or not. Although one of the Powers in conflict may not be a Party to the Present Convention, the Powers who are parties thereto shall remain bound by it in their mutual relations and also in relation to the said Power, if the latter accepts and applies the provisions thereof.

* *The second moral principle the Conventions demand us is an individual self-commitment to the contract once made. The Red Cross is essentially individualistic, for life itself is individual. When you*

¹ The numbers in brackets show the number of the article in the four Conventions, the order of the numbers being that of the four Conventions.

make a date, it is YOU who must first keep the promise whether the other does so or not. Reciprocity is never a Red Cross moral principle.

3. Conflicts not of an international character (3, 3, 3, 3).—The Conventions shall be applied to civil war. This is not easy, for that is the time when the government ceases to exist to exercise possible authority over the people for control and order.

** This third demand of the Conventions shows the direction of moral training for final, moral strength of human beings. After all, the last and most powerful authority of man exists basically within one's own heart and not in external power like government orders. Self-discipline should be stressed for moral training so that each can make a good decision when left all alone, even at the critical moment as in a field of conflict of any kind. The basic idea of the Red Cross is "Humanity on the battlefield". The final morality, to be able to remain a human being until the last moment, demands the highest autonomous, self-discipline attained through long practice from childhood. Primary value of Junior Red Cross.*

4. Special Agreements (6, 6, 6, 7).—Although case consideration is permitted, there is no excuse for the war victim to be poorly treated. The fundamental ideal of the Conventions should prevail in all cases.

** "The Golden Rule of the Red Cross"—where the interest of the victims lies, so does ours—will point the way more surely than the needle of a compass in the different and difficult cases.*

5. Non-renunciation of rights (7, 7, 7, 8).—The war-victim may in no circumstances renounce in part or in entirety the rights secured to him by the present Conventions.

** Consolidation of the principles of the Conventions in the form of moral strength from the victim's side: Discipline of courage and independence for the right cause.*

6. Protecting Powers (8, 8, 8, 9).—The interest of the Contracting Parties is to be safeguarded with the cooperation and under the scrutiny of the Protecting Powers. They may appoint delegates from amongst their own nationals or the nationals of neutral Powers.

* *The double safeguard of human right : This indicates the limitation of one's power and need for protection from the student body, teachers and other adults in Junior Red Cross work.*

7. Activities of the International Committee of the Red Cross (9, 9, 9, 10).—No restriction is permitted to the humanitarian activities of the International Committee of the Red Cross or any other impartial humanitarian organization.

* *Universal guarantee of the special mission of the Red Cross for humanity. The prestige of the Red Cross shall be carefully protected, while all possible protection and assistance shall be openly solicited for the sake of the Red Cross cause, because the Red Cross is not asking for anything for itself, but always for others in need.*

8. Substitutes for Protecting Powers (10, 10, 10, 11).—When the Parties cannot obtain a Protecting Power, no matter for what reason, the Detaining Power shall request and accept the offer of services from a neutral State or a humanitarian organization or the ICRC to take the functions of a Protecting Power.

* *The triple safeguard of human life : the Junior Red Cross is always to be well protected and guided under a good adult leadership on school, chapter and national levels.*

9. Conciliation Procedure (11, 11, 11, 12).—A function of the Protecting Powers. They shall work for settling the disagreement in the interest of the protected persons between the Parties, as to the application or interpretation of the provisions of the present Conventions.

* *Function of the Junior Red Cross Committee on local and national levels.*

10. Prohibition of Reprisals (46, 47, 13, 33).—Reprisals against the wounded, sick, personnel, buildings or equipment protected by the Conventions are prohibited.

* *Revenge is a primitive form of justice. Virtue is virtue, absolute in itself and never reciprocal nor conditional. For the Red Cross the end does not justify the means.*

11. Dissemination of the Conventions (47, 48, 127, 144).—The High Contracting Parties undertake, in time of peace as in time of

war, to disseminate the text of the present Conventions as widely as possible in their respective countries so that the principles thereof may become known to the entire population.

** Importance of " Foresight " and " Preparation " for Junior Red Cross as repeatedly mentioned before.*

12. Penal Sanctions : I. General observations (49, 50, 129, 146).—The High Contracting Parties undertake to enact any legislation necessary to provide effective penal sanctions for persons committing, or ordering to be committed, any of the grave breaches defined in the following Article. It shall also be under obligation to search for persons alleged to have committed, or to have ordered to be committed, such grave breaches, and shall bring such persons, regardless of their nationality, before its own courts.

In all circumstances, the accused persons shall benefit by safeguards of proper trial and defence.

** Justice and fairness : Virtue demands high self-discipline.*

13. II. Grave Breaches (50, 51, 130, 147).—Any of the following acts, if committed against persons or property protected by the Conventions : wilful killing, torture or inhumane treatment, including biological experiments, wilfully causing great suffering or serious injury to body or health and extensive destruction and appropriation of property, not justified by military necessity and carried out unlawfully and wantonly.

** Basic human responsibility for mutual protection of life.*

14. III. Responsibilities of the Contracting Parties (51, 52, 131, 148).—No High Contracting Party shall be allowed to absolve itself in respect of breaches referred to in the preceding Article.

** Moral responsibility must be very strict, for no one can rid himself of his own conscience.*

15. Languages (55, 54, 133, 150).—The present Conventions are established in English and in French. Both texts are equally authentic. The Swiss Federal Council shall arrange for official translations of the Conventions to be made in the Russian and Spanish languages.

* *Importance of language study for being practical in international programs.*

16. Registration with the United Nations (64, 63, 143, 159).—The Swiss Federal Council shall register the present Conventions with the Secretariat of the United Nations. The Swiss Federal Council shall also inform the Secretariat of the United Nations of all ratifications, accessions and denunciations received by it with respect to the present Conventions.

* *Official relationship of the Red Cross to the United Nations.*

4. To organize a well-prepared course on the Conventions, both for instruction and implementation : Sometimes as a full 3-day course and sometimes as a part of the general training course for Junior Red Cross teacher sponsors.

A REPORT OF A THREE-DAY COURSE ON THE GENEVA CONVENTIONS

When Jan. 13-15, 1959

Where . . . at the national headquarters of the Red Cross Society

Who 34 senior high-school teachers (Limited only to senior high schools and happened to be only male teachers)

What . . . The Geneva Conventions and senior high-school Junior Red Cross

Why To study how to meet the needs of the juniors of senior high-school age with their problems of juvenile delinquency, neurosis or suicide and to find what and how the Red Cross can offer.

How "What use will admirable statutes, a balanced budget and a well-trained staff be to it, if it must lose its soul? Let it meditate on the old myth of Antaeus, and constantly draw new strength from the source from which it originally sprang." (J. Pictet).

Methods—Individual study, group discussion, lecture, workshop and report.

Materials—The leaflet on the Conventions specially made, as mentioned above in 3.

THE JAPANESE JUNIOR RED CROSS

“ Red Cross Principles ” by Jean S. Pictet in Japanese translation by Mr. Inoue, Director of Foreign Affairs, Japanese Red Cross Society.

AGENDA

1st day . . 1:00-3:00 p.m. (Group discussion).

Teachers were divided into the following 4 groups according to their years of experience : Group 1, less than one year experience ; Group 2, 2-4 years ; Group 3, 5-7 years ; and Group 4, 8-10 years.

Then they were encouraged to present all the problems they were confronted with in their schools regarding student guidance entirely apart from the Red Cross. The recorder took a note to define what and where the needs lay.

3:00-5:00 p.m. (Period for Antaeus—Individual study period).

Each teacher was asked to leave the group and study the supplied materials individually to make a summary of his own and prepare for questions, if any. This was very effective and efficient.

2nd day . . 9:00-12:00 (Lecture and questions and answers).

Lecture on the Geneva Conventions in the abridged form provided for the chapter 3 above.

Lecture on Red Cross Principles also in organized form. Teachers have been mentally well prepared for better digestion of these lectures, with the definite problems to be solved in their minds and also questions from individual pre-study of the subject on the previous day. Noon (lunch).

1:00-1:45 p.m. (Leader's meeting, while others made a tour in the headquarters building).

The recorders of the 4 groups of the previous day met and grouped the presented problems and, referring to the materials offered from the printed and the morning lectures, prepared the workshop subject for implementation in the school.

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1:45-2:00 p.m. (Reorganization of teachers into interest-groups).

Teachers were reorganized into different workshop groups according to their interest in the following 7 workshop subjects :

- (1) The Geneva Conventions and the Annual Curriculum of the " Long-time Home-Room " ¹.
- (2) Sequence of study on dissemination of the Geneva Conventions among senior high-school students.
- (3) Planning a high-school training center of Junior Red Cross for dissemination of the Geneva Conventions.
- (4) School Education and the Geneva Conventions.
- (5) Implementation of the Geneva Conventions in daily life.
- (6) Evaluation of the present JRC activities in school from the viewpoint of the moral values underlying the Geneva Conventions.
- (7) Permanent program services proper for high-school students based on the Geneva Convention spirit.

* 2:00-5:00 p.m. (Workshop).

Since the groups were formed on the basis of individual freedom of choice, one group happened to be composed of only two teachers, but it well demonstrated the strength of voluntary power.

3rd day . . . 9:00-12:00 (Report of the 7 workshops).

Some workshops were quite productive and others not. The good ones were (1), (2), (3), (6) and (7). They were released in the periodical publication of our national Junior Red Cross for 20,000 teacher sponsors in Japan. The translation of (2) will be found on the following page.

¹ In Japanese Schools a class is called a home-room. The term " long-time home-room " is used to describe a meeting of 45-50 minutes held every week, when students discuss together various subjects of wide general interests under guidance of the class teacher. There is the possibility for the teacher to present the principles of the Geneva Conventions for their discussion topics.

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A SAMPLE OF THE WORKSHOP REPORT

Sequence of Study on Dissemination of the Geneva Conventions among Senior High-School Students

	Problems & Needs	Materials for Study	Implementation			
E X A M P L E S	<p>1. What are the problems that high school students are facing ?</p> <p>2. What do high school students expect from JRC ?</p> <p>3. What keeps high-school students from meeting their needs ?</p>	<p>Material— "Red Cross Protects You" "Red Cross Principles" JRC Magazine Guide for Teachers</p>	<p>Find out the good examples of the spirit of the Geneva Conventions put into action in the history of any country</p> <p>Think of the good ways to spend Junior Red Cross Service Fund to implement what we have studied about the Geneva Conventions</p>			
S T U D Y	<p>Plan for periodical study of the Geneva Conventions for high-school students</p>		<p>When : One-day training of JRC (on district level—January and July, on school level—April and August)</p> <p>Where : Misawa City for A and B on district level, No. 4 room on school level</p> <p>Who : At first, teacher-sponsors are to be leaders and later, members</p> <p>What : Geneva Conventions and JRC</p> <table style="border: none;"> <tr> <td style="border: none; vertical-align: middle;">S e q u e n c e</td> <td style="border: none; vertical-align: middle;">{</td> <td style="border: none; padding-left: 10px;"> <ol style="list-style-type: none"> 1. Significance of Geneva Conventions 2. Japan and Geneva Conventions 3. Spirit of Geneva Conventions 4. History of Geneva Conventions 5. Common rules in all of the four Geneva Conventions 6. The Four Geneva Conventions 7. Contents of Geneva Conventions 8. Geneva Conventions and Red Cross Principles 9. How to put the spirit of Geneva Conventions into our life through JRC activities ? </td> </tr> </table> <p>Why : For civic education of youth</p> <ol style="list-style-type: none"> 1. Promotion of peace 2. Respect for human right <p>How : In one-day training course of JRC, teacher sponsors give lectures on Geneva Conventions and after that audiences have workshop, where they plan how to put Geneva Conventions into our daily life.</p> <p>After the training they put their result of study in the form of posters, pamphlets, magazines, etc. to disseminate the ideas of the Conventions. Chapter sends materials to teachers and puts the Geneva Conventions in the training center curriculum.</p> <p>Their study shall be put in albums.</p>	S e q u e n c e	{	<ol style="list-style-type: none"> 1. Significance of Geneva Conventions 2. Japan and Geneva Conventions 3. Spirit of Geneva Conventions 4. History of Geneva Conventions 5. Common rules in all of the four Geneva Conventions 6. The Four Geneva Conventions 7. Contents of Geneva Conventions 8. Geneva Conventions and Red Cross Principles 9. How to put the spirit of Geneva Conventions into our life through JRC activities ?
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5. To do the same for high school student leaders at the Junior Red Cross training centers.

Similar methods are taken for senior high-school students at the training center, but not as intensively as for teachers. By now there have been some students who tried to write up the code of conduct of Junior Red Cross leaders based on the Geneva Conventions, but the effect is not so satisfactory as yet to be reported.

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We will continue to study developing better methods of disseminating the Geneva Conventions among the nation through the Junior Red Cross and especially the teaching profession, because we are deeply convinced that the essence of the Red Cross philosophy has taken concrete form in the Conventions. We will be very grateful if the concrete examples of the success of the Conventions will be given to us by any national society.

As long as the Red Cross tries to penetrate the very heart of Japanese education, the Geneva Conventions will be disseminated regardless of time, place and people.

SACHIKO HASHIMOTO
Director of the Japanese
Junior Red Cross