

**CD 2005 – 5/1**  
**Original: French**  
**For decision**

**COUNCIL OF DELEGATES**  
**Seoul, 16–18 November 2005**

**PROMOTING RESPECT FOR DIVERSITY**  
**FIGHTING DISCRIMINATION AND INTOLERANCE**

**GUIDANCE AND GUIDING QUESTIONS**

**(Item 5 of the provisional agenda)**

**Document prepared jointly by**  
**the International Federation of Red Cross and Red Crescent Societies**  
**and**  
**the International Committee of the Red Cross**

**Geneva, June 2005**

### Summary

The 2003 Council of Delegates recognized the need to breathe new life into the debate on respect for human dignity, for differences and for diversity, and to confirm the International Red Cross and Red Crescent Movement's (hereinafter: the Movement) resolve to oppose all forms of adverse discrimination.

Resolution 9 adopted at that meeting emphasizes ways to improve the implementation and promotion of the principles and ideals of the Movement, through programmes conducted by the components and aimed at contributing to respect for individuals and their dignity.

One of the main challenges for the Movement is that of being constantly alert to signs of adverse discrimination, exclusion and dehumanization and of being able to take action – in areas within the scope of its recognized spheres of activity and of its principles – in behalf of victims and vulnerable people so as to prevent or relieve suffering. Furthermore, the components of the Movement must by their example illustrate the importance of respect for diversity and the individual, especially in the way they implement the Fundamental Principles.

The Movement's work – and its way of working – are governed solely by the needs of those it seeks to help. However, it is important that the Movement restate its adherence to its Principles and that it transmit a credible, clear and non-partisan humanitarian message, to reinforce its position in a constantly changing world.

The present report consists of three main parts:

- ❖ the first part, which is mainly conceptual, defines what is meant by adverse discrimination: its sources, the forms it takes and the mechanisms which, over time, lead to tension. Phenomena as extreme as the denial of common humanity and human dignity and the rejection of diversity are often connected to institutional processes that exclude people from full participation in the social, economic, cultural and political life of society. Irrespective of the form such discrimination takes – social, institutional or socio-economic, whether expressed indirectly through marginalization or directly through violent repression or armed confrontation – the humanitarian consequences remain the same: direct or indirect threats to life, health and/or dignity. It is for this reason that the components of the Movement must act – precisely because the individuals and/or groups that fall victim to such practices become particularly vulnerable and may have an increased need for protection and assistance.
- ❖ The second part of the document addresses the implications for the policy and actions of the Movement's components, and examines the relevance of the fight against discrimination and the promotion of respect for diversity in their day-to-day work. What general principles should guide the work of the components in this area, and to what references and norms can they refer?
- ❖ The guidelines set out in the third part of the document are based on "guiding questions" linked to the five headings of the annex to Resolution 9, "Promote respect for diversity and fight discrimination and intolerance."

## PROMOTING RESPECT FOR DIVERSITY AND FIGHTING DISCRIMINATION AND INTOLERANCE

### 1. INTRODUCTION

Respect for diversity and the fight against discrimination and intolerance are permanent issues for the International Red Cross and Red Crescent Movement.

There is nothing new about these questions – they lie at the very origins of the Movement and embody its very nature.

The Movement's desire to promote respect for the life and dignity of other people with all their differences is reflected both in its **work** to help those in need and in the **codification of norms** that aim in particular to promote the principle of non-discrimination against those it hopes to assist.

Furthermore, non-discrimination is a fundamental element of the principle of impartiality, one of the cornerstones of humanitarian ethics. It is also a principle of international humanitarian law and appears in several articles of the 1949 Geneva Conventions and their 1977 Additional Protocols, which stipulate that there shall be no "... adverse distinction based upon race, colour, sex, language, religion or belief, political or other opinion, national or social origin, wealth, birth or other status, or on any other similar criteria."<sup>1</sup>

Indeed, the list of anti-discriminatory resolutions adopted by the Movement is particularly long. Such resolutions include elements of the Programme of Action of the Red Cross and Red Crescent as a Factor of Peace, the Fundamental Guidelines for the Contribution of the Red Cross and Red Crescent Movement to a True Peace in the World, resolutions regarding the Movement's contribution to respect for human rights and the plan of action to counter racism and racial discrimination.

By adopting Resolution 9, "Promote respect for diversity and fight discrimination and intolerance" at its 2003 session, the Council of Delegates wished to reaffirm the commitment of all components of the Movement to strengthening the application of the Fundamental Principles and the promotion of humanitarian values across religious, political and ethnic lines, both in their internal affairs and in their humanitarian services.

In accordance with that resolution, the International Committee of the Red Cross (hereinafter "the ICRC") and the International Federation of Red Cross and Red Crescent Societies (hereinafter "the International Federation") held a meeting of experts in Geneva from 13 to 15 December 2004.<sup>2</sup>

A very comprehensive document has also been drawn up, to serve as a reference on the different aspects of the issue.

---

<sup>1</sup> Article 75 (1) Additional Protocol I.

<sup>2</sup> Report available via the ICRC and International Federation websites, or on request.

## 2 DISCRIMINATION, INTOLERANCE AND RESPECT FOR DIVERSITY

### 2.1. Terminology

Discussions at the 2003 Council of Delegates highlighted the need to clarify a number of concepts related to the work of the Movement in this area. This chapter therefore attempts to outline the nature and scope of the various terms used.

#### Discrimination

In this report the “fight against discrimination” should be understood as the fight against any kind of adverse distinction or segregation targeting certain individuals for the sole reason that they belong to a particular category. For the Movement, then, the principle of impartiality precludes the making of any distinction on the basis of nationality, race, religion, social standing or political affiliation.<sup>3</sup> The Geneva Conventions extend this to “any other similar criteria”, since the list is not exhaustive but merely sets out the most striking and best-known examples<sup>4</sup> (see also item 2.4 below, “Forms of discrimination”).

#### Respect for diversity

This concept means not only accepting that others may be different but also respecting that difference, that otherness. In its programmes, the International Federation has also specified criteria that may *not* be used to make an adverse distinction: ethnic origin, nationality, sex, political opinion, philosophy, religious belief, social origin, class, sexual preference, age, disability, physical characteristics and language.

#### Fear of others and of otherness

This generic term encompasses the idea of fear, aversion or hatred with respect to people or things from outside. It means rejection of “the other,” of differences in appearance, manner, culture or style. By extension, it covers all attitudes of fear and aggression towards others based on physical, social, ethnic or cultural differences. In this report, it also encompasses other manifestations of hostility or fear, such as racism,<sup>5</sup> racial discrimination,<sup>6</sup> anti-Semitism and xenophobia.

#### Intolerance

Intolerance is an attitude related to an unwillingness to accept and respect diversity. It takes the form of a negative attitude based on real or imaginary difference related to race, colour, national or ethnic origin, sex, age, political conviction or religious belief. Fear and rejection are often based on prejudice.

In addition to this lack of respect, intolerance in many cases involves ignorance and a refusal to recognize and allow equal rights.

<sup>3</sup> See Pictet, Jean S., *Les principes fondamentaux de la Croix-Rouge, Commentaire*, Geneva, Institut Henry-Dunant, 1979 (particularly with respect to non-discrimination as part of the principle of impartiality).

<sup>4</sup> See the Geneva Conventions of 1949 and their Additional Protocols of 1977, especially Article 3 common to the four Conventions, Article 75 of Protocol I and Article 4 of Protocol II.

<sup>5</sup> As specified in the Plan of Action against racism and racial discrimination (Board of Governors, 32<sup>nd</sup> session and Council of Delegates held in Tehran in 1973), Red Cross and Red Crescent activities must be based on the definitions of racism and racial discrimination contained in the United Nations Declaration on the Elimination of All Forms of Racial Discrimination, and on the tasks provided for in that instrument and in the United Nations International Convention on the Elimination of All Forms of Racial Discrimination.

<sup>6</sup> United Nations International Convention on the Elimination of All Forms of Racial Discrimination, Article 1: “In this Convention, the term ‘racial discrimination’ shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”

Phenomena as extreme as the denial of common humanity and the rejection of diversity are often connected to institutional processes that bar people from full participation in the social, economic, cultural and political life of society, thus resulting in discrimination and exclusion and hence a failure to respect the principle of equal basic rights.

## 2.2. A process of discrimination

Certain forms of discrimination originate in myths. These myths lead to ideologies, and ideologies to negative perceptions. In turn, perceptions generate the attitudes that underlie certain discriminatory practices, as shown in the diagram below.

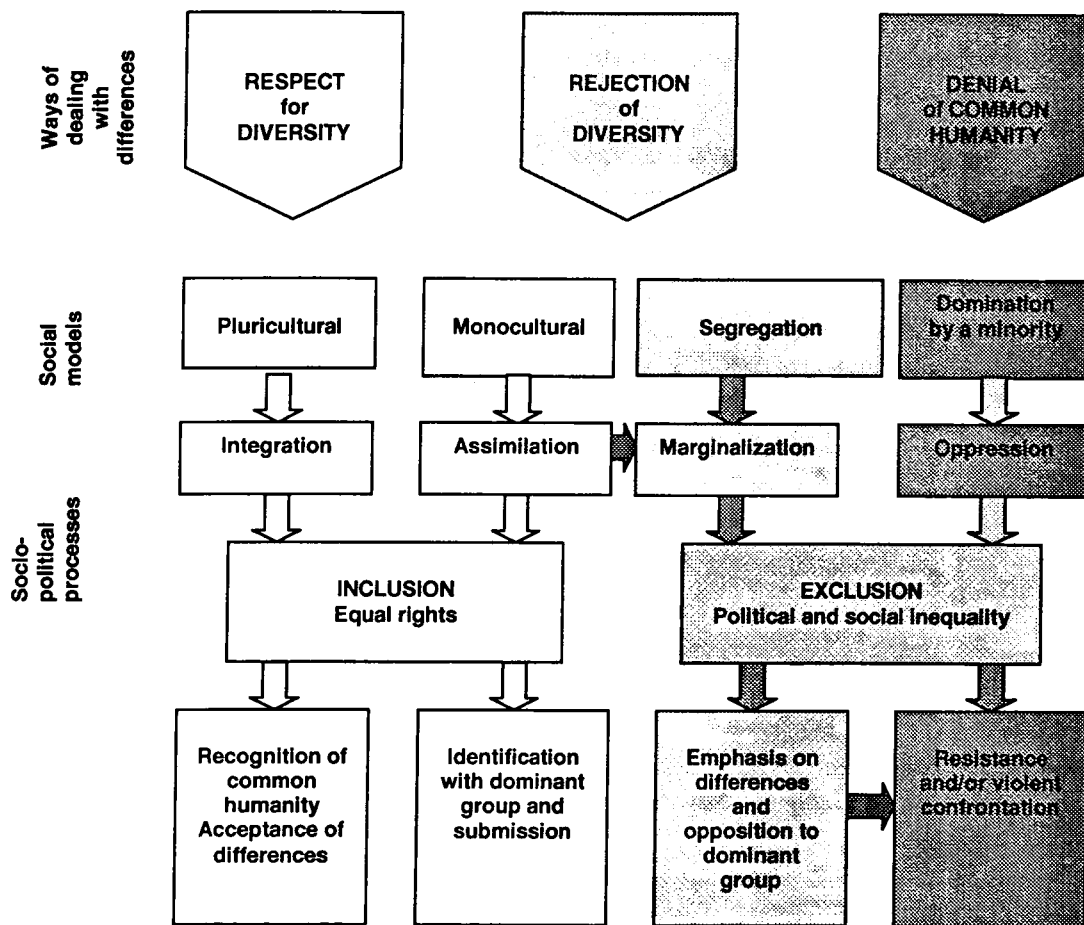
**Ideology and discrimination**

| Myth                            | Ideology                              | Perceptions  | Attitudes   | Institutionalized social/individual discrimination |
|---------------------------------|---------------------------------------|--|-------------|--|
| Racial purity                   | Racism                                | Stereotypes based on the perceived inferiority of others   | Prejudice   | Inequality and unjust treatment                    |
| Theory of the 'subhuman'        | Colonialism                           |  | Xenophobia  | Exclusion  |
| Hierarchical grading of "races" | Nationalism                           | Stigmatization   | Hatred      | Segregation  |
|                                 | Extremism                             | Generalizations: demonization and dehumanization of others | Intolerance | Crimes against women for reasons of 'honour'       |
| Fascism                         | Physical and psychological repression |  |             |  |
| Civilizing mission              | Religious extremism                   |  | Slavery     |  |
|                                 |                                       |  |             | Ethnocide, ethnic cleansing, genocide              |

Intolerance may be both a cause and an effect of discrimination. As a cause, intolerance is based on **fear** and a **feeling of being threatened**, which translates into the desire to devalue others, to deny their rights and indeed to deny their humanity. Intolerance is more difficult to apprehend and deal with than discrimination, as it has to do with perceptions, whereas discrimination manifests itself in individual attitudes and acts (physical or verbal), as much as in social and institutional practices.

This document, drawn up for the Council of Delegates, therefore proposes that the components of the Movement concentrate more on the fight against discrimination in its various forms.

### 2.3. Ways of affirming differences



The above diagram<sup>7</sup> illustrates the various dynamics that may arise depending on context and on the approach adopted. Where political and social structures are based on respect for diversity and on opportunities for social or cultural minorities to participate and to express themselves fully, the mode of organization is based on the recognition of a common humanity that goes beyond differences and indeed values them. Such a society is thus based on recognition of equality as concerns rights, belief and practice and on respect for, and even appreciation of, difference and diversity.

In cases modeled in the above diagram where the acceptance of diversity is called into question, two kinds of situations can arise. One involves assimilation and the disappearance of differences through identification with the dominant group. The other, where the right to be different is denied, involves segregation, marginalization, exclusion and, therefore, the assertion of differences through opposition to the dominant group.

Finally, in cases where a marginalized group is exploited and its humanity denied by the dominant group, it may turn to confrontation and violence as a means of communicating its point of view and obtaining respect for its rights.

<sup>7</sup> See the reference document by Sobhi Tawil, "Promouvoir le respect de la diversité et lutter contre la discrimination et l'intolérance".

Factors involved in discrimination include:

- ❖ **construction of a group identity** based on stereotypes and generalizations that stem from fear of others and of differences;
- ❖ **distinctions** drawn between groups of people based on a real or perceived difference, irrespective of its nature (biological, physical, cultural, social, etc.);
- ❖ **hostile attitudes** by the dominant group towards other groups stemming from the rejection of the right to cultural and social differences and culminating in a lack of respect, devaluation, rejection, hostility or even in dehumanization of others;
- ❖ expression of these attitudes through the **economic, political, social and cultural exclusion** of non-dominant groups, resulting in **unequal basic rights**;
- ❖ **justification** of exclusion and inequality by means of spurious theories derived from the notion that one group is superior to others.

#### 2.4. Forms of discrimination

Discrimination affects not only "racial," ethnic, linguistic, cultural and religious groups (see p.4 - item 2.1. "Terminology") but also other groups, including such vulnerable people as:

- ❖ children in difficulty (orphans, street children, child workers, child soldiers, etc.);
- ❖ women;
- ❖ the physically or mentally disabled;
- ❖ people with infectious diseases (HIV/AIDS and others);
- ❖ refugees, displaced persons, asylum seekers, migrant workers, etc.;
- ❖ the elderly;
- ❖ ...

Discrimination may also be based on:

- ❖ sexual orientation;
- ❖ appearance and physical characteristics;
- ❖ ...

Furthermore, vulnerable people are often the target of multiple forms of discrimination; their economic, social, cultural and political rights may be restricted or denied. In many cases, they may even be the victims of direct violence.

Irrespective of the form such discrimination takes – social, institutional or socio-economic, expressed indirectly through marginalization or directly through violent repression or armed confrontation – the consequences, in humanitarian terms, are the same. All cases involve direct or indirect threats to life, health, physical and/or mental well-being and dignity. It is for this reason that the components of the Movement take action – because the people and/or groups that fall victim to such practices become particularly vulnerable and may be in increased need of protection and assistance.

### 3. IMPLICATIONS FOR THE POLICY AND ACTION OF THE MOVEMENT'S COMPONENTS

*How relevant are the concepts of "fighting discrimination and intolerance" and "respect for diversity" to the mission of the International Red Cross and Red Crescent Movement?*

*What are the consequences for policy and action?*

In the areas falling within their respective mandates, the components of the International Red Cross and Red Crescent Movement must focus their actions on the fight against all forms of adverse discrimination and against all threats to life, health, welfare and dignity.

#### 3.1. The basis for action

- ↳ The Fundamental Principles are the best possible source of inspiration. In particular:
  - ❖ **humanity:** the principle of humanity represents the entire spirit of the Movement, as it pertains to the Movement's vocation, mission and objectives, "to bring assistance without discrimination," "to prevent and alleviate human suffering wherever it may be found" and "to protect life and health and to ensure respect for the human being" by promoting "mutual understanding, friendship, co-operation and lasting peace amongst all peoples";
  - ❖ **impartiality**, which guides the work of the Movement's components in bringing protection and assistance **without discrimination** to all victims and vulnerable people, endeavouring to relieve the suffering of individuals in proportion to the urgency and seriousness of the needs observed;
  - ❖ **neutrality:** for the International Red Cross and Red Crescent Movement, neutrality is a means and not an end. Neutrality does not mean indifference to suffering or acceptance of conflict; instead, it indicates the determination of the Movement to abstain from taking part in **controversies** of a political, racial, religious or ideological nature. It is the *sine qua non* of effective humanitarian action by the Red Cross and Red Crescent, which can be carried out only with the confidence of all;
  - ❖ **unity**, one aspect of which is that there can be only one Red Cross or Red Crescent Society in any one country and that this Society must be **open to all**. In other words, a National Society cannot withhold membership from any of its nationals on grounds of race, sex, class, religion or political opinions. Moreover, it must encourage the representation of all sectors of society.

The following should also be mentioned:

- ↳ the Statutes of the Movement regarding how it is organized and how it works;
- ↳ the anti-discrimination resolutions the Movement has adopted;
- ↳ international humanitarian law;
- ↳ the human rights resolutions the Movement has adopted;
- ↳ documents such as the pledge concerning non-discrimination and respect for diversity made by the International Federation at the 28th International Conference of the Red Cross and Red Crescent.

The principles underlying international humanitarian law and international human rights law aim, in their respective spheres, to protect life, health, well-being and dignity at all times.

The principle of impartiality applies to everyone in need of assistance; priorities are determined solely by the urgency and seriousness of the needs observed.



As far as the Movement is concerned, apart from the protection of human life and health, the principle of non-discrimination means it must refuse to apply adverse distinctions to people based on their membership of specific categories. It must therefore avoid discrimination not only when evaluating needs but also when drawing up and implementing programmes.

Furthermore, non-discrimination is an intrinsic principle of both international humanitarian law and international human rights law. These two branches of law are united in reaffirming respect for fundamental rights. The principle of non-discrimination requires the parties to an armed conflict to treat protected persons without any adverse distinction on the grounds of race, nationality, religion, political or other opinion, or any other similar criteria. This principle appears in several provisions of the Geneva Conventions and their Additional Protocols. It is important to recall, for instance, the provisions of Article 3 common to the Geneva Conventions,<sup>8</sup> which sets out the rules that apply to non-international armed conflicts. That article stipulates that humane treatment and non-discrimination constitute basic principles that must guide the way that parties to a conflict behave towards people who are not taking part. Common Article 3 also lists rules which, in the opinion of the International Court of Justice, reflect "elementary considerations of humanity" and are binding on the parties to a conflict not only by virtue of a legal instrument but also as part of international customary law having the force of a *jus cogens* norm.<sup>9</sup>

Furthermore, the fundamental guarantees contained in international humanitarian law reproduce the terms of the provisions of human rights law relating to fundamental rights (i.e. the core of human rights law).

The work of the Movement's components is strengthened where it is based on its **code of ethics** – the Fundamental Principles – and on universally recognized **norms** that constitute the references, foundation and justification for its work.

### 3.2. The work of the Movement's components

The work of the Movement's components can be divided into three broad categories: preventing suffering, alleviating suffering and setting an example.

---

<sup>8</sup> Article 3 common to the Geneva Conventions reads as follows:

In the case of armed conflict not of an international character occurring in the territory of one of the High Contracting Parties, each Party to the conflict shall be bound to apply, as a minimum, the following provisions:

- 1) Persons taking no active part in the hostilities, including members of armed forces who have laid down their arms and those placed hors de combat by sickness, wounds, detention, or any other cause, shall in all circumstances be treated humanely, without any adverse distinction founded on race, colour, religion or faith, sex, birth or wealth, or any other similar criteria.

To this end, the following acts are and shall remain prohibited at any time and in any place whatsoever with respect to the above-mentioned persons:

- a) violence to life and person, in particular murder of all kinds, mutilation, cruel treatment and torture;
- b) taking of hostages;
- c) outrages upon personal dignity, in particular humiliating and degrading treatment;
- d) the passing of sentences and the carrying out of executions without previous judgement pronounced by a regularly constituted court, affording all the judicial guarantees which are recognized as indispensable by civilized peoples.

- 2) The wounded and sick shall be collected and cared for.

An impartial humanitarian body, such as the International Committee of the Red Cross, may offer its services to the Parties to the conflict.

The Parties to the conflict should further endeavour to bring into force, by means of special agreements, all or part of the other provisions of the present Convention.

The application of the preceding provisions shall not affect the legal status of the Parties to the conflict.

<sup>9</sup> In simple terms, *jus cogens* has the highest status within public international law and cannot be challenged or overridden. The International Court of Justice held that common Article 3 serves as a "minimum yardstick" applicable to all armed conflicts (Nicaragua case, 1986).

### Setting an example

This means setting an example within our own structures, by being open to all. By so doing, the National Societies not only integrate into the lives of their respective countries but also acquire a degree of acceptance from the entire population that will give them access and credibility throughout their countries.

### Relieving suffering

Relieving suffering – the daily task of the Movement's components, in war and in peacetime – means affording protection and assistance to people faced with a threat to life, health, physical or mental well-being or dignity.

The fight against adverse discrimination is conspicuous in many programmes undertaken by the Movement's components as an intrinsic part of the design and implementation or as a programme in its own right.

#### Preventing and relieving the suffering caused by discrimination: examples of work being carried out by National Societies

- ❖ campaigns to counter the exclusion suffered by such groups as drug addicts, people with HIV/AIDS and the poor;
- ❖ international camps serving as meeting places for young people from different regions and cultures;
- ❖ projects and programmes to fight illiteracy – a source of marginalization and injustice;
- ❖ programmes to prevent urban violence by training urban mediators;
- ❖ centres and other facilities for marginalized groups such as the homeless, street children and the long-term unemployed;
- ❖ reinsertion/reintegration projects for child soldiers, people maimed by war and demobilized combatants;
- ❖ programmes to help new or illegal immigrants;
- ❖ campaigns against racism and xenophobia;
- ❖ awareness-raising to fend off discriminatory attitudes and behaviour;
- ❖ ...

### Preventing suffering

This covers awareness-raising, education and dialogue to promote respect for human dignity.

The aim here is to prevent people who are already vulnerable from becoming the victims of physical and/or mental violence – or indeed from becoming themselves the perpetrators of violence because of their own marginalization and exclusion. There are several types of activity, ranging from dialogue to awareness-raising programmes. The nature of such activities, communication or awareness-raising campaigns depends on the situation.

National Societies hold a special position as auxiliaries to the public authorities in the humanitarian field. This status allows the National Societies to maintain close relations with their countries' authorities and thereby to strengthen and complement those authorities' activities. Consider, for example, certain roles played by the National Societies:

- ❖ raise the authorities' awareness of the importance, in the framework of national legislation or public statements, of identifying problems likely to contribute to an increase in intolerance; if necessary, provide support for the authorities in drafting legislation or public statements that can help prevent the marginalization of certain groups of people;
- ❖ take action as the partner of the State with a view to promoting initiatives aiming to foster respect for diversity;
- ❖ work as an intermediary and facilitator for the inclusion of or help for marginalized or stigmatized groups;
- ❖ serve as educators and trainers, and as promoters of the Fundamental Principles and of the principles and rules of international law, both as part of the education process and in internal training for first-aiders, mediators, etc.

### 3.2.1. *Humanitarian education*

Fighting adverse discrimination in our internal structures and in the community requires communication, to reduce prejudice and stereotyping by raising awareness and building understanding of the mechanisms that lead to discriminatory practices.

The Movement has vast experience and a long tradition of dissemination, which could serve as the basis for initiatives on communication and education policy.

Promoting the Fundamental Principles and international humanitarian law among young people is often seen as a matter of education. We need to supplement this approach with other types of training intended to confer specific skills – such as first aid – as well as active involvement in social and community work at local, national and even international level. Training goes beyond simply acquiring knowledge, humanitarian values, aptitudes and skills; it also encompasses attitudes and behaviour, acquired via socialization.

In parallel with the transmission of knowledge and aptitudes, the Red Cross and Red Crescent can also play a role in changing attitudes and behaviour.

This essential function of the Red Cross and Red Crescent may also be seen as the training and socialization of persons called upon to acquire particular, knowledge, skills, attitudes and behaviour. **Humanitarian education** and anti-discrimination education can help define and reflect the action of the International Red Cross and Red Crescent Movement in the fight against discrimination and intolerance and in the promotion of respect for diversity.

## 3.3. **Limits and general principles**

### 3.3.1. *Impartiality and neutrality*

Certain National Societies feel the need for points of reference, especially concerning the boundaries of their anti-discrimination work. How far should they go? Should National Societies have something to say on every subject?

The principle of neutrality is a means to an end, not an end of itself. The principle of impartiality is a principle of action, the aim of which is to ensure that the Movement helps everyone without discrimination in proportion to the seriousness of their needs. The principle of neutrality, on the other hand, is a means of gaining access to victims and those who are vulnerable. The purpose of this principle is to maintain the confidence of all, by not getting involved in political, racial, religious or ideological controversy. Keeping out of such discussions does not mean failing to denounce violations of humanitarian principles – especially discrimination in their implementation – but it does allow the Movement to remain universal and acceptable to all in defending its Fundamental Principles, including the principle of non-discrimination contained in that of impartiality. Preserving and upholding the principle of neutrality also enables the components of the Movement to implement their commitment by maintaining dialogue and confidential representations and to guarantee a specific kind of approach and humanitarian activity. Public condemnations must be used in very serious situations only, and only when all other efforts have failed.

The following questions may help National Societies identify the boundaries of public communication:

***At national level***

- ❖ Does the National Society have recognized expertise in the area concerned?
- ❖ Credibility?
- ❖ Possible impact on continued positive relations with the government or on other work?
- ❖ How will this affect the interests of victims and vulnerable persons?
- ❖ Could others do it?
- ❖ Is the proposed communication in conformity with the National Society's mandate, as defined in the statutes?
- ❖ Is the proposed communication in conformity with the Fundamental Principles?
- ❖ etc.

***At international level***

- ❖ Might communications in this area interfere with more important humanitarian work that could not be carried out by others, or with the work of another Movement component?
- ❖ etc.

Neutrality is important for all components of the Movement, especially because the actions of one component may influence how other components – or even the entire Movement – are perceived. Neutrality does not always appear in the same light at national level. It may therefore be difficult to specify general boundaries without taking account of specific contexts. What may appear acceptable in one context may be inappropriate or harmful in another. Each component bears responsibility for promoting respect for human dignity, but how it does so will vary from one context to another. Each National Society must plan its own operations on the basis of the needs it identifies.<sup>10</sup>

<sup>10</sup> See also Resolution 6 of the 1999 Council of Delegates, entitled "The Movement's Policy on Advocacy," and the paper it refers to entitled "The International Red Cross and Red Crescent Movement's Involvement in Advocacy."

### 3.2.2. General principles

The work of the Movement's components could well be guided by the following criteria and general principles:

- ❖ The immediate and also long-term interests of the person one is aiming to help must guide the action of the Movement's components.
- ❖ Action must be fully in accordance with the Movement's Fundamental Principles.
- ❖ Where possible, the people who are to benefit from the action should be involved in the decisions that affect them.
- ❖ At international level, activities must be coordinated in accordance with the Statutes and with the Seville Agreement. Where necessary, such activities must be carried out in consultation and cooperation with the ICRC and the International Federation, in accordance with their respective mandates.
- ❖ As far as possible, the action of Movement components should be coordinated with that of other organizations so as to reinforce rather than duplicate existing measures for helping victims and vulnerable persons, while maintaining their independence and identity.<sup>11</sup>
- ❖ Exchanges of information between National Societies are encouraged, and constitute opportunities for the National Societies to exchange experiences and share skills.
- ❖ Calling in the services of experts can/should be encouraged where this will help to guide the work of the Movement's components in a particular area.

## 4. FRAME OF REFERENCE – GUIDELINES

Resolution 9 of the 2003 Council of Delegates proposes a general frame of reference aimed at mobilizing the Movement for action. The guidelines that will be proposed within this framework are formulated on the basis of "guiding questions," which are intended both to help initiate new programmes and to reshape existing strategies.

Bearing in mind the specific nature of each component of the Movement, national and local contexts, and the difficulty of drawing up precise guidelines that apply in all circumstances, this section proposes a series of guiding questions centred on the five main chapter headings in the annex to Resolution 9, namely:

1. Ensuring openness and diversity within the components of the International Red Cross and Red Crescent Movement.
2. Looking outward for insight and understanding.
3. Promoting public dialogue and advocacy.
4. Strength in preparedness – Being proactive and reactive.
5. Learning from experience and developing new initiatives internally and with other organizations.

<sup>11</sup> Art. 7.5 of the Movement Statutes; "The Movement's Policy on Advocacy."

## GUIDANCE AND GUIDING QUESTIONS

### Promoting respect for diversity and addressing discrimination and intolerance in the community

Resolution 9 of the 2003 Council of Delegates (“Promote respect for diversity and fight discrimination and intolerance”) proposes a general framework for mobilization and action.

The “guiding questions” below are a resource to use when drawing up new programmes and when reshaping existing strategies.

Bearing in mind the specific nature of each component of the Movement, national and local contexts, and the difficulty of formulating guidelines that apply in all circumstances, this section proposes a **series of guiding questions**, grouped under five headings, to help components of the Movement in drawing up their programmes.

| <b>PROMOTING RESPECT FOR DIVERSITY<br/>FIGHTING DISCRIMINATION AND INTOLERANCE</b>  |   |
|---|---|
| <b>1. Ensuring openness and diversity</b><br>within the components of the International Red Cross and Red Crescent Movement |   |
| <b>Composition</b>  | <ul style="list-style-type: none"> <li>❖ How much diversity is there in the leadership, staff, volunteers and membership of the National Society?</li> <li>❖ To what extent does the composition of the National Society reflect the diversity of the country's communities (cultural, linguistic, ethnic, religious) and in terms of age, sex, etc.?</li> <li>❖ Are there requirements governing the composition of every National Society (in a charter, for example)? What are its objectives?</li> <li>❖ What measures are planned to fulfil the requirements and achieve the objectives?</li> <li>❖ ...</li> </ul>   |
| <b>Recruitment</b>  | <ul style="list-style-type: none"> <li>❖ Do the statutes of the National Society contain a clause specifying that all citizens of the country can become members or volunteers of the Society, participate in its activities and be elected to positions of responsibility? If so, how is this clause formulated?</li> <li>❖ How have the National Society's recruitment procedures been designed to attract volunteers from all ethnic, cultural, social and religious communities and minorities?</li> <li>❖ Does the National Society have a system for analysing and evaluating recruitment and the promotion of personnel?</li> <li>❖ Is there any imbalance in the National Society's membership in terms of ethnic origin, religion, sex, age or language? How does the National Society deal with imbalances?</li> <li>❖ Have there been any complaints of discrimination about procedures?</li> <li>❖ ...</li> </ul> |
| <b>Training</b>   | <ul style="list-style-type: none"> <li>❖ Are there any negative perceptions or long-standing prejudices in training programmes regarding the participation of members of minority groups?</li> <li>❖ Are there any plans to raise staff awareness regarding respect for cultural diversity? What would be the most appropriate form (training, intercultural approach, role-playing, etc.)?</li> <li>❖ What kind of internal training is in place or envisaged to make staff aware of prejudice, understand the processes that underlie it and modify their behaviour accordingly?</li> <li>❖ What steps has the National Society undertaken to raise awareness of staff working abroad as to what they should and should not do in order to avoid offending those of other cultures?</li> <li>❖ ...</li> </ul>   |

| <b>2. Looking outward for insight and understanding</b>        |   |
|--|---|
| <b>Community data collection</b>                               | <ul style="list-style-type: none"> <li>❖ Is there a system for identifying and monitoring emerging forms of discrimination and intolerance in the national or local community in the areas of the National Society's mandate?</li> <li>❖ What methods are used? Who collects the data? Are the data collected at national level or locally? Who analyses the data? How is the information used?</li> <li>❖ What effect does this information have on existing or future programmes?</li> <li>❖ ...</li> </ul>   |
| <b>Studies and research</b>                                    | <ul style="list-style-type: none"> <li>❖ To what extent is research available that has been conducted by universities or other bodies regarding discrimination?</li> <li>❖ ...</li> </ul>   |
| <b>Reviewing operational experience</b>                        | <ul style="list-style-type: none"> <li>❖ To what extent do programmes or activities run by other organizations already meet the main needs of communities that suffer discrimination or intolerance?</li> <li>❖ Are there any lessons to be learned from the experience of implementing the programmes?</li> <li>❖ ...</li> </ul>   |
| <b>3. Promoting public dialogue and advocacy</b>               |   |
| <b>Dialogue</b><br><br><b>Advocacy</b>                         | <ul style="list-style-type: none"> <li>❖ Are discussions being held with the authorities to ensure that legislative provisions and/or public statements do not contain discriminatory clauses or references that run contrary to basic rights?</li> <li>❖ Does your National Society approach the government, local authorities, members of the business community or other appropriate bodies to raise their awareness of discrimination that you have observed, and to discuss with them the measures that should be taken or strengthened to counteract discrimination, intolerance or exclusion?</li> <li>❖ Are operational experience and information acquired always used to support your dialogue with the authorities?</li> <li>❖ What awareness-raising tools and methods are used to promote respect for differences and diversity in local, national and/or international fora or through specific action, in schools for example?</li> <li>❖ What kinds of tool (new or otherwise) could be of use?</li> <li>❖ ...</li> </ul> |
| <b>Inter-community dialogue</b>                                | <ul style="list-style-type: none"> <li>❖ What role does your National Society play, where appropriate, in building mutual understanding, dialogue and reconciliation between communities, both post-conflict and at other times?</li> <li>❖ What initiatives appropriate for a component of the Movement could help to bring communities together and ensure that groups are neither marginalized nor excluded?</li> <li>❖ ...</li> </ul>   |
| <b>Awareness-raising campaigns</b><br><br><b>Communication</b> | <ul style="list-style-type: none"> <li>❖ Does your National Society run information/awareness-raising campaigns on discrimination and intolerance and/or to promote respect for diversity?</li> <li>❖ How does your National Society interact appropriately with the media to avoid stigmatization related to intolerance and discrimination towards certain categories or communities, and to promote respect for cultural and social diversity?</li> <li>❖ ...</li> </ul>   |

|   |   |
|---|---|
| <b>Education</b>  | <ul style="list-style-type: none"> <li>❖ Are the messages used in promoting diversity and fighting discrimination clear and unambiguous?</li> <li>❖ Are there any indications as to how these messages are perceived by those for whom they are intended?</li> <li>❖ What is the public's perception of the Red Cross and Red Crescent? Is the National Society seen as an example of respect for difference and diversity, and of non-discrimination?</li> <li>❖ What efforts are made to maintain dialogue, communication and confidence with all communities, even in difficult periods?</li> <li>❖ What measures have been taken to ensure that messages, images, symbols and language will not cause offence to certain communities?</li> <li>❖ How does the National Society use such communication tools as websites, publications, press releases, etc. to promote tolerance, non-discrimination and respect for diversity?</li> <li>❖ ...</li> </ul> |
| <b>4. Strength in preparedness – Being proactive and reactive</b> |   |
| <b>Identifying resources and expertise</b>                        | <ul style="list-style-type: none"> <li>❖ Is local, national and international expertise of Movement components identified? And used?</li> <li>❖ What practical experience has already been acquired?</li> <li>❖ What means are available for facilitating exchanges of experience and expertise between the components of the Movement and within the National Society itself?</li> <li>❖ Does the National Society have at its disposal an individual or group with specific knowledge of the issue and capable of taking action to ensure that anti-discriminatory measures are in place?</li> <li>❖ ...</li> </ul>   |
| <b>Allocation of resources</b>                                    | <ul style="list-style-type: none"> <li>❖ What resources have been allocated to translate commitments into action in the following areas: <ul style="list-style-type: none"> <li>♦ evaluation and analysis of situations;</li> <li>♦ advice and assistance;</li> <li>♦ training/education;</li> <li>♦ dissemination/communication;</li> <li>♦ implementation;</li> <li>♦ ...</li> </ul> </li> </ul>  |
| <b>Financial resources</b>  | <ul style="list-style-type: none"> <li>❖ Have potential resources been identified for financing anti-discrimination programmes?</li> <li>❖ What resources have already been used? In what framework? For what purpose?</li> <li>❖ ...</li> </ul>  |
| <b>Formulation of programmes and policies</b>                     | <ul style="list-style-type: none"> <li>❖ Are programmes so designed as to reach everyone in need, without discrimination?</li> <li>❖ Do the National Society statutes contain a clause stipulating that the Society offers its services without discrimination? If so, how is this clause formulated? What possible forms of discrimination have been identified?</li> <li>❖ ...</li> </ul>   |
| <b>Evaluation</b>   | <ul style="list-style-type: none"> <li>❖ Does the National Society evaluate the implementation of its programmes? If so, how? If not, why not?</li> <li>❖ Are the activities of the National Societies in this area reported upon to any other body?</li> </ul>   |



|   |  |
|---|--|
| <b>Partnership</b>  | <ul style="list-style-type: none"> <li>❖ Do any other organizations engage in work complementary to that of the National Society? Is the work of the National Society complementary to that of other specialized organizations in this area?</li> <li>❖ Are there areas in which it would be possible to work together with other organizations or appropriate bodies while respecting the Fundamental Principles and the Society's image and independence?</li> <li>❖ Are there areas in which it would be possible to cooperate with the ministry of education or other appropriate bodies, e.g. examining school books or curricula with a view to eliminating prejudice (cultural, social, sexist or other)?</li> </ul>  |
| <b>Beneficiaries</b>  | <ul style="list-style-type: none"> <li>❖ What steps are taken to ensure that programmes really do benefit the most marginalized, the most vulnerable, the worst affected or those most at risk of discrimination?</li> <li>❖ How are representatives of beneficiaries involved in programme design, implementation and evaluation?</li> <li>❖ Have programmes aimed at specific social/cultural groups had any negative side-effects that could stigmatize them still further, rather than integrate them into the community?</li> <li>❖ ...</li> </ul>  |
| <b>Priorities</b>   | <ul style="list-style-type: none"> <li>❖ Is action to counter the causes and consequences of discrimination and exclusion reactive or proactive? Does such action aim to deal with immediate problems or is it oriented towards long-term effects?</li> <li>❖ Is the action undertaken capable of mitigating the effects of dehumanization related to discrimination, by means of listening, empathy and the restoration of confidence? Is this action capable of building up the resilience of individuals or communities?</li> <li>❖ To what extent is it possible to use indicators based on international human rights standards (such as denial of access to education or services) in drawing up and evaluating programmes?</li> <li>❖ ...</li> </ul>  |
| <b>5. Learning from experience and developing new initiatives internally and with other organizations</b> |  |
| <b>Types of programme</b>   | <ul style="list-style-type: none"> <li>❖ Does the National Society run education programmes aimed at raising awareness of discrimination and respect for diversity, and at encouraging knowledge of and respect for differences? Do these programmes give priority to an intercultural approach? Do they focus on various target groups such as schools, the media, universities and the general public?</li> <li>❖ Are such programmes included in other training, such as first aid or youth activities?</li> <li>❖ Do specific National Society programmes (in such areas as health, refugees, migrants, youth and mutual understanding) incorporate the issue of discrimination and promoting respect for diversity?</li> <li>❖ What synergy/cross-pollination exists between these different types of programme?</li> <li>❖ Is the promotion of the Fundamental Principles and of international humanitarian law well-developed? Has it been strengthened? Is it targeted? What use is made of new ways of presenting these topics?</li> <li>❖ ...</li> </ul> |
| <b>Impact and evaluation</b>  | <ul style="list-style-type: none"> <li>❖ Have there been any measurable results?</li> <li>❖ How does the National Society evaluate the implementation of its programmes with respect to the fight against discrimination?</li> <li>❖ Are indicators identified in advance, and in the light of the objectives set?</li> <li>❖ How are recommendations resulting from the evaluations taken into account in the next phases of the programmes?</li> <li>❖ ...</li> </ul>  |

## **5. CONCLUSIONS – MOBILIZING THE MOVEMENT**

Resolution 9 adopted by the Council of Delegates in 2003 emphasizes ways to improve the implementation and promotion of the principles and ideals of the Movement, through programmes conducted by the components and aimed at contributing to respect for human dignity.

The success of this mobilization of the Movement depends above all on the work of the National Societies in their respective countries. National Societies are best placed to:

- ❖ set an example by its openness to all members of the community and through its humanitarian activities;
- ❖ detect discrimination, exclusion and dehumanization in the areas of the Movement components' responsibility and mandate;
- ❖ give help to those who need it;
- ❖ promote the principles of humanity and respect for fundamental rights contained in international humanitarian law and international human rights law, thus playing a key role in education and prevention;
- ❖ contribute in this way to a more peaceful world.

In order to achieve this mobilization, the Movement must restate its adherence to its Fundamental Principles, while strengthening its activities in a constantly-changing world.