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**TOLERANCE, NON-DISCRIMINATION,  
RESPECT FOR DIVERSITY**

**(Item 7 of the provisional agenda)**

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## Executive Summary

Discussion of tolerance, non-discrimination and respect for diversity must be revitalized within the Movement for these values are closely linked to the very identity of the Red Cross and Red Crescent and to its role in an ever-changing world. The Movement must be better able to integrate the new realities surrounding it, to assess the relevance of the humanitarian values it conveys and to envisage the ways to better prevent or correct the excesses in this world when they lead to intolerance, discrimination and the rejection of diversity. This gives rise to two comments:

- It is unthinkable for the Movement to remain indifferent to the rise in ethnic, social, religious, or political extremism and to the ensuing hatred and violence that it breeds.
- The Movement must be prepared question the customs or prejudices that govern our societies throughout the world and that, even when concealed by apparent social peace, tend to marginalize, exclude or stigmatize those who are different.

The real challenge for the Movement is; in the first place, **to remain vigilant, to constantly question how these phenomena of intolerance and discrimination are understood** and, both in thought and in deed, to convey the Red Cross and Red Crescent ideal.

This responsibility commits us to mobilize around a common project: **to give a new breathe of life to our Fundamental Principles and our humanitarian values**, ensuring they are heard, understood and implemented, and convey real hope, and encouraging a change in behaviour, thus promoting tolerance, non discrimination and respect for diversity. This mobilization can be built around **two priority / strategic orientations**:

- to ensure the **Movement** and each of its components are an **example** with regard to the Fundamental Principles and the issues of tolerance and non-discrimination;
- to be recognized as a **respected, credible actor** to challenge intolerance and discrimination.

Both how the Movement functions and the many activities it carries out point to the importance of **strengthening solidarity** among its components, of **having an audible, non-partisan humanitarian message**, of working **solely for the needs of victims and vulnerable persons** and of demonstrating the **validity of the Red Cross and Red Crescent ideals in all cultures**. The components of the Movement are already more active in this area, and their work can be further strengthened by actively promoting the values of tolerance, non-discrimination - by combating, inter alia, exclusion - and respect for diversity, thus encouraging the prevention of conflicts and violence.

The Council of Delegates in 2003 should not be considered as a finishing point, but rather as the opportunity to trigger further collective action around the crucial issues of promotion of tolerance, non-discrimination and respect for differences.

## **TOLERANCE, NON-DISCRIMINATION, RESPECT FOR DIVERSITY**

### **INTRODUCTION**

Inviting reflection on tolerance, non-discrimination and respect for diversity by placing it on the Council of Delegates' agenda today is an ambitious undertaking. Given the scope of these concepts and the far-reaching consequences of the armed conflicts we have experienced over the past decade, as well as the events of, and since, September 11, this is indeed a challenge.

Nonetheless, it is fitting and worthwhile to explore the meaning of these concepts. We are now aware that creating respect for diversity amongst people represents one of the main challenges of an ever-changing world, in which the stakes are high. Peace depends on the ability of nations, communities and individuals to live together without fear -, respecting one another regardless of differences, in a spirit of freedom equality and dignity.

While the meaning of "non-discrimination" is clear and relates readily to our principle of impartiality, there are, however, various ways of looking at "tolerance". First and foremost, it could be the act of not prohibiting acts or making demands when one is in the position of doing so. It is also an attitude that allows another individual to think or act in a way that is different from one's own manner of thinking or behaviour. True tolerance, however, does not take the stance of resignation, passiveness or indifference, especially with regard to acts bearing prejudice to the physical integrity and dignity of an individual. By allowing an individual to accept him- or herself, tolerance leads an individual to accept that which in another person is both different and complementary. Acceptance- and the freedom from fear that this allows -are what make religious, cultural and ethnic diversity possible. When applied to politics, tolerance, becomes the guarantor of pluralism, the prerequisite for respect for individuals and peace. It is the virtue that transcends all differences and nurtures them to overcome prejudice and fear.

When placed in the humanitarian context, tolerance, respect for diversity and non-discrimination represent a concept of humanity which is not confined to the boundaries of cultural, political, ethnic, religious or other differences. It is rooted in human rights and the rights that are also fundamental to humanitarian law. It is the pathway to compassion, understanding, acceptance and co-existence, which is the pathway to peace.

The ideas of tolerance and non-discrimination are expressed in a complementary fashion and come together in the concept of respect for diversity. These three concepts are closely intertwined --that is why they appear together in today's agenda item. However, it seems to be respect for diversity that encompasses both tolerance and non-discrimination – and sums up without ambiguity the positive and essential value that we as a Movement seek to promote.

## **1. CHALLENGE OF GLOBALISATION**

Globalization covers both positive and negative aspects. One of the challenges would be to use the instruments of globalisation to promote the humanitarian agenda. However, it's often perceived that today's increasingly globalised world has been credited with inciting intolerance. Distances have been obliterated and we have all become neighbours in a global village, yet with little preparation for all the issues affecting the people impacted by globalisation especially the understanding, openness and respect for diversity that this necessitates.

Also, reactions to tolerance in this changing world differ. Some see the world's future in globalization; others denounce it as a threat to their identity. Most people do not know how or when they can become part of a globalised world of disparities that has not found its bearings or its limits, and where globalization and individuality are seen as opposing forces--and for all practical purposes--irreconcilable.

It is vital to many organizations, and to our Movement, in particular, to find a means of blending tolerance, non-discrimination and respect for diversity into the core of their work as they strive to prevent the excesses of this world.

## **2. MEETING THE CHALLENGE**

All of us know that the basis of our reflection and action will surely continue to reside in the Fundamental Principles, which for so many years have been the glue for unity and the very essence of our Movement's work. Humanity, impartiality, neutrality and universality share a component that fosters tolerance, non-discrimination, respect for diversity and which comes together to express the humanitarian dimension. Is that not also the deep meaning of the expression "tutti fratelli" ("all men are brothers") wherein Henry Dunant wisely recognized the need to stand against the intolerable – it is an appeal for tolerance? His deep-seated conviction of humanity, which he passed on to us, has over the decades followed the ever unpredictable and often dramatic changes of the world, giving us--those of us belonging to the Movement--the mission to ensure that these Principles retain their authenticity and relevance in today's world.

It has not always been easy or possible to meet this challenge. The history of the Red Cross and Red Crescent is replete with instances in which the Movement has had to deal with critical situations in humanitarian terms. Situations, which may seem beyond our ability to control, but perhaps have stemmed from our inability to grasp the urgency of the situation and to anticipate the consequences thereof. Intolerance, discrimination and rejection of what is different, attitudes that have marked our era and which have caused millions of deaths bring us to one of the key moments in the history of our Movement and we should be fully aware of it. That is why we decided to include this discussion on tolerance, non-discrimination and respect for diversity in this year's Council of Delegates' agenda.

A glance at the past can be helpful to measure the stakes involved in this debate. We all know that our Movement has constantly been called upon to develop new strategies to cope with the ever-changing reality of the world and its crises. That is how, just prior to the Second World War, after a fruitless attempt to persuade the international community to adopt a convention for the protection of civilian populations--and each of us knows the price that has been paid for that failure--the Movement in 1949 succeeded in expanding the scope of humanitarian law, and strengthening the cornerstones of humanitarian action. Again, by becoming aware of the changes taking place in the world, great strides were taken, culminating in 1977 with the adoption of the Additional Protocols.

Before that, however, the Movement had in 1965 taken a bold initiative by pushing for the declaration of the Fundamental Principles of the Red Cross and Red Crescent at the 20th International Conference of the Red Cross and Red Crescent for adoption in Vienna. Through this decision, the Movement made its voice heard in the midst of the Cold War and avoided being caught up in the war of ideas that was dividing the world into two irreconcilable camps, threatening to deprive humanitarian action of its independence, neutrality and impartiality. By proclaiming its Principles, our Movement overcame the dangerous threats to its unity and remained a place where dialogue was possible.

Although these Principles have served us well in the conflict arena for nearly thirty years, we cannot deny that we were shaken by unprecedented crises during the post-Cold-War years--crises so deep that they seriously called into doubt the implementation and efficiency of humanitarian action. Since then, it has become clear that what was thus seriously challenged is not the relevance of humanitarian law proper--even with its shortcomings--but a profound questioning of the values of humanity by those involved in armed conflicts where intolerance, discrimination and the lack of respect for diversity abound. This is not an isolated phenomenon. It has spread gradually to all parts of the world. It spurs us to find a way to make our Principles heard once again as a means to call for greater respect for all persons.

But what can be done in the wake of rampant extremism, the surge in nationalism, exclusion, poverty, social inequality, economic differences, identity-related claims, pandemics, illegal immigration, xenophobia and religious fanaticism rendering governments and support networks seemingly helpless ? All these factors generating sentiments and ideologies of intolerance have culminated in massacres and genocide, fanaticism and acts of international terrorism. In addition, the impact of globalization and the "clash"<sup>3</sup> of cultures, beliefs and peoples brings its own menaces to peace and respect for fundamental human rights.

In the face of all that, how can one spread the message of tolerance, non-discrimination and respect for diversity ?

We need to identify several converging fronts in order to take action. The context of this action, as explained below, calls for a new approach, which can provide concrete, galvanizing action, which this world needs at this time.

With regard to the future of our Principles, haven't we remained ensconced too long in a defensive attitude ? Bound by the constraints of this world, have our Principles not gradually become vague, and been taken too much for granted ? Is it not urgent today to breathe new life into them by renewing our original values, those of humanity, unity and compassion so that once again an ethic can be born which not only the men and women, girls and boys of the Red Cross and Red Crescent can embrace, but also can inspire all those who are now ready to mobilize to take concrete action to protect victims of war and combat exclusion in all its shapes and guises, to reject that which is unacceptable ?

The main objective is to promote a concept of acceptance of others that will be seen as just as important as the means of survival - access to essential goods provided by a well-run economy and sound policies relating to health, security, education and the environment. The message we must convey is that tolerance, non-discrimination and respect for diversity are not vague ideas; and that when they are disregarded the very foundations of peace, security and life are at stake. This we are well aware of. We have seen the consequences in armed conflicts throughout the globe.

The seeds of our renewed effort were already planted by the International Federation Strategy 2010, which makes the promotion of the Movement's fundamental principles and humanitarian values one of the core areas for action of National Societies. To recall this document states "The Red Cross/Red Crescent must champion the individual and community values which encourage respect for other human beings and the willingness to work together to find solutions to community problems... The purpose of this core area is not simply to ensure that people - staff or volunteers, public or private authorities, or the community in general **know** of these principles and values but **to influence their behaviour**". Within this core area new tools including the Principles to Action video and new programme initiatives including particularly the focus on discrimination have been developed. There is therefore a base on which to build.

The mobilization of which we speak should not be limited to a declaration of principles, which may fall on deaf ears. We must focus on campaigns and programmes already under way within the Movement (for example, those undertaken against the stigmatization of HIV/AIDS victims, or on Educating for Humanitarian Law) and become more creative developing programmes and action plans that can readily and dynamically be carried out in harmony within and between different cultures, beliefs, concerns and expectations of the world's peoples.

### 3. FOR A MOBILISATION OF THE MOVEMENT

National Societies must play a basic role in this mobilization. Some have already taken steps to do so, in particular to combat the wave of discrimination and violence, which invades our daily lives, as mirrored in and conveyed by the media, television and cinema. To combat that culture of violence, intolerance and discrimination, some National Societies have thus organized:

- campaigns to combat the social exclusion suffered, for example, by drug addicts, persons with AIDS and the poor;
- international camps used as a framework for young people from different regions of the world and various cultural horizons to get together;
- projects and programmes to combat illiteracy as a factor for marginalization and a source of injustice;
- programmes to prevent urban violence by training urban mediators;
- centers and structures to welcome and help persons who are socially and humanly marginalized (homeless, street children, long-term unemployed);
- reinsertion/reintegration projects for child soldiers, persons mutilated in war and demobilized combatants;
- programmes to help new migrants and support illegal migrants;
- campaigns against racism and xenophobia.

It's in this context that the International Federation has redoubled its efforts as could be seen by its contribution at the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerances in Durban, South Africa, from 31 August to 7 September 2001. The plan of action prepared by that Conference is a working and reference tool. The International Federation stepped up its "**Action to Reduce Discrimination and Violence in the Community**", an outcome of the implementation of the Resolution 12, Council of Delegates 2001. This action is part of "**Promoting the Movement's Fundamental Principles and humanitarian values**" core area of the Strategy 2010, as well as of the approach to "cooperate and take initiatives to promote tolerance and non-violence in the community and respect for cultural diversity" (Plan of Action, 27th International Conference 1999 – final objective 3.2.12).

Thus, a number of regional operations have been carried out over the past two years, for example, in Central Africa in July 2002, in Central Asia in September 2002, in South Asia (August 2003) and in North Africa (September 2003). Further, communities of practices 5 were developed, which have facilitated the sharing of experience and good practices in the fight against discrimination throughout the International Federation's network and with external partners. In this context, a data bank of good ideas and practices aimed at combating discrimination and violence in the community was set up on the basis of existing programmes developed by National Societies (examples have already been identified in the National Societies in the following countries: Argentina, Australia, Austria, Bangladesh, Belgium, Bosnia Herzegovina, Bulgaria Canada, Colombia, Democratic Republic of the Congo, Croatia, Denmark, Finland, France, Germany, Guatemala, Iceland, Lithuania, Malawi, Mexico, Nepal, the Netherlands, Norway, Peru, Sierra Leone, Spain, Sweden, Switzerland and United Kingdom). This data bank should contain about one hundred programmes by the end of 2003 and will be accessible directly on the Federation's web site.

In addition, the International Federation has over the past two years become actively involved in a strong humanitarian appeal designed to spread knowledge and awareness of the work, aims and position of the International Federation and its National Societies to leading agencies such as the United Nations General Assembly and the Commission on Human Rights. The International Federation's contribution, through its practices, was facilitated by meetings of experts set up jointly by the Office of the High Commissioner for Human Rights and UNESCO. Research and evaluations conducted by the International Federation in partnership with the University of Geneva and the International Bureau of Education reinforced this advocacy.

The Action to reduce discrimination and violence in the community, a long-term commitment, will be waged on many fronts, along with other areas of concern, such as those related to AIDS, asylum seekers and migrants (See the relevant chapter in « World Disaster Report » 2003). The topic was recently explored from a different angle in various regional conferences and meetings. For example, the April 2001 Regional European Conference in Berlin, Germany, focused on how migrants cope with racial discrimination, whereas the 3rd Annual Conference of Middle East North Africa in Teheran, Iran, in May 2002 proposed an approach dealing with the dialogue between civilizations. Further, the XVII Inter-American Conference of the Red Cross, held in Santiago, Chile in April 2003, looked at youth violence stemming from intolerance and discrimination. Also, the youth networks from Americas and Europe chose tolerance as one of their priority topics. The European network confirmed its commitment in this area during the last European Cooperation Meeting (Jesolo-Italy, July 2003).

Furthermore, let's point out that this campaign has been fully embraced at the grass roots level, i.e., there where work of this kind can have a real, lasting impact, because the struggle against racism, discrimination, intolerance and the lack of respect for diversity requires a commitment from each and everyone.

For its part, the ICRC has launched a major initiative to get action to resolve the problem of people unaccounted for as a result of armed conflict or internal violence and action to assist their families. Much more needs to be done to end the suffering related to people missing as a result of armed conflict or internal violence, a harsh reality for countless families around the world. This not only causes enormous distress and suffering but it hampers efforts for reconciliation and peace by contributing to further outbreaks of violence. The ICRC and National Societies have a key role to play in fostering understanding of this humanitarian concern and to build links between communities affected.

It is also frequently said that children are the future. What future is being created when children are so often the victims of war and violence ? Forcing – or allowing - children to take up weapons, to kill and maim, children separated – often snatched - from their families and communities, depriving children of access to the basic means of survival, uprooting them and forcing them to flee – what lessons does this teach ? All over the world, the plight of children in wartime has reached unprecedented dimensions. The ICRC and other components of the Movement have set up programmes for assistance and protection of children, including the psychological and social rehabilitation and reintegration of children affected by conflict, including child soldiers. Much of this work builds on the 1995 International Red Cross and Red Crescent Movement plan of action for child victims of armed conflict. The plan promotes the principle of non-recruitment and non-participation in armed conflicts of children below the age of 18 years and calls on everyone to take practical measures to protect and assist child victims of armed conflict, including their reintegration and rehabilitation following a conflict. For such programmes to be successful, they must inherently deal with issues of tolerance, non-discrimination and respect for others to undo the harm that so many have allowed children to carry out or witness.

We should also be able to organize this mobilization using the conclusions and proposals for action presented in “**Women in War**”, a study carried out by the ICRC to denounce the exactions and discrimination often suffered by women whose dignity is frequently scorned. Our action should also be inspired by the conclusions and steps called for in the ICRC's *Women facing War* study. This study on the impact of war on women denounces violations committed against women in wartime and calls for a greater respect for and implementation of the law, which affords women protection – protection for their life, health and dignity free from discrimination.

Along the same lines, it would also be wise to take advantage of the ICRC's recent study on the provisions of international humanitarian law that are considered as customary law in order to promote another way of thinking, of speaking and of demanding respect for a law whose main provisions are based on the values of humanity, tolerance and non discrimination, inherent in all traditions and cultures. If, in spite of their differences, enemies mutually agree to respect the lives of their prisoners, to care for the wounded without discrimination, and not to attack civilian populations, they are demonstrating tolerance. And if they respect the cultural identity of the populations who have come under their control, if, in conformity with the provisions of the first Additional Protocol, they refrain from degrading historical monuments, works of art or places of worship, which are the population's spiritual or cultural heritage, they show respect for diversity.

At this crucial moment in history, such a study on humanitarian law should give us guidance. The programmes carried out jointly by the ICRC and National Societies in the context of the “**Exploring Humanitarian Law**” educational project adopt this approach. This teaching project is part of the school programmes in more than 70 countries, demonstrating the relevance of such an approach that includes solid understanding of what the values of humanity, tolerance and solidarity encompass in the curricula for 13 to 18 year olds. The future lies in further developing such educational activities such as this – bring them to as great a number of young people as possible – education that is transnational in scope, cutting across political, social, religious and cultural contexts.

Finally, the ICRC has also regularly and prominently raised its concerns regarding the issue of discrimination. For example, in the ICRC's address to the Third World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, it was stated that "As a number of recent and ongoing conflicts around the world clearly show, the inequality or exclusion of peoples, groups and individuals is one of the root causes of conflict and, very often, one of its consequences. The principle of non-discrimination underlies all of international humanitarian law, the primary aims of which are to protect the victims of armed conflict and to limit the means and methods of warfare. ... Contemporary humanitarian law prohibits discrimination in many specific rules binding on parties to both international and non-international armed conflicts."

These initiatives are still too isolated and lack coherence, and should now be one of the priority orientations of our Movement's strategy and action. Focused, yet broad, action should actively be undertaken, in a coordinated fashion, prior to and following conflicts (see detail part V.4).

#### **4. MOBILISATION AND ACTION – THE WAY FORWARD**

If we are to ensure the continuity of our work in the Movement, we must be able to innovate. We can and should take action on several fronts developing a better understanding of what leads to intolerance and generating ideas as how to challenge it. We will need to take new initiatives to act before, during and after crisis, to promote tolerance, understanding and reconciliation. We will also need to strengthen our engagement in public dialogue and advocacy and ensure that as a Movement we learn from experience and best practice and continue to develop our own capacity. These ideas are outlined in more detail below. But first we need to ensure that internally we have taken the necessary action to make sure that Red Cross/Red Crescent around the world is indeed an organisation in which all members of the community can find a home and through which all members of the community can contribute.

As already outlined, different components of the Movement have undertaken activities which have as their aim the fight against intolerance and discrimination. However, much more can – and must – be done. Individually and together as a Movement a concerted effort needs to be made in this regard. Ideas for mobilisation and action include:

##### **4.1. Ensuring Openness and Diversity within the Red Cross/Red Crescent Movement:**

To be able to act externally, to speak with authority and to connect with all sections of the community, the different components of the Movement need themselves to be open to all and diverse in their composition. Each component of the Movement therefore needs to ask itself hard questions about the current composition of their volunteers, membership, staff and leadership and take the necessary action to ensure that they are, and perceived as being open to all.

This is not just a question of not refusing people, it is a question of actively ensuring that communications are in the appropriate languages and directed through appropriate media to reach all sections of the community. It may require particular action to address imbalances of gender in different sections of the Movement. It may mean giving a more powerful voice to youth in the Movement. It requires specific plans and actions if change is to be achieved.

Each component of the Movement should undertake a review of its current diversity and the degree to which it is truly open and communicating effectively with all sections of the community and design concrete actions to address apparent problems.

- a) *Presidents and Secretary-Generals within the Movement should undertake an assessment of the composition of the leadership, staff, volunteers and membership of the organisations they lead.*
- b) *Imbalances in membership on whatever ground – race, religion, sex, age, must be identified and forcibly addressed.*
- c) *Components of the Movement, particularly National Societies, which have already taken actions in this regard are called on to share their experiences, so we can all learn from the work of others.*
- d) *A voluntary reporting on the outcomes of actions taken in this regard could be made at the 2005 Council of Delegates.*

#### **4.2. Looking outward for Insight and Understanding:**

The strength of the Red Cross/Red Crescent Movement lies in its passion and its commitment for action. This is a real strength. We have however at times been reticent to invest the intellectual and financial resources to understand emerging trends in our national and global communities and to develop a strong intellectual base for action. So, it is essential in order to really understand and meet the challenges facing us, that we gain a greater insight into the conditions that breed and promote intolerance and discrimination, the constraints to overcome and the opportunities that exist which we can built upon. We must learn to more effectively “network” outside the Movement. We should not be afraid or reticent to work more closely beyond our Movement. We should seek to more actively develop the dialogue about tolerance, non-discrimination and respect for diversity within the Movement and externally through use of existing publications, websites and media.

We should seek to reinforce the debate on these issues in the agenda of our meetings. All this not merely for the sake of intellectual debate alone but to provide a sound basis for our external communication and our action.

- a) *The Movement should invest resources to understand emerging trends in our communities which fuel intolerance, discrimination and lack of respect for diversity and which can combat them;*
- b) *The Movement should systematically network with those who are working for the same endeavour – building partnerships to promote dialogue and inclusion with international and national organisations, in the non-governmental and private sectors.*

#### **4.3. Promoting Public Dialogue and Advocacy:**

So, another important dimension of this humanitarian mobilization should lead to the Movement's participation in the dialogue of civilizations. Since its inception, our Movement has maintained a fruitful dialogue with political and military arenas. Shouldn't this changing world inspire us to expand this dialogue to include religion and cultures, which clearly and undeniably define the value systems that govern behaviour today? The universality of a movement that incorporates the rich components of all cultural horizons in one ideal should help us in that endeavour—one which has taken on huge importance and cannot be ignored. In the great melting pot of peoples and cultures marking our times, in the new dialogue initiated between civilizations, our Movement should make its voice heard with conviction throughout our cities and among its peoples.

Practically this implies that we should be prepared to speak on these issues in national and international fora advocating the case for tolerance, non-discrimination and the respect for diversity. It also means we should be prepared to build partnership with other organisations, international and national, governmental, non-governmental and private sector that are concerned with advocating on these issues.

- a) *Each component of the Movement must review the messages it communicates – not only what it wants to say but what is actually heard by those we want to reach;*
- b) *We must understand how we are perceived and ensure that we are viewed as tolerant, non-discriminatory and that we respect diversity;*
- c) *We must develop clear and categoric messages that as a Movement we are guided by the belief that tolerance is necessary and that the diversity of cultures and beliefs is an essential component of the world we live in;*
- d) *We must strengthen or develop advocacy tools in order to promote tolerance, non-discrimination and respect for diversity at national and international forums;*
- e) *Movement component should maximise the use of communication tools at our disposal to do this – publications, world-wide web and our messages to the media;*

#### **4.4. Strength in preparedness – Being proactive and reactive:**

The strength of our world lies in its diverse mix of cultures, religions, ethnic origins and economic interests but this diversity brings with it the negatives of exclusion, tension, crisis and armed conflict. As a Movement – individually and through its components – we must do more to build on the strengths of this diversity and explore ways to counter the negatives without jeopardising our neutrality. Explore ways to build, and/or support acceptance and coexistence amongst the communities with whom we work and from whom our support base (membership, volunteers, staff, leadership) is drawn from:

- a) *The different components of the Movement in conformity with their respective mandates must work at the local, national and international level to promote tolerance, non-discrimination and respect for groups who are particularly marginalised or in need, such as migrants, refugees and internally displaced persons, unaccompanied children, orphans and street children, the homeless, relatives of missing persons, those suffering from diseases that may lead to their social exclusion such as sufferers of HIV/AIDS. Such programmes should be inspired by and build on the programmes developed to combat discrimination and violence (outlined in section III of this document);*
- b) *The different components of the Movement must seek out means to support efforts for dialogue, reconciliation and trust building amongst communities including at the end of hostilities. Initiatives must be taken to bring communities together – recognising the strength and wealth that comes from coexistence - and to ensure groups are not forgotten or excluded;*
- c) *During situations of internal violence or armed conflict, the ICRC together with other components of the Movement must make every effort to encourage respect and implementation of international humanitarian law and ensure its dissemination;*
- d) *National Societies, with the support of the ICRC, must strengthen their peacetime programmes of dissemination of international humanitarian law and of the Fundamental Principles developing innovative ways to reach and influence communities where tensions are high;*

- e) *The ICRC should evaluate lessons learned from its programme Exploring Humanitarian Law (EHL) with particular regard to the promotion of values of respect and tolerance and, with the support of National Societies, try to extend the reach of this programme;*
- f) *The ICRC must make every effort to ensure that the persons missing as a result of armed conflict and/or persons still detained after the end of hostilities are not forgotten and that the obligations under international humanitarian law are met.*

**4.5. Learning from experience and developing new initiatives internally and with other Organisations:**

In order to ensure that the Movement identifies best practice, learns from it and reaches out to other Organisations, *the ICRC and Federation should:*

- a) *convene a meeting or series of regional meetings of experts from inside and outside the Movement to exchange ideas on best practices and initiatives to combat intolerance, discrimination and lack of respect for diversity;*
- b) *identify, with National Societies, actions that at the national and local level have hindered or helped in the fight against intolerance, discrimination and lack of respect for diversity;*
- c) *formulate a position paper and/or guidelines for the Movement on tolerance, non-discrimination and respect for diversity, which will be presented at the 2005 Council of Delegates outlining the outcomes of the expert's meeting(s) and experience gained since the 2003 Council.*