

From Fundamental Principles to individual action: Making the Principles come alive to promote a culture of non-violence and peace

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Abstract

This paper focuses on the individual perspective, as opposed to the institutional or operational one, towards the Fundamental Principles and their underpinning humanitarian values. It demonstrates the added value of this perspective, which goes beyond addressing challenges regarding the Fundamental Principles' understanding and application. By making the Principles and values come alive in peoples' behaviour, the individual perspective also enables Red Cross and Red Crescent staff and volunteers to inspire a change of mindset and behaviour towards

a culture of non-violence and peace. Two tools created to this purpose, as well as their impact, are presented: (i) the Seven Skills for Seven Principles (747) framework, which unpacks the high-level Principles into more concrete and tangible components, values and intra- and interpersonal skills; and (ii) the Youth as Agents of Behavioural Change (YABC) initiative, which, using a non-cognitive learning approach, fosters a personal connection towards the Principles and increases participants' ability to role-model them.

Keywords: Fundamental Principles, humanitarian values, behavioural change, ethical leadership, YABC, culture of non-violence and peace, education, intra- and interpersonal skills, non-cognitive (approach or learning methodology).



The decisions and actions of the Red Cross and Red Crescent Movement (the Movement), which was born on the battlefield of Solferino in 1859, are based on seven Fundamental Principles. Officially proclaimed by the 20th International Conference of the Movement in 1965 in Vienna, they are humanity, impartiality, neutrality, independence, voluntary service, unity and universality.¹ Jean Pictet, former vice-president of the International Committee of the Red Cross (ICRC) and author of the 1979 official Commentary on the Fundamental Principles, was unequivocal as to their essential nature and importance: “Without principles, the Red Cross [Red Crescent] would simply not exist.”² The year 2015 marks the 50th anniversary of their adoption.³

The purpose or role of the Principles is multiple. The Principles both establish the mission of the Movement and guide the way that actions need to be taken to fulfil this mission.⁴ Thus the principles serve as an ethical framework for the Movement. They are a precondition for building and maintaining trust with public authorities and thereby securing access to disaster- or conflict-affected people. Respect for the Principles is central to the safety of staff and volunteers

1 20th International Conference of the Red Cross, “Proclamation of the Fundamental Principles of the Red Cross”, Resolution 8, *International Review of the Red Cross*, No. 56, 1965, p. 573, available at: www.loc.gov/rr/frd/Military_Law/pdf/RC_Nov-1965.pdf (all internet references were accessed in June 2015).

2 Jean Pictet, *Commentary on the Fundamental Principles of the Red Cross*, Henry Dunant Institute, Geneva, 1979, p. 6, available at: www.ifrc.org/PageFiles/40669/Pictet%20Commentary.pdf.

3 See www.fundamentalprinciples.today/.

4 The Fundamental Principles are integral to a Red Cross or Red Crescent National Society, as demonstrated by the fact that respect for the Principles is a condition of their recognition from the outset. The Statutes of the Movement require National Societies to pursue their humanitarian mission in accordance with the Principles. The Geneva Conventions and their Additional Protocols require States to “facilitate the work of National Societies which is carried out in accordance with … the [F]undamental [P]rinciples of the Red Cross as formulated by the International Conferences”. See, respectively, Statutes of the International Red Cross and Red Crescent Movement, 1986, amended in 1995 and 2006 (entered into force 8 November 1986), Art. 4(10), available at: www.icrc.org/eng/assets/files/other/statutes-en-a5.pdf; and Protocol Additional to the Geneva Conventions of 12 August 1949, and Relating to the Protection of Victims of International Armed Conflicts, 8 June 1977, 1125 UNTS 3 (entered into force 7 December 1978), Arts 1 and 81(3).

and their acceptance in the communities in which they are working.⁵ They are a vital element of the collective identity of the Movement, “the cement which holds the stones together to make of them a solid and well-built edifice”.⁶

Notwithstanding, just as the road from theory to practice in any human endeavour is paved with hurdles, challenges regarding the application of the Fundamental Principles have been diagnosed frequently⁷ by the international official, statutory meetings⁸ of the Movement. As a response, with a view to overcoming these challenges in application, those meetings have frequently emphasized the need to enhance knowledge and understanding of the Fundamental Principles by Red Cross and Red Crescent (RCRC) staff, volunteers and members.

This paper presents a new approach, called Seven Skills for Seven Principles (747)⁹ – embedded in the 747 framework – which has been developed by the author in her professional assignment with the International Federation of Red Cross and Red Crescent Societies (IFRC) as head of the Principles and Values Department¹⁰ to

5 See Council of Delegates (COD), Resolution 7, “National Societies Preparing for and Responding to Armed Conflict and Other Situations of Violence”, Geneva, 2011, available at: www.icrc.org/eng/resources/documents/resolution/council-delegates-resolution-7-2011.htm. This resolution presents the Safer Access Framework developed by the ICRC, which “outlines the numerous interconnected actions that a National Society needs to carry out in order to increase its acceptance by individuals, communities, weapon bearers and authorities and thereby gain safer access to people and communities during armed conflict and other situations of violence”. As part of the decisions taken in this resolution, the Council of Delegates “encourages National Societies to intensify their commitment and efforts to adopt appropriate security/risk management systems, and to take other concrete measures to increase their safer access in armed conflict and other situations of violence. This includes the need to enhance the operational application of the Fundamental Principles and other relevant Movement policies as well as to obtain insurance coverage for staff and volunteers working in crises, to adequately compensate them for possible injury, including psychological trauma/stress, or death in the line of duty.”

6 J. Pictet, above note 2, p. 6. Pictet refers to the Principles as the doctrine which, “[a]long with, but more important than, the Statutes of the International Red Cross[,] creates the unity and the universality of the structure, which, indeed, makes the Red Cross a reality.”

7 See section one, “Understanding and Applying the Fundamental Principles: Challenges and Remedies”, below, as well as the 1991 ICRC-prepared report *Respect for and Dissemination of the Fundamental Principles*, second intermediary report, COD, Budapest, 1991. This report was based on a survey to which fourteen National Societies replied. Amongst the main difficulties encountered by National Societies in their daily work with regard to the implementation of the Fundamental Principles were poor understanding of their meaning, the fact that staff do not always succeed in shedding personal preferences and political affinities (respectively the principles of impartiality and neutrality), and national law, which can hinder their application, for instance in the context of illegal migration.

8 These are as per the Movement’s Statutes, the General Assembly, the COD and the International Conference of the Red Cross and Red Crescent. Whereas the General Assembly brings together only the National Societies, the COD unites all components of the Movement and also includes the International Federation of Red Cross and Red Crescent Societies (IFRC) and ICRC. The International Conference is an official meeting of all Movement components (National Societies, IFRC and ICRC), together with all States party to the Geneva Conventions. It is a truly unique forum, taking place every four years, where the Movement components operate on an equal footing with States and where decisions, called resolutions, are jointly taken on humanitarian matters.

9 Available at: www.ifrc.org/Global/Documents/Secretariat/201506/747leaflet-EN-FINAL.pdf.

10 The 747 framework was officially appreciated by the Humanitarian Principles and Diplomacy Advisory Body of the IFRC, and reported as such to the IFRC Governing Board in November 2012: “The Advisory Body expressed strong support for the work of the Secretariat (Principles and Values) on the development of a user-friendly matrix, which outlines the interpersonal skills needed when applying the Fundamental Principles and their underpinning humanitarian values. Emphasising concrete skills

enable individuals to increase their knowledge and understanding of the Fundamental Principles.

Also, as of 1999 within the context of the IFRC's Strategy 2010,¹¹ a new role of the (promotion of the) Fundamental Principles has been spelled out: to influence a change of mindset and behaviour in the community. This was later reaffirmed by the IFRC's Strategy 2020, adopted a decade afterwards in the context of the promotion of social inclusion and a culture of non-violence and peace.¹² This is in essence about nurturing the humanitarian values that underpin the Fundamental Principles, such as respect for diversity, equality, dialogue, non-violence, mutual understanding, cooperation and inclusiveness.¹³

The author's position, as well as that of the hundreds of RCRC youths united in Solferino in 2009 to reaffirm the vision of Henry Dunant 150 years later, is that the fulfilment of the latter purpose – i.e., the promotion of a culture of non-violence and peace through the Fundamental Principles – actually requires us to go further than ensuring knowledge, understanding and application of the Fundamental Principles, and to also *live by them* as individuals.¹⁴ This paper will also present Youth as Agents of Behavioural Change (YABC), an IFRC flagship initiative that is anchored in the 747 framework.¹⁵ This initiative was created to enable RCRC volunteers and staff to better apply, as well as live by, the Principles, and goes further, as will be seen throughout the paper, so as to influence behavioural change towards a culture of non-violence and peace. YABC is built on the vision that it is through change from within and “walking the talk” (or role-modelling) that a genuine, effective and sustainable change of mindset and attitude can be fostered.¹⁶

such as empathy, active listening, nonviolent communication and non-judgement will enable the secretariat to provide training and support to National Societies on the [F]undamental [P]rinciples that is practical rather than descriptive, and moves the discussion from the abstract into action.” IFRC Governing Board, *Report of the Humanitarian Principles and Diplomacy Advisory Body (HP&DAB), to the 26th Session of the Governing Board*, GB/19/1, Geneva, Switzerland, 7–9 November 2012, p. 2.

11 IFRC, *Strategy 2010: To Improve the Lives of Vulnerable People by Mobilising the Power of Humanity*, Geneva, 1999, adopted 1 October 1999 by the 12th General Assembly of the IFRC in Decision 23.

12 “The promotion of a culture of non-violence and peace … is not an end or final goal, but a process. It is about creating an enabling environment for dialogue and discussion and finding solutions to problems and tensions, without fear of violence, through a process in which everyone is valued. … The promotion of [a culture of non-violence and peace] is an essential part of IFRC’s activities, as it not only reduces violence and discrimination but also creates stronger, healthier and more resilient communities.” IFRC, *The Red Cross Red Crescent Approach to Promoting a Culture of Non-Violence and Peace*, Geneva, 2011, p. 3, available at: [www.ifrc.org/PageFiles/53475/1205900-Advocacy%20report%20on%20Promotion%20of%20culture%20of%20peace-EN-LR%20\(2\).pdf](http://www.ifrc.org/PageFiles/53475/1205900-Advocacy%20report%20on%20Promotion%20of%20culture%20of%20peace-EN-LR%20(2).pdf).

13 *Ibid.*, p. 9.

14 “In a world full of challenges we, the youth of the International Red Cross and Red Crescent Movement, commit ourselves to: 1. Inner change and the development of skills to promote harmony and positive attitudes within communities, 2. Live our seven Fundamental Principles as agents of behavioural change in our communities.” IFRC, *Youth on the Move*, Youth Declaration, IFRC, Solferino, 2009, available at: www.ifrc.org/Global/Publications/youth/170700-Youth_declaration-EN.pdf.

15 Originally called, and still referred to as such by its participants, the YABC conceptual framework or chart.

16 See Katrien Beeckman, “Youth as Agents of Behavioural Change”, *RedTalk*, 7 July 2011, available at: www.ifrcmedia.org/blog/katrien-beeckman-on-youth-as-agents-of-behavioural-change-promotion-of-a-culture-of-nonviolence-and-peace/ (script) or www.youtube.com/watch?v=ttrvSQpA1JQ.

Founded in 2008 by the author, in her professional assignment with the IFRC, YABC was co-shaped with a dozen youth staff and volunteers of Red Cross and Red Crescent Societies and with the support of training experts and the leadership of twenty-five National Societies.¹⁷ Seven years later, at the time of writing, it counts 1,725 trained peer educators in 125 RCRC National Societies worldwide and is being expanded into ABC (Agents of Behavioural Change), so as to also reach other RCRC target groups, such as volunteers, staff and leaders of all ages, beyond youth.

The first section will explain the context for creating the 747 framework and the YABC initiative. It will focus on an analysis of statutory decisions and official documents of the Movement prior to 2008, which identified reasons for challenges in the application of the Fundamental Principles and called for specific solutions to overcome them. Section two will explain the 747 framework in detail. Finally, the third section will present the ABC initiative as a concrete application of the 747 framework. It will also share its impacts, which have been documented in the YABC *Global Impact Report*¹⁸ as reaching beyond enhancing knowledge, understanding and application of the Fundamental Principles, as well as living them through behavioural change, to also contribute to enhanced service delivery and organizational effectiveness.

Understanding and applying the Fundamental Principles: Challenges and remedies

A first challenge relating to the Fundamental Principles is *insufficient knowledge and understanding* of them within the Movement. Actually, this cognitive gap pertains not only to the *meaning* of the Principles but also to their purpose and *raison d'être*.¹⁹

17 See www.youtube.com/watch?v=Ca2LVGpMfFg. Special tribute goes to Charlotte Tocchio, who first served as an intern with the Principles and Values Department and from 2010 onwards as the Principles and values officer in charge of the global coordination of YABC and pilot-testing of its toolkit; Juan Sáenz, a senior humanitarian and training consultant who designed YABC's peer educator training programme; Alex Malet, a senior inner peace consultant who developed the inner peace module, including a qi-gong manual and video; and Andres Morales, a peer education consultant who made the first draft of the YABC peer educator manual. For a table on the chronology of YABC's development and respective contributions of key co-shapers, see Ismael Velasco, Senior Research Fellow at Brighton University, YABC: *Global Impact Report 2008–2012*, IFRC, Geneva, 2013 (*Global Impact Report*), p. 67, available at: adore.ifrc.org/Download.aspx? fileId=57853&.pdf.

18 The *Global Impact Report* harnesses a mixture of internal evaluation and independent research, captured over five years. The data analyzed comprises 5,550 pages encompassing a global survey of peer educators (with 270 respondents out of a total of 620 at that time), internal in-depth interviews, semi-structured key informant questionnaires, fourteen IFRC reports (evaluating national, regional and international YABC peer educator training events) and thirty-four other internal reports (related to the implementation of the initiative through a variety of follow-up activities), as well as an independent academic study by Brighton University (including original source data). Due to the high volume and huge diversity of evidence sources, which presented a number of challenges to conventional research approaches, evaluation methods used include maximum variation sampling, mixed methods, triangulation, negative cases, and benchmarking with single-method probabilistic quantitative research. *Ibid.*

19 See for instance, COD, Resolution 7, "Respect for and Dissemination of the Fundamental Principles", Budapest, 1991; and COD, Resolution 3, "Promoting Respect for Diversity and Non-Discrimination: A

This first cognitive gap inevitably results in a second one of a practical nature: challenges regarding the *implementation* or application of the Fundamental Principles. Both types of challenges, cognitive and practical, have been repeatedly pointed out in the past by official RCRC decision-making fora. The “lack of commitment among some Movement components to apply these principles and in particular [the] insufficient understanding of the principles’ *raison d’être and their meaning*” has furthermore been expressed officially as an area of concern.²⁰

In 1999, the IFRC’s Strategy 2010 spelled out the promotion of the Movement’s Fundamental Principles – and humanitarian values – as the first of four core areas for action of National Societies.²¹ As mentioned in the introduction to this paper, the role of the promotion of the Fundamental Principles was therein expanded. Strategy 2010 explicitly stated that the purpose of this first core area for action was not simply to ensure that people knew of these principles and values, but also to influence behaviour within and outside the RCRC Movement.²² This expanded role was later on reaffirmed in Strategy 2020, adopted in 2009.²³

However, it also led to the introduction of new challenges, as expressed by the mid-term review of Strategy 2010, conducted in 2005:

several [National] Societies acknowledged the challenge of making some of the Principles “come alive” in communications terms, let alone in terms of their day to day activities and behaviours and, as already noted, there remains a lack of clarity about what our “humanitarian values” actually are.²⁴

A key purpose of the 747 framework, which will be presented in section two, is precisely to identify those humanitarian values as well as to clarify how they

Contribution to Peace and Friendship between Peoples”, Seoul, 2005, para. 3, available at: www.icrc.org/eng/resources/documents/resolution/council-delegates-resolution-3-2005.htm.

20 COD, Resolution 3, above note 19.

21 IFRC, above note 11, p. 15. The humanitarian values will be looked at in section two, “Towards Enhanced Understanding and Application Through Unpacking the Fundamental Principles: The 747 Framework”, below.

22 *Ibid.*

23 “Strategic Aim 3: Promote Social Inclusion and a Culture of Non-Violence and Peace”, in IFRC, *Strategy 2020: Saving Lives, Changing Minds*, adopted by the IFRC General Assembly in November 2009, p. 17, available at: www.ifrc.org/Global/Publications/general/strategy-2020.pdf. The promotion of the practical application of the Fundamental Principles figures as the first subsection under Strategic Aim 3. Before the adoption of Strategy 2020, several CODs had already referred to the promotion of humanitarian values across religious, political and ethnic lines so as to encourage a change in behaviour, promoting tolerance, nondiscrimination and respect for diversity. See, for instance, COD, Resolution 12, “Strengthening Humanitarian Values Across Religious, Political and Ethical Lines”, Geneva, 2001, available at: www.icrc.org/eng/resources/documents/resolution/council-delegates-resolution-12-2001.htm; and COD, Resolution 9, “Promote Respect for Diversity and Fight Discrimination and Intolerance”, Geneva, 2003, available at: www.icrc.org/eng/resources/documents/resolution/council-delegates-resolution-9-2003.htm.

24 IFRC, *Mid-Term Review of Strategy 2010*, Geneva, 2005, p. 15, available at: <http://www.eird.org/herramientas/eng/partners/federacion/ifrcstrategy.pdf>. See also, based on the mid-term review, IFRC, *Federation of the Future (2006–2010): Working Together for a Better Tomorrow*, Geneva, 2006, available at: www.ifrc.org/PageFiles/95733/01.%20Federation%20of%20the%20Future_IFRC.pdf.

relate to each of the Fundamental Principles.²⁵ Another purpose is to provide tools and intra-/interpersonal skills, through the practice and appropriation of which the Principles and values can “come alive” in individuals’ behaviours.

As to the reasons behind the challenges to understanding, applying and living the Fundamental Principles, the author has identified several over the course of her professional engagement with the IFRC. A first one lies in the “poster approach” that is often taken towards the Principles. This consists of adopting a complacent attitude to taking the Principles seriously by merely hanging up posters (or using mouse pads, screensavers, etc.) – that is, by putting them on display in highly visible places. The official reading out loud of the seven Fundamental Principles at the outset of each International Conference could be interpreted similarly, if there is no active will on the part of participants to go beyond lip service. In a nutshell, the poster approach can be described as an attitude of complacency that is content with just knowing or being aware of the Principles, and showcasing them.

Related to this is the usual theoretical or cognitive approach towards the Principles, focusing on their (literal or intellectual) definition and order (of presentation by Jean Pictet). This approach is generally linked to a predominantly institutional perspective on the Principles. The latter focuses primarily on their operational significance and relevance, rather than the individual perspective or how persons (staff, volunteers or members) apply and live the Fundamental Principles *individually* rather than collectively as an institution. Pictet *prima facie* prioritizes the institutional perspective, and sees the Principles as being intended to “serve at all times to inspire the action of the Red Cross as a private institution”.²⁶ Within the context of the principle of voluntary service, he clarifies that “[t]he spirit of service is indissolubly associated with the Red Cross [and Red Crescent] and is the source of its vital energy. It has not however been established as one of the fundamental principles, since it is not so much a characteristic of the institution as of the persons who serve the institution.”²⁷ A thorough reading of Pictet, though, at a deeper, unpacked level, also reveals the individual perspective, as will be seen in section two.²⁸ The IFRC strongly advocated for the addition of an individual perspective to the operational and institutional ones in the 2013 Movement-wide consultations, which were led by the IFRC, ICRC and British Red Cross, and whose outcome was shared officially in the 2013 Council of Delegates (COD).²⁹ An unequivocal key finding of those consultations pertained to the

25 See Table 1, below (third column, humanitarian values).

26 J. Pictet, above note 2, p. 52.

27 *Ibid.*

28 See in section two, below, the third component of the principle of impartiality as well as Pictet’s explanation of the application of the principle of neutrality in terms of qualities required in a human being.

29 The COD is an official statutory meeting of the RCRC Movement which takes place every two years and unites all RCRC National Societies (189 at the time of writing), the IFRC and the ICRC. Those 2013 consultations, the findings of which were brought to the 2013 COD, were part of the Movement-wide Initiative on the Fundamental Principles created at the occasion of the 50th anniversary of their adoption. The consultations sought the opinions of volunteers, staff, leaders and members of the Movement on their operational, institutional and individual perspective towards the Fundamental

relationship between the individual perspective on the one hand, and the operational and institutional ones on the other: “Translating the Fundamental Principles into individual behaviour as Red Cross and Red Crescent [leader,] volunteer or staff contributes to organisational adherence and operational impact.”³⁰

A third reason resides in the high-level concept nature of the Fundamental Principles for many individuals, as was observed during the research for the YABC *Global Impact Report* and will be explained under section three.³¹ As a consequence, they can feel disconnected or remote from the Principles and find it hard to see how they can be applied in their day-to-day realities. *A fortiori*, to live by them and embody them through their individual behaviour, with a view to influencing change of mindset and behaviour towards a culture of non-violence and peace, will come across as a particularly abstract and unrealistic idea. Section three will provide evidence as to the positive and transformative impact of the YABC initiative in this regard.

Finally, the official decisions of the Movement’s statutory meetings have frequently made recommendations to address the above-mentioned challenges. For instance, the 27th International Conference in 1999, in order to ensure that all volunteers and staff of the Movement understand *and* act on the basis of the Fundamental Principles in their day-to-day work, called for the “develop[ment of] innovative ways to explain and communicate the Fundamental Principles of the Red Cross and Red Crescent, inside the Movement”.³²

Within the context of the promotion of respect for diversity and non-discrimination which is seen by the IFRC as one of the three pillars of the promotion of a culture of non-violence and peace,³³ statutory decisions and documents prior to 2008 also provided indications on the path to take. Education, in particular humanitarian education,³⁴ skills and values-based

Principles. See Council of Delegates, *Workshop on Fundamental Principles*, background paper and outline, Sydney, 2013, available at: www.icrc.org/eng/assets/files/red-cross-crescent-movement/council-delegates-2013/cod-2013-draft-0-ws-outline-fp.pdf.

30 *Ibid.*, p. 3.

31 *Global Impact Report*, above note 17, p. 25 and Annex 6. Reference is made to an academic study (unpublished) conducted by the University of Brighton (UK) and Charles University (Czech Republic), in Jordan, on the common ethical vocabulary emerging from YABC training and embedded in the 747 framework (see section two, below). The most relevant and frequently used YABC values vocabulary identified in the study concentrates on the middle sphere that connects the Fundamental Principles to behaviour, namely the components and underpinning values of the various Fundamental Principles (see 747 framework in Table 1, below). This suggests that the Fundamental Principles alone may in fact be too abstract to link immediately to concrete attitudes and behaviours in many people’s minds and makes them naturally less personally relevant. On the other hand, their nested components and values, being more specific, may trigger more concrete associations, and thus be more immediately connected to attitudes and behaviours and individuals’ daily lives.

32 27th International Conference of the Red Cross and Red Crescent, Resolution 1, “Adoption of the Declaration and the Plan of Action”, Geneva, 1999, Annex 2, “Plan of Action 2000–2003”, Final Goal 3.2, “New Initiatives to Meet the Needs of Vulnerable People and to Reduce Discrimination and Violence in the Community”, paras 7 and 7(a), available at: www.icrc.org/eng/resources/documents/resolution/27-international-conference-resolution-1-1999.htm.

33 IFRC, above note 12, p. 12.

34 See www.ifrc.org/en/get-involved/learning-education-training/humanitarian-education/what-is-humanitarian-education/.

education³⁵ or peace education, was emphasized as constituting a key tool. The IFRC pledge at the 28th International Conference in 2003 highlighted the importance of youth in peer education and non-formal education to promote international friendship and understanding. In 2005, the COD adopted Resolution 3 on Promoting Respect for Diversity and Non-Discrimination: a contribution to peace and friendship between peoples, in which it requested that the Movement “serve as an example”³⁶ and endorsed the background report prepared by the IFRC and ICRC. The latter underscored the necessity of (humanitarian) education, which furthermore should go beyond the cognitive as it also “encompasses attitudes and behaviour, acquired via socialization”.³⁷

Both the 747 framework and YABC were created to enhance knowledge, understanding and application of the Fundamental Principles, as well as to answer the question of how to influence behavioural change in the community through living by the Principles and their underpinning humanitarian values.

The 747 framework seeks to move people away from a poster approach or purely cognitive knowledge and provides a matrix fostering a real understanding and a more personal connection of each individual with the Principles, which will then in turn serve as a basis for enabling the actual application of the Fundamental Principles in his or her area of work as an RCRC staffer, volunteer or member. It also links in with concrete “soft” or personal skills, which provide a key for living by the Principles or role-modelling them so as to influence behavioural change in the community and promote a culture of non-violence and peace.

YABC, which has the 747 framework as its conceptual framework, was originally called “Principles and Values Skills-Based Training Module to Empower Youth to Take Action in Their Community and Influence Behavioural Change”, when presented to the IFRC Youth Commission in April 2008.³⁸ It is centred on *living* the Principles so as to influence behavioural change towards a culture of non-violence and peace within the Movement and the community. Living the Principles goes much further than applying them. In the author’s view, application pertains to one’s decisions and actions, while living pertains to who one is and as such penetrates one’s entire being. YABC’s vehicle of transmission

35 A pledge to promote skills- and values-based education at the 30th International Conference of the Red Cross Red Crescent in 2011 today counts sixty-six signatories, amongst which are sixty National Societies, two States and four external organisations. Available at: www.ifrc.org/PageFiles/53475/Skills%20and%20Values%20based%20education%20pledge-with%20logo.pdf. See also Katrien Beeckman, “Skills and Values Based Education to Foster a Culture of Non-Violence and Peace”, *Education for Global Citizenship*, Education Above All, Doha, July 2012, pp. 138–140, available at: www.ineesite.org/uploads/files/resources/EAA_Education_for_Global_Citizenship.pdf; and Katrien Beeckman, “Multicultural Skills and Values Based Education Fostering a Culture of Non-Violence and Peace”, keynote opening address at the International Conference on Migration and Multicultural Education, Seoul National University, Korea, July 2012, available at: www.ifrc.org/fr/nouvelles/discours-et-points-de-vue/discours/2012/multi-cultural-skills-and-values-based-education-fostering-a-culture-of-nonviolence-and-peace/.

36 COD, Resolution 3, above note 19, 2.d.

37 COD, *Promoting Respect for Diversity, Fighting Discrimination and Intolerance: Guidance and Guiding Questions*, document prepared jointly by the IFRC and ICRC, COD 2005–5/1, Geneva, June 2005, p. 10.

38 See www.ifrc.org/en/what-we-do/youth/youth-development/youth-commission/.

is a youth peer education initiative which goes beyond the cognitive;³⁹ actually its entry points for learning are non-cognitive, as will be seen in section three. Also, it targets attitudes and behaviour acquired via a social setting and aims to break societal, cultural and other conditioning perpetuating discriminatory or violent patterns of mindset and behaviour.⁴⁰ It grew out of the following vision: learning comes from within, sustainable action comes from freedom of choice and genuine motivation, inspiring others comes from role-modelling or walking the talk, change of mindset and behaviour comes from trust and ownership.⁴¹ The next sections will respectively deal with the 747 framework and YABC.

Towards enhanced understanding and application through unpacking the Fundamental Principles: The 747 framework

The 747 framework is derived from a thorough reading of Jean Pictet's 1979 Commentary on the Fundamental Principles.⁴² As can be seen in [Table 1](#), the framework consists of four columns. Column 1 constitutes the Principles themselves, column 2 the Principles' components, column 3 the humanitarian values, and column 4 intra- and interpersonal skills. Each of them "unpacks" the previous column to its left, and seeks to make the Principles more concrete, tangible and actionable for the individual.

From the Pictet Commentary's table of contents, one can see a breakdown of each of the seven Principles into "components". They can be found in Column 2, entitled "components" in the 747 framework, and will be explained in the subsections below.⁴³ In the author's experience with YABC as well as with the Movement's induction courses for senior National Society leaders,⁴⁴ it is this breaking down or unpacking of the more abstract or generic Principles into more concrete components that has proven potential to bring more clarity and understanding about them. A case in point is the widespread confusion between impartiality and neutrality, which can be reduced when focusing on the much more concrete components embedded in each Principle, making the distinction clear.⁴⁵

39 On cognitive and non-cognitive education, see K. Beeckman, "Multicultural Skills and Values Based Education", above note 35.

40 *Ibid.*

41 K. Beeckman, "Skills and Values Based Education", above note 35, p. 141.

42 J. Pictet, above note 2.

43 Actually, the seven Principles as adopted in 1965 can be regarded as a contraction of a prior larger set of seventeen principles (and six rules of application) adopted by the Board of Governors of the League (the predecessor of the IFRC's Governing Board) at Oxford in 1956, also known as the "Oxford principles". See slide presentation at www.ifrc.org/en/who-we-are/vision-and-mission/principles-and-values/; and J. Pictet, above note 2, pp. 6, 32.

44 These are induction courses for newly appointed RCRC leaders, such as National Society presidents and secretaries-general, which take place on an annual basis.

45 See 747 framework, and quote from YABC trainer in section three, "Towards Living the Fundamental Principles and Promoting a Culture of Non-Violence and Peace: Youth as Agents of Behavioural Change", below, from *Global Impact Report*, above note 17, p. 205.

Table 1. The 747 framework
From Fundamental Principles...

7 Fundamental Principles	Fundamental Principles components	Related humanitarian values	7 Personal skills
Humanity	<ul style="list-style-type: none"> Alleviate and prevent suffering Protect life and health Assure respect for and protection of the individual 	<ul style="list-style-type: none"> Active goodwill and care Human dignity and well-being Mutual understanding and peace 	
Impartiality	<ul style="list-style-type: none"> Non-discrimination Actions are solely guided by needs, proportional to the degree of suffering and prioritised on the basis of urgency No individual action or decision on the basis of prejudice or personal preference 	<ul style="list-style-type: none"> Equality Respect for diversity Objectivity and openness 	<ul style="list-style-type: none"> - Empathy - Active listening - Critical thinking and non-judgement
Neutrality	<ul style="list-style-type: none"> No taking sides in armed conflicts No engagement in controversies of a political, racial, religious or ideological nature 	<ul style="list-style-type: none"> Confidence (trust) Self-control and discipline Freedom of action and objectivity 	<ul style="list-style-type: none"> - Non-violent communication - Collaborative negotiation and mediation
Independence	<ul style="list-style-type: none"> Not letting political, economic, social, religious, financial, public pressure interfere or dictate RCRC line/actions Auxiliary to public authorities Maintain autonomy to be able to act in accordance with the Fundamental Principles 	<ul style="list-style-type: none"> Sovereignty Co-operation Freedom of action and confidence 	<ul style="list-style-type: none"> - Personal resilience - Inner peace
Voluntary service	<ul style="list-style-type: none"> Freely accepted commitment No desire for gain Selflessness 	<ul style="list-style-type: none"> Spirit of altruism and generosity Spirit of service Spirit of responsibility and discipline 	
Unity	<ul style="list-style-type: none"> One National Society per country Open to all Active in entire country 	<ul style="list-style-type: none"> Harmony and cohesion Diversity and pluralism Confidence 	
Universality	<ul style="list-style-type: none"> Universal vocation Equality of National Societies Solidarity 	<ul style="list-style-type: none"> Openness to all in the world Co-operation Mutual assistance 	

Analysis by IFRC, Principles and Values department, Beeckman K. based on Pictet, J. *The Fundamental Principles of the Red Cross: Commentary*. Geneva, 1979, available at: www.ifrc.org/PageFiles/40669/Pictet%20Commentary.pdf

Source: Katrien Beeckman, 747, available at: www.ifrc.org/Global/Documents/Secretariat/201506/747leaflet-EN-FINAL.pdf Analysis by IFRC, Principles and Values Department, based on Jean Pictet, *The Fundamental Principles of the Red Cross: Commentary*, Geneva, 1979. © IFRC.

The author's insight was also that whereas adding the column of components would enhance the *cognitive* understanding of the Fundamental Principles, inserting a third column further linking each Principle and its components to their underlying humanitarian values could actually make the Principles even more tangible and personally meaningful to individuals.⁴⁶ As a matter of fact, people connect to values beyond the cognitive realm, from the heart, and thereby relate to them on an emotional and personal level, which is conducive to strengthening their commitment to act upon them.⁴⁷ In addition, identifying those humanitarian values that are aligned with and underpin the Fundamental Principles and components would address the lack of clarity on what was meant by humanitarian values pointed out in the first section.⁴⁸

Although Jean Pictet does not directly or explicitly link each Principle with specific humanitarian values, he regularly refers to values throughout his commentary. Actually, the twenty values mentioned most often by Pictet are "peace", forty-four times; "charity" (today translated as goodwill, benevolence, compassion, kindness), forty-three times; "equality" of National Societies and of rights, eight and thirty-eight times respectively; "respect" (for), twenty-nine times; "confidence" (and trust), twenty times; "solidarity", sixteen times; "love", sixteen times; "care", fifteen times; "co-operation", fifteen times; "freedom", thirteen times (and "freedom of action", three times); "generosity", ten times; "brotherhood"/"fraternity", nine times; "friendship", eight times; "happiness", eight times; "openness to all", eight times; "benevolence", eight times; "non-partisan", eight times; "equity", six times; "mutual understanding", five times; and "responsibility", four times.

In the 747 framework's third column, those humanitarian values which are mentioned most throughout the Commentary, as well as those most closely connected to the meaning of a specific Fundamental Principle according to their frequency of mention in Pictet's analysis, have been retained. Some values, such as dignity, which is only mentioned twice in the commentary, diversity, referred to twice as "differences", and co-operation,⁴⁹ are also included, in light of their intrinsic link with the relevant Fundamental Principle or ability to capture its essence and meaning. The humanitarian values retained in the 747 framework are: (active) goodwill and care, human dignity and well-being, mutual understanding and peace; equality, respect for diversity, objectivity and openness; confidence (trust), self-control and discipline, freedom of action and objectivity; sovereignty, co-operation, freedom of action and confidence; (spirit of) altruism and generosity, (spirit of) service, (spirit of) responsibility and discipline; harmony and cohesion, diversity and pluralism, confidence; openness to all in the world, cooperation, mutual assistance.

46 See K. Beeckman, above note 16.

47 See IFRC, above note 12, p. 8, and statements referenced above.

48 See section one, above.

49 Respectively linked to the Fundamental Principles of humanity, impartiality and universality.

So, each column – from Fundamental Principle to component to humanitarian value – is in effect nested in the higher (previous) one and extends the latter’s meaning. This will become clear to the reader in the subsections below. As such, the framework has the effect of unpacking the abstract, high-level concepts of the Fundamental Principles into more readily understandable ones (the components) and concrete values to which individuals can connect, rendering the Principles more personally meaningful and actionable.

Finally, the framework adds a last, fourth column, to answer the question as to how we can live or embody the Fundamental Principles, and by doing so inspire others’ change of mindsets and behaviour towards a culture of non-violence and peace. The fourth column consists of concrete and tangible tools in the form of intra- and interpersonal skills (or qualities) which one can develop and put into practice to bring the Principles and values to life into individual behaviour and in the daily work of the RCRC volunteer, member, staffer and leader. Testimonies from YABC-trained peer educators on the 747 framework, quoted in section three, will bring further clarity on the mechanism of 747.

For reasons of symbolism and simplicity, seven skills (or skill sets) are embedded in the framework – seven skills to embody the seven Fundamental Principles through individual behaviour and action, explaining the “747 framework” name. These are (1) empathy, (2) active listening, (3) critical thinking, dropping bias and non-judgement, (4) non-violent communication, (5) collaborative negotiation and mediation, (6) personal resilience and (7) inner peace.⁵⁰ Each of these seven skills will now be analyzed in relation to the Fundamental Principles (and components and underpinning values) that it helps individuals to embody or live.⁵¹

Skill 1: Empathy – linked to humanity, voluntary service and universality

When explaining the principle of humanity, Pictet makes it crystal clear that its essence is about human connection: it is the “sentiment of active goodwill towards [humankind]”.⁵² Closely associated with humanity is charity, which is “an effort … to relieve and put an end to the sufferings of others”.⁵³ Charity, Pictet explains, is synonymous with love for one’s neighbour, specifying that the love under consideration here is “altruistic and disinterested love … which calls for a certain degree of self-control, a love which is extended even to our

50 See www.ifrc.org/Global/Documents/Secretariat/201506/747leaflet-EN-FINAL.pdf. The official brochure, available in six languages, adds two columns in which each individual can freely insert his/her own values (“my values”) and individual action plan (“my action”).

51 For readers who would like to go more in depth on the skills, see IFRC, *Promoting a Culture of Non-Violence through Youth as Agents of Behavioural Change: YABC Toolkit*, Geneva, 2014, of which a sample is available at: www.ifrc.org/en/what-we-do/principles-and-values/youth-as-agents-of-behavioural-change-yabc/. For a video presentation on the toolkit, see www.youtube.com/watch?v=4TVt_LE5R_k.

52 J. Pictet, above note 2, p. 13 (change by the current author from original “mankind” to “humankind”).

53 *Ibid.*, p. 14.

enemies”.⁵⁴ Pictet mentions compassion as one of the driving forces of charity, a forerunner of charity, at the essence of humanity. Compassion, he writes, is “a spontaneous movement, an instantaneous affective reaction to the sufferings of others”.⁵⁵ From this analysis it becomes apparent that a key interpersonal skill to embody humanity and demonstrate compassion is *empathy*.⁵⁶

Empathy is the ability to put ourselves in someone else’s shoes. It is about being present for the other through a heart-to-heart connection between humans. It is a genuine two-way communication at the deepest level. It underlies love, caring and compassion and further develops friendship and mutual understanding and calls for spontaneous action. In itself, empathy can be a form of assistance to alleviate the suffering of others, as it has an appeasing and sometimes healing effect. Also, before being able to alleviate suffering, empathy is required to understand and connect to the emotional, mental or moral suffering of others.⁵⁷

Empathy is also a required skill to embody the principle of voluntary service. A “volunteer is impelled by his [or her] desire to help and by his [or her] feelings of compassion”.⁵⁸ As empathy calls for spontaneous action from the heart, it will greatly encourage constant readiness to give help and hence translate the spirit of voluntary service into concrete and individual action.

Finally, one could also argue that “institutional empathy” is a required skill for putting the Fundamental Principle of universality into action. The latter indeed asks for mutual assistance between National Societies as “sister societies” and solidarity within the RCRC “family” in the face of suffering.

Skill 2: Active listening – linked to humanity and impartiality

Another crucial skill for the embodiment of humanity is *active listening*, which means giving full attention to the person who is speaking. It is listening to what is being said, as well as to how and why something is being said, to ensure we have a true understanding of its real meaning and of what it means to the speaker. Active listening is also about listening without relying on our own

54 *Ibid.*

55 As a synonym for compassion, Pictet mainly uses “pity”, a word whose meaning today has changed to become more negatively connoted.

56 Dalai Lama, *Widening the Circle of Love*, ed. and trans. Jeffrey Hopkins, Rider & Co, London, 2005.

57 IFRC, above note 51. Empathy is self-evidently also embedded in the Movement’s mission to “prevent and alleviate human suffering wherever it may be found, to protect life and health and ensure respect for the human being, in particular in times of armed conflict and other emergencies, to work for the prevention of disease and for the promotion of health and social welfare, to encourage voluntary service and a constant readiness to give help by the members of the Movement, and a universal sense of solidarity towards all those in need of its protection and assistance.” Statutes of the International Red Cross and Red Crescent Movement, adopted by the 25th International Conference of the Red Cross at Geneva in October 1986 and amended by the 26th International Conference at Geneva in December 1995 and by the 29th International Conference at Geneva in June 2006, available at: www.standcom.ch/statutes-of-the-international-red-cross-and-red-crescent-movement/.

58 J. Pictet, above note 2, p. 47. Following changes made by current author: “her” added, and the word “sympathy”, used by Pictet, is replaced with “compassion”, to which Pictet in essence refers (see note 56 above).

preconceived ideas or biases.⁵⁹ To “prevent and alleviate human suffering wherever it may be found”⁶⁰ under the principle of humanity requires connecting with people at a deep level, beyond what is literally said by affected people or beneficiaries, to identify the essence, significance and magnitude of their suffering – physical, mental, moral or other. For this, active listening will be a useful and even indispensable tool. What is more, through active listening, potential suffering might be identified up front and prevented.

In addition, active listening is a key skill that can embody the principle of impartiality effectively. Impartiality has three components, reflected in the second column on impartiality in the 747 framework above (Table 1). The first one is non-discrimination; the third is the abstention of individual action or decisions on the basis of prejudice or personal preference. According to the second component of this Principle, the Movement’s decisions and actions need to be guided solely by needs, proportional to the degree of suffering and prioritized on the basis of urgency and vulnerability. Through active listening, we can identify needs that would otherwise not be noticed and assess the *real* degree, depth and meaning of suffering of a human being.

Skill 3: Critical thinking, dropping bias and non-judgement – linked to impartiality, unity, neutrality and humanity

Jean Pictet comments that “[i]mpartiality requires a precise, complete and objective examination of the problems facing us and an exact assessment of the values entailed”.⁶¹ This implies that in order to embody this principle, the development or practice of another skill (or rather set of skills) is required: the skill of critical thinking, defined as the ability to think clearly, rationally, objectively and neutrally.⁶²

The third component listed in Pictet’s Commentary related to the principle of impartiality, albeit not mentioned in the official description adopted in 1965, is called impartiality in its strict sense and means “to act without favour or prejudice towards or against anyone”.⁶³ Pictet explains that “impartiality, correctly construed, manifests itself in applying established rules, recognized as

59 IFRC, above note 51.

60 Proclamation of the Fundamental Principles of the Red Cross, 20th International Conference of the Red Cross, Vienna, 1965 (revised text), available at: www.icrc.org/eng/resources/documents/red-cross-crescent-movement/fundamental-principles-mov.

61 J. Pictet, above note 2, p. 31.

62 IFRC, above note 51.

63 J. Pictet, above note 2, p. 32. Pictet emphasizes that the third component is of direct individual relevance and application, since the agents of the Red Cross and Red Crescent (staff, volunteer, members), rather than the institution, are in a position to apply it. He explains that the principle of impartiality is a regrouping of three individual ones, before the 1965 adoption: the principle of non-discrimination and the principle of proportionality, both of which constitute substantive principles like the principle of humanity, and the actual (strict) principle of impartiality, which is, together with neutrality and independence a derivative principle, whose purpose is to assure the Red Cross and Red Crescent of the confidence of all parties, which is indispensable to it.

valid, without taking sides, either for reasons of interest or sympathy”.⁶⁴ He emphasizes that “in defining impartiality, it is essential to revert to the word ‘partial’ from which it originates. Partial means taking sides for or against something on the basis either of prejudice or of personal preference.”⁶⁵ Objective decision-making without letting personal preference, interests, affiliation or prejudice interfere – or phrased differently, critical thinking and dropping bias – is hence a key set of skills for staff, volunteers or members belonging to the Movement. It is a quality required of all RCRC agents “whose responsibility is to act for the benefit of those who are suffering”.⁶⁶ This quality or skill is not easy to develop and display, since impartiality “calls for a sustained effort to ‘depersonalize’ the charitable action – and will sometimes be the fruit of a victory in a hard-fought struggle within oneself”.⁶⁷ Pictet points out that the reason for impartiality is to preserve and not to violate the *trust* accorded to RCRC staff, volunteers or members by those suffering.⁶⁸ He also underlines the importance of critical thinking in his commentary under the principle of voluntary service:

[W]henever a RC body is called upon to act or make a decision, it must first of all ask itself what the interests of the victims are, and if the action will serve those interests. It will not always be easy however to ascertain the real interests of those in need. To do this requires in each case a careful weighing of all factors involved.⁶⁹

In addition, as shown in the 747 framework under the Fundamental Principle of unity, the Red Cross and Red Crescent must be open to all and in its composition a living reflection and expression of diversity, called “multitudinism” by Pictet.⁷⁰ This is actually the reiteration of the principle of non-discrimination at the institutional level pertaining to recruitment of staff, volunteers and members, and a request that the Red Cross and Red Crescent drop any bias that it may have, for instance, towards people of other religions or sexual orientations, to enable it to be genuinely open towards people and embrace diversity in its recruitment.⁷¹

64 *Ibid.*

65 *Ibid.*

66 *Ibid.*

67 *Ibid.*

68 *Ibid.*

69 *Ibid.*, p. 51.

70 *Ibid.*, p. 54.

71 “[The National Society] shall not withhold membership from any of its nationals, whoever they may be, on grounds of race, sex, class, religion or political opinions. This is a non-exhaustive list of grounds against which discrimination in recruitment is prohibited … The principle of multitudinism does not mean that a Red Cross Society must accept all the citizens of its country without exception. On the contrary, it has the indisputable right to exclude individuals on grounds of their [ethical] character, and also on grounds of ability.” *Ibid.*, pp. 54–55. The current author uses the word “ethical” instead of “moral”, used by Pictet, since the latter today can have a religious connotation. See also the concrete recommendations on how to “ensur[e] openness and diversity within the components of the International Red Cross and Red Crescent Movement” in the annex to COD, Resolution 9, above note 23: “a. Presidents and Secretaries-General within the Movement organizations should undertake an assessment of the composition of the leadership, staff, volunteers and membership of the organizations they lead. b. Imbalances in

Pictet underscores the *raison d'être* behind this requirement of being open to all: “[I]t provides a guarantee of confidence in the [RCRC National] Society, both inside and outside the country and is the best antidote against favouritism.”⁷² Gaining and having *trust* is herewith underscored as a key driver behind the principle of unity, as was the case under the principle of impartiality seen earlier.

When turning to the principle of neutrality, critical thinking is equally a crucial skill. Actually, in this context, an additional sub-skill comprised in this skill set with critical thinking and dropping bias – which is non-judgement – will be required, as made evident by the following quote.

For the Red Cross, there is no just and no unjust war; there are only victims in need of help. ... [T]he neutral [human] refuses to make a judgment ... Neutrality demands real self-control; it is indeed a form of discipline we impose upon ourselves, a brake applied to the impulsive urges of our feeling. A [human] who follows this arduous path will discover that it is rare in a controversy to find that one party is completely right and the other completely wrong.⁷³

Non-judgement is intrinsically related to the Fundamental Principle of neutrality, the purpose of which, stated up front in its enunciation, is to maintain the confidence of all. Again, gaining and retaining trust is at the essence of the Red Cross and Red Crescent's ability to deliver its humanitarian mission in accordance with the Fundamental Principles. Applying the principle of neutrality, by not judging or taking sides in a dispute, contributes toward safeguarding access to all those in need.

When seeking to influence a change of behaviour towards a culture of non-violence and peace, gaining and retaining *trust* at the individual and community levels is also essential. Non-judgement will thus also be a core skill required in order to live by the principle of neutrality in this context. Indeed, a judgement locks the judge and the person being judged into a fixed position or a dynamic that is unchangeable. The judgement will be received by the judged person as an imposed labelling or categorization into a rigid box where there is no more scope for flexibility, evolution or change. Judgement is therefore a “door-closer”. It reduces the willingness of the other to “open up” and to change of their own free will. It will not foster a genuine connection between two people; instead, it prevents the one being judged from placing trust in the judger. Non-judgement, on the other hand, fosters trust and is the “door-opener” for behavioural change. When change is not imposed but comes from within, it will be genuine, and able

membership on whatever ground – race, religion, sex, age, must be identified and urgently 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.”

72 J. Pictet, above note 2, p. 55.

73 *Ibid.*, p. 53 (change by current author from “man” to “human”). Pictet continues that the neutral person “will sense the futility of the reasons commonly invoked to launch one nation into war against another. In this respect, it is reasonable to say that neutrality constitutes a first step towards peace.” *Ibid.*, p. 34.

to effectively and sustainably contribute to building a culture of non-violence and peace.⁷⁴

The relevance of non-judgement is actually also touched upon by Pictet under the principle of humanity, a key pillar of which is compassion, or *charity* in Pictet's words, as seen above.

To judge means to separate the good from the bad, the just from the unjust; to measure the degrees of individual responsibility. Charity on the other hand has nothing whatever to do with this kind of justice. It refuses to weigh the merits or faults of this or that individual. It goes much farther. Going beyond and above the opposition between good and evil, it attains, in full serenity, the level of wisdom. Then it becomes the very image of mercy, of goodness without limit, as exemplified by the expression of Lao Tse, With a good man, I am good; with an evil man, I am also good.⁷⁵

Skill 4: Non-violent communication – linked to humanity, impartiality and neutrality

Non-violent communication means expressing oneself in a way that does not threaten, intimidate or harm others. It is communication with respect and in such a way that one expresses one's own feelings and needs with regard to a situation without accusing or putting the blame on the other person.⁷⁶ Non-violent communication requires an (emotionally) detached and objective stance, in contrast with a reactive stance fuelled by interpretation or judgement. It is as such closely related to the application of the principles of neutrality and impartiality. Active listening and empathy as well as critical thinking, dropping bias and non-judgement all make up essential ingredients of non-violent communication, as originally conceived by Dr Marshall Rosenberg, for whom the concept of non-violent communication grew out of a belief that we are all compassionate by nature and share the same basic human needs.⁷⁷

Non-violent communication is a necessary skill for all staff and volunteers associated with the International Red Cross and Red Crescent Movement, as it demonstrates the embodiment of the Fundamental Principles into individual behaviour. Practising non-violent communication will foster the principle of humanity, and in particular its component of assuring respect for and protection of the individual, as can be seen from the 747 framework (Table 1). It also furthers the Principle's underpinning humanitarian values of mutual understanding, peace and active goodwill.

⁷⁴ See also K. Beeckman, above note 16. For more information on the skill of non-judgement, see IFRC, above note 51.

⁷⁵ J. Pictet, above note 2, p. 22.

⁷⁶ IFRC, above note 51.

⁷⁷ See www.nonviolentcommunication.com/index.htm.

Skill 5: Collaborative negotiation and mediation – linked to independence, humanity, impartiality and neutrality

Collaborative negotiation is a type of negotiation in which parties view each other not as competitors but as partners. Securing the continuity and quality of the relationship is of the essence here.⁷⁸

Collaborative negotiation is an important skill for effectively applying the Fundamental Principle of independence, which requires the Red Cross and Red Crescent to safeguard its autonomy in order to be able to act in accordance with the Fundamental Principles, and not to let political, economic or social pressure influence or dictate the line of action. The Fundamental Principle of independence also enshrines the role of National Societies as auxiliary to their public authorities in the humanitarian field, which demands that they strike a delicate balance between a National Society's requirement for autonomy of action in order to comply with Fundamental Principles such as humanity, impartiality and neutrality, on the one hand, and its need to preserve a constructive relationship with the authorities, on the other.

It is this notion of balance that is precisely the essence of collaborative negotiation, through which National Societies not wanting to jeopardize their relationship with the public authorities with a “win for one and lose for the other” outcome, can work together constructively to achieve mutually satisfying outcomes that will be beneficial for the harmonious continuation or restoration of relationships.⁷⁹ For National Societies, the desired outcome needs, in line with the principles of humanity and impartiality, to serve the most vulnerable, objectively, by preventing or alleviating their suffering.

In the IFRC's Strategy 2020, under Strategic Aim 3, covering the promotion of social inclusion and a culture of non-violence and peace, mediation is emphasized as a behavioural skill for promoting the practical application of the Fundamental Principles and healing tensions or divides in the community. “We promote behavioural skills to communicate, mediate and diffuse tensions in a peaceful manner.”⁸⁰ As a voluntary process wherein the participants themselves are the key drivers,⁸¹ mediation can only be effective if the participants involved have trust in the mediator and in the latter's capacities to be neutral and impartial. When the Red Cross and Red Crescent adheres to the Fundamental Principles, in particular impartiality and neutrality, it will be endowed with confidence and trust. This trust will enable it to be in a privileged position to be called upon as a neutral intermediary by parties with diverging interests. Taking up this role is not to be interpreted as overstepping the principle of neutrality, if the latter is correctly understood as *not* asking for a passive stance, as explained by Pictet,

⁷⁸ For more information, see IFRC, above note 51.

⁷⁹ *Ibid.*

⁸⁰ IFRC, above note 23, p. 17.

⁸¹ A mediator merely facilitates – i.e., enables the parties to explore and reach an agreement themselves through setting up an environment conducive to consensus-building. See IFRC, above note 51.

and if mediation serves the purpose of guaranteeing access to all those vulnerable with a view to alleviating or preventing their suffering.

Pictet also hints at mediation under the principle of humanity, according to which the Red Cross and Red Crescent promotes mutual understanding, friendship, cooperation and lasting peace amongst all peoples – but,

in the general framework of this effort for peace, the Red Cross [and Red Crescent] nonetheless constitutes an important moral element. It is the symbol of peace, present in the midst of combat. Every one of its acts thus becomes a pacifying gesture. To act as intermediary between enemies, to promote humanitarian law, means the creation of a climate of appeasement and reconciliation. ... It contributes to bringing together individuals and perhaps eventually whole peoples.⁸²

Skill 6: Personal resilience – linked to voluntary service and humanity

The International Red Cross and Red Crescent Movement was born on the battlefield in Solferino, Italy, in 1859, amidst the dying and crying out in agony of 40,000 wounded soldiers. Henri Dunant mobilized female volunteers from the neighbouring village of Castiglione. Together they worked without resting for several days and nights, washed and dressed the soldiers' wounds, and provided them with something to eat and drink. Clearly, inner strength and personal resilience were fundamental skills to enable Dunant and the women to care for the wounded combatants.⁸³

Personal resilience is the ability of an individual to cope with adversity, difficulty or catastrophe. In addition, it is the capacity to overcome adversity by positively adapting to it and transforming it into growth.⁸⁴ Personal resilience is closely linked to the Fundamental Principle of voluntary service: it is a vital skill for the millions of RCRC volunteers worldwide, operating in the most difficult and dangerous circumstances while giving selflessly of themselves.

It is also required to balance the application of the Fundamental Principle of humanity through the practice of empathy, so as not to overwhelm the empathizer emotionally and render him/her unable to act further. Personal resilience is thus required to be able to protect ourselves and remain balanced

⁸² J. Pictet, above note 2, p. 21.

⁸³ Jean-Henri Dunant, *Un souvenir de Solferino*, Jules-Guillaume Fick, Geneva, 1862, available at: www.icrc.org/eng/assets/files/publications/icrc-002-0361.pdf.

⁸⁴ IFRC, above note 51. Resilience is an interplay of individual, relationship, community and cultural factors. Factors that contribute to resilience include a positive view of ourselves and confidence in our strengths and abilities; the ability to manage emotions, strong feelings and impulses; good problem-solving and communication skills; "feeling in control" and not seeing ourselves as victims; seeking help and resources; coping with stress in healthy ways and avoiding harmful coping strategies such as substance abuse; close relationship with family and friends; and helping others. *Ibid.* See IFRC, above note 12, p. 20; and IFRC, *Youth as Drivers of a Culture of Non-Violence and Peace: The Power of Sports, Arts and Creativity*, report of the side event at the 28th International Conference of the Red Cross and Red Crescent, Geneva, 28 November 2011, intervention by Prof Dr M. Ungar, available at: www.ifrc.org/PageFiles/53475/31IC-sideeventIOCreportfinal.pdf.

and able to *effectively* alleviate human suffering. The same reasoning applies when seeking to promote a culture of non-violence and peace and when addressing issues like discrimination or violence, which is an energy- and stress-intensive endeavour.⁸⁵ Successfully coping with stress and preventing burnout requires the development and practice of personal resilience on the part of the humanitarian worker, who in turn is willing to contribute to building the community's resilience.⁸⁶

Skill 7: Inner peace – linked to humanity and voluntary service

The Fundamental Principle of humanity, incorporating the Red Cross and Red Crescent's role of promoting mutual understanding, friendship, cooperation and lasting peace amongst all peoples, makes it crystal clear how closely our mission and role are linked to peace. Ghandi's wisdom “Be the change you want to see”⁸⁷ reflects that peace amongst all peoples can be achieved through building inner peace within each one of us. Inner peace entails first taking up our own individual responsibility to create a state of peace and harmony within ourselves before seeking to expand it to others. Developing inner peace is hence a key skill for applying and embodying the principle of humanity. Inner peace is developed first by adopting personal ethics based in self-observation, self-awareness and self-reflection, and working continuously on oneself, one's ego and one's weaknesses. It requires cultivating virtues such as honesty, sincerity, integrity, patience, willpower, humility and discipline.⁸⁸

Finally, let us refer again here to Jean Pictet, quoting some of his sources of inspiration as well as those of the founder of the RCRC Movement, Henry Dunant, when expanding on the spirit of service which is at the core of the Movement and embedded in the Fundamental Principle of voluntary service.

*After the verb “to love”, the most beautiful one in the world is “to help”, wrote Bertha von Suttner, the great pacifist and source of inspiration for Henry Dunant. ... To serve is to sacrifice a part of oneself, a part of what one owns, for the benefit of another said Jean-G. Lossier. In his view, it is always necessary to begin by knowing oneself and finding oneself, as the only way of knowing and finding others. It is certainly true that the greater our interior richness, the more fruitful will be our work. If there is no light within us, how shall we find the path in the darkness?*⁸⁹

Developing inner peace is thus incontestably a key skill for applying and embodying the principle of voluntary service.

85 K. Beeckman, above note 16.

86 IFRC, *The Road to Resilience: Bridging Relief and Development for a More Sustainable Future*, Geneva, 2012, available at: [www.ifrc.org/PageFiles/40792/1224500-Road%20to%20resilience-EN-LowRes%20\(2\).pdf](http://www.ifrc.org/PageFiles/40792/1224500-Road%20to%20resilience-EN-LowRes%20(2).pdf).

87 Mahatma K. Gandhi, *The Collected Works of M. K. Gandhi*, Publications Division, New Delhi, 1942.

88 See IFRC, above note 51, which further explains how inner peace is also linked to individual (application of) neutrality and impartiality, and reinforces personal resilience and health.

89 J. Pictet, above note 2, p. 52.

Towards living the Fundamental Principles and promoting a culture of non-violence and peace: Youth as Agents of Behavioural Change

Before, we used to teach our Fundamental Principles in a theoretical manner, and did not approach them practically. Yes we have Fundamental Principles, and so what? How do we link them practically with our daily life, professionally, and with programmes? After so many years, we have now finally moved from the “sole” Fundamental Principles and Humanitarian Values to intra- and inter-personal skills, so we have moved from talking theoretically of the Fundamental Principles and Humanitarian Values to concretely applying them.⁹⁰

YABC is the IFRC’s flagship initiative on the promotion of a culture of non-violence and peace.⁹¹ Its vision, centred around the 747 framework presented above, is that each individual can inspire his or her peers, friends, family and community members to change and behave in a less discriminatory, excluding or violent way, and as such promote a culture of non-violence and peace, by role-modelling such a shift in his or her own way of thinking, taking decisions and acting, in alignment with the Fundamental Principles and their underpinning humanitarian values.

To reach this objective, YABC seeks to enhance individuals’ awareness and understanding of common societal challenges – such as discrimination, exclusion, gender inequality and violence – which are easily observable in their daily lives. Addressing these thematic issues brings out the *raison d'être* of the seven Fundamental Principles and allows individuals to relate the latter to very practical situations they have faced or observed. Through specific behavioural skills, anchored in the Fundamental Principles (see 747 above), YABC seeks to build individuals’ capacities to act positively and constructively in the face of such challenges – i.e., to actively listen, think critically, drop bias, not judge, communicate non-violently, negotiate collaboratively, mediate, demonstrate empathy and personal resilience, and operate from inner peace – and by doing so to apply and live personally by the Fundamental Principles and humanitarian values.

YABC was created with the initial support of the Youth Commission and twenty-five National Societies in 2008. The YABC toolkit was developed in 2009 with a culturally diverse group of RCRC youth volunteers and staff and field-tested from 2010 to 2012 all over the globe before being produced. It contains fifty-six non-cognitive, experiential and transformational learning activities,⁹²

⁹⁰ YABC trainer, South Asia, male, quoted in *Global Impact Report*, above note 17, p. 20.

⁹¹ For more information, see www.ifrc.org/yabc.

⁹² The toolkit activities have a standard and easily usable format, following the same structure for each activity: 1. Goal; 2. Summary; 3. Expected learning; 4. Approximate time needed; 5. Required materials (on principle limited to the strict minimum and locally available); 6. Cross-cultural tips; 7. Facilitation tips; 8. Suggested step-by-step process; 9. Debriefing phases and questions; 10. Expected key points and

such as games, role-plays and simulation and visualization exercises, as well as concept papers and practical guidance. These activities and concept papers pertain to thematic issues relating to the promotion of a culture of non-violence and peace (non-discrimination and respect for diversity, intercultural dialogue, social inclusion, gender, violence prevention, mitigation and response, and international humanitarian law), and the seven intra- and interpersonal skills of the 747 framework analysed in section two. In addition, the YABC toolkit includes a peer educator manual, guidelines for peer educators working in community engagement, psychosocial support guidelines for toolkit users, a qi-gong manual and two DVDS on qi-gong and meditation.⁹³ Today, the global network counts over 1,725 trained peer educators from 125 RCRC National Societies worldwide.

Trained YABC peer educators, mostly RCRC volunteers and staff, have reached out to their local communities in various ways. YABC activities have been brought into schools, vocational training centres for vulnerable youth, and prisons with young offenders. YABC has inspired peace festivals, migration campaigns and inter-faith dialogue in the community. It has also helped awareness-raising on stigmatization against people living with HIV/AIDS, gender-based violence and exclusion of people living with disability, to name but a few.⁹⁴

An essential driver and mechanism of change: The YABC methodology

To trigger such a process of personal transformation in individuals and empower them as inspiring ethical leaders, individuals follow a five-day intensive and residential training course to become a peer educator.⁹⁵ The learning approach is affective, experiential and transformative and places the participant at the centre of the equation.⁹⁶ Through the use of games, role-plays, and simulation and

conclusions from participants; 11. Facilitation notes; 12. Possible variation. IFRC, above note 51. Access the introductory brochure as well as a sample of the toolkit at: www.ifrc.org/yabc.

93 See IFRC, above note 51, and the table of contents of the introductory brochure, available at: www.ifrc.org/PageFiles/53518/YABC%20toolkit%20introduction.pdf.

94 For further information on how YABC has been implemented in the community, see *Global Impact Report*, above note 17, pp. 42 ff, 131 ff.

95 These are organized mostly by National Societies and occasionally by the IFRC. A training of YABC peer educators takes five days, after which participants are able to use the methodology and understand the subject matter and are confident to facilitate the toolkit activities with other youth. In addition to the thematic and intra- and interpersonal skills focus, they are also trained on peer education, group dynamics, motivation and learning, communication skills, facilitation techniques and organization of a peer education session. Finally, they gain a brief training in community project design and social mobilization through creative platforms such as art, music, theatre and sport. For more information on the training, see K. Beeckman, "Skills and Values Based Education", above note 35, pp. 143–145.

96 Special tribute goes to Juan Sáenz, senior humanitarian and training consultant, who fleshed out YABC's non-cognitive learning approach and pedagogical model based on a combination of a wide variety of educational theories and lessons learned from humanitarian programmes, including in particular: Sean Lowrie, Emma Jowette and Juan Sáenz, *Lessons from the Sphere Training of Trainers (ToT) Courses: A Reference for Facilitators*, The Sphere Project, Geneva, January 2005, available at www.sphereproject.org/download-resource.php?guid=54e4659ed515; Malcolm Shepherd Knowles, *The Modern Practice of*

visualization exercises contained in the YABC toolkit, as well as creative platforms for community mobilization like art, music, theatre and sports, entry points for learning are “non-cognitive”. As such, all construction of knowledge, understanding and mindset change starts by tapping first into expressing and sharing one’s feelings, experiences, bodily sensations or direct/indirect dilemmas observed around challenging situations that participants face during the activities. Learning as such “comes from within”, in the true sense of education, stemming from the Latin *e-ducere*, “to bring out, to guide out what is already inside, within”.⁹⁷

The YABC process relies on peer education or facilitation by trained YABC peer educators, which is conducive to higher learning results for youth. This interactive exchange – at a level of equality – favours openness, trust and a collaborative exploration of solutions fully owned and supported by the learners. Free will and an inductive learning process are central. With themselves at the origin and core of their shift of attitude and mindset, learners can autonomously decide to change their behaviour. Starting with inner change, learners can then decide to freely take up the responsibility to be an agent of behavioural change in the community, for instance through engagement in awareness-raising activities or small-scale community outreach projects. It is this role-modelling or walking the talk that is the key to inspiring others.

The overall YABC peer educator training process is designed around the following four key stages that constitute the fundamental framework of the initiative’s pedagogical model, as reflected in the *Global Impact Report*:⁹⁸

- *Deconstruction/destabilization*: participants experience prejudice, discrimination, social exclusion, etc. through YABC toolkit activities; they are exposed to social conditioning and challenged (through feedback by other participants during the activity) in their positioning, taken-for-granted assumptions, black-and-white beliefs or (self-)perceived identity. This leads them to start questioning themselves and to identify the presence of dissonance and tension between their values – what they think and say they do – on the one hand, and their attitudes and behaviours – what they really do (as reflected back to them by other participants’ feedback on their behaviour) – on the other. This phase generally shakes one’s self-perception and ego and is often accompanied by denial or resistance to change.
- *Crisis/shift of perspective*: participants are at a critical moment of self-questioning/self-reflection, which results in an identity shock. Each group and

Adult Education: Andragogy versus Pedagogy, Follet Publishing Company, Chicago, IL, 1980; David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development*, Prentice, Englewood Cliffs, NJ, 1984; Samuel Bloom, David McKay, Bertram B. Masia and David Reading Krathwohl, *Taxonomy of Educational Objectives, Handbook II: Affective Domain*, David McKay Company, New York, 1964; Bruce Wayne Tuckman and Mary Ann Jensen, “Stages of Small Group Development”, *Group and Organizational Studies*, No. 2, 1977, pp. 419–427; Paulo Freire and Ana Maria Araújo Freire, *Pedagogy of Hope: Reliving Pedagogy of the Oppressed*, Continuum, New York, 1994. For additional references, see IFRC, above note 51; and *Global Impact Report*, above note 17, pp. 61–86.

97 K. Beeckman, above note 16.

98 *Global Impact Report*, above note 17, pp. 61–86.

individual will experience this stage at a different time and in a very different way, and will hence manifest it differently as well.

- *Reconstruction/reframing*: participants experience a new paradigm of interaction based around their new self-awareness and develop intra-/interpersonal skills through YABC toolkit activities. They discover the possibility of redefining their identity inspired by a personal connection and appropriation of the Principles and values, based on the 747 framework. This leads them to realize their true potential and power to effect change, thereby deepening their self-confidence and increasing their willingness to serve others.
- *Empowering into action*: participants' released energy and motivation is channelled into personal and collective plans of social action that translate their inner change into immediate practice, focused particularly on incorporating the tools, skills and techniques learnt into their day-to-day lives and their voluntary work. As a result, individuals have gained high levels of self-efficacy⁹⁹ in relation to being the change they want to see.

YABC impacts pertaining to the understanding and application of the Fundamental Principles

Simply looking at the [747 framework] ... gives volunteers a sort of visualisation of the principles and values ... but looking at it through this interactive approach makes it easier for them to understand. For example, it is very useful for them to understand the difference between neutrality and impartiality. From the experience I have, it is a very appreciated part of the [YABC peer educator] training, because we saw that volunteers couldn't really understand the meaning of each Principle before. This allows them to understand the underpinning values and all... It is a very practical way to look in depth into the principles. It is really good to put it into practice, because if you just look at them like this, the principles might seem artificial, but it is important that they understand that all the system works together, the principles are all related.¹⁰⁰

YABC participants come to understand the Fundamental Principles in a wholly new way, to intimately own them, and in so doing redefine them, making them applicable and discoverable in the day-to-day realities of their lives.¹⁰¹ Through the five-day peer education training programme, participants develop an experiential and concrete understanding of the Principles and underpinning values, as well as a personal connection with them, which leads them to personally embrace and own them. This self-appropriation of the Principles in its turn enhances learners' self-efficacy to align their behaviour with and apply the

99 This is a person's feeling of capability to implement or practice the acquired learning, which in a YABC context is to behave and engage in action based on and aligned with the Fundamental Principles and humanitarian values. *Ibid.*, p. 19.

100 YABC trainer, Europe, female, quoted in *ibid.*, p. 205.

101 *Ibid.*, p. 53.

Principles in the day-to-day realities of their lives, starting with their activities in an RCRC context, and potentially, if the individual wishes to do so, beyond.

In the first section, challenges regarding the Fundamental Principles, as well as the root causes of those challenges, were presented. The first challenge – insufficient knowledge and understanding pertaining not only to the meaning of the Principles but also to their purpose and *raison d'être* – led to the second, concerning the application of the Fundamental Principles. It was also seen how the promotion of the Fundamental Principles and humanitarian values has been recently linked with the promotion of a culture of non-violence and peace, and how this has introduced a new challenge as to how to live by the Principles in order to inspire a positive change of mindset and behaviour in one's community.

YABC, anchored in the 747 framework and through its affective, experiential and inductive learning approach, was created with a view to addressing the above-mentioned challenges. The reasons for these challenges consisted of lip service to the Principles (what the author calls the poster approach), a theoretical approach, an institutional perspective towards the Principles rather than an individual one, and finally their high-level, abstract nature.

The *Global Impact Report* shows that YABC has addressed the above-mentioned challenges effectively while tackling the root causes identified, and presents the following shifts:¹⁰²

- From being unable to experientially understand or personally relate to the meaning of the highly abstract Fundamental Principles, participants begin to see each Principle as implying a range of more concrete, understandable values, thus making the Principle personally meaningful.
- From seeing the Fundamental Principles and humanitarian values as abstract ideals, participants come to understand them as practical life strategies requiring specific behavioural skills that can be gained through conscious practice.
- From seeing the Fundamental Principles as disconnected, stand-alone ideas, participants come to understand their interconnection as they apply them to their own daily lives.
- From emotional detachment from the Fundamental Principles, participants come to develop an emotional investment in them as they become integral parts of their personal identities and day-to-day interactions.
- From a vague sympathy toward the Fundamental Principles, participants develop a sense of direct and sometimes urgent responsibility for their application and promotion as a result of an understanding of the Principles' personal relevance to themselves and hence to those they care about.
- From learning about the Fundamental Principles as one-off information, participants come to appreciate them as a lifelong learning process/reference of critical reflection.

¹⁰² *Ibid.*, pp. 53–54.

The following testimonies from Movement managers bear witness to the impact of this in the day-to-day RCRC work of participants.

YABC is really useful here, as it develops these skills, and by doing so strengthens [staff and volunteers'] ability to work with the authorities without being associated with them or a particular group, to translate the [Red Cross and] Red Crescent's auxiliary role at community level in a conflict area while maintaining the Neutrality and Independence of the National Society.¹⁰³

We often feel involved in the conflicts between political parties and this is where it is important to distinguish very clearly the fact that we belong to an ideological trend at a personal level and that we have the duty to provide first aid without discrimination. The volunteers needed to remain volunteers of the [Red Cross and] Red Crescent and refrain from getting involved in the unrest; it was hard to understand these concepts. We made YABC exercises to address this ..., and it had a positive impact, by helping us not participate in conflicts and act only according to the humanitarian imperative.¹⁰⁴

YABC behavioural change relating to the promotion of a culture of non-violence and peace anchored in the Fundamental Principles and humanitarian values

The process of self-transformation that YABC triggers consistently results not only in changes in motivation, identity, vocabulary and attitudes, but also in behavioural changes of role-modelling a culture of non-violence and peace.¹⁰⁵ Participating individuals strengthen their open-mindedness, humility, self-confidence/esteem, positive thinking and patience. They learn to be self-aware and self-reflective, and can critically analyze and understand their own behaviour and its impact on others. General changes induced, as reported by the participants, pertain to communication, reactions to stress and lifestyle.¹⁰⁶ These changes have a domino effect that affects and frequently improves professional relationships and the dynamics of the participant's immediate environment (peers, family).

I have seen big changes in very conservative norms and traditions thanks to these YABC courses. Many of the males are socialised in having very sexist attitudes towards women. I have seen significant changes in males who have

103 IFRC country representative, MENA, *ibid.*, p. 191.

104 Former coordinator of relief operations during the civil unrest, National Society, MENA, quoted in *ibid.*, pp. 193–194.

105 For a contextualized example of the YABC impact, see Mohannad Jehad Saleem, Mahdi Al-Jamal, Nelima Lassen and Kleio Iakovidi, "The Beginning of a Journey: YABC – Youth as Agents of Behavioural Change in Palestine", *Coping with Crisis*, No. 1, 2014, pp. 24–25; and Katrien Beeckman and Charlotte Tocchio, "A Beacon of Light and Life: Results of the Global Impact Study", *Coping with Crisis*, No. 1, 2014, p. 26, available at: <http://pscentre.org/wp-content/uploads/Coping1-2014.pdf>.

106 See *Global Impact Report*, above note 17, pp. 34–35 and Appendix 5, for more quotations.

done the course and for females, they feel more empowered, and safer to speak out.¹⁰⁷

YABC has brought better results than other programmes with regard to the bonding between the two communities (South and North). YABC provides a unique platform where individuals from both communities have an opportunity to really sit and talk together about their real social issues, about the difficult times they went through, without entering into any political debate. YABC is an amazing neutral process for reconciliation work. It increases mutual understanding between participating individuals from both communities.¹⁰⁸

Organizational and operational impacts of YABC noted by the *Global Impact Report*

As a result of this sustained, refined understanding, application and living of the Principles upon which YABC is founded, the *Global Impact Report* also points to impacts of an organizational (or institutional) and operational nature, in particular where participants have been able to integrate the learning and 747 approach into existing RCRC programmes. When integrated into RCRC areas of work such as first aid, disaster management, migration, shelter, road safety and psychosocial support, YABC has been proven to further strengthen not only what is being done, but in particular *how* it is being done.

When working with beneficiaries, their approach would be more human, more personal, maybe somehow less focused on the technical aspect and rather trying to find the correct words to interact with them, mixing the values with the support and assistance provided.¹⁰⁹

I have a better relationship with beneficiaries, I can empathize more with them. Instead of being just a machine, giving them medical services, I can now feel them, which increases the quality of our relationship. They feel the difference between someone who provides assistance like a robot, and someone who has empathy. An example to illustrate: when we give first aid, there are several stations from different organizations but people are looking for the one of the [Red Cross], seeking the help of our first aiders who have all done YABC. The ambulances do their job and it is their job, but us, we deliver services voluntarily and with empathy. This is thanks to the YABC.¹¹⁰

As such, the development in RCRC staff and volunteers of a greater degree of understanding and compassion towards beneficiaries, and the application of newly acquired or further developed personal skills when engaging with them, results in a contribution on the part of YABC to improving the quality of RCRC services.

¹⁰⁷ Head of IFRC Delegation, South Asia, quoted in *ibid.*, p. 188.

¹⁰⁸ Former senior coordinator, IFRC Post-Conflict Recovery Programme, quoted in *ibid.*, p. 194.

¹⁰⁹ Former senior coordinator, IFRC Post-Conflict Recovery Program, Asia-Pacific, quoted in *ibid.*, p. 194.

¹¹⁰ YABC trainer, National Society, MENA, quoted in *ibid.*, pp. 217–218.

As documented in the *Global Impact Report*, YABC also remarkably increases individuals' intrinsic motivation and sense of belonging to the Movement, which positively contributes to enhancing service delivery as well as the organizational climate, cohesion and culture.¹¹¹

I actually further loved the Movement thanks to this deeper understanding of its principles and values which YABC helped me to gain. My personal commitment for the Red Cross [and] Red Crescent increased a lot because of this.¹¹²

The *Global Impact Report* has also indicated its potential to enhance the organization's delivery capacity, resulting from gains in personal productivity and self-efficacy. A case in point is the development of greater risk resilience through YABC derived from a greater degree of emotional resilience and ability to operate more calmly and flexibly in order to cope and adapt in the face of stressful situations, crisis or enduring pressure.¹¹³ It has also noted an increased willingness to engage in activities that are particularly distressing or unpleasant, such as dead body management.

According to my experience in the field as the coordinator of the relief operations, I can say that the volunteers who have been initiated to the YABC programme have the ability to stay longer and to resist longer while keeping more or less the same productivity. They revitalize themselves more quickly and need much less time to rest, which leads to a bigger impact. In principle, the volunteer works during a week, maximum two, then rests during a week. But the YABC volunteers – who feel less stressed during their work – managed to stay longer without showing signs of stress or tiredness in the workplace as they found enjoyment in their work, they are less exposed to developing stress and hence have less need to go back home to recharge their batteries. Thanks to YABC, they also learn to verbalize their problems and maintain healthier social relationships, which also reduces the work constraints in situations of emergency. In this framework, YABC definitely has an impact on strengthening individual resilience.¹¹⁴

Other impacts at the organizational level pertain to transformation of the organizational culture in further alignment with our Fundamental Principles and humanitarian values. As such, the *Global Impact Report* provides evidence of YABC fostering respectful relationships, reducing tensions and strengthening collaboration within RCRC teams, and strengthening cohesion between branches of the RCRC.¹¹⁵

111 *Ibid.*, Part 3, "Organisational Impact of YABC", pp. 129 ff.

112 YABC trainer, National Society, Europe, *ibid.*, p. 204.

113 The YABC toolkit comprises psychosocial support guidelines for toolkit users.

114 Former coordinator of relief operations during civil unrest, National Society, MENA, quoted in *ibid.*, p. 197.

115 In the survey for YABC-trained peer educators conducted as part of the *Global Impact Report*, 95% of respondents replied positively to the question, "Does YABC strengthen cohesion/collaboration between branches under one National Society?" *Ibid.*, p. 229.

I now apply the skills and hence the Fundamental Principles even in my daily life ... I find myself further sticking to the principles and ... relating every decision in the National Society to the Fundamental Principles, and ... highlighting the alignment of these decisions with the Fundamental Principles (e.g. "This is a good decision as it is in accordance with the Fundamental Principles").¹¹⁶

Conclusion

In the first section of this paper, challenges regarding the Fundamental Principles, as well as their root causes, were presented. A first cognitive challenge consisted of insufficient knowledge and understanding of the meaning, purpose and *raison d'être* of the Principles and led to a second, more practical challenge relating to their application. It was also seen how the promotion of the Fundamental Principles and humanitarian values has been recently linked with the promotion of a culture of non-violence and peace, and how this has introduced a new challenge as to how to live by the Principles in order to inspire a positive change of mindset and behaviour in one's community.

The 747 framework was presented in section two as a user-friendly tool enabling individuals to better understand and personally relate to the Fundamental Principles through unpacking them from remote, abstract ideals to more concrete and meaningful components and values, and hence to find guidance to ethically make decisions and solve dilemmas in alignment with the Principles and their underpinning humanitarian values.¹¹⁷ Furthermore, through the emphasis on skills, the 747 framework renders the Principles individually actionable – i.e., it enables individuals to live or embody them in their behaviour.

The paper emphasized the crucial importance of an individual perspective to the Fundamental Principles, in addition to the generally adopted institutional and operational ones, and illustrated the multiple benefits of this, including how translating the Principles into individual behaviour as RCRC volunteers or staff contributes to operational impact and institutional adherence. The YABC initiative served as a case study here.

While the three perspectives are intrinsically related, the present paper has provided arguments and evidence, drawn from the YABC *Global Impact Report*, that the individual perspective (i.e., individual alignment with the Principles and values) needs to be the cornerstone. This was also the opinion of Austrian Red Cross staff in their headquarters consultation submitted as part of a Movement-wide consultation on the Fundamental Principles in 2013: "the operational relevance or institutional effectiveness of the Fundamental Principles depends on the integrity of the

116 Trainer, National Society volunteer, MENA, quoted in *ibid.*, p. 204.

117 Respondents report that the YABC chart is often used not only in the Red Cross and Red Crescent but as a more general personal guide for resolving the challenges and dilemmas of their private affairs. See in-depth interviews with peer educators and trainers in *ibid.*, p. 76 (triangulated by observers; see *ibid.*, p. 31).

people".¹¹⁸ Acting in full accordance with the Fundamental Principles constitutes a key ingredient of integrity.¹¹⁹

Alignment with the Principles and values is particularly of the essence for RCRC leadership. This was a headline conclusion of the Movement-wide consultation reported to the 2013 COD:

There is seen to be uneven understanding and application of the Fundamental Principles across the Movement. Given this challenge, the key role of the leadership in the Movement as guardians and promoters of the Fundamental Principles was emphasised by many throughout the consultation process.¹²⁰

Also, the indispensable need for ethical leadership, or alignment of RCRC leaders' decision-making, actions and behaviour with the Principles and values, will be officially featured in the forthcoming IFRC Global Review on Volunteering, which shows a rapidly changing number of volunteers.¹²¹ As a matter of fact, the leadership and organizational culture highly influences volunteer retention. Leaders' genuine or lip service commitment to the Movement's mission and their ability or inability to apply its Fundamental Principles, as well as their *de facto* living or embodiment of them in their daily relationships with staff and volunteers, have been ascertained as being amongst the factors influencing volunteers to stay within or exit the Movement.

"Without principles, the Red Cross [and Red Crescent] would simply not exist", affirmed Pictet in 1979.¹²² In 2015, at the doorstep of the official celebration of the fiftieth anniversary of their adoption, this paper invites the reader to deeply reflect on the following assertion: without individual alignment with the Principles, the Red Cross and Red Crescent will simply not survive.

118 Fundamental Principles consultation, Austrian Red Cross, 5 July 2013, notes submitted by email. Rewording added by author.

119 See the definition of integrity as "the extent to which the National Societies and their International Federation possess the will and the ability to act in pursuit of their respective declared objectives, policies and standards in full accordance with the Fundamental Principles of the Movement", in IFRC, *Policy on the Protection of Integrity of National Societies and Bodies of the International Federation*, Geneva, 2009, as earlier adopted by the IFRC General Assembly, Doc. AG/20/1 of the 9th Session of the General Assembly, Birmingham, 1993, p. 3 (as amended by the 15th Session of the General Assembly, Seoul, 2005). See also IFRC, *National Society Development Framework*, Geneva, 2013, available at: www.ifrc.org/Global/Documents/Secretariat/201505/1269801-NSD%20framework%202013-EN-LR.pdf.

120 COD, *Workshop on Fundamental Principles*, background paper and outline, 2013, p. 3, available at: <https://www.icrc.org/eng/assets/files/red-cross-crescent-movement/council-delegates-2013/cod-2013-draft-0-ws-outline-fp.pdf>.

121 See www.ifrc.org/en/what-we-do/volunteers/global-review-on-volunteering/.

122 J. Pictet, above note 2, p. 6.

