

Shifting Paradigm: Towards a Transformative and Holistic Vision of 'Humanity'

A Call for Rethinking and Expanding the Red Cross Red Crescent Principle of Humanity through Deeper Human and Environmental Consciousness

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PREFACE

This developmental work emerged out of deep respect, connection, and resonance with the International Red Cross and Red Crescent Movement, its principles and values, as well as out of an inner necessity to alleviate the suffering of our fellow sentient beings who have but our voices to rely on, to bring about genuinely integrated and inclusive approaches, and to extend our humanity to the web of life as a whole.

This aspiration and vision for a transformative and holistic interpretation and expansion of the Fundamental Principle of Humanity unfolded through the firm conviction that the Red Cross Red Crescent has the potential and power to be a 'paradigm shifter' and inspire radical inner and outer transformation, opening a new era of 'holistic humanity' – a humanity that is conscious, whole, and inclusively compassionate and humane with all beings with whom we share the Earth, and with whom, in essence, we are one.

This thesis builds on the author's analysis, insights, and vision gathered in an unpublished paper entitled "An Unconventional Analysis and Interpretation of the Fundamental Principles" written in 2013. This initial work served as the foundation and inspiration for the MAS-Thesis Proposal submitted in May 2019.

DISCLAIMER

The positions expressed in this paper are strictly those of the author and represent neither the opinion of the International Committee of the Red Cross (ICRC), nor the International Federation of Red Cross and Red Crescent Societies (IFRC), nor National Red Cross and Red Crescent Societies. February 2020.

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ABSTRACT

This thesis seeks to rethink – from an unconventional, *holistic* perspective – the Fundamental Principle of Humanity ('Humanity') as adopted in 1965 by the International Red Cross and Red Crescent Movement (the Movement). 'Humanity', such as defined and interpreted today, seems to be limited and incomplete, and, to a certain extent, no longer adequate to effectively meet the world's unprecedented, critical crises and challenges *at their root*, in addition to addressing their *symptoms*. Rather, it is focused on preventing and alleviating the suffering of human beings only without sufficiently and *inclusively* considering other forms of life (e.g., animal, plant), their intrinsic value, suffering/interests, well-being and our interwoven destinies.

These interlinked predicaments have indeed greatly evolved and are somewhat indicative of the inadequacy of fragmented, human-centric approaches that place humanity above and/or as separate from the essential interconnected web of life, and that are, at their core, embedded in an unjustified moral discrimination that *excludes* non-human living beings on the basis of 'difference' alone. Paradoxically, such approaches and their underlying mindsets precisely represent some of the root causes of current global challenges (biodiversity loss, climate change, infectious diseases with pandemic potential, etc.), which threaten humanity's well-being and survival, and that of the Earth as a whole. Given the rapidly closing window for action, these complex issues imperatively require the *whole of humanity* – including humanitarians – to urgently embrace 'transformative change' and extend compassion to all beings.

This thesis therefore holistically reinterprets, expands and re-envision 'Humanity' through deeper environmental consciousness and further inclusiveness with the aim to broaden its implications for the humanitarian and development work of the Movement so that it becomes even more meaningful, effective, preventive, comprehensive and ethical. Grounded in both scientific research/findings and ethical considerations, this paper represents an urgent call for radical transformation through the following two lenses:

(i) Expanding 'Humanity' (horizontal expansion): to be truly fit for the future, ethically coherent and aligned with its own humanitarian values, the Movement needs to shift paradigms and further evolve towards a broader, transformative and holistic vision and understanding of the Principle of Humanity, based in the recognition of the essential interconnectedness, interdependence and intrinsic value of all life. This implies extending without discrimination its compassion and efforts to prevent and alleviate animal suffering; to care and ensure respect for the well-being, health, sustainability, diversity and dignity of the Earth in its wholeness and thereby of all its ecosystems and life forms; as well as to promote and inspire conscious, compassionate, peaceful and harmonious living with Nature. Such a shift towards a more inclusive and ecocentric approach is absolutely vital for effectively preventing and alleviating human suffering, for safeguarding human dignity, for achieving *holistic* peace and sustainability, and perhaps even for humanity to survive – as we are not separate beings. We are inextricably and intrinsically linked with one another and “whatever we do to the web of life, we do to ourselves.” (Chief Si'ahl, 1854);

(ii) Deepening 'Humanity' (vertical expansion): for humanity to thrive and reach its *full* potential, it is essential to further understand and consider the micro-macro interrelatedness, which reveals that the state of the 'outer world' is a reflection or projection of our 'inner world'; both concomitantly transforming and mutually reinforcing one another. Hence, the need to further enhance 'inner conditions' and shift into deeper levels of awareness and expanded consciousness, which enable one to realize non-separation and experience oneself *as part of* and *at one with* the undivided whole of life. Such transformational insight on 'inter-beingness' and non-separability is crucial for unfolding reverence for life and its diversity; expanding compassion and one's intrinsic, authentic humanity within, compelling one to act *spontaneously* to alleviate suffering and care for other living beings, human and non-human, and the Earth as a whole, as one would do for oneself. Whether humanity is willing to cultivate this deep, critical consciousness may greatly determine the future of the planet and the realization of inner and outer unity and peace.

Finally, this work may open the path to further discussions and collective questioning, and as such, potentially lead to broaden the Movement's mission and mandates. It also calls upon the wider humanitarian and development community, if not the whole of humanity, to further integrate holistic approaches, to be responsive to and advance concerns for the well-being of the Earth, its animals, living beings and ecosystems – especially through leading by example and leveraging the transformative and preventive powers of education. This is part of our *collective moral responsibility* towards 'life' in its wholeness and towards humanity itself, and part of being *human* and *humane*.

TABLE OF CONTENTS

1. INTRODUCTION.....	1
I. Problem Background	1
II. Research Question and Aim	3
III. Methodological Approach	3
IV. Relevance of Research Question	4
2. UNPACKING HUMANITY: DEFINITIONS, ORIGINS AND CONCEPT.....	5
I. Institutional Definition.....	5
II. Concept of Humanity: from Origins of the Red Cross to Evolving Needs	6
A. <i>Origins of the Movement and Concept of Humanity</i>	6
B. <i>Evolving Needs</i>	7
III. Foundations and Theories for Reinterpreting and Expanding the Principle of Humanity	9
A. <i>Equilibrating Different Forms of Valuation: Anthropocentrism and Ecocentrism</i>	9
B. <i>Oeness and Interconnectedness: Humanity in the 'Web of Life'</i>	10
3. REINTERPRETING AND EXPANDING THE PRINCIPLE OF HUMANITY	15
I. Extending Humanity to Animal Life	15
A. <i>Essence of Humanity: Universal Love, Compassion and Non-discrimination</i>	15
B. <i>Non-discrimination, Common Nature and Identity Shift</i>	17
C. <i>Towards Holistic Peace, Inclusion and Respect for the Diversity of Life</i>	19
D. <i>Implications for the Principle of Humanity</i>	22
II. Extending Humanity to the Earth as a Whole.....	24
A. <i>Living in Harmony with All Life on Earth: Re-conceptualizing Sustainability</i>	24
B. <i>Connectedness to Nature and Reverence for Life</i>	26
C. <i>Implications for the Principle of Humanity</i>	29
III. Deepening Humanity and Consciousness.....	31
A. <i>Micro-Macro Interrelatedness: Addressing Root Causes of Suffering</i>	31
B. <i>Wholeness and Present-Moment Awareness</i>	31
C. <i>Expanded Consciousness, Nature Connectedness and 'Sustainability from Within'</i>	32
D. <i>Journeying from the Voice of the Mind to the Heart of Inner Silence: From Separateness to Unity</i>	34
E. <i>The 'Inward' Humanitarian Action: Cultivating Gratitude, Inner Peace and Deeper Awareness</i>	35
F. <i>The Mindfulness-Sustainability Continuum</i>	37
G. <i>Implications for the Principle of Humanity</i>	38
IV. Connecting the Dots...Towards a Holistic 'Humanity' and Transformative Change	41
4. FROM VISION TO INSPIRED ACTION: IMPLICATIONS FOR THE MOVEMENT AND BEYOND.....	42
I. Re-dimensioning the Role of the Red Cross Red Crescent.....	42
A. <i>Organizational Considerations</i>	42
B. <i>Advocacy, Partnerships and Leveraging National Societies' Auxiliary Role</i>	45
C. <i>Shaping the Future of Humanity and the Planet through Humanitarian Education</i>	46
II. Looking Beyond the Red Cross Red Crescent: SDGs, ESD and Education.....	50
5. DISCUSSION.....	52
6. CONCLUSION.....	59
LIST OF REFERENCES	
APPENDICES.....	

LIST OF FIGURES AND TABLES

Figure 1. Distorted Relationship with Nature and its Consequences	24
Figure 2. Disconnectedness from Nature and Humanity	28
Figure 3. Connectedness with Nature and Humanity	28
Figure 4. Ripple Effect of the 'Inward' Humanitarian Action.....	36
Figure 5. Mindfulness-Sustainability Framework.....	37
Figure 6. Unearthing the Micro Level Root Causes of Global Issues	38
Figure 7. Expanding and Deepening the Principle of Humanity & Interrelations Amongst All Components.....	39
Table 1. Proposals for Transitioning Towards a Holistic Principle of Humanity.....	41

1. INTRODUCTION

I. Problem Background

All life on Earth is woven together in an awe-inspiring and fragile balance much like different threads of a web which we are part of. Whatever happens to the Earth happens to humanity – to us. When one part is hurt, the whole is affected.

When the insight of interconnectedness and unity of life is no longer seen, and one starts believing in separation and in being separate from the Earth and its "other" living beings, both human and non-human, respect and reverence for this delicate equilibrium seem to be lost, presumably leading to irrational, destructive mindsets, behaviours and actions – to *inhumanity* (Nhat Hanh, 2015; Uhl, 2016; Horton, 2015; Nidhi, 2001; Chief Si'ahl, 1854).

As a consequence, humanity is now confronted with some of the most serious and complex challenges it has ever faced (Frantz, Mayer, Norton & Rock, 2005, 427): climate change; environmental degradation on a planetary scale; biodiversity loss; ecological collapse; as well as increased frequency, unpredictability and intensity of severe weather events and disasters (International Federation of Red Cross and Red Crescent Societies [IFRC], 2018; Wamsler et al., 2017, 143).

The impact of human activity on the Earth's interconnected web of life and its living beings is sobering:

- wildlife has globally decreased by 60% between 1970 and 2014;
- one million more animal and plant species are threatened with extinction in the next few decades (World Wildlife Fund [WWF], 2018);
- 420 million hectares of forest have been destroyed since 1990 for conversion to other land uses (Food and Agriculture Organization of the United Nations [FAO], 2020);
- 8 million metric tons of plastic are dumped into oceans annually, causing the ingestion of pollutants, entanglement, injury, suffering, and the death of marine animal life, estimated at 100'000 mammals annually and millions of fishes and birds (Le Guern, 2019);
- globally an estimated 77 *billion* land animals are slaughtered every year for food in the animal agriculture industry, often suffering severe agony and inconceivable atrocities (Carnism, 2019; Sanders, 2018; Scully, 2015; Blankenship, 2014; Gilmour, 2013; Matsuoka & Sorenson, 2013, 23);
- and the list goes on.

Living in a systemic world implies multiple causation, interactions, and complex feedback loops (Wamsler et al., 2017, 143); the above unprecedented issues are compounded by poverty, multiplying health effects, (infectious) disease (with pandemic potential), displacement and violent conflict. This context interacts with, and cannot be separated from, urbanization and population growth. As a result, increasing pressure is placed on scarce natural resources, including food, water and clean air (Conservation International, 2020; World Economic Forum [WEF], 2019; IFRC, 2018; Wamsler et al., 2017, 143).

The world has come to a critical – almost breaking – point. A growing number of leading scientists warn us on the immediate need for transformative changes, given the **"rapidly closing window for action and the urgent need for everyone—everyone—to collectively rethink and redefine how we value, protect, and restore nature"** (WWF, 2018). These are collective issues, which surely require collective and adequate responses – including by humanitarians (IFRC, 2019).

Yet, the current approach of the International Red Cross and Red Crescent Movement (the Movement) is primarily focused on preventing and alleviating the suffering of *human* beings and promoting human welfare, without sufficiently, inclusively and holistically considering the suffering and interests, intrinsic value, diversity, dignity (integrity), health and well-being of non-human life forms (e.g., animal, plant) and our undeniable interrelatedness and interwoven destinies. Unfortunately, this partial, anthropocentric approach is fragmented and can only inadequately address and resolve interconnected issues at their root.

This compartmentalized approach lies at the very foundation of the Movement. It originates in the Fundamental Principle of Humanity ('Humanity'), which defines the mission and objectives of the Movement, and guides the humanitarian action and development work of its three components (the International Committee of the Red Cross [ICRC], the International Federation of Red Cross and Red Crescent Societies [IFRC], and the 192 National Red Cross and Red Crescent Societies).

The Principle of Humanity seems incomplete and no longer suited to meet pressing challenges which threaten humanity's survival and well-being, and that of the Earth as a whole (i.e. all its elements, its ecosystems and life forms, including animal, vegetal, and mineral). **To be truly fit for the future, the Movement would need to evolve towards a broader, holistic understanding, interpretation and/or vision of 'Humanity'. 'Humanity' would need to further take into account and be interpreted through the lens of the interconnectedness of all life and the well-being of the Earth as a whole, beyond merely the welfare of humans and their life-support systems.** In fact, anthropocentric approaches that frequently place humans above and/or separate from the web of life, are at the source of many current global challenges, inadvertently reinforcing root causes (Slim, 2019; Kopnina, Washington, Taylor, & Piccolo, 2018; Kesebir & Kesebir, 2017; Frantz et al., 2005, 428-434; Faver, 2011; Nidhi, 2001). Although compartmentalization may have served an original structuring purpose, now, it indeed seems that root causes are embedded in tools and approaches.

Moreover, it seems that most of these macro-level challenges and crises share common root causes at the micro level: at the individual consciousness and mindset level. A myriad of international efforts, strategies and financial resources have been invested in attempts to deal, one by one, with outward issues, but much less attention has been paid to addressing their shared underlying causes, at the consciousness level. The fundamental interrelatedness of the micro and macro levels, which are mirrored and mutually reinforcing one another, has not received sufficient attention and consideration when addressing global issues (Wamsler et al., 2017, 143; Jacobs, 2014, 875; Nidhi, 2001, 13-14; Krishnamurti, 1953).

Yet, until we address root causes – until there is a profound inward *shift of consciousness* – issues and threats against the well-being of humankind and our planet will continue to arise and multiply, only presenting themselves to the world in different forms, as we have seen with pandemics, species extinction, environmental degradation, discrimination, violence, poverty, and other challenges. As Einstein stated, "no problem can be solved from the same level of consciousness or thinking that created it", and as such, that which created and/or contributed to the problem requires to be

transcended. **The Principle of Humanity, whilst entailing a strong preventive dimension, could still be further understood and applied through a deeper micro-macro lens, so as to provide a more comprehensive understanding of the Principle and of the full scope of its implications.**

II. Research Question and Aim

Subsequently, the research question is: ***How can the Red Cross Red Crescent Fundamental Principle of Humanity be reinterpreted, expanded and/or re-envisioned on the basis of a holistic understanding/perspective?***

The term 'holistic' in this research question is understood as taking into consideration both i) the interconnectedness of all life; and ii) the interrelatedness of the micro (individual consciousness) and macro (societal, global) levels, which mirror and mutually reinforce one another (Wamsler et al., 2017, 143; Jacobs, 2014, 875; Frantz et al., 2005; Nidhi, 2001, 13-14).

The aim of this research is threefold. First and above all, it seeks to provide a broader, holistic understanding of the Fundamental Principle of Humanity (as adopted in 1965 by the Movement) and its wider implications through deeper (environmental) consciousness, and an integrated perspective: considering the interconnectedness of all life and of micro-macro levels, so as to propose the foundations for collaborative work to eventually reinterpret, expand and/or re-envision the Principle. Secondly, it aims to provide the Movement with insights into potential implications of a holistic understanding of 'Humanity'. It particularly looks at its educational programming, which could include additional critical components for an integrated approach. By extension, it introduces leads for actors/stakeholders engaged in formal and non-formal education (including Education for Sustainable Development [ESD] and Humanitarian Education) to further influence the vital shift required in the education sector. Lastly, this work intends to stimulate critical reflection at the individual level for the readers and author to possibly broaden our interpretation and application of 'Humanity', including in our daily lives, and in turn inspire others to follow suit.

III. Methodological Approach

Replying to the above research question implies first to unpack the current institutional definition of the Fundamental Principle of Humanity and to situate it within its original context, against the backdrop of the particular *concept* of humanity from which it derived, as well as in comparison with current evolving needs in order to assess its current relevance (Chapter 2). This leads to laying the foundations of anthropocentric and ecocentric forms of valuation and of the scientific theories of interconnectedness that serve as both the rationale and conceptual basis for reinterpreting, expanding and re-envisioning 'Humanity' in the subsequent chapter.

Chapter 3 expands the understanding and thus interpretation of the Principle *vertically and horizontally* from the perspective of the underlying causes of crises and suffering. ***Horizontal expansion to broaden*** (the understanding of) the components of the Principle to the Earth in its wholeness, including its animal, plant and other life forms, giving rise to a new paradigm with expanded underpinning humanitarian values, goals and outreach (sections I & II). ***Vertical expansion to deepen*** the understanding, scope and application of its existing components and its implications (section III). Micro-macro interrelatedness will be viewed here, as it mainly applies to section III dedicated to human consciousness.

In Chapter 4, the theory-led development opens the way to initial insights into potential practical implications for the Movement and beyond. It seemed logical and productive to place **a special focus on education, given its transformative and preventive powers and capacity to swiftly, and at a low cost, integrate and support reinterpretation and expansion of the Principle**. Based on the theoretical development of previous chapters, this section also outlines potential opportunities for the development of new, more comprehensive educational (training) tools such as a version 2.0 of the (Youth as) Agents of Behavioural Change ((Y)ABC) initiative, or for its adaptation and future field-testing.

Chapter 5 covers discussion on the potential holistic expansion of the Principle— either through expanding understanding or definition – and its implications thereof, followed by the conclusion in Chapter 6.

This thesis expands and builds upon what exists. It uses existing academic and scientific literature, connecting and applying it to the Fundamental Principle of Humanity in an unconventional and innovative way to support a new paradigm shift towards an inclusive, holistic 'Humanity'. Jean Pictet's Commentary on the *Fundamental Principles of the Red Cross* (1979) has also been used extensively throughout this study as it remains of significant relevance and symbolic value for the Movement, as well as a basis for more recent work on the Principles.

IV. Relevance of Research Question

This developmental work appears relevant, timely and complementary to the humanitarian and development approach guided by the Fundamental Principles. There seems to be a "disconnect" between the context in which the Principles originated and the increasingly diverse challenges that the Movement now seeks to address, not to mention ever growing and yet unaddressed suffering of non-human life, which requires further, immediate attention to maintain a fully coherent, ethical and integrated humanitarian approach *aligned* with its founding values and spirit: compassion and inclusive assistance to those in distress and in need.

The current definition and interpretation of the Principle of Humanity is *to some extent* undeniably valuable to promote human welfare and respond to humanitarian crises. Norms of disaster response and laws of war also do take into account the natural environment. Yet, given its present preoccupation and concern limited to the welfare of human beings only, without, sufficient or any, consideration for non-human life forms and their suffering, 'Humanity' seems fundamentally incomplete and partial. This has become apparent in current critical challenges (biodiversity loss, climate change, pandemics) imperatively calling upon the whole of humanity to (re)establish compassionate and harmonious ways of living with Nature (United Nations [UN] Harmony with Nature, n.d.; Slim, 2019; Kopnina et al., 2018, 115-120; Frantz et al., 2005, 427).

Additionally, a disintegrated, human-centric approach seems somehow contradictory to its own logic and spirit, and at times counterproductive in a systemic world in which *all life is woven together as a unified and undivided whole* (Wamsler et al., 2017, 143; Uhl, 2016; Horton, 2015; Bohm, 2005; Nidhi, 2001; Chief Si'ahl, 1854). As currently understood based on its definition, the Principle of Humanity presents some limitations for the creation of *holistic* peace and harmony for *all*, and as a result, represents a hindrance for effectively preventing and addressing some of humanity's gravest challenges. Considering expanding, re-envisioning, and, at the very least, simply reinterpreting 'Humanity' inclusively is therefore vital today for a cohesive and harmonious approach rooted in ethics,

as well as critical for shifting human and environmental consciousness and evolving with it (Slim, 2019).

By no means did the authors of the 1965 Proclaimed Principles believe to have achieved perfection at the first attempt, and as Jean Pictet acknowledged, in this moving world, there might come a time for revision "for nothing in this world is unchangeable" (Pictet, 1979, 6). Everything shares constant evolution and potentiality as innate qualities. **The Fundamental Principle of Humanity, although most noble and relevant at the time of its conception, perhaps no longer represents "a firm and healthy doctrinal foundation"** (Pictet, 1979, 6). **After more than 150 years since the creation of the Red Cross, challenges have indeed significantly evolved and we have outgrown some definitions and concepts while new factors require immediate attention.** Now, more than ever before, it is critical for the Movement to reinterpret and re-envision its chief Principle in a way that equips it to effectively meet current and future challenges and continue to develop and propose the right solutions, as it has systematically strived for over a century and a half.

Lastly, it seems that the Fundamental Principle of Humanity has not yet been approached from this particular angle and depth in the past. It therefore seemed essential to introduce and detail a systemic/holistic and research-based analysis on 'Humanity' because of its pioneering and visionary nature.

Rationale for focusing on 'Humanity': This thesis focuses on the Fundamental Principle of Humanity and does not unpack linkages with and implications for the other Fundamental Principles: Impartiality, Neutrality, Independence, Voluntary service, Unity and Universality. This difference is partly due to limited time within the framework of this research. Most importantly, the Fundamental Principle of Humanity, as the expression of the profound motivation of the Movement from which all other Principles derive, holds a special place. As the basis for the Movement, it inspires its action and embodies its ideal; it is "the prime mover for the whole movement, the spark which ignites the powder, the line of force for all its action. If the Red Cross were to have only one principle, it would be this one." (Pictet, 1979, 14). This focus seemed therefore more pertinent due to its importance and standing "above all contingency and particular cases".

Moreover, this Principle is common to the 'Humanitarian Principles' of Humanity, Impartiality, Neutrality and Independence adopted by the United Nations General Assembly with slight language differences (Institute for International Cooperation in Education [IZB], 2015). Given its importance for other humanitarian actors, this paper may serve a broader purpose.

2. UNPACKING HUMANITY: DEFINITIONS, ORIGINS AND CONCEPT

I. Institutional Definition

The Fundamental Principles of the Movement (see Annex I) were proclaimed and adopted more than 50 years ago at the Twentieth International Red Cross Conference in Vienna in 1965 (Pictet, 1979, 4-8). They are an expression of the common identity, purpose, values and practices of the Movement, and serve both as an aspiration and operational guidance for its action (IFRC, 2015).

The first of these Principles is 'Humanity', which is officially and institutionally defined as follows:

"The [International Red Cross and Red Crescent Movement], born of a desire to bring assistance without discrimination to the wounded on the battlefield, endeavours, in its international and national capacity, to prevent and alleviate human suffering wherever it may be found. Its purpose is to protect life and health and to ensure respect for the human being. It promotes mutual understanding, friendship, cooperation and lasting peace amongst all peoples" (IFRC, 2020; Pictet, 1979, 4).

It includes the origins of the Movement: "born of a desire to bring assistance without discrimination to the wounded on the battlefield"; it recalls the double dimension of the Movement: "national and international"; and most importantly it defines the mission of the Movement (also shared by other humanitarian organizations): "to prevent and alleviate human suffering wherever it may be found"; as well as its purposes: "to protect life and health", "to ensure respect for the human being" and "to promote mutual understanding, friendship, cooperation and lasting peace amongst all peoples" (IFRC, 2020).

The Principle of Humanity substantiates the *essence* of the Movement and what it places beyond anything else: "the need to act in order to prevent and alleviate human suffering" (IFRC, 2020). 'Humanity', from which all other Principles derive, is a constant reminder of that objective (IFRC, 2020; Pictet, 1979). Accordingly, we speak of this as the "essential principle" (Pictet, 1979, 8).

It is part of the 'substantive principles' (i.e. Humanity, Impartiality), and as such, belongs to the domain of objectives, whilst other Fundamental Principles (i.e. Neutrality, Independence, Voluntary service, Unity, Universality) are of the domain of 'ways and means' – supportive tools to achieve the objective. Neutrality and Independence are 'derived principles', enabling the implementation of the essential and substantive principles, whereas Voluntary service, Unity and Universality are organic principles of institutional character. Not all Principles carry the same weight; rather, they have a hierarchical order as well as an "internal logic, so that each one to a degree flows from another" (ibid, 1979, 8-9).

II. Concept of Humanity: from Origins of the Red Cross to Evolving Needs

A. Origins of the Movement and Concept of Humanity

In 1859, as Henry Dunant stood before the battlefield in Solferino, Italy, and bore witness to the suffering of 40,000 wounded soldiers dying and crying out in agony, out of compassion, he felt compelled to act. And thus the idea of the Red Cross was born (IFRC, 2020; Beeckman, 2015, 282; Pictet, 1979, 12). Indeed, the origins of the Movement are closely interlinked with the sufferings of war. In fact, during the first years of its existence, its only mission was to provide assistance to wounded soldiers and to readily prepare itself to do so (Pictet, 1979, 12).

This particular context of war influenced the way in which the Principle of Humanity was later defined, especially as it derived from a *concept* of humanity specific to that time and context, which was largely dominated by a prevalent anthropocentric worldview. Amongst the many concepts of humanity across times and cultures which are open to scientific and philosophical debate, the one which actually forms the basis for the definition of the Principle is described as: "a sentiment of active goodwill towards mankind" (ibid, 1979, 13), a moral value or attitude of kindness, gentleness, generosity, patience and compassion (Coupland, 2001, 972). Although the notion of humanity also

refers to human nature and the human species as a whole (humankind), it is its meaning of *sentiment and moral value* (i.e. active goodwill, kindness, and compassion) that served as the very foundation and essence for elaborating the Principle of Humanity (Slim, 2019; Coupland, 2001; Pictet, 1979).

In fact, the term humanity, as a sentiment or moral value, was considered to be so perfectly aligned with the Red Cross' identity that it was retained and came to symbolize its first Fundamental Principle. In a more appropriately crafted logic though, the term 'humanitarianism' is a more accurate descriptor – that is, "aiming at the happiness of the human species" and "the attitude of humanity towards mankind, on a basis of universality" (Pictet, 1979, 13). Indeed, the Principle of Humanity aspires to a more advanced and rational form of (modern) humanitarianism: it not only seeks to alleviate immediate human suffering through humanitarian action, but also to *prevent it even in the long term*, with a view to bring the greatest happiness and well-being to as many people as possible (ibid, 1979, 13). This explains why the Principle of Humanity is often viewed as 'humanity *in action*'.

The aspirations of the Movement, focused on humankind and formulated into this Principle over a particular time range in history, have been groundbreaking, noble and highly relevant.

B. Evolving Needs

Yet, times have changed. Today's needs are no longer those of yesterday's. The world is confronted with unprecedented global challenges (Frantz et al., 2005, 427) which require a shift in the traditional, compartmentalized, anthropocentric approaches and ways of operating. Whilst armed conflicts and other situations of violence are sorrowfully still a reality across the globe, biodiversity loss and climate change are simultaneously posing a significant risk and potentially irreversible threat to humankind, other species, and the planet (Wamsler et al., 2017, 143; United Nations Office for the Coordination of Humanitarian Affairs [OCHA] 2016, 6). Climate change is one of the most pressing issues facing humanity in decades to come and already affects almost every aspect of the Red Cross Red Crescent work (IFRC, 2018).

Amongst other critical issues are environmental degradation on a planetary scale disproportionately impacting socially vulnerable groups, unsustainable development, over-exploitation and depletion of natural resources, resource scarcity and related competition, as well as significant increase over the past 30-40 years in emerging infectious diseases, 75% of which are zoonotic (animal) in origin (Salyer, Silver, Simone, & Behravesh, 2017; Jones et al., 2008).

These intersecting issues aggravate (sexual and gender-based) violence; human rights violations; violent conflicts and tensions at local, regional and global levels; population displacement; health risks and vulnerability of communities; as well as increase the frequency and intensity of natural and man-made disasters (UN Harmony with Nature, n.d.; OCHA, 2016, 6-7; IFRC, 2019; IFRC, 2018; Salyer et al., 2017).

Further devastating impacts of human activity on the Earth's living beings include, as previously mentioned, the global decrease of the world's wildlife by 60% between 1970 and 2014; and the extinction threat to one million animal and plant species in the next few decades, partly due to (illegal and/or unsustainable) wildlife trade and over-exploitation of natural resources (WWF, 2018).

Shockingly, the annual slaughter of 77 billion *land* animals (with complex emotions and sensations) for food amounts to *1.4 billion every single week* (Carnism, 2019; Sanders, 2018). This staggering

number¹ is the result of two factors: population has doubled and meat consumption has tripled over the last 50 years. Moreover, this number *excludes* the estimated 37-120 billion fish killed annually on commercial farms, together with a trillion fish which are caught and killed in the wild (Zampa, 2018).

The severe agony and cruelty these animals endure whether in industrial/intensive agriculture and fishing or in the wildlife trade, as a direct consequence of these practices, is also staggering. For many, and as described by historian Yuval Noah Harari, **industrial animal farming represents "one of the worst crimes in history" (2015), responsible for more pain and distress than all the wars of history combined** (Singer, 1975). The substantial negative impact on human health and catastrophic environmental costs of this growing appetite and lifestyle are also alarming, unintended consequences. Regardless of one's moral stance, personal opinions, preferences and assumptions, this trend simply cannot be sustained, especially with the ever-increasing human population (WEF, 2019; Godfray et al., 2018; Bataglia et al., 2015; Matsuoka & Sorenson, 2013, 23).

Given the sobering picture above, are we not, once again, faced with a similar moral obligation and responsibility as that which presented itself to Henri Dunant as he stood on the battlefield in Solferino: to urgently act, with impartiality, to prevent and relieve the suffering of beings in distress? **Somehow, the expression of humanity as "a sentiment of active goodwill towards mankind" (Pictet, 1979, 13) and as a moral value or attitude of kindness, compassion and gentleness towards "fellow" human beings, whilst neglecting the suffering of "other" living beings, is now narrow, unjustified and far from enough. This ideal of humanity seems to be obsolete, lacking in depth and scope, and needs to progress with evolving planetary needs, human consciousness and ethics** (Slim, 2019).

Today, arguably, the concept of humanity as a sentiment and/or moral value carries greater meaning and may entail the following aspects:

1. being sensitive to the suffering of *all* sentient beings – including beyond one's own species – and endeavouring to alleviate and prevent it;
2. living in harmony with, and integrating a moral value of care and respect for Nature, i.e., all of the natural world, including animal, vegetal, and mineral life, thus recognizing the interdependence and essential interconnectedness of all life; and
3. implying deeper levels of human consciousness and expanded awareness, leading to transformational insights on 'inter-beingness' and the experience of wholeness and inner peace.

These three pillars serve as a potential foundation for re-envisioning the Principle of Humanity and are further elaborated in Chapter 3.

The Red Cross Red Crescent Movement "was not based upon an abstract idea but was created on the battlefield, amidst the distress which was an immediate and present fact" (Max Huber, n.d. as cited in Pictet, 1979, 11). Likewise, the distress of the Earth as a whole, including its animals, is equally an immediate and present fact today. What is more, responding compartmentally and addressing *human suffering as if it were separate from the whole is no longer adequate nor truly effective*. Instead, addressing the suffering/distress of *all* sentient beings is a requirement since all life is inextricably and intrinsically interconnected and affects humanity in a number of ways (see section III. B below). A

¹ A real time animal kill clock on <https://animalclock.org/> shows the number of animals killed for food in real time, respectively in the US, the UK, Australia, and Canada. Remarkably, 26.2% of U.S. retail meat is thrown away by stores and consumers, adding up to around 14 billion animals turned into "food waste" annually.

paradigm shift towards a '*holistic humanity*' is within reach and much needed – a transformative change without which sustainability and humanity might be at risk.

One of the starting points for reinterpreting the actual wider implications of 'Humanity' and expanding it to other life forms is equilibrating different forms of valuation (i.e. anthropocentric, ecocentric) as well as revisiting its meaning through the 'web of life' (scientific basis of interconnectedness and interdependence) in the following section.

III. Foundations and Theories for Reinterpreting and Expanding the Principle of Humanity

A. Equilibrating Different Forms of Valuation: Anthropocentrism and Ecocentrism

As exposed previously, the commonly agreed definition and interpretation of the Fundamental Principle of Humanity is concerned with human suffering and well-being in a rather anthropocentric manner. It is suggested that this be revised towards a more balanced and integrated approach for a number of reasons. Throughout Chapter 3 (Reinterpreting and Expanding the Principle of Humanity), 'Humanity' is re-examined and expanded taking into account the two following forms of valuation, or a combination of both, and associating these with both scientific facts and ethical considerations:

- from an *anthropocentric* angle (human-centred valuation): examining how the welfare of human beings is actually totally dependent on the welfare of animals, other life forms and the environment, and how protecting humanity in fact implies a responsibility to protect and care for the environment and the diversity and integrity of non-human life. This line of argumentation is based on global systems thinking and the scientific theories of interconnectedness and interdependence of all life forms, and of their respective health, well-being, and sustainability. **However, this perspective is utilitarian and may somehow form the base that "only humans are worthy of ethical considerations" while "other things are mere means to humans' ends"** (Callicott, 2006 as cited in Kopnina et al., 2018, 115). Hence, its limitation is that the natural world is seen through what can be considered as a reductionist and mechanistic lens: that non-human living beings have value only to the extent to which we, human beings, grant value to them. Furthermore, those perceived or considered as having no utilitarian value are not *necessarily* safeguarded, nor is animal welfare. Likewise, human well-being and other considerations may carry undue weight to determine *the extent* to which the environment is protected. This is why it is crucial to complement this perspective with the subsequent valuation theory (Kopnina et al., 2018, 118-119);
- from an *ecocentric* angle (life-centred or non-anthropocentric valuation): guided by a philosophical and/or ethical view that **all life forms and their welfare matter for their own sake**; all have inherent moral value and worth, regardless of their instrumental or utilitarian value for humans (Kopnina et al., 2018, 109-123). **This perspective will be linked with the understanding that the underlying essence of humanity is about treating both *human and non-human* life forms '*humanely*'**. As such, embodying compassion towards all beings in an inclusive way may also represent further congruence with the essence of 'Humanity' and other Fundamental Principles and their underpinning humanitarian values.

These two perspectives will often, and, as much as possible, be viewed in a *complementary* way, rather than in opposition. The intended aim is not to oppose and create division, but rather to find *common ground* and further equilibrium by exposing how *both forms of valuation* in fact lead to very similar, logical conclusions.

B. Oneness and Interconnectedness: Humanity in the 'Web of Life'

Modern physics and quantum theory have revealed the interconnectedness of all matter and "the unbroken wholeness of the totality of existence as an undivided flowing movement without borders" (Bohm, 2005, 218):

"[t]he basic oneness of the universe is not only the central characteristic of the mystical experience, but is also one of the most important revelations of modern physics. It becomes apparent at the atomic level and manifests itself more and more as one penetrates deeper into matter, down into the realm of subatomic particles. As we study the various models of subatomic physics, we shall see that they express again and again, in different ways, the same insight – that the constituents of matter and the basic phenomena involving them are all interconnected, interrelated and inter-dependent; that they cannot be understood as isolated entities, but only as integrated parts of the whole" (Capra, 1991 as cited by Nidhi, 2001, 28).

In other words, the universe may be understood as an interconnected, dynamic, single and undivided whole, in which each part enfolds the totality and hence intrinsically relates to it. No part of the whole can exist independently, *nor can be understood in isolation*. Each element evolves within the context of the whole, interacts with its parts and is essentially affected by this interaction or intimate relationship (Wallace & Erikson, 2005; Bohm, 2005, 218-223). Ultimately, an "analysis into separately and independently existent parts has no fundamental status" (Bohm, 2005, 221).

Further to the above, the Gaia theory shows how all life on Earth has a symbiotic relationship with the planet, which can be seen as a single organism or 'one body' (Lovelock, 2000):

"The balance between living organisms and the planet's systems is maintained so precisely that the multiplicity of all living things may be considered as one great organism, in the same way that all the cells of your body go together to make up 'you'" (Baggs & Baggs, 1996 as cited in Nidhi, 2001, 27).

As such, all the Earth's living matter, such as air, oceans, forests, land surface and all its living beings, form a complex system in which a "change in one part of the system produces follow-on effects throughout the web of life, which makes the greater organism" (Nidhi, 2001, 27). Human beings can therefore be considered as part of one great interrelated organism and as being *essentially affected* by all other parts of the web. Each one affects the whole and each one is affected by the whole. Just as different cells of a body interact with and affect each other, the welfare and sustainability of other life forms interact with and affect humanity's own well-being, directly and indirectly. This perspective has also been attributed to Chief Si'ahl, Native American leader of the Suquamish and Duwamish tribes:

"Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect." (1854).

Dealing with the suffering and, by extension, with the well-being of the human species in a compartmentalized way, under the assumption that it is independent and separate from the suffering and well-being of other species, represents a fundamental lack of understanding of the essential, interconnected, inseparable and undivided totality of all life (Bohm, 2005, 223), and of the common fate we share.

Examples: exposing invisible linkages of a common destiny

Interlinkages between animal abuse, interpersonal violence and oppressive systems: Studies reveal that the welfare of humans and animals are deeply intertwined, including with social issues such as poverty, gender and other inequalities, violence, oppression and exploitation. The role of animals and their relationship with humans is, in fact, key to understanding social problems and phenomena (Fitzgerald, Kalof, & Dietz, 2004, 159). For example, research shows an association between animal abuse and interpersonal violence, including **domestic violence, intimate partner violence, child and women abuse**, and that one may even lead to and reinforce the other (Ascione & Arkow, 1999; Amiot & Bastian, 2014, 29), especially as our attitudes and behaviours towards animals and towards each other overlap (World Animal Protection [WAP], 2007).

Another empirical research uncovered the connection between interpersonal violence and the brutal killing and dismembering of animals all day long (unveiling the brutality slaughterhouse workers face as well): “slaughterhouse employment increases total arrest rates, arrests for violent crimes, arrests for rape, and arrests for other sex offenses in comparison with other industries. This suggests the existence of a “Sinclair effect” unique to the violent workplace of the slaughterhouse, a factor that has not previously been examined in the sociology of violence.” (Fitzgerald et al., 2004, 158).

Moreover, serious environmental, health and hygiene consequences (such as water, land and air contamination and pollution) are often imposed on and negatively impact minority and lower-income communities who live in the immediate vicinity of these industries commonly located in city outskirts (Environmental Integrity Project, 2018; Singh, Jamal, Ahmad & Islam, 2014).

Linkages have also been detected between institutionalized animal exploitation and the oppression of women and of Indigenous Peoples (Matsuoka & Sorenson, 2013, 23). **Furthermore, commonalities have been identified in the mentalities and behaviours that underlie and sustain discrimination, power abuse, domination, and oppressive systems in place, such as those based on species, sex, gender, race, ethnicity, class, etc. These mindset and behavioural commonalities include the numbing of feelings, denial, justification, social and psychological defence mechanisms and cognitive distortions** (Carnism, 2019).

Such findings and evidence on the interwoven destinies of humans and animals resonate with the insights, in 1949, of the philosopher, Nobel peace prize winner, and one of the precursors of humanitarian action, Albert Schweitzer:

"Until he extends the circle of his compassion to all living things, man² will not himself find peace."

² The traditional usage of the word 'man' here actually stands for 'human' (regardless of their sex/age).

It also resonates with what Dr. Martin Luther King, Jr. expressed:

"Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly." – Letter from a Birmingham Jail, April 16, 1963.

Interlinkages between human, animal and environmental health (including emerging infectious diseases): Additionally, a number of studies expose how the health of human beings is inextricably related to the health and well-being of animals and the environment. Research shows how severe mistreatment, abuse and neglect of animals, and disrespect for their integrity and health, as seen in intensive animal farming, wildlife markets and related trade, as well as industrial agriculture and shrinking, deteriorating and destroyed natural habitats associated with biodiversity loss and the growing interface between people and wild-host reservoirs of pathogens, are *proven threats* that sooner or later lead to serious global health issues and public health emergencies, including epidemics with pandemic potential (WAP, 2020 & 2007; FAO, 2020; Salyer et al., 2017).

These emerge through the outbreak of transmissible diseases and/or viruses between animals and humans (zoonoses) such as swine and avian influenza (bird flu), rabies, bovine spongiform encephalopathy (mad cow disease), SARS and possibly Covid-19. **Human encroachment on and invasion of natural ecosystems and other species' habitats, uncontrolled deforestation, and the exploitation and ill-treatment of wild species and animal livestock are indeed crucial root causes of the increase in emerging infectious diseases**, such as zoonoses, which impact global health and safety and cost the lives of 2.7 million human beings every year worldwide (WAP, 2020 & 2007; FAO, 2020; Salyer et al., 2017).

These outbreaks of deadly diseases are a direct consequence of our own inhumane, human activity, that short-sightedly causes injury and destruction of Nature at any cost, producing "a 'perfect storm' for the spillover of diseases" (Settele, Diaz, Brondizio, & Daszak, 2020). Conversely, decent environmental and animal care and protection significantly reduce the risk and exposure of people to zoonotic diseases and increases benefits for both human and animal welfare (WAP, 2020 & 2007; FAO, 2020; Salyer et al., 2017). **Simply stated, "We are not safe, until we are all safe."**

Furthering the above, evidence indicates that overall increase in meat consumption – which contributes to intensive meat production and animal welfare issues – is associated with a number of other health risks for humans such as increased risk of total mortality, cardiovascular disease, colorectal cancer and type 2 diabetes (WEF, 2019; Godfray et al., 2018; Bataglia et al., 2015).

Meat consumption (especially of animals subjected to torture, suffering, stress and fear) and consuming disintegrated, toxic foods from industrial agriculture is also presumably associated with other, more subtle, negative impacts on individual psychological states and behaviours, energy levels, and the body, especially the gut, our 'second brain' scientifically known as the enteric nervous system and as "the basis of health". Indeed, "Health is a continuum, from the Soil, to the Plants, to our gut microbiome"; hence, "we have the potential to be healthy or sick depending on our environment and the food we grow and eat". "Healing the planet and healing our bodies are interconnected processes" (Shiva, 2020), that affect overall human well-being and health inside out, and thereby collective welfare, balance and harmony.

Interlinkages with increased demand for meat and animal-based products, and environmental and climate change: Overall increased meat consumption, and its resulting intensive animal-based production, is linked with major negative impacts on land, water, and with environmental change. In fact, **given its catastrophic effects on every aspect of the environment and its significant role in climate change, scientists have identified meat consumption as one of the *greatest environmental threats* facing our planet.** Animal agriculture, including dairy farming and meat production is associated with:

- i. 14.5 percent of all man-made greenhouse gas emissions (i.e. more than all the world's transportation systems put together) and 60 percent of all greenhouse gas emissions in agriculture;
- ii. loss of wild areas, including deforestation³ of woodland and tropical forests to create factory farms, pastures and grow animal food, which is **largely responsible for the loss of biodiversity and represents the *number-one* cause of wildlife mass extinction;**
- iii. water shortages due to the colossal amount of freshwater required in the different production stages of meat and of other animal-based products (e.g. 16,664 litres of water are needed for producing 1 kilogram of beef, compared to 208 litres for 1 kilogram of wheat); in addition to unsustainable consumption of other resources such as fuel for transportation and electricity;
- iv. pollution of water resources (eutrophication), air pollution (acidification) and soil erosion, due to the (over-)fertilization of agricultural land, untreated animal waste, the production and use of chemicals such as pesticides, antibiotics, hormones, etc. (People for the Ethical Treatment of Animals [PETA], 2020; FAO, 2020; Carrington, 2018; Modlinska et Pisula, 2018).

Even the meat and dairy production with the lowest environmental impact such as grass-fed animal husbandry still causes considerably more harm in terms of greenhouse gases release and global farmland use than the most unsustainable vegetable/fruit/cereal production (PETA, 2020; FAO, 2020; Carrington, 2018).

In addition, *although global plant-based food sufficiency is possible*, over 820 million people suffer from hunger throughout the world. This disquieting figure is closely linked with the production of animal-based foods, which demands environmentally costly and unnecessary destruction of plant life and large-scale conversion of crops into meat. Without such a conversion process, crops would be liberated for human consumption together with over 75 % of the global farmland currently in use—and this would still be sufficient for feeding the entire world (PETA, 2020; FAO, 2020; Carrington, 2018).

Once again, this rising trend in meat consumption simply *cannot be sustained* with the ever-increasing human population, regardless of personal, moral or philosophical points of view on the matter (WEF, 2019). It is not a question of choice, preference or ideology anymore, but an adaptation to current realities and needs, including for the sake of humanity.

Interlinkages between consequences, costs and root causes: The above-mentioned social, health and environmental issues and global threats induce, reinforce and place a *significant burden* on countless other human, socio-economic, political and global stability issues, disproportionately affecting vulnerable communities. The immense costs of such consequences (e.g. global health issues, infectious diseases with pandemic potential, quarantine, exacerbated [domestic] violence and

³ The current annual deforestation rate is still at 10 million hectares (FAO, 2020).

food insecurity, unemployment, climate change, biodiversity loss, etc.) are, without a doubt, *far greater* than the costs and efforts that could be collectively and individually invested in early prevention and intervention to treat their *common* underlying root causes.

Indeed, the increase in emerging infectious diseases is deeply interrelated to the extinction of species, and interrelated to the ecological and climate crisis—all these emergencies and existential crises are rooted in a disharmonious relationship with Nature based in disconnectedness and separation from the web of life, and in a paradigm that places "humans as separate from, and superior to other beings whom we can own, manipulate and control", and that "systematically violates planetary boundaries, as well as, ecosystem and species integrity" (Shiva, 2020).

Critical solutions can be found in urgently adopting a holistic approach to health, or a "One Health" approach (Salyer et al., 2017), based in ecological interconnectedness, and, equally, a holistic approach to protection, peace, and well-being, rather than the obsolete, and compartmentalized, human-centric approach. Prevention also includes changing mindsets, consumer behaviour (especially in relation to food choices) and raising awareness on the deep connection between the health, protection and well-being of humans, animals and the environment.

Humanity's interdependence with the sustainability of biodiversity: Another illustration of this comprehensive interconnectivity resides in that "full global and regional biodiversity is necessary for full ecological sustainability" (Horton, 2015, 323) and the optimal functioning of ecosystems—itsself essential for sustainable development and meeting basic human needs. As such, biodiversity is indispensable for humanity's vital needs – people depend on it in their everyday lives "in ways that are not always apparent or appreciated" (WHO, 2020). Norton's (1984) pragmatist 'convergence theory' asserts that as human and environmental needs concur, it represents a solid motivation for preserving the integrity of the life-support systems on which humanity relies (Hayward, 1997, 60) and using natural resources in a non-wasteful and non-damaging way (Kopnina et al., 2018, 112-118).

This is particularly critical given that "biodiversity loss can have significant *direct* human health impacts if ecosystem services are no longer adequate to meet social [and vital human] needs. *Indirectly*, changes in ecosystem services affect livelihoods, income, local migration and, on occasion, may even cause political conflict" (WHO, 2020), thereby evidently exacerbating protection and gender-related issues. In short, loss of biological diversity has a serious impact on human beings in many ways, *both direct and indirect*, through complex symbiotic feedback loops demonstrating our interdependence and the critical need for sustainability of all other life forms on Earth (Cardinale et al., 2012).

Protecting the interconnected web of life— a prerequisite for protecting humanity: The aforementioned negative consequences highlight the fundamental interrelationship of the harm caused to animals, humans and the environment, as well as how failing to holistically safeguard animals, and breaking the harmony of life and disrupting Nature's balance, automatically cause damage to the whole, and hence to human beings.

In the end, using an analysis of interconnections to make decisions that cause the least harm to people, animals and the environment is a means to reduce our overall role in suffering (Faver, 2011). Even if interdependence is not immediately apparent or obvious, it is indeed in our *own interest* as human beings to alleviate and prevent suffering and damage to any part of the interconnected web of life on Earth, and to care for, protect, and ensure the well-being, health, sustainability and dignity of all its living beings. **In short, this integrated approach that protects the well-being and dignity of all life is a *prerequisite* and an essential underpinning to 'prevent and alleviate human suffering' and 'safeguard human dignity'.**

3. REINTERPRETING AND EXPANDING THE PRINCIPLE OF HUMANITY

In this chapter, different themes will be elaborated that are all related to the Principle of Humanity and its components, either directly (e.g. non-discrimination, peace) or indirectly. These themes represent often-overlooked elements and implicit dimensions that may need to be further emphasized for comprehensive change and a holistic understanding, interpretation and application of the Principle of Humanity. Given that 'preventing human suffering' is a central component of 'Humanity', the themes elaborated in this chapter are all connected with and support, in one way or another, that fundamental aspect of prevention and addressing underlying causes of suffering – much like some components explicitly stated in the Principle, such as to 'protect life and health', 'ensure respect for the human being', 'promote lasting peace'.

It is also worth noting that section I 'Extending Humanity to Animal Life' and section II 'Extending Humanity to the Earth as a Whole', both aiming at expanding the Principle 'horizontally' and its wider implications, interact with each other in many ways too numerous to list here. These sections are deeply intertwined, especially as the concept of 'Earth as a whole', such as defined in this thesis, encompasses animal life forms. **Nevertheless, the interrelatedness and universality of suffering, and severe animal suffering and welfare issues tend to be more often, if not completely, overlooked in current humanitarian and/or development work.** This is in contrast to (traditional, established approaches to) environmental issues, which seem to receive greater attention and to benefit from deeper awareness and clarity in regards to their linkages with human well-being, health, etc. As a result, this thesis deliberately places greater emphasis on animal life forms and dedicates a separate section to them.

I. Extending Humanity to Animal Life

A. Essence of Humanity: Universal Love, Compassion and Non-discrimination

Unpacking in further detail the essence of humanity (from which the Principle is derived, as seen in Chapter 2, section II), it entails: "*goodness*" (i.e. inclination to do good, sensitivity to the suffering of others, helpful, benevolent, etc.); "*kindness*"; "*compassion*" (i.e. "that stirring of the soul which makes one responsive to the distress of others" (Pictet, 1979, 13)); "*generosity*"; "*forgiveness*"; "*selflessness*"; and "*tolerance*" (Pictet, 1979, 21-23; Beeckman, 2015, 274). Humanity impels us to provide relief and put an end to the suffering of others by acting for their "well-being" and "happiness" (Pictet, 1979, 13).

In other words, humanity is about being *truly human and humane*, that is, in alignment with our *compassionate human nature*. For that reason, the fundamental concept of "do unto others as you would have them do unto you", may be considered as "a universal truth, for it is in full conformity with human nature and the needs of society" (ibid, 1979, 21).

Humanity is also described as an altruistic and disinterested "love" for others in the sense of "devotion", "which calls for a certain degree of self-control, a love which is extended even to our enemies" (ibid, 1979, 13). This spirit of unconditional love is in fact *inseparable* from one of the central aspects of the Principle of Humanity: 'to bring assistance without discrimination'. This spirit of non-discrimination is described as:

"If, in a spirit of equity, the Red Cross extends its action to everyone, it will, in a spirit of humanity, exclude no one, even those one might be tempted to hate. Thus, as was written long ago by the Chinese philosopher Meh-ti, Only a love which makes no distinction will save the world. Any philanthropy which based its action upon the merits of the people it helped would be doomed in advance, starting from a false premise and ending in failure." (ibid, 1979, 13).

According to the above analysis, the essence of 'Humanity', thus of the Movement, is a *love with no boundaries*, a 'love which makes no distinction'. However, it seems there is one essential boundary that is overlooked here: the boundary of being in a 'human form'; of pertaining to us, to our species. In this sense, an exclusive human-centric love – although nobly embracing all human beings – still remains a love with certain limits. A love that makes a fundamental discrimination simply based on 'species membership' and one's 'form' of life. Thus, a love that is partial and conditional, fenced-in within the boundary of our 'human form'.

A so-called *universal* love has no boundaries and hence, in principle and action, should seek to include all sentient beings without discrimination. Following the same line of argumentation and logic as above, any philanthropy which bases its action on a compartmentalized compassion and a love which makes distinctions, as it applies only to human beings, has limits. Sooner or later, it would be doomed, 'starting with an *incomplete* premise and ending in failure'.

Just like sexism or racism are ethical failings on which to base one's actions, the current approach based on 'speciesism', described as a form of discrimination favouring interests of one's own species members and against those of other species (Singer, 1975), calls our critical attention into focus (Slim, 2019; Kopnina et. al, 2018, 122).

Indeed, speciesism is a facet of anthropocentrism and allows own members' interests and desires – even superficial ones such as taste, entertainment, decoration, fashion – to prevail over the greater, essential interests of others, including the will-to-live, the desire to avoid pain/suffering, to be free from captivity, to remain united with loved ones and relatives. In fact, it serves to justify exploitation and oppression. Rooted in prejudice and a biased mindset, speciesism may also manifest itself as arbitrarily treating members of certain species (e.g. dogs, cats) as morally superior to those of other species (e.g. cows, pigs, chickens) despite their having *equivalent* interests. By denying respect to the lives, dignity and/or needs of animals based in species membership alone, speciesism fails to equally consider interests and/or suffering of equal strength (PETA, 2020).

Besides, biased mindsets and patterns of fragmented thinking that arbitrarily value some lives more than others, potentially also underlie, explain and/or reinforce violence and discriminatory mindsets and behaviours against some human beings to the exclusive privilege of others. Examples may include violence and discrimination based on gender, sexual orientation, age, race, ethnicity, nationality, religion, faith, disability, physical characteristics/appearance, minority groups, migrant status, and/or socio-economic status.

Although seemingly unrelated and detached at first sight, the mindsets and consciousness underlying these forms of discrimination—whether against human or non-human life – indeed share commonalities at the root level; both are anchored in hierarchy and in the illusion of separation: "first nature is separated from humans, then humans are separated on the basis of religion, caste, class" (Navdanya, 2016). Both processes result from an over-identification with the body, the form, and with the 'ego' (and all it entails including race, ethnicity, nationality, gender, age, profession, etc.) that believes itself

to be a separate, distinct entity ignoring one's essential interconnectedness with the web of life⁴. "This separation of that which is interrelated and interconnected is at the root of violence— first in the mind, then in our lives." (Navdanya, 2016).

In short, the Principle of Humanity as currently defined and interpreted, despite its profound aspiration to not discriminate – and therefore 'guided solely by needs, and giving priority to the most urgent cases of distress' – in fact seems to be itself ingrained in an unjustified moral discrimination. It neglects to address the severe suffering of animals, solely based on subjective distinctions and the *perception* of their pertaining to a different category. **As such, this entails a significant gap and incoherence: between, on one hand, displayed ethics, values and spirit of non-discrimination, addressing 'suffering wherever it may be found', respect for diversity, inclusion, unity, universal love and compassion for all, and, on the other hand and in practice, by limiting these exhibited noble standards to the "exclusive privilege" (Ricard, 2016) of humans only, and discriminating against all other non-human life.**

"Impartiality in its true sense requires that subjective distinctions be set aside" and "means to respond to those whose vulnerability is the highest" (IFRC, 2020). But is that not a subjective distinction of an adverse nature to consider humans as the only life form consistently and directly meriting humanitarian aid, compassion and inclusion, and animals as unworthy of any such humanitarian considerations? Simply based on their 'apparent' difference?

B. Non-discrimination, Common Nature and Identity Shift

One may reasonably question our disregard for the acute, unspeakable suffering and distress endured by animals, solely because they are perceived to belong to a different category, a different species – in short, just because they seem to be 'different' and based on an assumption of separation.

Certainly, some would argue that the Principle of Humanity "has its starting point in human suffering" (Pictet, 1979, 24) and that this *human* suffering inspires and determines humanitarian action and its form. In this regard, a key element in Jean Pictet's commentary is that the **"solicitude of the Red Cross cannot submit to limitations"**; it extends to all beings whom we recognize as our fellow-men because of the common nature we share with them. In its relations with those in need of assistance, whoever they may be, the Red Cross will show an equal readiness to be of service." (ibid, 1979, 24). According to this rationale, the decisive criteria for the Red Cross Red Crescent to extend its solicitude and services is "the *common nature* we share with them", in addition to fellowship.

Yet, is this not akin to another arbitrary boundary that excludes beings—just like throughout history, wars, slavery, colonialism and sexual violence have been justified on the basis of 'difference' alone? It may be argued that all beings are worthy of moral consideration and deserve compassion and respect, including freedom from captivity, even though they do not share those particular characteristics that humans revere in themselves, but simply because *all are living beings*, and as such, *all the same* (PETA, 2020; Kopnina et al., 2018, 121).

What's more, **all sentient beings have in common: a *will-to-live*—regardless of whether it is expressed to human comprehension or remains unvoiced**—and which in itself deserves reverence and compassion (Schweitzer, 1946). All are inhabited by the *same* underlying life breath, 'spark' or energy (i.e. creative life force, essence, universal intelligence, consciousness, will-to-live, etc.), which

⁴ This process of separation is further elaborated in section B below and Chapter 3, section III.

confers upon them inherent worth and value. All experience fear, pain and suffering and all share the same Earth. Furthermore, animals experience and display other complex sensations, emotions and behaviours similar to those of humans, including love, contempt, empathy, altruism, sorrow/grief, loneliness, jealousy and such (PETA, 2020; Kopnina et al., 2018, 121; Gowans, 2013, 78).

Moreover, depending on the layer of identity used as the reference point, and on how one perceives, identifies and experiences oneself, this critical aspect of 'common nature' turns out to have very different boundaries. For instance, as a result of a life-centred perspective and/or expanded state of consciousness, one may recognize and experience one's fundamental, inherent interconnectedness with all life and being "part of a greater planetary existence" (Kopnina et al., 2018, 123). Thus, one may identify not merely with being human and part of the greater whole of humanity, but also with being part of the greater undivided whole of *life* or totality of existence. Put differently, a 'human' 'being' may identify with both the '*human*' through the form, the body, and the '*being*' through the formless, the essence, the underpinning life or awareness. By extension, one's sense of personal identity, deeper self and essential nature – hence 'common nature' ground – is bound to *greatly expand* in order to subsume all beings and the natural world (Frantz et al., 2005, 427).

From this groundbreaking perspective and corresponding radical identity shift, the rationale for assisting only 'fellow' human beings may no longer be legitimate, suitable, nor enough. In fact, the more expanded, aware and 'universal' our sense of identity (e.g. with the formless presence or 'beingness'), the broader our 'common nature' ground, and hence, the more inclusive, impartial and all-embracing our love, compassion and respect for other beings, including for our '*fellow*' animals.

By opposition, the more strongly one identifies with a contracted awareness and 'shallow' sense of self, such as the body, physical characteristics/appearance, nationality, ethnicity, race, gender, age, academic background, profession, achievements, and so on, the more one identifies, perceives, relates and connects with others at that contracted level too, and thus, perhaps the more limited, exclusive and partial one's care for others. As such, a holistic lens or deeper level of consciousness – in which all life shares a fundamental 'interrelatedness' and 'oneness' – gives us the opportunity to re-examine the somewhat restricted, current basis and understanding of 'common nature' and 'fellowship' to include other life forms, starting off with animals. **Common nature ground is fundamental interrelatedness and oneness.**

Being aware of our interconnectedness with the greater organism may, indeed, be *essential* for shifting identity and deepening the self, truly embodying the heart and essence of humanity and its deep aspiration of universal love and compassion. That realization compels us to act *spontaneously* to alleviate *any* suffering and inspires us to live compassionately, consciously, and harmoniously with ourselves, other people, all living beings and the Earth as a whole, without superficial, socially-constructed boundaries. Section III (Deepening Humanity and Consciousness), further elaborates on this shift in identity and redefined, deepened self, as part of the 'vertical' paradigm shift process, and how it may contribute to sustainability, regeneration, greater harmony and lasting holistic peace amongst all beings.

C. Towards Holistic Peace, Inclusion and Respect for the Diversity of Life

Since the creation of the Movement, universal peace was also considered to be its ultimate objective by its founders (including Henry Dunant). In fact, there are few causes that are closer to the heart of the organization than peace (Pictet, 1979, 18-20). It is intrinsic to the Principle of Humanity in a number of ways, especially since it seeks to promote "mutual understanding, friendship, cooperation and lasting peace amongst all peoples" (ibid, 1979, 4).

The notion of 'promoting lasting peace' here can be understood through the relatively recent document on a 'Culture of Non-Violence and Peace' (CNVP), defined as a culture that "respects human beings, their well-being and dignity; it honours diversity, non-discrimination, inclusiveness, mutual understanding and dialogue, willingness to serve, cooperation and lasting peace. It is a culture where individuals, institutions and societies refrain from harming others, groups, communities or themselves. There is a commitment to positive and constructive solutions to problems, tensions and the source of violence; violence is never an option." (IFRC, 2011, 4). This ideal goes beyond the absence of war. It wants to *prevent* and reduce the *sources* of suffering and tensions. It is a process striving to create an enabling environment for dialogue, discussion and finding solutions to problems. This ideal aspires to nurture underpinning humanitarian values such as equality, respect for diversity, non-violence and inclusiveness (Beeckman, 2015, 266; IFRC, 2011, 3-4).

Yet again, key messages and concepts such as non-violence, respect for diversity and inclusiveness are applied here exclusively to human beings, in other words, as an exclusive human privilege; they are not taking into account the diversity and integrity of non-human life forms, such as animal and plant life. **Seemingly, a culture of non-violence and peace, such as defined above, remains incomplete and fragmented: it is neither truly inclusive, nor truly respectful of the diversity of non-human life forms, their well-being and dignity.** Currently, our relationship with the environment and non-human life is not a peaceful one; rather, it is a significant root cause and intensifier common to several humanitarian emergencies and crises.

For a culture of non-violence and peace to be whole and thus effective in meeting urgent challenges, addressing underlying causes and contributing to a sustainable future – it needs to evolve to reach such a level of completeness in which elements are not viewed in isolation and/or as separate issues, but rather, act through the intertwined branches of *holistic peace*: peace within (inner peace), peace amongst peoples (relational & structural peace) and peace with Nature, including with animals (environmental peace) (Hansen, 2016).

Such an inclusive and integrated approach to peace is essential – since, indeed, "peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which we are all part" (Earth Charter, 2000). Non-violence and peace thus require to be seen in light of the *interrelatedness of the harm* towards humans, animals, other forms of life, and the environment (as seen in Chapter 2), which demonstrates that "injury inflicted on any part of life hurts the whole" (Faver 2011).

As such, promoting '*lasting* peace amongst all peoples' implies the promotion of holistic peace, thereby peace with oneself, with others, and all of the natural world. In fact, peace amongst human beings can *only* happen when humanity genuinely makes peace with the animal kingdom, the plant kingdom and the whole of Nature and 'life'. Promoting 'lasting peace amongst all peoples' is *indissociable* from compassionate, peaceful and harmonious living with the broader natural world and

the diversity of life, and protecting it⁵. "The most unique feature of Earth is the existence of life, and the most extraordinary feature of life is its diversity" (Cardinale et al., 2012). This calls for a paradigm shift from mere respect for human diversity to respect for *all* diversity.

In this regard, Mahatma Gandhi's profound theory of non-violence, which inspired the world including the IFRC 2020 Strategic Aim 3 on CNVP⁶, holds great significance. His insight⁷ was that the concept of non-violence ('ahimsā' in Sanskrit) – not merely limited to 'non-hurting' in thought and deed, but, more crucially, implying an *extension of love and compassion* – is fundamentally incomplete unless it "includes the whole creation and not only humans" (Gandhi, 1968 as cited in Jena, 2017, 400).

An inclusive approach to peace extends moral consideration to all beings, and especially to animals due to their sentience, complex emotions and sensations, intelligence and undeniable, demonstrated ability to feel pain and suffering, similar to humans. Certainly, it can be argued that "if it is wrong in the human case to inflict avoidable suffering because humans are sentient beings, then it would be morally arbitrary to allow the inflicting of *avoidable* and *unnecessary* suffering on other sentient beings" (Hayward, 1997, 52–53).

By all means, *absolute* outward non-violence is impossible, since the act of living naturally involves a certain degree of unavoidable, intrinsic, physical 'violence': human presence alone by sitting, sleeping, standing, eating and drinking, etc. necessarily implies that millions of micro-organisms are destroyed (Jena, 2017). This is not the point of this paper's practical questions and research. Humans cannot ever be *entirely* free from outward 'harm', but at a minimum, can further commit to causing the *least suffering* to other sentient beings and commit to respecting and protecting the balance and harmony of life (Jena, 2017, 401), as well as the well-being, interests and dignity of other species. This implies living, producing and consuming in a way that creates, sustains and restores a liveable future and a dignified life for all living beings with whom we share the Earth.

From this perspective, 'violence' can be understood as *avoidable* or *unnecessary* harm: that which is no longer/not required for the sake of need and survival itself, but perpetuates itself merely out of conditioning, habit or taste, *shattering* the fragile balance and harmony of life. This includes violating the dignity of living beings, either directly or indirectly, through personal consumption choices, and by taking more than what is needed and based on 'greed' and 'wants', rather than actual 'needs', although this notion is relative (Jena, 2017, 402-406).

Even if one believes in some kind of "human pre-eminence over non-human beings" or considers that other life forms merely exist to satisfy human needs, that does not mean that they do not have a value of their own, and, that is not an ethical justification that should cause their suffering, disrespect, reckless killing and annihilation. On the contrary, it bestows upon humanity *additional* responsibility to truly safeguard their dignity and interests, enhance their welfare and honour their lives by treating them with the utmost gratitude, humility, appreciation, kind care, reverence and respect. This notably means ensuring they are free from objectification and abuse, free from forced captivity, free to follow their basic instincts, and hence, free to live in their natural environment and free from forced separation from their young/loved ones. Instead of adopting unapologetic attitudes of superiority and implacable entitlement, humans have the responsibility to act as trustees of the animal world (Jena, 2017, 412), as indeed:

⁵ The aspect of harmonious living with Nature will be further elaborated in section II. 'Extending Humanity to the Earth as a Whole'.

⁶ The IFRC 2020 Strategic Aim 3 on CNVP refers to Gandhi's famous adage "be the change we want to see in the world" (IFRC, 2011, 11), highlighting the importance of inner transformation.

⁷ Itself inspired by a wide range of spiritual, scientific, political and economic perspectives and justifications.

"true humanity is not revealed by the ability to utilize the lower creature...yet true humanity rest[s] in the ability to rise above nature's bloody competition and compassionately care for less powerful creatures" (McLaughlin, 2012 as cited in Jena, 2017, 409).

Albert Schweitzer echoed this vision of what 'true humanity' really means at its core:

"We must never permit the voice of humanity within us to be silenced. It is man's sympathy with all creatures that first makes him truly a man⁸."

Seen from this perspective, **the sensitivity to both human and non-human suffering and the spontaneous desire to alleviate that suffering is what makes us humane, not just human.**

Recognizing the *true* nature of humans to be truly nonviolent and compassionate, protecting 'weaker' or more vulnerable living beings may be considered as part of *human evolution*, essential to realize human dignity and an expression of kind concern towards all lives that are helpless and in distress, and often extremely vulnerable when entirely left at the mercy of human beings (Jena, 2017). By providing the opportunity to think about non-human life forms – thus moving beyond our own species – protecting animals, their well-being and dignity enables us to understand *humane action*.

In that sense, there is a correlation between cultivating a peaceful relationship with the animal kingdom and our inner work and personal development, as a peaceful and harmonious relationship implies more broadly cultivating traits such as empathy, humility, wisdom, self-restraint, sacrifice, selflessness, self-mastery and non-attachment to desires and preferences (Jena, 2017, 402-406). Besides, these qualities are also key underpinning aspects of the Principles of Humanity and of Voluntary service.

Concerning the diversity of religions and beliefs in a globalized world, and given that the Movement seeks to be universal and respectful of human diversity, it is crucial to highlight commonalities in this regard. An in-depth study of the ancient wisdom found in sacred texts and mythologies of religions/philosophies such as Hinduism, Buddhism, Jainism, Daoism, Confucianism, Judaism, Christianity, Islam and the world's Indigenous Traditions, to name a few, reveals that human compassion for animals is a fundamental obligation for humans, not merely an entitlement for animals, or discretionary. This commonality exists amongst all religions, philosophies and traditions, regardless of how people live, and how (un)aware they are about this being an integral part of the beliefs, morals and values they share and claim (Gilmour, 2013, 136).

In other words, treating animals with compassion, mercy and respect, as well as safeguarding their well-being and dignity, and respecting creation and its diversity, represents a *common human moral responsibility* in the various religious and/or spiritual principles and values that billions of people around the world declare to be their own. Independently of any religion or faith, these ethics and values are undoubtedly also widely shared by many. Thus this could, much like the principle of "do unto others as you would have them do unto you" underlying 'Humanity', represent, as Pictet said, "a universal truth, for it is in full conformity with human nature and the needs of society" (1979, 21).

Yet, today, unspeakable atrocities⁹ exist throughout the world: wildlife markets/trade and intensive animal farming where billions of animals only know a tortured existence, mechanical objectifying,

⁸ The traditional usage of the word 'man' here actually stands for 'human' (regardless of their sex/age).

⁹ These realities are too brutal to be described in this paper. Find more information on the practices of the meat and dairy and fishing industries, and related intensive and extensive violence toward animals and animal suffering: <https://animalequality.org/news/why-factory-farming-is-the-largest-cause-of-animal-abuse-in-history/>;

inhuman transport conditions, cruel and degrading confinement (in often filthy, windowless, excessively tight, injurious, metallic enclosures), forced separation from their little ones, procedural harm and institutional oppression. Our current paradigm deprives them of their *basic freedom* to pursue their natural instincts and produces intense conditions and torturous routines in which infections, diseases and abuse are almost unavoidable, including extreme negligence, mutilation, physical/sexual/psychological violence, and the distress of having to witness violence inflicted upon loved ones (Scully, 2015; Blankenship, 2014; Gilmour, 2013; Halteman, 2011).

Such realities, kept in place and perpetuated by our action and inaction, our complicity and indifference, are incompatible with respect for diversity and compassion towards animals, far from reflecting our apparent moral duty of care and contradictory to our spirit of humanity. In short, these realities represent examples of inhumanity towards non-human life. Indeed, it can be said that,

"The worst sin towards our fellow creatures is not to hate them, but to be indifferent to them: that is the essence of inhumanity." (George Bernard Shaw, 1897).

Moreover, such conditions also reveal a short-sighted approach and failure to understand the inherent, essential interconnectedness of all living beings and the deep, complex ways in which our fates are tied together. Therefore, these are examples of humanity's inhumanity towards humanity itself – towards its very *own self* – since, ultimately, harm against the living natural world is harm against humanity.

D. Implications for the Principle of Humanity

The moral circle of 'Humanity' and 'Impartiality' currently encompasses all of humankind. Given history is painted with war, conflict and violence, this is indeed very noble. Yet, while caring for its own members and species is a natural and powerful expression of altruism, "the type of care for one's species to the exclusion of or at the expense of other species" (Kopnina et al., 2018, 114) is likely to be an ethical shortcoming that needs to be resolved.

The institutional definition and application of 'Humanity', currently partial and fragmented to the exclusive privilege of human beings, may prove to be an impediment for the Movement as it strives to become truly universal and achieve the full potential of 'Humanity', which could one day be known as preventing and alleviating suffering *wherever* it may be found regardless of one's 'life form'. **As suffering is universal, experienced beyond the human species and interconnected, the Movement may need to urgently address it as such. The Movement is faced with a choice: to urgently embody, or not, its own 'Humanity' towards 'life' in its wholeness and embrace a deeper understanding of 'Impartiality', 'Unity' and 'Universality' altogether.**

Deciding whether someone's suffering matters and is morally relevant is not based on criteria such as intelligence, ability to reason about morality, ability to speak, or the ability to perform contractual obligations and duties. If human beings were to receive less consideration on the basis of such criteria, it would be outrageous. Similarly, unequal treatment of human and non-human beings based on similar criteria such as level of intelligence, articulation, etc., may not be morally relevant. "The question is not, can they reason? Nor, can they talk? But, can they suffer?" (philosopher and legal

<https://awionline.org/content/inhumane-practices-factory-farms>; <https://www.worldanimalprotection.org/end-factory-farming>; <https://www.worldanimalprotection.org/blogs/beyond-wet-markets-many-problems-global-wildlife-trade>; <https://www.peta.org/issues/animals-used-for-food/factory-farming/>.

theorist, Jeremy Bentham, 1789). Indeed, all suffering matters – not just that of humans – and should be addressed regardless of species membership; anything less may be considered as arbitrarily discriminatory. It is time to push for expanding the circle of compassion and moral concern to now include animals who desire to be free from suffering as much as humans do, and to take into account, if not to an equal extent, same interests or those of equal strength (Effective Altruism Foundation, 2017).

As such, further embodying humanity and its spirit of love and compassion 'on a basis of universality' towards animals in distress is needed. This is especially true for those kept in human societies who suffer untold inhumanities *directly* for the service and on the account of humankind; such as being used for research/experimentation, forced labour and entertainment, their meat, milk, skin, etc¹⁰. All of the aforementioned place additional concern, debt and moral responsibility upon each member of humankind "to make up for the great amount of misery which they endure at our hands" and "do what [we] can to alleviate suffering of animals in all sorts of circumstances" (Schweitzer, 1946), including to actually "deserve to regard ourselves as having the highest moral dignity and worth" (Valadez, 2015).

Whilst its duty towards human beings may remain a priority, the Movement and its Principle of Humanity need to grow out of the current paradigm, further evolve and expand holistically, based on an integrated understanding of 'Humanity' and its deeper implications—including in line with the 'do no harm' principle, which requires significantly proactive, mindful action beyond passiveness or indifference. 'Humanity', expanded, reinterpreted, and understood from a deeper, holistic perspective implies:

extending without discrimination the Movement's compassion and efforts to prevent and alleviate animal suffering, care for and ensure respect for the well-being, health and dignity of animals; as well as further acknowledge and promote animal welfare and reverence for the intrinsic value, diversity, interdependence and interconnectedness of all life forms.

Such a paradigm shift would represent a fundamental aspect of progress for the Movement as it would induce an expansion of and deeper alignment with its own values, ideals of non-discrimination, respect for diversity, inclusion and spirit of speaking and acting on behalf of the most vulnerable, the voiceless, and of "leaving no one behind" (IFRC, 2018).

Moreover, as we are not separate and our destinies are deeply intertwined (Chapter 2, section III. B), extending 'Humanity' to animals would benefit the Movement's current end purpose: preventing and alleviating human suffering and protecting the human being, including by strengthening and improving the effectiveness of its *preventive action*. This is especially relevant with regards to the Movement's work on holistic health, climate change mitigation, disaster risk reduction, violence prevention, gender, inclusion, promotion of a culture of peace, and Humanitarian Education.

As such, from a sustainable perspective, and given that all life is intrinsically related and interdependent, protecting human beings naturally implies the protection of animals.

¹⁰ Find out more information on animal suffering related to experimentation, entertainment, and clothing here: <https://www.peta.org/issues/>; <https://www.pasadosafehaven.org/learn/animal-impact/>; <https://www.hsi.org/issues/animal-testing/>.

II. Extending Humanity to the Earth as a Whole

A. Living in Harmony with All Life on Earth: Re-conceptualizing Sustainability

Rapid environmental degradation and depletion of natural resources, and increased outbreaks of infectious diseases (with pandemic potential) over the past 30 years have put humanity's existential, environmental crisis in the spotlight. These issues have increased the awareness that **treating Nature as a commodity, which exists mainly for the sake of people, leads to the transgression of planetary boundaries**. A mechanistic conception of Nature indeed underlies that humans can exploit life on Earth without bounds for *their* own interest and benefit, with a certain level of detachment and 'emotional disconnect' (Horton & Horton, 2019; Kureethadam, 2017; Frantz et al., 2005, 427).

This **distorted relationship with Nature** and its resulting disregard for the integrity and dignity of its ecosystems and life-supporting processes, as a matter of fact, is *precisely* what has led to current environmental issues such as loss of biodiversity, deforestation, desertification, ocean pollution, destruction of wilderness, disruption of natural cycles, increased carbon dioxide in the atmosphere, climate change, and public health issues and emergencies – in other words, it is *precisely* what has led to the emergence of major threat multipliers (Horton & Horton, 2019; Kureethadam, 2017; Frantz et al., 2005, 427).

These are serious consequences of unsustainable living, consuming and producing – rooted in a *dysfunctional, disharmonious and ruthlessly exploitative relationship* with the Earth as a whole, which ultimately leads to human suffering (see Figure 1, Distorted Relationship with Nature and its Consequences). In fact, as described above, the way we conceive our relationship to Nature has been identified as one of the deep-rooted causes as to why the human species has engaged in destructive, irrational, unsustainable, oppressive and inhumane behaviours/activities, which in turn unavoidably affect human beings throughout the world (Chapter 2, section III, B) (Horton & Horton, 2019; Kureethadam, 2017; Frantz et al., 2005, 427).



Figure 1. Distorted Relationship with Nature and its Consequences. (Source: Own representation based on Kopnina et al., 2018; Kureethadam, 2017; Frantz, et al., 2005)

Moreover, although these environmental consequences are detrimental for the well-being, health and peace of *both* humanity and the Earth as a whole, conceited attitudes towards Nature, based on an assumption/sense of ownership and remorseless entitlement, also explain why humans have been somewhat reluctant to take significant and urgent steps towards transformative change (Horton & Horton, 2019). It is important, however, to clearly identify and fully understand what has led to the current state – not to attribute blame, but to rectify it from the root.

This emphasizes that sustainable development, although often *narrowly* described as being simply about meeting "the needs of the present without compromising the ability of future generations to meet their own needs" (International Institute for Sustainable Development [IISD], n.d.) in a *purely human-centric* manner, ought to go well beyond that. It is neither a mere question of meeting 'human' needs, nor about the "bottom line and what we can take from the environment and from other species"

(Center for Biological Diversity [CBD], n.d.), nor is it just about "exploiting Nature in a smarter way and controlling it better" (Horton & Horton, 2019).

Our environmental and ecological, existential crises will not merely be resolved through technology or by fragmentarily addressing, removing, or "cherry picking" surface-level symptoms. **Fully effective solutions must unearth and eradicate real, underlying root causes – that lie at the level of how we conceive, value, relate and connect to Nature** (UN Harmony with Nature, n.d.; Kopnina et al., 2018, 115-120; Kureethadam, 2017; Frantz, et al., 2005, 427).

Genuine sustainable development requires sustaining the richness and diversity of all life forms, as well as creating a life of dignity and a liveable future for all living beings of this planet (CBD, n.d.) – a future based in reverence, the name for the kind of profound respect that comes deep from within rather than being imposed from the outside. As a matter of fact, to achieve sustainable development "in harmony with Nature" (UN Harmony with Nature, n.d.), deeper transformations are required at both the individual and collective levels: *a radical transformation* in humanity's relationship and attitude towards the Earth in its wholeness and towards its very own existence (Horton & Horton, 2019; Horton, 2015).

This new bond, anchored in a new paradigm going beyond the sole consideration of human interests and 'self-centred' mindsets, should be seen as imperative for enabling humanity to live sustainably and symbiotically with the natural world (UN, 2018; UN Harmony with Nature, n.d.). It implies *letting go* of old, self-destructive ways of thinking and functioning, of business-as-usual rooted in an exaggerated anthropocentrism (Kureethadam, 2017), which "privileges any and all humans above the rest of nature" (Kopnina et al., 2018, 118), and involves at its core "the planetary-scale subordination of nonhuman organisms that denies they have value in their own right" (ibid, 2018, 115), as well as, denies the life and wholeness of the Earth. It implies "a paradigm shift from one based on Terra Nullius – Empty Earth – to one based on Terra Madre – Mother Earth"; from "eco-apartheid based on the illusion of separatedness of humans from nature in our minds and lives" to "unity and harmony with planet" (Shiva, 2013).

Furthermore, an anthropocentric framework does not permit radical changes such as those which abolished slavery and gave rights to women and ethnic/racial minorities. Instead it 'locks' humanity, other species and the Earth into a vicious, rigid, unjust and unbalanced system (Kopnina et al., 2018, 119). **By promoting dualism, hierarchies, and the illusion that humans are separate from the interconnected web of life, anthropocentrism has come to represent an obstacle for achieving sustainability** (Speed, 2006). Hence, it is crucial to evolve away from and transcend the type of thinking, mindsets and attitudes that gave rise to anthropocentrism and established it as a dominant approach in the first place (Kopnina et al., 2018, 119).

Instead, further integration of life-centric and ecological understanding and perspectives ensures more effectively the survival of Nature and its ecosystems that humanity relies on (Kopnina et al., 2018, 119). Such a shift implies living in harmony with Nature and sharing the Earth with sensitivity, compassion, consciousness, *humility* and *wisdom*; *wisdom* especially regarding our place, role, responsibility, essence and connection within the web of life and its interrelations – as *being part* of it and caring for it – rather than to separate and entitle us to 'own', dominate, destroy or exploit it in a manner that breaks the fragile balance and self-existing harmony in Nature (Nidhi, 2001, 27-28).

If anything, humans would act as custodians or keepers of the Earth's inherent harmonious existence and ensure that integrity is restored and maintained through regenerating life and respecting and protecting its equilibrium, dignity and flow, including for the sake of humans. Living in harmony with

Nature truly requires "placing the welfare of the whole above self-interest" (Faver, 2011), mindfully introspecting and enquiring our deep motives, needs and impact, as well as looking holistically—beyond our egos and own species. Ultimately, it requires realizing that the welfare of the whole and one's own welfare are unavoidably one and the same.

Intrinsically, a harmonious approach involves cultivating deeper ecological wisdom and consciousness (Kopnina et al., 2018, 121), personal development, skills and mindsets. These encompass present-moment awareness, the capacity to perceive 'interconnectedness', self-awareness, self-mastery, equanimity, altruism, inclusive empathy and perspective-taking, independent thinking and courage, including to act and consume differently and to question and challenge norms, well-established foundations and paradigms, and the status quo.

Most importantly, harmony with Nature requires that we deeply (re-)connect with, and experience, love and reverence for all life. This is crucial for (further) unfolding life-centric and ecological understanding and perspectives, transforming and transcending towards a symbiotic, respectful and thriving relationship with Nature.

B. Connectedness to Nature and Reverence for Life

A number of studies have provided strong evidence of the innumerable joys as well as the physiological and psychological health benefits of connecting with Nature (including with animals). Nature connectedness does not necessarily take place just at the physical level, but may also manifest itself at an emotional or spiritual level. Its positive and therapeutic effects include:

- i. reduced medication use, violence, suicide and stress;
- ii. improved cognitive functioning, mental health, restoration and well-being;
- iii. more positive attitudes and higher job satisfaction (e.g. in presence of Nature elements at work);
- iv. positive influence on child development;
- v. increase in pro-social attitudes and behaviours;
- vi. greater appreciation, reverence, and emotional affinity for the natural world, resulting in environmentally protective and sustainable values, attitudes and behaviours (Kesebir & Kesebir, 2017; WAP, 2007); as well as
- vii. increased present-moment awareness, inward attention and silence within, unfolding greater connectedness with deeper states of being and experience of unity with the whole (expanded awareness).

In many respects, Nature connectedness is an essential need and common denominator for the well-being of all.

Research on helping behaviour shows that a sense of relatedness and connection is fundamental for empathy and help to occur in the first place; and the greater the feelings of closeness and inclusion of another as being part of oneself (i.e. self-other overlap), the higher the levels of empathy and willingness to help (Frantz et al., 2005, 428-434). In other words, people tend to help more easily and readily those they evaluate closer to themselves, geographically or in terms of feelings of personal affinity, in comparison to other groups perceived to be farther, resulting, as Pictet writes, "from the fact that man is naturally inclined to be moved only by the kind of suffering he can see and touch, for this is what arouses his pity and his sense of solidarity" (1979, 28).

This pattern is also applicable to our relationship with the natural world. Empirical research based in the 'Connectedness to Nature Scale' (CNS) exposes the linkage between connection with Nature and eco-friendly behaviours, confirming that **feelings of 'resonance' or a sense of 'relatedness' with the natural world is critical for tackling our current environmental challenges** (Frantz et al., 2005, 428-434).

Conversely, distancing oneself from Nature in the long term may set in motion a cycle of negative consequences, which entails serious implications for environmental conservation and potential dangers for both human and non-human beings, such as:

- i. negative effects on psychological and physical well-being, including loss of benefits with regards to the healing power and 'wisdom teachings' of Nature (e.g. on inter-beingness, interconnectedness and interdependence);
- ii. mental and physical detachment and emotional disconnect from Nature;
- iii. rise of a utilitarian, mechanistic and/or reductive conception of the natural world (rather than an aesthetic, integrated or spiritual one) perceiving 'it' as a 'commodity' to be consumed, controlled or exploited (rather than experienced and contemplated);
- iv. decline in reverence, respect, interest and concern for the environment, as well as in ecological literacy; and
- v. loss of meaning and benefits of awakening awe, wonder, compassion and appreciation for the natural world and its beauty, replaced by short-sightedness and insatiability; hence loss of opportunities for nurturing pro-environmentalist attitudes and behaviours (Kopnina et al., 2018,13; Kesebir & Kesebir, 2017).

Yet, the Human-Nature divide may be exacerbated by a number of socio-economic factors, or a combination of them:

1. first, and perhaps most importantly, *technological transformations* and related growth of 'indoor' virtual leisure activities (such as video games, television, social media, etc.) which typically further branch out Nature from people's lives;
2. secondly, *urbanization* swallowing up natural areas and cutting people off from their natural habitat, exacerbated by human overpopulation;
3. third, *societal changes* including migration to suburbs, growing affluence and increase in (over)consumerism, linked with advertising, conditioning, lack of present-moment awareness, distraction, restlessness, etc. (Kesebir & Kesebir, 2017; Nidhi, 2001).

Although seemingly innocent on the surface, this Human-Nature divide has very serious implications for the world. Ironically, as we have seen in the animal world, **a species losing touch with its natural habitat most likely constitutes one of the deeper, underlying causes of devastating, pervasive and irreversible human, social and environmental consequences on a global scale**. But it seems we have yet to grasp these consequences. As anticipated by Native American Chief Luther Standing Bear:

*"The old Lakota was wise.
He loved the earth and all things of the earth.
He knew that man's heart away from nature becomes hard.
He knew that lack of respect for growing, living things soon leads to lack of respect for humans too."
(as cited in McLuhan, 1971, 14).*

'Disconnectedness' from Nature is an outer disconnection leading to an inner disconnection: "if you lose touch with nature, you lose touch with humanity" (Krishnamurti, n.d.). Disconnectedness from Nature may, indeed, constitute one of the *deep-rooted causes* for the alienation from one's own human nature and humanity (marked by sensitivity and compassion) and from one's essence or deeper self – for cutting off from one's own roots.

As such, losing connection with Nature may lead to losing one's inherent inner harmony and wholeness. Furthermore, this may also create a limitation for the development of present-moment awareness and the experiential realization of interconnectedness – that allows one to transcend the illusion of separateness.

Such a state of imbalance and fragmentation within may consequently lead to a lack of reverence for *life* (in general); lack of wisdom; lack of (conscious) connection and empathy; as well as to greater indifference towards the suffering of other beings, human and non-human. This *internal* disharmony may also explain the (often unconscious) shattering of the *external* harmony with Nature, and humanity's frenetic, self-destructive destruction of its own habitat.

As a result, this process of outer and inner disconnection can in turn manifest itself into loss of values, discrimination, division, (gender-based) violence, ecological damage, etc. (see Figure 2, Disconnectedness from Nature and Humanity).



Figure 2. *Disconnectedness from Nature and Humanity.* (Source: Own representation based on Kesebir & Kesebir, 2017; Krishnamurti n.d.; McLuhan, 1971; Chief Luther Standing Bear, n.d.)

By extension, Figure 3 below presents the positive implications of connectedness with Nature.

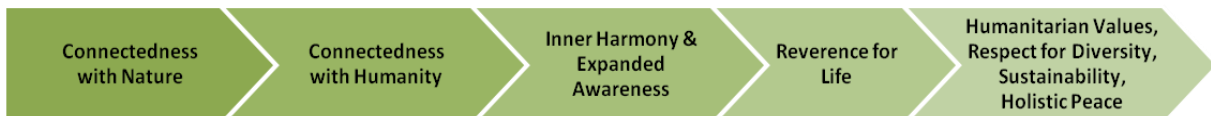


Figure 3. *Connectedness with Nature and Humanity.* (Source: Own representation based on Kesebir & Kesebir, 2017; Krishnamurti, n.d.; McLuhan, 1971; Chief Luther Standing Bear, n.d.)

It is fundamental to re-establish this harmony inside and out by urgently reversing Human-Nature divide trends (UN, 2018; Kesebir & Kesebir, 2017; McLuhan, 1971, 29), and *healing* this broken bond by humbly, attentively and engagingly (re-)connecting with the natural world and remaining open to *learning* from it – with an open mind and open heart. By doing so, humanity may (re-)discover its innate bond with the Earth – with whom it speaks the same language, including through sharing similar body patterns, elements and constitutions—and consciously experience that sacred relationship with the utmost harmony, respect and reverence.

(Re-)connection is essential for perceiving the magnificence of the living world and awakening *inwardly* to a certain love of, and resonance with Nature, and to 'reverence for life', which is itself indispensable for genuinely honouring the inherent value, worth and dignity of *all life forms* and of the Earth as a whole. This resonates with ecocentric perspectives traditionally held by Indigenous communities (Kopnina et al., 2018, 114), which naturally lead to more harmonious living with the natural world:

*"Honor the sacred.
Honor the Earth, our Mother.
Honor the Elders.
Honor all with whom we share the Earth:
Four-leggeds, two-leggeds, winged ones,
Swimmers, crawlers, plant and rock people.
Walk in balance and beauty."
(Native American Elder, n.d.).*

Although often underestimated, connectedness to Nature might also represent one of the cornerstones for being in touch with the present moment and with the underpinning *essence* of all life; including for connecting with one's deeper self, and hence for connecting, heart-to-heart, with other human and non-human beings and their *essence* or *deeper self* – beyond mental constructs, categories or identity labels. As such, connectedness to Nature is key to revere life and to re-attune our inherent aptitude to deeply observe, listen, feel, as well as to perceive and *experience* 'beingness' and our 'inter-beingness' with all life (Gowans, 2013) (further elaborated in section III).

Reverence for life and appreciation for Nature, resulting from a strong connectedness to Nature, have the power to resolve not only environmental issues but also social and human ones, by unfolding a drastic transformation from the inside out. Reverence for life is in fact *precisely* the type of wisdom required to bring about the "radical revolution in our minds and hearts" (Krishnamurti, 1953) to solve the world's most pressing challenges *at their root*, preventing others to occur in the first place, and at the same time, creating a sustainable and peaceful future (as reflected in Figure 3 above).

This harmony with Nature, based on environmental consciousness and genuine, lasting intention to care for all life, requires a direct engagement and relationship with Nature. Without this relationship and encounters with 'life'—sincere motivation to act and change will not be sufficient – no matter the amount of scientific facts, philosophical arguments or intellectual knowledge and understanding one may accumulate on our environmental crisis (Gowans, 2013).

It is, indeed, not enough to understand 'interconnectedness' intellectually. *We need to awaken to love and reverence in our heart for the living natural world and tune in deeply and consciously with the 'aliveness' in all life and to our unity with this interrelationship.* Only then, can we evolve from an 'egotistical being' to an 'ecological being' (Shiva, n.d). Only then, and only from such an open, authentic and wholehearted place within, can we find the right level of action, innovation, transformation and courage that can effectively tackle such challenging issues as climate change, biodiversity loss, environmental degradation and outbreaks of zoonotic diseases at their root – and change the world. **But there is no right level of action until there is love and connectedness with the natural world.** As the 14th-century Persian poet Hafiz uttered, "The heart is a thousand-stringed instrument that can only be tuned with love."

C. Implications for the Principle of Humanity

The current fragmented, human-centric approach of the Principle of Humanity (i.e. insufficient consideration of non-human life) needs to be transcended. As seen in this section, such paradigms seem outdated and, to a certain extent, inadequate to effectively prevent and address current and future critical challenges. **Paradoxically, current paradigms contain root causes:** they involve a fragmented and dysfunctional relationship with Nature, without entirely realizing that ultimately, the fates of humanity and of the natural world are intrinsically interwoven.

Moral duty towards fellow human beings is *inseparable* from the moral duty towards the protection of the environment and non-human life. As such, harm caused to the natural world, such as the unrelenting defacing of the Earth, animal abuse, the voracious exploitation and violation of the dignity of non-human species (Kopnina et al., 2018, 109-123; Kureethadam, 2017; Frantz et al., 2005, 427), represents acts of inhumanity that are, and ought to be considered as, counter to the Principle of Humanity.

Suffering induced by such devastations is not directly or immediately borne by all of us. Yet, indirectly and in the long term, the consequences of any inhumane, unconscious and/or unsustainable action towards the natural world in turn affects the well-being, health and peace of *humanity as a whole* through complex symbiotic feedback loops. Due to the interplay of cause and effect, eventually, humanity as a whole inevitably bears the consequences of the disharmonious relationship with Nature (Faver, 2011), as exemplified by the environmental crisis and recurrent outbreaks of zoonotic diseases with pandemic potential (see examples in Chapter 2).

For these reasons, and in order to meet today's and tomorrow's complex interrelated challenges, it is imperative that the *interrelationship between all life forms* constitute the *very basis* for future development (Nidhi, 2001, 27). This also, and especially, applies for humanitarians.

Human well-being undoubtedly needs to be safeguarded and endeavoured towards, but in harmony with the well-being and dignity of the rest of Nature, not at its expense. **All life being intrinsically related and interdependent, protecting humanity implies nothing less than protecting the environment, animals and the whole of life on Earth. As such, the Movement has come to a natural and evident turning point: the need to shift from the status quo, further evolve and rethink, reinterpret and understand its Principle of Humanity holistically.** This implies:

extending without discrimination the Movement's compassion and efforts to care, and ensure respect, for the well-being, health, sustainability, diversity and dignity of the Earth in its wholeness and thereby of all its ecosystems and life forms; as well as to promote and inspire conscious, humble, compassionate, peaceful and harmonious living with Nature.

From a holistic perspective, the Fundamental Principle of Humanity is about humanity *maturing* and fully embracing its responsibility to live 'humanely' – in harmony, humility and reverence – with the Earth and every single life to which it is inextricably linked and with whom it inescapably shares a *common destiny*. It involves *changing minds* and shifting consciousness – regarding how we connect, value and relate to the natural world for the sake of *all* lives. Given the rapidly closing window for action, we urgently need to realize that this is an integral and essential underpinning aspect of 'Humanity' and one of its deepest underlying messages. 'Humanity', in its most profound sense and for our own sake, is not solely about human lives, but really about treating the whole of life on Earth humanely.

III. Deepening Humanity and Consciousness

As previously seen, the Principle of Humanity implies addressing the *very root* causes of suffering as it entails a strong, long-term, 'preventive' dimension in addition to its 'immediate' one around alleviating suffering. Causes of human suffering at the societal or systemic levels have been given much attention in the international arena, whilst very limited attention has been given to treating 'inner' root causes, those found *within* individuals. Therefore, this section unearths some of these underlying 'inner' causes and solutions in contrast to 'outer' causes at the level of *external* socio-economic environments and systems that impact individuals. It goes beyond what has already been organizationally unpacked with regards to mindset-level root causes such as ignorance, fear of the other, preconceived ideas, judgement, lack of critical thinking, etc. (IFRC, 2015). Rather, this section delves deeper into the quality of consciousness and awareness underlying these identified mindsets.

A. Micro-Macro Interrelatedness: Addressing Root Causes of Suffering

Human-induced global issues in the world, such as inequalities, violence, environmental degradation, unsustainable development, originate at the level of the inner world of individuals (i.e. state of consciousness, mindsets). It is the inner world that motivates individuals' behaviours and actions, which, when looked at collectively, produce a significant and visible effect at the global level. Hence, the inner world (micro) is the source of the outer (macro) disorder (Nidhi, 2001, 13-14).

The micro and macro are fundamentally interrelated and mirrored, concomitantly transforming and mutually reinforcing one another (Wamsler et al., 2017, 143; Jacobs, 2014, 875; Krishnamurti, 1953). The state of the external world is somehow a reflection (or "projection", in psychological terms) of the (collective) inner psychic world (Uhl, 2016, 21). **As such, increasingly complex external crises and challenges are somehow mirroring a deeper inner crisis at the individual level, which extends to the world.** Chaos and conflict on the outside reflect chaos, conflict and lack of silence on the inside (Nidhi, 2001).

Thus, if in an attempt to solve these issues attention is given only to the outer world – the tip of the iceberg – whilst disregarding the inner world, the underlying causes cannot be truly dealt with and there will be *no end* to the issues arising on the surface. Effectively tackling any externally manifested global issues requires addressing and understanding them through the lenses of 'inter-beingness' and micro-macro interrelationships; as "In oneself lies the whole world" (Krishnamurti, 1945). In other words, the world and the individual are not separate but carry one another in themselves (Wamsler et al., 2017; Nidhi, 2001).

B. Wholeness and Present-Moment Awareness

The above-mentioned deeper crisis at the individual level involves an inward fragmentation, an alienation from our essence or deeper self, resulting from increased disconnection from the conscious awareness of the present moment. This leads to growing states of restlessness, distractedness and absorption in compulsive mind activity and thoughts. Furthermore, there seems to be a tendency to condition separating thinking (head, cognitive domain) from feelings (heart, affective domain) and using the left hemisphere of the brain more prominently than the right.

Yet, connecting with the heart and to the right hemisphere of the brain allows the generation of wisdom, insight, intuition, deeper *knowing* (versus accumulation of information), creativity and

sensitivity, which are crucial for bringing about human beings who are balanced and 'whole': integrated, not merely thinking and acting mechanically, but, who are able to deeply observe, listen and feel – capable of *seeing and dealing with life as a total process*, as an unbroken unit or whole, rather than in a fragmented way (Uhl, 2016, 21-24; Krishnamurti, 1953).

This goes beyond merely using 'systems thinking'. It involves *being* entirely *present* in the 'here and now': not caught up in the mind, projections and concepts, nor absorbed in streams of *thoughts* that constantly *narrate* the story of the past, future or of 'what should be', instead of 'what *is*'. The 'what is' can only be fully and deeply met when the mind is utterly still; when thought has come to suspension (Tolle, 2004; Krishnamurti, 1953).

To perceive life as a whole, one needs to transcend the habitual, incessant and repetitive thinking. One needs to be 'free' from the grip of the conditioned mind and acquire the ability to neutrally observe its thought-related activity and narration without entanglement. This gradually quietens the mental chattering/noise and allows the *intrinsic* presence, inner silence and inner stillness to reveal themselves in each one of us (Tolle, 2004; Krishnamurti, 1953).

From this inner silence arises a state of present-moment awareness (also known as mindfulness, [mindful] presence or awareness), which is an inherent capacity of the human being and a fundamental attribute of consciousness (Wamsler et al., 2017, 144; Brown & Ryan, 2003). It is understood as "intentional, compassionate, and non-judgmental attentiveness to the present moment" (Wamsler et al., 2017, 144).

Neuroscience and neuroplasticity in fact suggest that **mindfulness, and other forms of meditation, can literally 'rewire our brains'** (ibid, 2017, 144). Empirical findings show that it provides a unique quality of consciousness associated with enhanced self-awareness (i.e. awareness of inner states and processes, self-reflectivity), greater emotional intelligence and a number of positive effects on behaviours, psychological well-being, subjective experience and emotional states. These include increased empathy, self-determination, and resilience, as well as lower stress and mood disturbances (Frank & Stanszus, 2019, 6-7; Frank, Sundermann & Fisher, 2019; Brown & Ryan, 2003).

C. Expanded Consciousness, Nature Connectedness and 'Sustainability from Within'

Research has also been conducted on two states of consciousness, which may be associated with different levels of awareness, and on their respective impact on connectedness to Nature:

- i. the objective self-awareness (OSA) in which the internal, mental representation a person considers to be 'me' becomes the *object* (spotlight) of their own attention; as such it stands out and **dissociates itself from the surroundings and representation of social others, as if it were an independent, permanent and solid entity, and thereby leading to self-centred psychological functioning** (Dambrun & Ricard, 2011; Frantz et al., 2005, 428). Interestingly, this state of identification with the object-self reveals a certain duality as if there were two separate beings/entities: a) the (real, constant, formless) subject-self (awareness, attention) in which b) the (temporary, fluctuating, form) object-self (the constructed 'me', commonly referred to as 'ego' or the 'ego structure') is experienced, potentially further exemplifying the inner fragmentation previously highlighted. To simplify, this state may be associated with lower levels of awareness or contracted consciousness;

- ii. the subjective self-awareness (SSA), by contrast, refers to a state of consciousness in which a person **experiences oneself as the source of perception** and action. In this state **one feels unified with the environment; boundaries between self and surroundings are blurred and flexible** (Frantz et al., 2005, 428), the subject experiences itself as itself, there is no subject-object duality (no object-self 'me') in the field of awareness (subject-self). This state may be associated with higher levels of awareness or expanded consciousness.

Findings revealed that low levels of awareness (or higher OSA; strong identification with the object-self), with its corresponding, dissociated "I" or "me", leads to decreased connectedness to Nature. From an environmental perspective, the issue is not individuality per se, but the fact that "people view themselves as being separate and distinct from the world around them, or, stated differently, when the individual no longer feels a sense of "resonance" or connectedness to the natural world" (ibid, 2005, 427).

Restricted awareness or contracted consciousness indeed leads to positioning the self as separate from and/or above other life forms, and obstruct seeing and experiencing oneself as *part* of the broader natural world, which is precisely what makes it easier to cause harm to it (ibid, 2005). **This duality, between self and the natural world, constitutes the "metaphysical grounds" underlying humanity's distorted relationship with Nature** (highlighted in section II, A) (Kureethadam, 2017, x). **Exploitation and abuse can indeed only occur as a result of experiencing oneself as a distinctly separate entity from the Earth and its living beings.** They can only occur in the *absence of a relationship of love and care*, and in the *absence of feelings of distress and solidarity that would have otherwise been generated by connectedness to Nature*. This suggests that lower levels of awareness or contracted human consciousness, which translates into a 'Self-Nature separation', represents one of the *root causes* underpinning serious global challenges and one of the greatest barriers for positive environmental change (Frantz et al., 2005, 427-434).

Conversely, higher levels of awareness or expanded consciousness (low OSA) increases people's experience of relatedness to Nature, which unfolds love of Nature and its inclusion in one's sense of identity (Frantz et al., 2005, 428). Expanded awareness enables us to *harmonize* with the world: seeing oneself not *apart from*, but as *part of* the Earth as a whole; part of a web of interrelations (Frank & Stanszus, 2019; Wamsler et al., 2017; Uhl, 2016, 24). That is to say, it enables us to recognize that the Earth is actually *part of oneself*, and not only one's environment and life-support system. When such a deep level of relationship is unveiled and nurtured, we are spontaneously compelled to protect the Earth as a whole in the same way we would protect ourselves (Wamsler et al., 2017, 144; Nhat Hanh, 2015). One's behaviour and actions start to reflect that deeper seeing and further align with what benefits the whole.

Moreover, by enabling one to perceive and experience more deeply and with greater clarity the formless 'essence' (i.e. the 'beingness', rather than merely the external 'form') and 'aliveness' in all of life, present-moment awareness is crucial for being receptive, inwardly quiet enough and sensitive enough to be able to hear and feel the distress of others, especially of those who are 'voiceless' and who can only rely on the voice of humanity to make a difference for them.

Present-moment awareness enhances empathy, awe and reverence for life, gratitude, contentment, and holistic thinking, and as such, contributes to transcend non-empathetic mindsets and counter insatiability, short sight, as well as unconscious consumption and utilization of resources. Present-moment awareness and reverence for life go hand in hand; present-moment awareness is what allows

the unfolding of awe and reverence for life. These naturally unfold within when one connects with presence and deeper states of being and awareness.

For all these reasons, expanded awareness, associated with mindfulness and other forms of meditation, is critical for bringing about more environment-friendly behaviours and converting to a more sustainable society (Wamsler et al., 2017, 144; Frantz et al., 2005, 427-434).

This highlights the importance of empowering people to better master their inner, mindful attention processes in order to transition more frequently and/or gradually between different states of consciousness: i) absorption in thoughts and identification with the object-self (OSA); and ii) expanded consciousness, which entails witnessing thoughts or the object-self (the ego structure) whilst remaining as the subject-self (SSA) (ibid, 2005, 435).

D. Journeying from the Voice of the Mind to the Heart of Inner Silence: From Separateness to Unity

Furthering the above, expanded consciousness may also be critical for preventing and reducing societal issues such as discrimination, exclusion, and interpersonal and collective violence. To discriminate and be against one another requires two or more entities; "an 'I' separate from every other 'I' " (Uhl, 2016, 25; Ives & Valone, 2007, 89). Notions of 'separation' and 'otherness' originate as *thoughts* in the mind, in the form of *words*. In the suspension of thought, there is only silence. In that silence, there is no concept or constructed story arising of an "I", "me", "you", "them" or "others", nor the countless other (conditioned) thoughts deriving from these. **Inner silence and stillness contain no mental division or distinctions, but only life as it is; the "what is", with no labels, judgements, words, biases or categories** (Uhl, 2016, 25; Ruiz & Ruiz, 2010; Krishnamurti, 1953, 17-64). Separation only exists in the mind.

When one becomes increasingly silent within and aware of thought activity as an *object* (arising within awareness) without reacting to and/or identifying with it, psychological tendencies of the object-self, based in 'otherness', self-centeredness and fear, gradually weaken. Examples of such psychological tendencies include pursuit of egoistic interests and protection, and of external power, dominion and validation; selfishness; craving; greed; envy; competition; feelings of superiority/inferiority; arrogance; judgement; fear and intolerance; and hatred.

The less strongly one identifies with the mind-based identity (the object-self) and its self-centred psychological functioning, and the more one is aware of and in touch with the dimension beyond it, with the underpinning, inherent conscious awareness and silence of one's own being, the less room there is for hostility, clash or violent behaviours (Dambrun & Ricard, 2011; Tolle, 2004; Krishnamurti, 1953).

Moreover, the unveiling of the underlying silent awareness and stillness within may lead to perceive, recognize and experience the unity of all life—in which everything shares an 'interrelatedness', or same essence. With the recognition of the common threads of interconnectedness and unity, one's being naturally becomes infused with the essence and spirit of humanity (McLuhan, 1971, 103; Chief Luther Standing Bear, n.d.). That recognition changes one's way of perceiving life, others and oneself, **leading to a shift in identity and deepened, redefined structure of the self** (Dambrun & Ricard, 2011), which transcends boundaries of personal and cultural conditioning and identification with the object-self and all it entails.

This is not necessarily about rejecting individuality, but rather about realizing and connecting to our deeper *underlying unity* with the whole, which shifts the 'metaphysical grounds' of our relationship with the world, and allows us to embody and express that transformational insight on unity through our own uniqueness, with balance, integration, humility and humanity. Being conscious of both our unicity and unity may liberate us from the grip of self-seeking thought activity and functioning, as well as further inspire alignment with, and spontaneous service to the 'whole' – including volunteering.

Such a shift in human consciousness has the power to enhance harmony and peace within, with other people, animals and other life forms, and as such, to create holistic peace¹¹. It also contributes to the natural unfolding of other (humanitarian and sustainable) values and qualities: compassion, altruism, selflessness, equity, wisdom, reverence for life, non-judgement, patience, joy, gratitude, openness of heart, love and wholeness, including integration and blending of thought (Wamsler et al., 2017, 146; Frantz et. al, 2005, 428; Krishnamurti, 1953). As such, this inner transformation may naturally reveal one's intrinsic, authentic and durable *humanity* within, which is an inherent attribute intrinsic to the state of conscious awareness.

As noted earlier, this is the type of *radical transformation* required, as "to understand our responsibility, there must be love in our hearts" (Krishnamurti, 1953, 57), not mere critical analysis and intellectual understanding. Indeed, poverty, discrimination, exclusion, and violence amongst human beings ultimately also occur, and can only exist, in the absence of love, compassion, and of the deep understanding and awareness that 'others' are actually also part of oneself, as "to be is to be related" (Krishnamurti, 1945). **Whether humanity is able to cultivate this critical consciousness and experiential insight on 'inter-beingness' and non-separability, will shape the future of humanity and the planet, and allow the emergence, from within, of 'holistic humanity' and living** (Wamsler et al., 2017, 144; Nhat Hanh, 2015).

E. The 'Inward' Humanitarian Action: Cultivating Gratitude, Inner Peace and Deeper Awareness

Benefits at the individual level, such as minimized automatic/impulsive reactions and negative thinking patterns, as well as increased gratitude and genuine positive states of being (Wamsler et al., 2017), inevitably impact others and the web of life through a dynamic chain of causation or cascading effect. Indeed, as all parts are interwoven and affect each other, including through actions and thought process, it follows that experiencing gratitude, peace and deeper states of consciousness contributes to creating a more peaceful, harmonious planet and reducing suffering in the world.

This might bring an additional perspective for humanitarians: it is not only *actions* and *doing* in the 'outer' world that matter, but, equally importantly, the *inner work* and related quality of *being* (how we do it) that directly and indirectly affects the whole, including at an energetic level (Bohm, 2005). Both the qualities of *being* and *doing* do matter in the overall equation. This quality of being is expressed through one's inner peace, compassion, kindness, humility, patience, open heart, authenticity, gratitude, awareness, emotional state, and selfless intentions and actions (in contrast to self-seeking tendencies).

'Outward' humanitarian action focusing on 'outer conditions' generally receives greater visibility, consideration and recognition. Yet, we ought to recognize that **enhancing 'inner conditions' and cultivating mindfulness and deeper states of consciousness represent an equally critical**

¹¹ Inner, relational, structural and environmental peace, as seen in Chapter 3, section I.C.

'inward' humanitarian action, with multiple positive ripple effects from the inside out, and which thereby unifies 'outer' and 'inner conditions' (see Figure 4, Ripple Effect of the 'Inward' Humanitarian Action).



Figure 4. Ripple Effect of the 'Inward' Humanitarian Action. (Source: Own representation)

We can only offer the world what we have and who we are by embodying the change in each moment: only by being peaceful, truly inclusive and sustainable *from within* may we bring *authentic* peace, inclusion and sustainability into the world. Consciously or unconsciously, each one of us contributes their very inner states to the outer world – which is but a mirror of all the *tendencies present in the inner world* of humanity (Gandhi, n.d.).

For this reason, the inner transformation and nurturing of a deep, critical human consciousness may be a direct, immediate, and effective way to prevent and alleviate human suffering and to create experience based in joy, health, sustainability, and holistic peace. As echoed by Lao Tzu's famous maxim,

"If you want to awaken all of humanity, then awaken all of yourself, if you want to eliminate the suffering in the world, then eliminate all that is dark and negative in yourself. Truly, the greatest gift you have to give is that of your own self-transformation."

Such 'inward' humanitarian action, or inner work, ultimately represents one of the most profound and highest acts of compassion and immensely beneficial service to the world, especially from a sustainable perspective. It has the potential to bring about more *insightful* and more *inspired* humanitarian action based in and guided by *wisdom* and expanded awareness; emerging from a deeper place within, from openheartedness and genuineness, rather than arising from tendencies and

thoughts enhancing self-importance. Hence, **'inward' humanitarian action is perhaps better engaged to detect and address deep-rooted causes, and creates a far more holistic impact** than actions not anchored in deep wisdom, despite their being well-intentioned. As such, the 'being' enhances the quality of the 'doing', which ultimately become one and the same.

F. The Mindfulness-Sustainability Continuum

The Mindfulness-Sustainability Framework hereafter (Figure 5) recaps some of the points previously highlighted by illustrating the interlinkages between mindful awareness and sustainability, and by bridging the gap between the individual and global scales. It also demonstrates the critical role mindfulness plays in raising awareness on the impacts of unquestioned structures and systems in place, as well as in fostering ethical behaviours and actions congruent with declared values (Wamsler et al., 2017, 152).

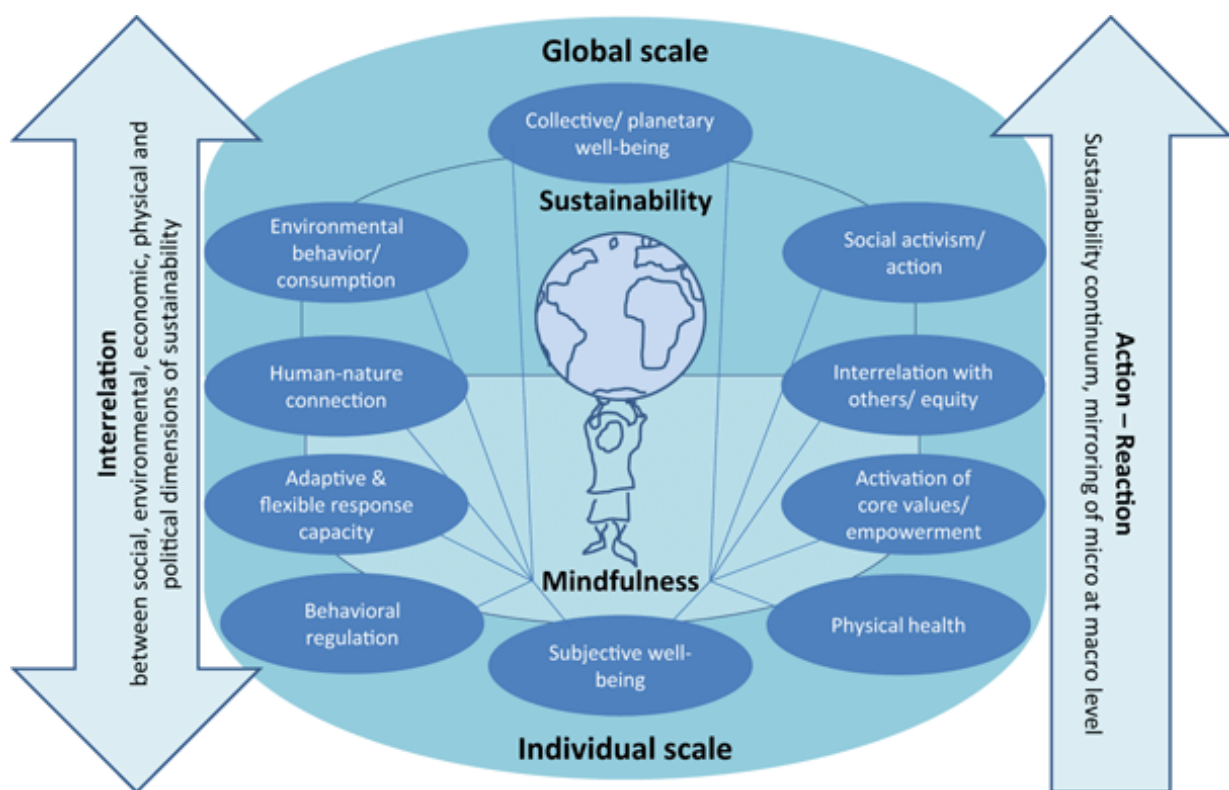


Figure 5. Mindfulness-Sustainability Framework (Framework for contemplative scientific inquiry, practice, and education in sustainability). (Source: Wamsler et al., 2017, 152)

Expanded consciousness resulting from mindful awareness offers interlinked benefits supported by scientific evidence: "(1) subjective well-being; (2) the activation of (intrinsic/non-materialistic) core values; (3) consumption and sustainable behaviour; (4) the human-nature connection; (5) equity issues; (6) social activism; and (7) deliberate, flexible, and adaptive responses to climate change" (Wamsler et al., 2017, 143). As such, although mindful awareness focuses on the individual level as an entry point and primary focus, it very much impacts the broader socio-political power structures and environmental sustainability (Wamsler et al., 2017, 146).

G. Implications for the Principle of Humanity

The implications for the Principle of Humanity are not centred on its expansion *per se*, with the exception of the use of the word 'conscious' in the suggestion presented in section II. Rather, this section invites us to *deepen* the way in which 'Humanity' is understood and applied, paving the way for more meaningful, preventive, effective, sustainable, and holistic humanitarian action and impact, including for solving problems from a deeper level of consciousness and energy than the one which created them (Einstein, n.d.).

As previously seen, the *underlying, common root causes* of several interconnected issues and global crises originate and are mirrored at the level of (individual) consciousness: lack of present-moment awareness (Wamsler et al., 2017, 143) results in an (over-)identification (or exclusivity) with the object-self that believes itself to be 'separate' from others/Nature and in (experiential) ignorance of one's interconnectedness with all life, making it easier to harm 'others' and the natural world (see Figure 6, Unearthing the Micro Level Root Causes of Global Issues). **From a sustainable perspective, micro-macro interrelatedness implies understanding the Principle of Humanity and prevention systematically through the lens of awareness and with greater depth.**

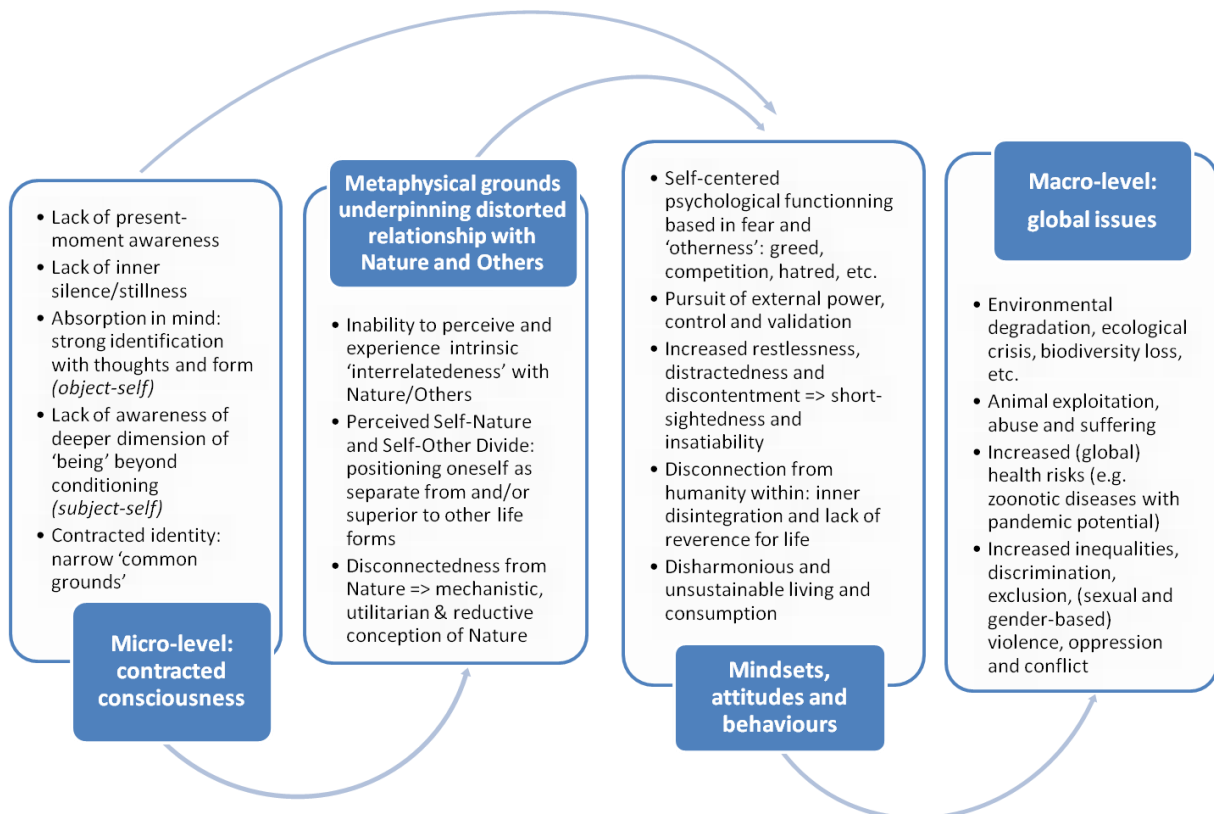


Figure 6. Unearthing the Micro Level Root Causes of Global Issues. (Source: Own representation based on Wamsler et al., 2017; Kureethadam, 2017; Dambrun & Ricard, 2011; Frantz et al., 2005; Krishnamurti, 1953)

The deepening of 'Humanity' is a vertical development that supports the materialization of the further expansion of 'Humanity' to animals and the Earth as a whole, thereby creating horizontal development. Just like the roots of a tree need to be strong and well-rooted for it to grow tall and broadly expand its branches (the deeper the substructure, the greater the expansion), in the same way, our tree of humanity may expand its branches through the deepening of its roots. Indeed, the transformation and nurturing of a deep, critical human consciousness is essential to *intuitively* recognize, beyond intellectual understanding, the intrinsic value, dignity and underlying interrelatedness and unity of all life. Realizing and experiencing this state of unity allows oneself to be *part of* and *at one* with life.

By addressing the 'metaphysical grounds' of fractured self-identification (i.e. self-Nature/self-other separation) that underpins humanity's dysfunctional relationship with the natural world, others and oneself, this transformational insight is key to expanding one's love, compassion and universal sense of connection beyond the human species, thus key to generating harmony and 'sustainability from within': a holistic peace. This state of understanding implies that one would start living the implications of that discernment and be compelled, out of inner necessity, to care for *life*, both human and non-human, and the Earth as a whole, in the same way as one would care for oneself and loved ones.

When this level of relationship is rooted within, humanity will see its outer world *genuinely* transformed and healed from the inside out. Accordingly, the aspect of *deepening* is crucial for truly and effectively *expanding* 'Humanity' in a universal way. **Furthermore, both *deepening* and *expanding* are in themselves interlinked with and instrumental for each of the Principle's current components and for their integrated understanding and application** (see Figure 7, 'Expanding and Deepening the Principle of Humanity & Interrelations Amongst All Components').

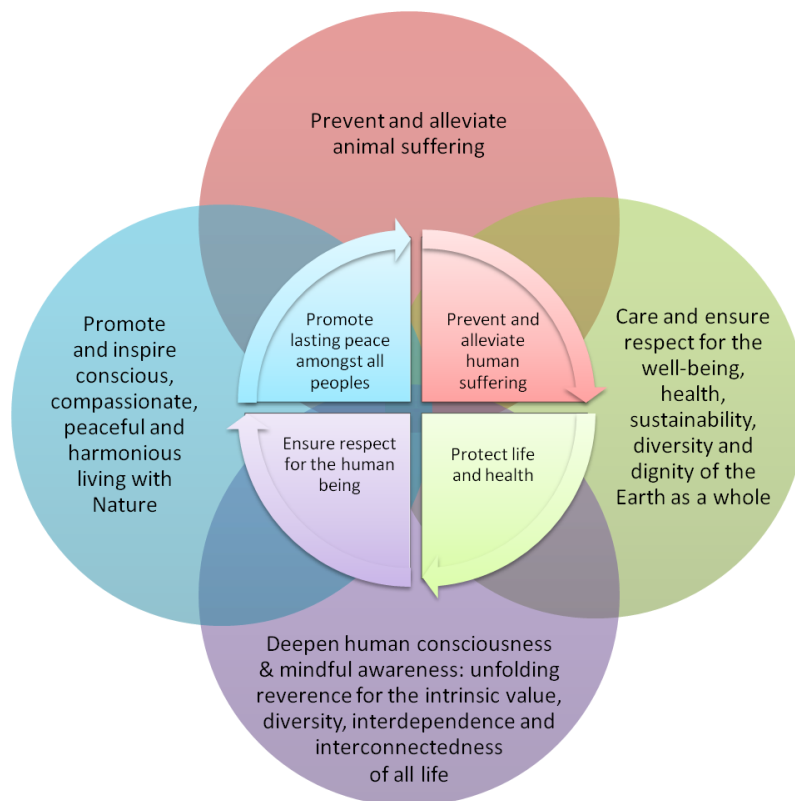


Figure 7. Expanding and Deepening the Principle of Humanity & Interrelations Amongst All Components (horizontal and vertical development of 'Humanity'). (Source: Own representation)

As such, cultivating deep human consciousness through meditation and expanded present-moment awareness may be considered as an 'inward humanitarian action' *directly* contributing to several existing areas of work such as climate action, disaster risk reduction, health, education, respect for diversity and inclusion, gender, violence prevention and promotion of a culture of peace, as well as an integral, underpinning aspect of 'Humanity'.

Certainly, seen from this deeper perspective, 'Humanity' involves another critical paradigm shift: from the pursuit of *external* forms of power, control, dominion, validation, and mastery, towards the cultivation of greater, authentic *inner* power, *inner* freedom¹², and *inner* mastery – the mastery of *being*. This inwardness process seems crucial for humanity to attain its *full* potential as human *beings* and live in thriving communities and ecosystems. This 'vertical' paradigm shift (deepening humanity) accompanies the 'horizontal' paradigm shift (expanding humanity).

By unfolding wisdom and consciousness, and greater inner states of non-judgement, neutrality, presence, patience, stillness, non-violence, peace, harmony, unity, selflessness, gratitude, humility, openness of heart, 'universality of being' (beyond conditioning), reverence for life, unconditional love and compassion, **this transformation from within would also contribute to applying and embodying the spirit of all other Fundamental Principles, especially 'Impartiality', 'Neutrality', 'Voluntary service', 'Unity' and 'Universality'.**

¹² This includes the ability to witness thoughts without identifying to them and to quieten the mind.

IV. Connecting the Dots...Towards a Holistic 'Humanity' and Transformative Change

So far, a number of topics have been put forward and discussed for rethinking, expanding and deepening 'Humanity' – primarily, to evolve towards a *more holistic understanding* of the Principle and its implications, and thereby to culminate in its re-envisioned interpretation, and eventually, in its expanded definition and/or re-conceptualization. With a view to bringing all this together, the table below provides a comparative overview of i) the current definition of the Fundamental Principle of Humanity, ii) its potential expansion either in understanding or in definition, and iii) its potential reinterpretation for a comprehensive understanding and applicability (of the Principle as it is today), and a holistic basis for its potential re-envisioning for establishing a new, more integrated and inclusive Principle in the future, in line with evolving urgent needs and human consciousness. By extension, similar suggestions are also presented for the potential future expansion of the Humanitarian Principle of Humanity (as adopted by the UN General Assembly).

Red Cross Red Crescent Fundament al Principle of Humanity	Current definition	The International Red Cross and Red Crescent Movement, born of a desire to bring assistance without discrimination to the wounded on the battlefield, endeavours, in its international and national capacity, to prevent and alleviate human suffering wherever it may be found. Its purpose is to protect life and health and to ensure respect for the human being. It promotes mutual understanding, friendship, cooperation and lasting peace amongst all peoples.
	Suggested expansion (in understanding or in definition)	The Movement extends without discrimination its compassion and efforts to prevent and alleviate animal suffering, to care and ensure respect for the well-being, health, sustainability, diversity and dignity of the Earth as a whole and thereby of all its ecosystems and life forms. It promotes and inspires conscious, compassionate, peaceful and harmonious living with Nature – based in the recognition of the intrinsic value, interdependence and essential interconnectedness of all life.
	Suggested re-interpretation and/or basis for re-envisioning	The International Red Cross and Red Crescent Movement, born of a desire to bring assistance without discrimination, endeavours, in its international and national capacity, to prevent and alleviate human and animal suffering wherever it may be found. Its purpose is to protect life and health, and to ensure respect for the well-being, diversity and dignity of human beings, animals and the Earth as a whole and thereby of all its ecosystems and life forms. It promotes and inspires mutual understanding, friendship, cooperation and lasting peace amongst all peoples; as well as conscious, compassionate, peaceful and harmonious living with Nature – based in the recognition of the intrinsic value, interdependence and essential interconnectedness of all life.
UN General Assembly Humanitaria n Principle of Humanity	Current definition	Human suffering must be addressed wherever it is found. The purpose of humanitarian action is to protect life and health and ensure respect for human beings.
	Suggested expansion	Human and animal suffering must be addressed wherever it is found. The purpose of humanitarian action is to protect life and health and ensure respect for the well-being, diversity and dignity of human beings, animals and the Earth as a whole. It promotes peace amongst all peoples and living in harmony with Nature.

Table 1. Proposals for Transitioning Towards a Holistic Principle of Humanity.
(Source: Own representation)

4. FROM VISION TO INSPIRED ACTION: IMPLICATIONS FOR THE MOVEMENT AND BEYOND

I. Re-dimensioning the Role of the Red Cross Red Crescent

As seen in previous chapters, adapting to an ever-evolving environment and being fit for the future may require understanding, reinterpreting, expanding and/or re-envisioning the Fundamental Principle of Humanity holistically. If materialized, such a paradigm shift would lead to a number of high-level, structural changes for the Movement's components, including potentially expanding and/or re-envisioning their mission and respective mandates. Given the fundamental organizational transformations implied, capturing them in-depth would require a separate study and wider (technical) consultations across a range of fields, which is beyond the scope of this study. The items below only seek to provide initial thoughts and suggestions to engage the Movement's tremendous multicultural, professional and creative assets to propel it beyond the present crossroad as we stand before 'our' present-day Solferino. By no means do these proposals represent an exhaustive list.

A. Organizational Considerations

Open up a genuine dialogue and rethink the Fundamental Principles: first and foremost, the considerations put forward in previous sections may encourage and open the path to discussions and/or global consultations for collectively questioning the coherence and adequacy of the current foundations and approaches. This may lead to understanding and reinterpreting the Principle of Humanity more broadly, and/or to amending its institutional definition (either expanding or re-conceptualizing it, see Chapter 3, section IV). Both options ultimately aim at embracing a more inclusive and holistic 'Humanity'. Consequently, other Fundamental Principles may also need to be reinterpreted and understood through that holistic lens, especially 'Impartiality' being a substantive principle concerned with non-discrimination.

Alternatively, it may also be envisaged to establish an additional, (eighth) principle such as 'Interconnectedness' that covers the existing gap between the current approach and the urgent need for a holistic approach. For example:

The Movement recognizes the intrinsic value, interdependence, essential interconnectedness and unity of all life on Earth. As such, it extends without discrimination its compassion and efforts to prevent and alleviate suffering, to care and ensure respect for the well-being, health, diversity and dignity of the Earth as a whole and thereby of all its ecosystems and life forms. It promotes and inspires mindful, compassionate, peaceful and harmonious living with oneself, others and Nature, thereby contributing to sustainability and holistic peace amongst all beings.

In all cases, this would also imply revisiting and expanding the '7 skills for 7 Fundamental Principles Framework' (see Annex II) to expand underpinning humanitarian values as well as related intra- and interpersonal skills accordingly.

The process of rethinking the Movement's Fundamental Principle of Humanity could also be applied for reinterpreting, expanding and/or re-envisioning the Humanitarian Principle of Humanity adopted by the United Nations General Assembly.

Integration and organizational structure: in the long term, the ICRC, IFRC and National Red Cross and Red Crescent Societies could transform and broaden their humanitarian action/development work by further safeguarding, respecting, and promoting the well-being of animals and the Earth's ecosystems across all their areas of work, in order to ensure safe access to assistance for all, and ensure that no one is left out, left behind, or left unprotected. This includes integration of animal and environmental protection in disaster risk reduction, preparedness and response, field operations, programming, health, climate change mitigation and adaptation, advocacy, peace-building, and Humanitarian Education.

Following a needs-based approach and adapting to specific contexts as appropriate, each National Society would be strengthened by a special **green/holistic task force** to work on these issues, collaborating closely with other departments, volunteers, and external partners. To partner with and 'piggy back' on pre-existing structures seems the most efficient way forward, as they are vessels of knowledge and experience. Alternatively, it could be envisaged to set up a new organization or network (e.g. Green Red Cross Red Crescent¹³) dedicated to animal life and the Earth as a whole, with an international structure and/or specific branches affiliated to National Societies in each country. Transformational change represents a powerful vector to align with future paradigm shift while reinforcing our ambitions.

International legal instruments, guidelines and principles: following the model of international humanitarian law (IHL) and the Geneva Conventions and Additional Protocols, **the humane treatment of animals in all circumstances with no adverse distinction could be enshrined in legal instruments, as well as integrated into existing humanitarian guidelines, standards and norms** (including the Sphere Handbook, Core Humanitarian Standard (CHS) on Quality and Accountability, Code of Conduct for the Movement and Non-Governmental Organizations in Disaster Relief, etc.) (Sphere, 2018).

This would ensure humanitarian activities are not, at any time, causing any avoidable and/or needless suffering to animal life, but instead preventing and reducing it. It would also represent an important milestone for putting animal protection and welfare on the global agenda, encouraging and accelerating the adoption of a Universal Declaration on Animal Welfare (UDAW) (WAP, 2007). International legal instruments, guidelines and principles are indeed effective tools built into the Movement's 'DNA' – that need to be updated and enhanced in keeping with the times.

Such a paradigm shift would have profound implications and could lead to a 'Global Deal for Nature' and 'Earth justice' (e.g. that establishes protections against pollution and the over-exploitation/destruction of ecosystems and biodiversity), **based in both scientific and solid ethical foundations** (Kopnina et al., 2018).

Leading by example, congruence with declared values and internal sensitization: the Movement, being the world's largest humanitarian organization, could further raise awareness with its staff members and approximately 13,7 million volunteers worldwide (IFRC, 2020) around interconnectedness, and universal compassion at the heart of 'Humanity' and how this timeless message may be further embodied at the individual level. If nothing else, the mere introspection and potential further individual alignment and congruence with declared values and the capacity to “walk the talk” of staff and millions of volunteers around the globe could represent a *pivotal change* and inspire others, including other organizations, to follow.

¹³ Not to be confused with the existing 'Green Cross'.

The Movement has been propelled to the forefront of global humanitarian action by virtue of its universally relatable and humane mission to prevent and alleviate human suffering wherever it may be found. **But, as past decades have shown us, great shifts are in motion and require bold transformations. The Movement, with its expertise, wealth of knowledge, connections and shared values, represents a potential 'paradigm shifter', beholding a new vision and compassion fit for the future and *equally relatable* to peoples of all horizons.**

Further integration and use of contemplative practices: contemplative practices have blossomed in recent years demonstrating their applicability and benefits globally as well as their capacity to unite across cultural and other divides. Their benefits include expanded compassion, unfolding of humanitarian values, inclusion and equity, inner and outer peace, integrated thinking, organizational longevity and sustainability, climate change mitigation (including through citizen's policy support), connectedness to Nature, expanded awareness, gratitude and contentment, leading to more sustainable and conscious consumption (Wamsler et al., 2017, 147-149).

The Movement could leverage the transformative and preventive powers of meditation and mindfulness-based secular initiatives as effective tools contributing to physical and psychological health and essential well-being. Their potential for enhancing emotional intelligence and well-being could also be further leveraged as a way to prompt anticipatory (i.e. proactive integration of) adaptation and risk reduction in pre-disaster contexts, in addition to wider use in contexts of post-disasters and recovery (Wamsler et al., 2017, 147).

Moreover, increased emphasis on enhancing 'inner conditions' and on the micro-macro relatedness could be highly valuable to identify and address root causes of crises and render humanitarian and development work even more effective, integrated and transformative. This is particularly pertinent now that research has begun to recognize the previously neglected connection between mindfulness and sustainability (Wamsler et al., 2017, 145-146).

This would represent **significant economies of scale, especially in education programming, as mindfulness is an effective way to reach *root causes* while simultaneously meeting several objectives in one go, rather than dealing – one by one – with *symptoms* of the same unaddressed root cause** that set in motion a chain of cause and effect ultimately leading to the greater problems arising at the surface (American Society for Quality [ASQ], 2020).

For example, rather than focusing on engaging strenuous efforts and resources to address, one by one, each and every single form of bias, discriminatory and exploitative mindsets and attitudes (symptoms at surface level), mindfulness and other forms of meditation allow to deal with and dissolve the common underlying root causes of these thought patterns and conditioned mindsets: they help dissolve the illusion of separation from the whole and hence from others; over-identification with the 'form' and object-self (constructed representation of self); divisive and binary tendencies; and transform ignorance into awareness, and indifference into compassion. By working on a deeper and holistic transformation at the consciousness (root) level, such contemplative practices may contribute to awakening to our interconnectedness and unity with all life. **And when we, finally, realize our oneness with the whole, we can no longer consciously harm the whole or parts of it.** Only in the absence of awareness of that inherent connection may we discriminate against 'another', harm each other and the Earth as a whole, and similarly hold on to mechanistic illusions and assumptions, dichotomous thought patterns and behaviours.

As such, investing in transforming and deepening human consciousness, wisdom and inner knowing, beyond the level of the intellect, the mind, and 'thoughts', through contemplative practices, may represent a more powerful, transformative, integrated, and cost-effective approach, as well as more meaningful use of resources (multiple benefits).

Meditation and mindfulness provide another inestimable benefit: meaningful innovation and creativity are inspired from deep within and are essentially connected and aligned with the web of life, to its needs, its intelligence, diversity and wholeness.

B. Advocacy, Partnerships and Leveraging National Societies' Auxiliary Role

Promoting global animal welfare: the Movement may join forces to advocate for respectful and compassionate treatment of animals (including based on legal instruments as suggested above) and do whatever it can, in any given context, to prevent cruelty to animals and protect them from suffering (Earth Charter, 2000). This coordinated response would include influencing decision makers, extensively promoting animal welfare, and raising awareness on how protecting animals connects with, protects, and benefits human health (including from zoonotic diseases), the environment, gender equality, respect for diversity, inclusion, and social justice, stability and development (WAP, 2007).

This work could be developed as a **new Area of Focus** for the *sake of humanity*—humanity both as in the species and as in the sentiment and moral value. The auxiliary role of National Red Cross and Red Crescent Societies could be leveraged for advocating at national and local levels, including in close cooperation/partnership with relevant Ministries, organizations (e.g. WAP, WWF, UN, etc.), communities and the corporate sector to influence a change in mindsets, practices and systems.

Given that promoting animal welfare is a collective responsibility, it requires a strong, *collective* voice and action to ensure the right level of ambition that befits the Movement. **Animal welfare is an integral part of an integrated and preventive humanitarian action fit for the future, and critical to ensure protection of all and our one planet.**

Promoting connectedness to and living in harmony with Nature: in addition to its existing efforts towards environmental sustainability as seen in mainstream of Green Response in operational contexts, the Movement could further join forces in this critical area linked to climate change mitigation and adaptation, disaster risk reduction and community resilience (IFRC, 2019) by fostering Nature connectedness and living in harmony with Nature.

The auxiliary role of National Red Cross and Red Crescent Societies could be leveraged for advocating at national and local levels, including in close cooperation/partnership with local actors, organizations, communities and Ministries of Education (e.g. for the promotion and integration of Nature Education, Holistic Education, organic farming and [secular] contemplative initiatives in schools).

Promoting holistic peace: promoting a culture of non-violence and peace was formulated as a goal in the IFRC Strategy 2020 (Aim 3) and reaffirmed once more in Strategy 2030 Goal 3 as: 'People mobilize for inclusive and peaceful communities'. With a view to work in more systemic ways and given that humanity will not be at peace until it makes peace with other species, the IFRC and National Societies have the opportunity to expand holistically their work on peace and its pillars such as

'respect for diversity' and 'inclusion' (IFRC, 2011). **Such concepts not only ought to embrace the diversities between human beings, but also respect and care for the rich diversity and inherent value of all other life forms**, "regardless of [their] worth to human beings" (Earth Charter, 2000), whilst also acknowledging our interdependence and commonalities. These pillars/values are also key for the Principle of Unity, which seeks to embrace diversity and openness to all.

This work on holistic peace could be concretely translated into milestones such as addressing fear and intolerance of diversity, harm caused to animals and the environment, indifference, as well as further promoting inner peace through mindfulness. The promotion of holistic peace could also be carried out under the 'promotion of Fundamental Principles and humanitarian values', as part of Humanitarian Education, and its role to influence a mindset and behavioural change, since the *individual perspective* of how these principles and values are translated and applied in day-to-day life is highly needed (Beeckman, 2015, 266-269).

'Humanity', in its re-envisioned, future form and as a 'paradigm shifter', would provide a way to formalize and better use existing and future tools to foster holistic peace. Holistic peace may be an ongoing journey but it is largely compatible with the Movement's essence and the IFRC decade's Strategy and Goals.

C. Shaping the Future of Humanity and the Planet through Humanitarian Education

Expanding the vision for education holistically: understanding 'interconnectedness' and 'Humanity' on a deeper level would lead to rethinking and expanding the IFRC's vision for education: not only compartmentally aiming at ensuring that people can take care of themselves, of other humans, and "live in dignity, solidarity and peace together"¹⁴ (as an exclusive human privilege), but also explicitly, inclusively and more comprehensively aiming to:

develop the knowledge, values, skills, consciousness and Nature connectedness that empower people to recognize, value and respect the interrelatedness, interdependence, diversity and dignity of all life; as well as to live, act and create mindfully, compassionately, peacefully and in harmony with oneself, others and Nature, in a way that proactively takes care of our one shared planet, its ecosystems and all its living beings – addressing the root causes of current and future challenges– and thereby contributing to sustainability and holistic peace.

Such a paradigm shift in humanity's relationship with the Earth as a whole, at the level of how it conceives, values, relates and *connects* to Nature can *only* be achieved through leveraging the transformative power and crucial *preventive role* and *responsibility* of both formal and non-formal education, especially skills and values-based education, and Humanitarian Education¹⁵ broadly speaking. Importantly, this shift would not only improve the lives of other species but also that of humanity.

¹⁴ As expressed in the IFRC Strategic Framework on Education 2020-2030 (IFRC, 2019).

¹⁵ Humanitarian Education is "education that enables individuals – especially children, adolescents and young adults – to interpret situations from a humanitarian perspective and develop the knowledge, values and skills that empower them to take action in the spirit of the Fundamental Principles, helping and caring for themselves and others, and thereby contributing to building resilience, social inclusion and lasting peace in their family, community and society." (IFRC, 2019).

It is indeed vital to leverage education's transformative potential for changing mindsets and bringing about a deep, critical, and ecological consciousness that enables people to perceive and understand the suffering, feelings and experience of other sentient beings, and to comprehend the interrelatedness of all life (*consciousness and mindset level*), and translate that understanding and basic recognition into concrete actions that sustain and restore a life of well-being and dignity for all human and non-human life forms (*attitude, behavioural and action-orientation level*).

This is true both for joining forces with current – albeit largely insufficient – global efforts, which require an urgent, *collective* response before it is too late, and for implementing *holistic and transformative humanitarian action*; **a humanitarian action that not only has a strong focus on recovery, preparedness and response to the *symptoms*, or impacts, of current and future complex challenges, but that is also able to concurrently and urgently address *root causes* of such issues, and is a crucial, more forward-looking, coherent and ethical investment *in prevention*.**

Concrete educational measures would include actively sensitizing communities and people across all generations, roles and sectors – such as students, parents, consumers, shopkeepers, suppliers and manufacturers– and guiding them to make conscious, informed choices (WWF, 2020), including through mindfulness, systems thinking, as well as empathy, perspective-taking and inclusiveness extended to all beings.

Integrating holistic educational programmes, tools and approaches: a paradigm shift entails not only narrowly expanding educational curriculums to include climate change adaptation and mitigation from the limited, self-centred, anthropocentric perspective, and as an indirect consequence, of protecting human well-being, but also to promote–comprehensively and inclusively–broader ecological harmony and thereby the well-being, diversity and dignity of non-human life as a direct, explicit objective beyond human life.

It involves urgently integrating holistic educational programmes, tools and approaches, which are currently, for the most part, based on what could be seen as a 'fragmented' approach to the exclusive privilege of human beings, that is neither adequate nor fully effective in tackling issues at their root (but quite the opposite). **This holistic approach naturally implies expanding the scope of educational curriculums and programmes to cover animal welfare– not just as livelihoods, "resources, or endangered species, but as sentient beings"** (Fishcount, 2019).

This integrated measure would contribute to climate action and environmental welfare as well as address critical health issues. It is also particularly relevant, as we now know, that the majority of emerging infectious diseases with pandemic potential find their root causes in our dysfunctional and exploitative relationship and lack of consideration towards non-human life (materialized through wildlife trade, intensive animal farming, deforestation, etc.).

(Y)ABC version 2.0 – Expansion, development and adaptation: the (Youth as) Agents of Behavioural Change ((Y)ABC) initiative is the IFRC's global non-formal, Humanitarian Education programme on the promotion of a culture of non-violence and peace. Anchored in the Fundamental Principles and humanitarian values, this initiative, created in 2008 and implemented today in over 135 countries, equips individuals with skills – such as active listening, empathy, personal resilience, critical thinking, dropping bias, non-judgement, inner peace and non-violent communication – to empower them to take up an ethical leadership role in their community (IFRC, 2019). It is regarded as "an

outstanding model of best practice in peer education internationally and a worthy benchmark for behaviour change interventions inside and outside the Red Cross and Red Crescent Movement" (IFRC, 2013).

Given its recognition and widespread organizational implementation, and based in an integrated understanding of 'Humanity', it seems highly recommendable and strategically important to expand the (Y)ABC programme for incorporating additional essential skills and thematic issues currently unaddressed and overlooked in its standard 6-day peer educator training and toolkit materials. Its present focus resides on 'human' societal issues (such as non-discrimination and respect for human diversity, gender, social inclusion, intercultural dialogue, violence prevention), without inclusively and holistically connecting them with the web of life and the larger context of sustainability, environmental degradation, climate change, biodiversity loss, animal suffering, and other interrelations.

These interlinked issues would surely benefit from being addressed jointly, especially in order to further enhance systems thinking; inclusive perspective-taking and empathy extended to *all* sentient beings; congruence with declared values and behavioural change in line with ethical leadership and action, with sustainability, climate action, as well as conscious, compassionate, peaceful and harmonious living with Nature.

The expansion and enhancement of the (Y)ABC programme could be done in two ways:

- the creation of a **separate, advanced version** of ABC, packaged in the form of a 5-day training (e.g. Agents of Behavioural Change 2.0, Agents of Change for Holistic Peace, Agents of Change for the Earth as a whole, Agents of Change for Harmonious Living with Nature, Agents of Conscious Change), following similar methodologies (affective, experiential, discussion-based, etc.) and sequence as the standard (Y)ABC training agenda (see Annex III);
- the creation of an **adapted and expanded version** of the current peer educator training by revising and deepening existing activities, as well as developing and integrating new modules into the toolkit materials.

Hereafter are some initial suggestions regarding the additional, new modules (on skills, values, attitudes and thematic issues), which could serve as a basis for developing the ABC 2.0 modules and training agenda. Field-testing would be a crucial step towards the integration of intercultural perspectives and lessons learnt.

➤ Integration of animal, environmental and sustainability issues:

- **developing the skill of (inclusive) perspective-taking and empathy for animals** i.e., ability to put, and act of putting, oneself in their place, to perceive and understand their suffering, feelings, and experiences; tuning into and understanding their emotions "with underlying love, care and compassion" (IFRC, 2015);
- **raising awareness and opinion-building on the importance of animal welfare and related issues, personal values and ethical coherence;** problem-solving through concrete action-orientation and ethical behaviour in line with values, following a similar threefold model as 'Project Humanity'¹⁶ (IZB, 2015);

¹⁶ 'Project Humanity' is an innovative school project and e-learning platform for secondary schools on the subject of Humanitarian Principles. It was developed by the Institute for International Cooperation in Education (IZB) and originated on behalf of the Swiss Agency for Development and Cooperation (SDC), with the support of the IFRC and the ICRC (IZB, 2015).

- **developing/applying the skill of 'critical thinking' in a more holistic and deeper way; to critically question interlinked, oppressive structures, power imbalances, exploitation and violence** (e.g. towards women and Nature) (Navdanya, 2016), and critically reflect upon the direct and indirect impact of individual mindsets, attitudes, and behaviours on non-human life forms and their subsequent suffering caused by personal indifference, discriminatory decisions (including at programmatic levels), and daily consumption choices;
 - **cultivating skills of holistic/systems and integrative thinking** to understand the significance of change in the web of life and how it impacts the whole; root causes and their effects; how present choices affect future ones (Rieckmann, 2018, 12); to increasingly perceive life as an unbroken unit (Krishnamurti, 1953) and make mindful choices;
 - **incorporating key elements from Education in Harmony with Nature, Education in Climate Change, Education for Sustainable Development (ESD), Education for Sustainable Consumption and Lifestyles** (UNESCO, 2012);
 - **promoting a holistic approach to (physical and mental) health, and raising awareness on food choices** and linkages with: gut microbiome and overall health/well-being; industrial agriculture; noncommunicable diseases; exploitation of Earth, its people and animals; gender inequality; oppressive structures; economic and social inequalities (Shiva, 2016); etc. This is not only to be done through the content of trainings, but also in the format of delivery: e.g. by consciously making the effort and setting the standard to provide, to the extent possible, local, organic, whole, and plant-based foods during trainings, related events and meetings, and in cafeterias, so as to reflect a holistic approach to our one, interconnected– human, animal and environmental– health, and so as to fully walk the talk at an organizational and programmatic level, and avoid dissonance with regards to work on promotion of healthy lifestyles, climate change mitigation and adaptation, protection, gender, and inclusion;
 - deepening awareness that caring for the health and well-being of human beings naturally implies caring for the health and well-being of the Earth as a whole and all its living beings on the basis of our interconnectedness and non-separability;
 - **promoting connectedness to, and living in harmony with and within, Nature, anchored in reverence for 'life', potentially using the 'Mother Earth approach'** based on valuable insights from Indigenous wisdom (UN, 2018, 4; UN Harmony with Nature, n.d.), including respect and care for the integrity and health of other species, and for the Earth's fragile balance and life cycle, while minimizing, at all times, needless and avoidable suffering;
 - **unpacking linkages between SDGs & Humanitarian/Fundamental Principles.**
- Further emphasis on, and more detailed integration related to deepening consciousness and 'inner peace', expressed as "a state of being physically, mentally and spiritually at peace and in balance, from which results a clear self-awareness" and in which "stability, mental and inner calmness is reached" (IFRC, 2015):
- **cultivating mindful awareness**, attention skills, inner silence/stillness, self-mastery, inner power and inner freedom (e.g. ability to be aware of thought activity without getting entangled in it nor identifying with it, to quieten the mind and listen to inner silence, and to remain more frequently in SSA consciousness, aware of awareness itself);
 - **cultivating further (self-)awareness and self-knowledge**; sharpening inward attention and discernment between OSA and SSA states of consciousness, and of the 'object-self' appearing/disappearing within the field of the awareness (subject-self);

- **recognizing commonalities with other life forms** (including our will-to-live, breathing, ability to experience suffering and pain and desire to be free from them, and our intrinsic life force) through further (self-)awareness of different layers of identity and one's own core being;
- **developing skills of gratitude and contentment**, including to counter short-sightedness and insatiability (Kopnina et al., 2018,123); exploring linkages with non-violence, caring states, mindful awareness, integrity, trust and humility;
- **developing the critical consciousness and deeper levels of 'connectedness' for recognizing and *experiencing* interrelatedness**, thereby enabling greater empathy and integrity towards others, animals and the environment (including identification of integrated solutions and inspired, selfless action).

II. Looking Beyond the Red Cross Red Crescent: SDGs, ESD and Education

In light of the considerations exposed in previous chapters, ESD also needs to go a step further and explicitly recognize animal sentience and incorporate awareness-raising on animal welfare issues, especially as these contribute to all SDGs in a number of ways (see Annex IV). Although working towards the SDGs seems overall compatible with improving animal welfare (Keeling et al., 2019), **the fact that animal welfare is not explicitly mentioned in the SDGs represents a crucial obstruction, for animals certainly, but also for humanity's ethical progress.**

To further encourage the holistic and integrative thinking so central for achieving SDGs and to bring about individuals capable of inclusive perspective-taking and of seeing life as a whole (Krishnamurti, 1953), it is crucial **to shift away from the anthropocentric nature of the goals, especially as it represents an obstacle for reaching them** (WAP, 2015; Speed, 2006).

It is now urgent to re-conceptualize Sustainable Development on the basis of compassion for all sentient beings, harmonious living with Nature and recognition of the dignity and unity of all life on Earth. If such a paradigm shift to sustainability is still not understood by humanity, we are not only heading towards failure to achieve SDGs, but most likely towards our own extinction. Not comprehending this at the deepest level of our being could be a costly, irreversible mistake for the human species.

Subsequently, ESD would need to place further emphasis on nurturing a certain reverence for 'life' in general and inclusive compassion for all living beings, regardless of their *utilitarian value* for human life. This means caring beyond only when the sustainability of life support systems on which humans rely are threatened. Without the lens of reverence for life and the explicit recognition of animal sentience, it may not be possible to generate the "change in heart and mind" (Earth Charter, 2000; Krishnamurti, 1953) required for achieving SDGs in the first place.

Education in general, and particularly ESD, may bear the responsibility to raise awareness on the distress of animals and their welfare in a more direct way (including through the development of the above-mentioned skills). Otherwise, it may fall into the trap of contributing, to some extent, to the perpetuation of a conditioning that silently accepts severe maltreatment and exploitation of some species, while it attempts to protect others; hence causing further *incongruity* with declared values, double standards, as well as fragmentation and disintegration of thought, which, as previously seen, might underlie and explain discriminatory and violent mindsets and behaviours amongst humans.

Moreover, ESD may also require going a step *deeper* by incorporating mindful awareness and other meditation initiatives, which delve much deeper than the usual 'self-awareness' learning outcomes. Presently there seems to be some insufficiency in the teaching and learning to address global sustainability challenges (Wamsler et al., 2017, 143). Key concepts such as **'sustainability from within' and 'ecological mindfulness'** – which also promote "blending and integration of thought, rather than disintegration and separation" (Wamsler et al., 2017, 146) – have been underexplored compared to, for example, 'pedagogy'. These notions, based in research and put forward by sustainability scholars, suggest an association between mindfulness and ecologically responsible behaviours aimed at the common good (Wamsler et al., 2017, 143-149).

Mindful awareness facilitates the understanding and transitioning to sustainability at all scales, from individual to global. Increasing evidence and emerging innovations demonstrate its potential, high relevance and added value, both as a means and as an end, for education and the SDGs, especially SDG 4 and 4.7, as well as for improving sustainability curriculums and innovative sustainability teaching and learning. Hence, it may be considered globally as a *core principle* in sustainability science, practice and education (Wamsler et al., 2017, 143-149).

By clarifying and questioning values, such contemplative practices not only contribute to improved, critical education, but may also serve as a vehicle for cultivating moral and civic values (*inner transformation and conditions*), addressing socio-ecological challenges, and building more compassionate, reflective, just and sustainable communities (*outer transformation and conditions*). **This could "mark the beginning of a radical engagement with inner and outer transformation, facilitated by a more comprehensive engagement with the critical potential of mindfulness in ESD"** (Frank, Fisher & Wamsler, 2019).

As such, working at this deeper level, through integration of mindfulness and other forms of meditation, *also* represents an integral aspect and role of Humanitarian Education, particularly its aspect of Education in Humanitarian Principles and Values (EHPV). The experiential realization of the interconnectedness and unity of all life, resulting from present-moment awareness and expanded consciousness, transforms our relationship with all of existence – including with humans, animals, plants, the Earth and all it contains – leading towards one of utter reverence, loving kindness, responsibility and care. This inner awakening, inner knowing, and transformative learning sharply contrasts with the overload and accumulation of external information, and is crucial to bring about lasting, effective and profound change in the world.

Consequently, although there is increasing recognition of the many benefits of mindfulness (by the UN, corporate sector, etc.), much more collective and individual efforts need to be invested to spread such contemplative initiatives in societies at all levels, in organizations, and especially in schools, for both students and teachers (Wamsler et al., 2017, 150; Miller, 2000).

Furthering the above, more efforts also need to be directed for the **integration of Indigenous cultural knowledge and practices within contemporary scientific frameworks** (Wamsler et al., 2017, 150) **and in the core curriculum at all levels of education** (King & Schielmann, 2004). Today, long-established and conventional subjects learnt in schools lose value if we do not proactively and urgently teach skills enabling humanity to live in harmony, compassion and reverence with Nature, so as to be consciously involved and re-establish its harmonious bond with the Earth. For that purpose, it is necessary to further recognize and build upon existing Indigenous, holistic approaches, knowledge and wisdom for understanding "the symbiotic connection between human beings and nature that fosters a mutually beneficial relationship" (UN, 2018, 4), as well as the 'interconnectedness of all that is, was and will be', which represents the pillar of all traditional knowledge (King & Schielmann, 2004).

5. DISCUSSION

As we have seen, there is a real and urgent need to evolve towards an expanded, transformative and holistic understanding and vision of the Red Cross Red Crescent Fundamental Principle of Humanity.

This entails a **two-step process**:

1. **in the immediate term, expand the understanding and the interpretation of the Principle of Humanity holistically**; through deeper (environmental) consciousness, which takes into account both the interconnectedness of i) all life on Earth, and ii) micro [individual consciousness] and macro [societal, global] levels. This perhaps reflects and is aligned with an anthropocentric perspective—as in this initial phase, the interests of 'human beings' would still remain the main driving force, basis and rationale for expanding the implications of the Principle holistically to animals and the Earth as a whole, towards an integrated interpretation and applicability, and primarily, on the basis of the interconnectedness and interdependence of all life;
2. **in the longer term, expand the current definition of, and/or re-envision altogether, the Principle of Humanity**. As seen in Chapter 3, this implies rethinking and re-envisioning 'Humanity'—through further non-discriminatory basis and inclusiveness, explicitly extending it to animals and the Earth as a whole, for both their own sake and for the sake of humanity. This perhaps reflects and would be more aligned with an ecocentric perspective—as here, the well-being of animals and the Earth as whole would also be part of the drive for the expansion.

The above suggested expansion of 'Humanity' comprises two phases, as, indeed, the actual expansion/re-envisioning of the Principle will not happen overnight, as it may involve a longer and deeper process of both individual and collective transformation of consciousness, including first realizing the Principle's broader implications. Thus, in the meantime, and as a possible prerequisite for the next stage, **the very first and immediate, suggested step for the Movement is to integrate, without delay, an expanded understanding and reinterpretation of the Principle of Humanity in all its programmes**, including education, health, disaster risk reduction, climate change, and advocacy. In a second phase, and guided by the need for a holistic, inclusive and sustainable approach, it is suggested the Movement transition towards expanding and/or re-envisioning its chief Principle in the future, in order to establish the appropriate (legal) backbone and supporting mechanisms in place, to align with the new approach. In short, the holistic reinterpretation of 'Humanity' needs to be with immediate effect, whilst ultimately, eventually, aiming to expand it.

Intertwined priorities: It may be argued that there is already so much human suffering and that priority must be given to social injustices and inequalities (human welfare in general), before working on interspecies or ecological justice (including animal welfare). On the other hand, if the latter is considered as secondary, it would *indefinitely postpone* concerns about animal welfare and biodiversity loss, as social inequalities exist since millennia and are unlikely to be ever fully solved without an integrated approach (Kopnina et al., 2018, 116; Washington 2015; Baxter 2005).

Continuously placing the accent on internal strife and inequalities amongst humans implies that "human beings are infinitely more 'equal' than all other living beings" (George Orwell, n.d. as cited in Kopnina et al., 2016, 117) and may also serve to avoid or sideline the equally important issue of collective accountability for damage to Nature and for the suffering caused to non-human sentient beings. **Addressing one is not against nor diminishing the other; they are not competing**

priorities nor mutually exclusive, they are intertwined and, in fact, should be addressed as such (ibid, 2016, 117).

Social inclusion, reducing inequalities and consumption levels: Even more so, global efforts towards reducing inequalities and raising the standard of living, although nobly aiming at alleviating poverty, will logically and inevitably also be associated with an increase in the consumer class. Hence, unless this happens in a sustainable way (i.e. with strategies to humanely reduce the level of consumption, increase productive efficiency, as well as include teachings on sustainable, fair and ethical consumption, animal welfare, connectedness to and harmony with Nature in formal and non-formal education), it might be "a formula for completing the Earth's overhaul into a planet of resources...for the continued extraction, exploitation, and harnessing of the natural world" (Crist, 2012 as cited in Kopnina et al., 2016, 116). Given the Red Cross Red Crescent efforts towards social inclusion and reducing inequalities, it might place an additional responsibility to shift towards a more holistic, essential principle to ensure sustainability in parallel with inclusion and equality.

New, unconventional paradigms – or objects of ridicule: On one hand, it may be considered an exaggeration to proclaim respect for all living beings as the basis for ethical, humanitarian and development work, just like it was once, in certain contexts, foolish to assume that people of colour were human beings and needed to be treated as such. When first acclaimed, new realities and paradigms are often made an object of ridicule. However, what was considered absurd and laughed upon yesterday has become basic rational ethic today. Human moral thinking ought to enhance the realization that non-humans are not objects without personhood; they have intrinsic worth regardless of their relationship with humans, just like women and people of colour had value in and of themselves, before it was recognized by others (ibid, 2016, 121).

With the evolution of human consciousness, a time might come when humanity will be shocked that it took so long to recognize thoughtless injury to life as incompatible with ethical principles and values (Schweitzer, 1946). Hence, extending humanity and compassion to all life (human and non-human), as well as preventing and alleviating suffering without discrimination represents a real question. In line with humanitarian values of openness, equality, active goodwill, and care (see Annex II), **such proposals as unconventional as they are, need to be urgently and seriously examined, with rationality and ethical integrity.**

'Root causes' versus 'symptoms': protecting and ensuring respect for the web of life – towards a more preventive and integrated approach: Surely, it may be argued that these considerations do not pertain to and are out of the scope of humanitarian work, already stretched with increasingly severe, complex crises. Yet, since 1999, influencing mindset and behavioural change has been defined as a new role of the Fundamental Principles and their promotion (Beeckman, 2015, 266). In this light, empowering people to nurture and express their inherent humanity (sentiment, compassion) is an *integral* part of humanitarian work, and a fundamental step for saving lives. In fact, **"[a]n ounce of prevention is worth a pound of cure"** (Pictet, 1979, 15).

Another aspect to further reflect upon is that the Red Cross Red Crescent, in its efforts to make a better world, should not disperse its efforts especially in areas it might not be equipped or prepared for, but rather concentrate on few, specific responsibilities (Pictet, 1979, 14-20). On the other hand, current global challenges are *inseparable* from humanity's dysfunctional relationship with non-human life forms: as long as these issues are considered in a fragmented way, we will face similar patterns of humanitarian crises.

Therefore, it is incumbent on humanity to be cognizant of the fact that protecting and ensuring respect for humanity necessarily implies a responsibility towards protecting and ensuring respect for the environment, animals and all life on Earth; which are intrinsically related and interdependent. An even more preventive and holistic approach imposes itself as *vital* for the Movement to remain relevant and effective. In fact, the Movement has the capacity, potential, power and responsibility to engage such an approach and response.

For example, alongside tackling the 'outer circumstances' and the 'symptoms' of emerging infectious diseases with pandemic potential (e.g. related to health, disruption of and access to education), global and local response measures require deploying a holistic approach to health and education, through increased focus on addressing the underlying micro-level, 'inner causes' and 'inner conditions' (consciousness, mindsets/relationship towards the natural world), which have led to these outer circumstances in the first place.

Such integrated measures include: (i) leveraging the critical preventive role of formal and non-formal education and Humanitarian Education (see Chapter 4, section I. C) in tackling the root causes of such public health emergencies (such as mistreatment, abuse and neglect of animals, and shrinking, deteriorating and destroyed natural habitats), and addressing their underlying causes at the level of humanity's dysfunctional relationship with the natural world (see Chapter 3, section II & III); (ii) by striving to widely develop skills of inclusive empathy and perspective-taking; (ii) by developing the ability of people to live consciously, compassionately and harmoniously with the natural world; and (iv) by raising awareness around the interconnectedness of human, animal and environmental health, using and further advocating for a 'One Health' approach (see Chapter 2, section III. B). Otherwise, we stand at the doorstep of another pandemic.

Indeed, dramatic and urgent changes must occur, especially in our current food chain and relationship with non-human life, towards collective and individual commitment to put an end to the global trade of wild animals and intensive/industrial animal farming—if we are not only to overcome the current crisis' challenges but also to prevent future global outbreaks. **We face a little window of opportunity to make this happen: not only to protect human and non-human lives, but to create and secure a healthier and safer future, and more crisis-resilient system for all.** Without such commitment and global response to dealing with this pandemic in a truly integrated manner, we are essentially subsidizing the emergence of new ones (Settele et al., 2020; WAP 2020; Ho, 2020).

A timely shift that attracts and retains youth and volunteers: Moreover, nowadays there seems to be a "rising interest in the ethical underpinnings of animal rights and welfare and biological conservation" (Kopnina et al., 2018, 110). It might be a necessary and timely shift for the Movement to evolve with its times. In fact, it may be crucial to attract and retain volunteers—half of which are youth—who might be just as concerned with broader human and non-human suffering, environmental damage and climate change. This is true to an even greater extent as they are increasingly encouraged to develop systems thinking and *find meaning* therein, and possibly represent a generation that firmly believes in respecting the ecological limits of the Earth and in promoting Nature's well-being (UN Harmony with Nature, n.d.).

Towards ethical coherence: leaving no one behind & achieving deeper levels of universality and unity: Had the Red Cross and Red Crescent National Societies not at various points in time (especially after the First World War) expanded their activities to the entire population (e.g. care for sick civilian people, running hospitals, working for improved hygiene, intervening in the event of natural disasters, etc.), and had instead "remained within [their] original bounds", the Movement "would certainly never have achieved its universal extension and worldwide popularity" (Pictet, 1979, 12).

Today, to remain relevant, popular, coherent with its displayed values and ethical standards, as well as achieve a deeper level of universality and unity—implying to leave no one behind – the Movement may need to include animals and the Earth as a whole in its sphere of activities. The Earth as a whole, the diversity of its peoples and life forms impart wisdom, a sense of connection and wholeness that is bound to sustain the Movement across a paradigm shift.

The cost of not transforming: Such a transformation would require investing a great deal of efforts and resources, and would undeniably involve a cost. *However, the cost of not changing might be higher:* "if current trends continue, by 2030, when the SDGs expire, the cost of humanitarian assistance will have risen to US\$50 billion and 62 per cent of the world's poor could be living in fragile and conflict-affected countries, a clear warning that humanitarian needs will spiral even higher. The Intergovernmental Panel on Climate Change (IPCC) projections on the growing intensity and frequency of climate-related disasters, as well as deterioration of peace indicators over the past decade, point in this direction and the costs could be even higher than current estimates" (OCHA, 2016, 8).

These current trends are the direct result of a paradigm that considers and imposes humans as *the most* important entity of the universe. Today, the question remains whether we continue *insisting* that humanity has all value and ethics, or whether other life forms, too, have intrinsic value and a right to dignity (Kopnina et al., 2016, 123).

Re-equilibrating power imbalances: One could argue that this represents an ecocentric ideology. On the other hand, the Red Cross and its foundational Principle of Humanity originated in and was mostly influenced by a context anchored in an anthropocentric paradigm, dogma or value system. Yet, aspiring to be *truly* universal, to 'decolonize' the humanitarian sector, and to re-equilibrate power imbalances, especially of ideas, it may be timely to refine the Red Cross and Red Crescent's mission and approach, as well as its chief Principle, to further reflect and include different, often disregarded worldviews and wisdom, and most importantly to better meet the needs of our time.

Neutrality and risk of controversy: The risk of such a reinterpretation and/or revision of the Principle is that it could be perceived as a controversial subject supporting or opposing certain political actions (Pictet, 1979, 20), and hence, preferable to avoid. It may indeed be argued that not all people, across all cultures, share the (rather ecocentric) perspectives of valuing animal welfare, living in harmony with Nature and respecting the dignity of all life. On the other hand, many aspects of the Movement's work for 'bettering' the lives of people such as gender equality, violence prevention (including to prevent female genital mutilation), child protection (including from child marriage), respect for diversity (including for sexual orientation and gender identity) and social inclusion (including to address caste-based exclusion) may also potentially be perceived as 'controversial' issues in certain contexts.

These morals are not necessarily shared by all peoples, cultures, traditions and even legal systems at all times and in all contexts. Yet, it does not prevent humanitarians to still carry out *crucial work* in this regard, especially around 'changing mindsets and behaviours' and influencing societal norms, through community dialogue and education. They do so, convinced that it serves what the Movement places above anything else: to prevent and alleviate human suffering, protect life and health, and ensure respect for the human being. Besides, not all that is accepted or part of a cultural practice, tradition or legal system is necessarily ethically justifiable.

Another example of such a potentially controversial topic is education. The Movement's work around enhancing 'outer conditions' related to 'access to education' (i.e. facilitating access to non-formal and formal schooling, including taking place in classrooms, with other students, teachers, etc.) does not

necessarily reflect universal ideals, and might be an object of debate itself (let alone the politicized aspects of the *content* of education). For instance, some may perceive and categorize this type of education as (having been) a tool of colonialism and for spreading and exercising socio-economic ideologies and control, purposefully imposed upon Indigenous Peoples, to assimilate them, to destroy, erase and diminish the validity and legitimacy of their cultures; traditions; structures; ways of life, learning and education, which were otherwise deeply rooted in connectedness to Nature and learning from it (Taboh, 2019; Pihama & Lee-Morgan, 2019; McLuhan, 1971).

For many, this conception of conventional, 'linear' education, taking place in schools, inside 'four walls', is perceived as a tragedy and *disastrous formula* further disconnecting current and future generations of humanity from Nature, and hence cutting them off from their own human nature and deeper humanity¹⁷, their inherent wisdom and creativity, as well as their natural disposition and motivation, due to constraining pressures of standardized measures of success. It follows that such educational systems are often perceived by many as domesticating and conditioning them into thinking mechanically, compartmentally and in a disintegrated manner; as well as into "thinking with the head rather than with the heart" (Sun Chief, 1890 as cited in McLuhan, 1971); and rather than teaching essential life skills (conflict solving, emotional intelligence, mindfulness and meditation in general, breath work, holistic health, intuition and inner listening, gratitude, etc.) and unlocking their inherent, unique creativity, strengths, potential, wisdom and beingness (Tsabary, 2019; Krishnamurti, 1953).

Despite very different existing conceptions of what the form and content of education should look like, the Movement officially engaged in this area as it believes it to be crucial for alleviating human suffering and inequalities, etc. in the long term.

In other words, nothing is completely neutral and many activities might as well be perceived, to a certain extent, as taking part in a controversy of an ideological nature (see Annex I for definition of 'Neutrality').

Let us also not forget that 'Humanity' stands "above all contingency and particular cases": although the Principle of Neutrality requires the Movement not to engage in controversies of ideological nature, if we are not able to explicitly recognize and respect that we are part of a complex web of interrelations, and bold enough to act and envision humanitarian action accordingly, we are putting humanity at incalculable risk and may effectively be heading towards our species extinctions. We cannot jeopardize 'Humanity' in order not to jeopardize 'Neutrality'. If we fully understand that protecting humanity *does* imply protecting the well-being and dignity of other life forms, and, if **non-human life would be considered as being an integral part of the Principle of Humanity** (which stands above all the other Principles, as they ultimately exist as supportive tools to achieve 'Humanity'), then this interrelatedness, interdependence, and wholeness would become part of the renewed framework for action, part of 'Humanity' itself.

Additional ethical dilemmas and guidelines: Undoubtedly, a series of additional ethical dilemmas, questions or contradictions may arise from reinterpreting and/or re-envisioning 'Humanity' and other Principles. Addressing these goes beyond the scope of this study. Further work could be done, such as developing guidelines to support daily actions and decisions, as well as elaborating on how this shift would affect humanitarian work and other Fundamental Principles. In this regard, it is also important to note that this paradigm shift does *not necessarily* have to mean 'treating equally', but at

¹⁷ As seen in Chapter 3, section II.B.

the *very least*, implies seriously taking into account, at all times, the well-being and intrinsic value of non-human life forms.

Intentional focus on animal welfare – a strategic entry point: Moreover, given the current stage of human collective consciousness, evolution and circumstances, the diversity of (religious/spiritual) beliefs and views on this subject, as well as each one's freedom of action and personal choice, this paper and its proposed expansion *intentionally* did not focus on death or killing of animals ('animal rights' perspective), but rather on preventing and alleviating their suffering, pain and distress, and promoting their well-being and right to a dignified life ('animal welfare' perspective). The 'animal welfare' perspective seems to represent a pertinent ethical criterion (Effective Altruism Foundation, 2017), a common aspect across all religious, faith and spiritual core values and diversity, and a strategic entry point for now.

Yet, for sure, one could argue that – just like humans – animals also have a *right to life* and to be free from mental and physical torture, or cruel, inhumane or degrading treatment, and that this perspective should be part of any holistic approach that deems itself to be truly inclusive of the beings living on our shared planet. Moreover, one could also argue that the above-mentioned freedom of 'personal choice' is not so 'personal' anymore given it affects the whole of life on Earth and the whole of humanity, which *already* faces the environmental and health-related consequences, heightened risks and hazards, from seemingly benign and inconsequential 'personal choices', alongside a chain of other, additional human, social and economic consequences (e.g. quarantine, exacerbated (domestic) violence, poverty, and unemployment). What now appears to be a 'personal matter' may in turn have an unimaginable collective impact on freedom and choice. That being said, on the other hand, it does appear to be a 'personal' choice – but only for some: 'personal' choice applies to the consumer only and does not *objectively* take into account the freedom and personal choice of the sentient being whose life is taken away. On the contrary, personal choice is imposed upon another being, to the point of removing theirs, and actually, is *entirely* based on removing their choice. From this perspective, it could appear to be a 'personal' and 'unilateral' choice (Winters, 2019).

Certainly, it may be argued that part of our original, common nature (as also observed amongst animals and plants) is that we are all predators of some kind – at times forced to kill to survive, including depending on one's environmental circumstances. In this regard, it is, once more, important to stress that this thesis put an emphasis on *needless and/or avoidable* suffering, and the shattering of harmony, balance and dignity of life. Secondly, human beings have also been killing each other for generations, and thus, this too could be fatalistically seen as their original, common nature. Fortunately, the Movement does not stop at this observation; rather, it actively seeks to promote another, more 'evolved' or so-called more 'humane' form of being and behaving, cooperating and living together as 'one humanity'. It strives hard to change mindsets, and hence change the world – moving from potentially instinctive or unconscious patterns of thinking, competing, fighting and killing, towards more conscious, reflective, inclusive, compassionate and peaceful ways of being and living.

Questioning well-established foundations, re-envisioning the wider humanitarian cause and the future of the Movement: Although the ideal of neutrality is of vital importance, it does not mean silence and inaction: as declared in the IFRC Strategy 2030, "Individually, and collectively, the Red Cross and Red Crescent will stand up and speak out in support of the communities we accompany, and also for the wider humanitarian cause" (IFRC, 2018).

The central questions being: knowing that all parts are inextricably woven together, is it really possible and/or even effective to compartmentally heal/assist one part of the web – whilst neglecting and perhaps, at times, even *directly* contributing to harming other parts? What is the logic of such an

approach? Does it not entail a double standard, an ethical incoherence, a 'discontinuous mind' (Dawkins, n.d.), and a lack of consideration for the essential interrelatedness and interdependence of all life? **How can interconnected issues be genuinely addressed, and at their root, when representing and focusing mainly on *one* species out of millions? Where is the Impartiality, Unity and Universality in this? Where is the Humanity in this? Where is the reciprocity and sense of responsibility, the inclusiveness and respect for diversity in this approach? Are the prevention and alleviation of animal suffering and protection of the Earth as a whole not integral parts of the current and future, wider humanitarian cause and action?**

These questions remind us of Henry Dunant as he witnessed the suffering on the battlefield in Solferino. A witness who had the remarkable ability to transform his profound inner distress into outer, compassionate action, simply because he faced a self-evident fact: compassion, in its essence, is not 'selective'— it is all-inclusive and all-embracing.

Let us contemplate 'Henry Dunant' as a present-day peer. What would Henry Dunant do if he came face to face with the extreme suffering, and inhumane, cruel and degrading exploitation and treatment of non-human living beings on this Earth today in industrial slaughterhouses, other intensive agricultural practices, and in the wildlife trade and markets? Would he keep silent and simply walk away solely because they are different in form? Or would he see his sentiment and perception alter: the battlefield has expanded—today, the very web of life itself is in distress. Once more, humanity compels us, out of compassion, to spontaneously act and expand our outreach to come to the aid of our fellow living beings in distress with impartiality. Indeed, it seems **the time has come, like it came to Solferino more than 160 years ago; and it has laid claim to the Earth as a whole – it is time to move beyond our species.**

Although it is indeed vital to not jeopardize neutrality and to respect human diversity, we must take on the challenge and commence a remarkably transformative dialogue. In keeping with this mindful exchange, it seems imperative and urgent to reflect upon the institutionalized, anthropocentric nature of the Principles, and question and expand well-established foundations, especially in order to put forth a constructive and bold, long-term vision for the Movement and carry it into the future. This may seem arduous, as change involves a degree of deconstruction and dismantling of attachments. Yet, it is necessary for the Movement, and in keeping with our role, to move with the continuous movement of life and of transformation towards ethical coherence, wholeness and unity.

Practical implications of this paper: This thesis may serve as a pioneering work to question, rethink, reinterpret, and to propose the foundations and provide insights for re-envisioning 'Humanity' since its creation and adoption in 1965, thereby urging the Movement to evolve towards a *holistic understanding, application and embodiment* of it.

By exposing some of the diversity and realities of interrelatedness, underlying/root causes of current global challenges and incongruity with humanitarian values, this research represents an initial case for further extending 'Humanity' to non-human life forms and for 'deepening' its reach, including to improve the effectiveness of *preventive* humanitarian action and to benefit the Principle's current end purpose of preventing and alleviating human suffering.

As such, this work may serve as a modest first step opening the path to further discussions and collective questioning, which may, in turn, lead to a visionary yet applicable and transformative change in the Movement.

6. CONCLUSION

The outcomes herein suggested that the current, human-centric Fundamental Principle of Humanity such as defined and interpreted today – and despite its profound aspiration to not discriminate against anyone – is embedded in an unjustified moral discrimination that *excludes* non-human living beings on the basis of 'difference' alone, and hence fails to consider their suffering/interests as worthy of ethical consideration, as well as fails to recognize our interwoven destinies. As such, the Principle of Humanity seems incomplete, partial and, to a certain extent, inadequate to effectively prevent and address current and future critical challenges and fulfil its *own* ambition and purpose. Such anthropocentric and seemingly obsolete approaches – by their very nature placing humanity above and/or as *separate* from the rest of life on Earth, and based in a fragmented and dysfunctional relationship with the natural world – frequently attempt to address symptoms rather than real root causes. Paradoxically, these approaches precisely represent some of the *root causes* of a number of global challenges (including climate change, biodiversity loss, ecological crisis, environmental degradation, zoonotic diseases with pandemic potential), which in turn affect humanity as a whole.

As seen throughout its examination, it appears critical to ultimately consider expanding the actual definition of the Principle of Humanity (and its underpinning values and related skills) and/or re-envisioning it altogether in the future to evolve and align with shifting needs and human consciousness, and to establish the appropriate (legal) backbone and supporting mechanisms in place for a holistic, inclusive, ethical and sustainable approach; whilst meanwhile expanding, with immediate effect, the understanding and interpretation of 'Humanity' holistically, through deeper environmental consciousness and further inclusiveness. This would be mainly achieved through the two following lenses based in both scientific findings and ethical considerations:

(i) Expanding 'Humanity': living in a systemic world in which all life is inextricably woven together, the (understanding and application of the) Principle of Humanity needs to deepen and evolve to be further aligned with its own essence and humanitarian values (i.e. universal love, compassion, non-discrimination, respect for diversity, inclusion, etc.) and which implies extending without discrimination the Movement's compassion and responsibility to prevent and alleviate animal suffering, to care and ensure respect for the well-being, health, sustainability, diversity and dignity of the Earth in its wholeness, as well as to promote and inspire conscious, compassionate, peaceful and harmonious living with Nature. This represents an essential underpinning element and prerequisite for effectively preventing and alleviating human suffering, for safeguarding human dignity, and for promoting *holistic peace*.

(ii) Deepening 'Humanity': for humanity to solve issues at their root, thrive and reach its *full potential* as human *beings*, it is crucial to further understand and consider the micro-macro interrelatedness (mirroring of micro at macro level), which indicates the need to place greater emphasis on enhancing 'inner conditions' and shift into deeper levels of present-moment awareness and expanded consciousness. Nurturing a deep, critical human consciousness (including enhanced awareness of one's own inherent, inner silence and of thought activity without identifying with it) is essential for perceiving, realizing, and experiencing oneself, not as a separate, isolated being, but as an interconnected one with all life. This much-needed transformational insight on 'inter-beingness' (identity shift), which transcends personal conditioning and boundaries of 'otherness' and 'separateness', compels one to live the implications of that seeing and care for other living beings (human and non-human) and the Earth as a whole, the same way one would care for oneself. As such, it is crucial for unfolding

and expanding one's compassion, love, reverence for life, respect for diversity, inclusiveness, humility – *one's intrinsic and authentic humanity within*—and for living in thriving communities and ecosystems, as well as realizing inner and outer unity and holistic peace amongst all life.

Such a transformative change and paradigm shift towards a holistic understanding and application of 'Humanity' would actually benefit its (current) ultimate end goal 'to prevent and alleviate human suffering wherever it may be found', and its purposes (i.e. to protect life and health, ensure respect for the human being and promote lasting peace amongst all peoples), as well as improve the effectiveness of (preventive) humanitarian action more broadly speaking. This last-mentioned would become undeniably more adequate, proactive, green, complete, ethical and coherent, by embodying and expanding its *own* humanitarian values in all it does (IFRC, 2018), by further reducing its environmental impact and suffering caused to animals, and by tackling real underlying causes of crises and effectively *preventing* future ones. Other factors aside, the need for humanitarian action could also eventually lessen as a result of more compassionate and harmonious ways of living with oneself, others and the natural world and climate change mitigation that such a shift would invoke.

Moreover, it seems that with humanity's evolving morals and consciousness in regards to animal welfare and environmental protection, as well as with the recently adopted IFRC Strategy 2030— which places emphasis on the climate crisis and the need for addressing underlying causes, for transformation and for identifying innovative solutions (IFRC, 2018) – the Movement may need to seize the momentum of change, and not pass up. This requires examining, questioning, and challenging with integrity and accountability its *own* foundations and their broader and deeper implications, which may even result in a reconsideration of its mission and respective mandates.

Transitioning from partial, anthropocentric approaches and values towards more inclusive, sustainable, and ecocentric ones might be key for achieving IFRC Strategy 2030, Sustainable Development, and for humanity to survive its planetary-scale, multi-dimensional ecological crises. Whether or not the Movement is able to make this difficult, yet necessary, move to keep up with global challenges and needs, and to align with the continuous movement of life and of transformation, might be decisive for the future of humanity and of the planet.

The International Red Cross and Red Crescent Movement, being the world's largest humanitarian organization, with nearly "100 million members, volunteers and supporters in 192 National Societies" (IFRC, 2020), could actually be pivotal in bringing this transformation forth – especially through leading by example, advocacy efforts and leveraging the transformative power of Education – and serve as an outstanding model and inspiration for other organizations to follow, just like it did, at a time, with its Fundamental Principles. Undeniably, the Red Cross and Red Crescent has the capacity, potential, and power to do so.

Finally, by questioning the relevance and adequacy of 'traditional' humanitarian and development models and their foundation(s), this thesis calls for broadening both their scope and depth towards more wholeness. Although this work examined the Fundamental Principle of Humanity of the Red Cross Red Crescent as a starting point, it may also apply to and serve as an inspiration for the wider humanitarian and development community. It equally calls on each and every one of us to take action for integrating such holistic approaches, being responsive to and advancing collectively concerns for the well-being of the Earth, its ecosystems and animals – especially as part of a *collective* moral responsibility towards them and towards humanity itself, and as part of being *human* and *humane*.

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APPENDICES

Annex I: The Fundamental Principles of the International Red Cross and Red Crescent Movement

The Fundamental Principles were proclaimed by the 20th International Conference of the Red Cross, Vienna, 1965. This is the revised text contained in the Statutes of the International Red Cross and Red Crescent Movement, adopted by the 25th International Conference of the Red Cross, Geneva, 1986.

HUMANITY

The International Red Cross and Red Crescent Movement, born of a desire to bring assistance without discrimination to the wounded on the battlefield, endeavours, in its international and national capacity, to prevent and alleviate human suffering wherever it may be found. Its purpose is to protect life and health and to ensure respect for the human being. It promotes mutual understanding, friendship, cooperation and lasting peace amongst all peoples.

IMPARTIALITY

It makes no discrimination as to nationality, race, religious beliefs, class or political opinions. It endeavours to relieve the suffering of individuals, being guided solely by their needs, and to give priority to the most urgent cases of distress.

NEUTRALITY

In order to continue to enjoy the confidence of all, the Movement may not take sides in hostilities or engage at any time in controversies of a political, racial, religious or ideological nature.

INDEPENDENCE

The Movement is independent. The National Societies, while auxiliaries in the humanitarian services of their governments and subject to the laws of their respective countries, must always maintain their autonomy so that they may be able at all times to act in accordance with the principles of the Movement.

VOLUNTARY SERVICE

It is a voluntary relief movement not prompted in any manner by desire for gain.

UNITY

There can be only one Red Cross or one Red Crescent Society in anyone country. It must be open to all. It must carry on its humanitarian work throughout its territory.

UNIVERSALITY

The International Red Cross and Red Crescent Movement, in which all Societies have equal status and share equal responsibilities and duties in helping each other, is worldwide.

(Source: ICRC, n.d.)

Annex II. The 7 skills for 7 Fundamental Principles Framework (747)

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 	<ul style="list-style-type: none"> – Empathy – Active listening – Critical thinking and non-judgement – Non-violent communication – Collaborative negotiation and mediation – Personal resilience – Inner 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 	
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 	
Independence	<ul style="list-style-type: none"> Not letting political, economic, social, religious, financial, public pressure interfere or dictate RCRC line/action 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 	
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

Annex III. Sample agenda of the (Y)ABC training of peer educators

TIME	DAY 1	DAY 2	DAY 3	DAY 4	DAY 5
8:00 - 8:30		Developing our personal resilience and inner peace Technique to handle stress and emotions	Developing our personal resilience and inner peace Technique to handle stress and emotions	Developing our personal resilience and inner peace Technique to handle stress and emotions	Developing our personal resilience and inner peace Technique to handle stress and emotions
8:30 - 9:15	Awakening breakfast	Awakening breakfast	Awakening breakfast	Awakening breakfast	Awakening breakfast
9:15 - 10:30	OPENING CEREMONY Recap of day 1 evaluation My tree in the forest	Recap of day 1 evaluation My tree in the forest	Recap of day 2 evaluation My tree in the forest	Recap of day 3 evaluation My tree in the forest	Recap of day 4 evaluation My tree in the forest
	WELCOME ! Setting up the scene	Developing our knowledge Peer education	Developing our knowledge Facilitation	Developing our knowledge Communication, motivation and learning	Developing our knowledge Skills and personal development
10:30 - 11:00	Energizing break	Energizing break	Energizing break	Energizing break	Energizing break
11:00-13:00	Developing our knowledge The (Y)ABC initiative	Your turn, Round 1 Preparation	Your turn, Round 1 – Developing our interpersonal skills Critical thinking, dropping bias, and non-judgement (Group 5)	Your turn, Round 2 Preparation	Your turn, Round 2 –Developing our interpersonal skills Mediation (Group 6)
			Your turn, Round 1 – Developing our interpersonal skills Critical thinking, dropping bias, and non-judgement (Group 6)	Your turn, Round 2 – Developing our awareness and understanding of societal issues Non-discrimination and respect for diversity (Group 1)	Your turn, Round 2 – Developing our awareness and understanding of societal issues Violence prevention, mitigation and response (Group 7)
13:00 - 14:00	Relaxing lunch	Relaxing lunch	Relaxing lunch	Relaxing lunch	Relaxing lunch
14:00 - 16:00	Developing our knowledge Principles, values and skills	Your turn, Round 1 – Developing our interpersonal skills Empathy (Group 1)	Your turn, Round 1 – Developing our awareness and understanding of societal issues Social inclusion (Group 7)	Your turn, Round 2 – Developing our awareness and understanding of societal issues Gender (Group 2)	Joint theoretical recap 2 Developing our interpersonal skills to contribute to building a culture of peace
		Your turn, Round 1 – Developing our interpersonal skills Empathy (Group 2)	Joint theoretical recap 1 Developing our interpersonal skills to contribute to building a culture of peace	Your turn, Round 2 – Developing our interpersonal skills Collaborative negotiation (Group 3)	Developing our knowledge Community participation
16:00 - 16:30	Refreshing break	Refreshing break	Refreshing break	Refreshing break	Refreshing break
16:30 - 17:30	Developing our interpersonal skills Active listening	Your turn, Round 1 – Developing our interpersonal skills Personal resilience (Group 3)	Joint methodological recap Lessons learned and advices for the future	Your turn, Round 2 – Developing our awareness and understanding of societal issues Intercultural dialogue (Group 4)	Envisioning our future Draft action plans
17:30 - 18:00	Your turn, Round 1 and 2 Explanations	Your turn, Round 1 – Developing our interpersonal skills Personal resilience (Group 4)	Your turn, Round 2 Preparation	Your turn, Round 2 – Developing our interpersonal skills Non-violent communication (Group 3)	
18:00 - 18:30	Creative platforms for awareness-raising and community engagement What, Why, How				
18:30 - 18:45	Recreative break	Recreative break	Recreative break	Recreative break	Recreative break
18:45 – 19:45	Creative platforms for awareness-raising and community engagement Music, Dance, Visual arts, Theatre and Sports	Creative platforms for awareness-raising and community engagement Music, Dance, Visual arts, Theatre and Sports	Creative platforms for awareness-raising and community engagement Music, Dance, Visual arts, Theatre and Sports	Creative platforms for awareness-raising and community engagement Music, Dance, Visual arts, Theatre and Sports	Creative platforms for awareness-raising and community engagement Music, Dance, Visual arts, Theatre and Sports
19:45 – 20:00	Daily evaluation Me the tree	Daily evaluation Me the tree	Daily evaluation Me the tree	Daily evaluation Me the tree	Final evaluation Me the tree
20:00 - 21:00	Connecting dinner	Connecting dinner	Connecting dinner	Connecting dinner	Connecting dinner
21:00 - 22:00	Cultural night	Free time	Free time	Evening relaxation	CLOSING CEREMONY Artistic performances Certification and goodbyes

Annex IV. Links between animal welfare and the sustainable development goals



- Improved welfare of farm animals may provide paths out of poverty via increased productivity and production efficiency, decreased veterinary care costs, lengthening of the production life, increased fertility, increased product quality or value, and access to new markets
- Allied industries, i.e., those providing services to animal owners, may also benefit from reduced poverty.
- In the case of working animals (e.g., equids), improved welfare contributes to increasing transport and carrying capacity, so promoting income.



- Improved welfare of food animals leads to more meat, milk and eggs, and also to improved product quality, so decreasing food losses and wastes.
- In the case of working animals it contributes to increasing agricultural production.
- Maintaining genetic diversity may contribute to maintaining good animal health and welfare sometime in the future.
- Biodiversity (e.g., pollinating insect populations) may promote better grazing opportunities with a wider range of plants for animals or pasture, leading to better nutrient recycling and hence improved meat and milk production.
- Improved nutritional status of animals may come at the cost of increased hunger in human populations because of food-feed competition.



- Good welfare in animals increases their immuno-competence and resistance to zoonotic diseases, that can be transferred to humans allowing decreases in the use of antimicrobials, and so reducing the risk for multi resistance.
- Owning a pet can be associated with improved physical and psychological health. Animal-assisted therapy is used for various physical and psychological disorders, so contributing to human well-being.



- Educating children about animals can improve empathy and reduce interpersonal violence.
- Children are the next generation of consumers who can create a market for enhanced welfare products.
- Education of farmers, and those interacting with animals, can change attitudes toward animal welfare and farmers can share knowledge about animal husbandry practices in community based projects.
- Provision of information to adults (consumers and citizens) affects societal attitudes and demand related to animal production, as well as how pet and sports animals are treated.



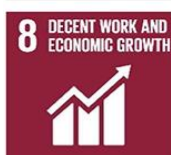
- Animals are often cared for by women and improving the status and welfare of animals enhances their role.
- Improving the welfare of animals in a community also improves empathy between different groups within their societies and reduces violence among genders.



- Clean water and sanitation are important for the health of both animals and humans, so there are mutual benefits.
- In times of shortage, competition for water may be a problem. Animals may also contaminate drinking water.



- Animals or their waste products can be used to create renewable energy, increasing their importance and value to the community.
- Increasing the welfare of draft animals improves their performance, so providing an improved energy source and simultaneously increasing animal welfare.



- Sustainable livestock systems developed for a specific region can increase the economic value of the animals leading to additional incentives to improve welfare and vice versa.
- Economic growth and incentives in the short term can make it possible for farmers to leave systems where animal welfare is substandard
- Links to animal welfare incentives can improve worker job satisfaction e.g., in slaughterhouses.
- Appropriate animal handling, adapted to the nature and behavior of the animals, reduces animal's stress as well as risks and occupational hazards for workers.
- Working with animals or having pets at the work place can also enhance the working environment.
- Working dogs (drug control, dogs for the blind etc.) work better when their welfare is good.



- There are business opportunities to develop new systems and technologies that also enhance animal welfare. Interest in the welfare of farm, companion, laboratory animals etc. can lead to new industries to supply this demand and to new innovation opportunities.



- Harmonization of animal welfare standards globally reduces inequalities and provides possibilities for increased trade of high animal welfare products as well as preventing trade inequalities leaving some countries behind.
- Financial loans to industries as well as those to small-holder farmers can be conditional on improved animal welfare.
- Sharing of veterinary services (PVS pathway) can reduce inequalities in animal disease control.



- Having farm animals near cities can improve possibilities for education about animals as well as improve food security and reduce the distances live animals are transported.
- Cities can be designed to be pet friendly (e.g., dog parks) and responsible ownership reduces stray dogs with its associated human health aspects.
- Urban wildlife management and reducing habitat loss improves biodiversity and sustainability, but also requires that waste production from cities is managed appropriately.



- The responsible and restrictive use of antimicrobials requires good animal welfare, but also minimizes development of antimicrobial resistance.
- Changing our consumption patterns in order to use the entire animal more efficiently, will reduce environmental load and reduce the number of animal lives used in total.
- Feeding ruminants only with feed that is unsuitable for humans avoids competition over certain food sources and improves sustainability.
- Decreasing consumption of food of animal origin (which includes fish) and increasing the willingness to pay the true cost of animal-derived food will increase the possibility for farmers to improve the welfare of the animals they keep and reduce the negative environmental consequences of high animal protein diets.



- Climate change increases the risk that animals will be exposed to new diseases. Animal species should be kept or used for farming in the climate in which they evolved or where the breed was selected.
- Although there are many uncertainties when calculating the carbon footprint of livestock products, it is generally agreed that there is a link to animal welfare in that production efficiency and longevity are improved in animals with good welfare.



- Improved welfare of farmed fish leads to a reduction in the need for antibiotics in aquaculture.
- There are synergies e.g., reducing plastics benefits both fish welfare and the environment.
- Improved methods of catching wild fish will improve their welfare, the quality of wild fish product and reduce by-catch.
- Creating a demand for alternative fish species will reduce the wastage associated with by-catch and may reduce demand for threatened species.
- Appropriate selection of fish for aquaculture, better adapted to the environmental conditions, will improve fish welfare and the sustainability of the production generally.



- Modified approaches to grazing can reduce soil loss, improve carbon sequestration, and increase the diversity of soil biota.
- A well-balanced grazing on meadows or semi-natural grasslands contributes to biodiversity.
- Providing people with farmed sources of protein, produced according to good animal welfare standards, will reduce illegal hunting, illegal trade, and reduce the risk of transmission of zoonoses.
- Responsible ownership of animals (farm and pets) can reduce the incidence of detrimental interactions with wildlife.



- Improved governance of veterinary services and competent authorities can guide and enforce good animal welfare policies.
- Increased participatory and representative decision making, such as by stakeholder involvement, will help ensure that animal welfare regulations are appropriate and enforceable.
- Animal welfare is at risk where governance is functioning poorly or in countries at war.



- Public private partnerships can be effective nationally and globally in supporting initiatives to improve animal welfare.
- Trade agreements can support welfare developments, providing financial support and incentives to improve animal welfare.
- Providing support for countries to reduce their national debt and lift their possibilities to develop their domestic capacity may indirectly also improve animal welfare according to many of the links identified in earlier goals.

(Source: Keeling et al., 2019)

Author's Declaration of originality of the research work

I, the undersigned, hereby declare that this submission is entirely my own work, in my own words, and that all sources used in researching it are fully acknowledged and all quotations – direct and indirect – properly identified. It has not been submitted, in whole or in part, by me or another person, for the purpose of obtaining any other credit / grade.

Reema Chopra, Geneva 9.02.2020