***Inputs/Insights towards the Problems of Famine/Starvation and Optimal Solutions in General and for Palestinians***

1. How can human rights provide a way of generating an “early warning” to prevent starvation?

The Problem

International Human Rights Law (IHRL) in the modern sense of International Law (IL) is State approved/rejected agreement or treaty framework devoid of morality based universal welfare governance and implementation. Treaty laws are premised on the rule of the power of State sovereigns. Further, all IHRL regimes though institutionally regulated suffers from the non-binding recommendatory status quo.

The Solution

Starving the targeted group as a deliberate measure intended to systematically destruct the group has been an integral genocidal policy and plan. The office of the Prevention of Genocide and R2P is the most relevant institution serving in the UN with the criminological inspired technical knowledge to create early warning signals on the risk of genocides and initiate measures to prevent. However, the efforts of the Office suffer from political interventions.

The combination of global Peoples conscience movement and its backing by effective discharge of the intellectual social responsibility of the scholars will constructively apply international pressure upon the all stake holders to prevent starvation of the humans and extend humanitarian aid.

1. If starvation is caused by political failures, what international institutional changes are necessary to avoid such failures?

The Problem

The very basic concern of the UN from its inception and till date is that of the use and abuse of the Veto power by the P5 in the SC (Article 27 of the UN Charter). The interventionist role of the SC has become the rule of law of the UN system in the area of maintenance of international peace and security.

The Solution

Contextually, starvation is always attributed either to maladministration or genocidal intent or failed State. It is pivotal to understand that the State apparatus is abused by a political behaviour of an individual called as ruler. In line with this thought the UN Secretary General High Level Panel Report (2004) titled ‘A more secure world: Our Shared Responsibility’. In the final recommendation (No. 101), the panelists recommend that ‘Only dedicated leadership within and between States will generate effective collective security for the twenty-first century and forge a future that is both sustainable and secure”.

The leadership model based understanding of political success and failures in the international fora will give the roadmap for any reforms in the polity of the Organisation.

1. The last two famines, as measured by the IPC were Somalia in 2011 and South Sudan in 2017. What were the root causes of famine in each case and who was responsible? What lessons were learned about preventing famine from those two situations?

In the case of both Somalia and South Sudan, the problems and responses given in the subsequent 4th question are the same (Colonial exploitations and neo-colonial interventions).

1. What are the root causes of food insecurity in places where this is currently a high risk of famine like Burkina Faso, Mali, South Sudan and Sudan or places of emergency conditions of acute food security such as Afghanistan, the Democratic Republic of the Congo, Ethiopia, Haiti, Pakistan, Somalia, the Syrian Arab Republic, and Yemen?

The Problem

In all the above listed nations, the implications of the evil of colonialism constitute the foundational root problem. Colonialist ideology is fuelled by the supremacist racial prejudice, greed for monopolization of natural resources and genocidal violence through human exploitation and subjugation. The extension of colonial order in the name of puppet regimes or foreign investors, former colonial States’ aggression has led to the situations of human poverty and starvation.

The Solution

Colonial reparations hold the salient imperative to reconcile the loss of human lives/resources and work towards prevention and rehabilitation of famine affected societies. The complete implementation of the natives’ exercise of permanent sovereignty over natural resources has to be promoted. The regulation of foreign investors by way of nationalization and expropriation is to be done. In this regard to assess the damage of colonial famine crimes, a study of international criminology has to be developed.

5.What actions of solidarity and care are you providing the Palestinian people? Please explain why this work is an act of solidarity.

The Problem

The truth about the prolonged occupation of the Palestinian Territory by the State of Israel itself is suppressed. The Israel argument of non-application of law of occupation, negotiation as a form of political dispute and self-defense against Palestinians are all inconsistent with international law. No occupier can settle its nationals increasingly in the occupied region and claim the authority of sovereignty to use force against native resistance.

The Solution

In essence, the ICJ in its recent provisional order (Jan. 26, 2024) established the intent and commission of genocide by Israel against the Palestinians. The establishment of this truth itself will inspire and ignite world public conscience to show solidarity to the cause of Palestinian Independence.

6.What should be done to enhance the Palestinian People’s food sovereignty and how can Palestinian peasants, small-scale fishers, pastoralists and small food producers be supported?

The Problem

All of the existing literature and international reports on rights of Palestinians towards food sovereignty does not apply the relevance of spiritual values as the universal ethical law to reconcile the differences between the Jewish and Islamic creeds representing both Israel and Palestinians. Both the parties are governed by the divine commandments of One Almighty.

The Solution

Theological wisdom clarifies that Almighty is the sole provider of food and it is the duty of all humanity to mutually access, share and benefit and monopolisation or blocking is prohibited and a major sin. The righteous duty if obeyed by the Jews, all the sufferings of the Muslims in Palestine will end.

The Torah says: ‘For your God Supreme who shows no favour and takes no bribe but upholds the cause of the fatherless and the widow, and befriends the stranger, providing food and clothing. You too must befriend the stranger, for you were strangers in the land of Egypt’ (Chapter Deuteronomy 10: Verses 17, 18 and19).

The Quran says: ‘The righteous among you are those who offer food to the needy, the orphan and the captive. Saying: we feed you for the sake of Almighty alone; we wish for neither reward nor gratitude from you’ (Chapter The Human Being 76: Verses 8 and 9).

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