



ISLAM AND DIPLOMACY

THE QUEST FOR HUMAN SECURITY

Editors

MOHAMMAD HASHIM KAMALI | KARIM DOUGLAS CROW | ELMIRA AKHMETOVA

ISLAM AND DIPLOMACY provides a wide-ranging discourse on the relevance of Islam to global well-being and human security from legal, spiritual, moral and historical perspectives. As prevailing realities in the Middle East and many other parts of the world amply demonstrate, the tools of modern secular diplomacy are not always adequate to address violent sectarian or religious clashes and social tensions, nor to suggest long-term workable solutions for them. This book expounds the largely untapped potential of a faith-based diplomacy and suggests integrating religious norms as an added impetus to conventional diplomacy for the benefit of global peace and harmony. It also demonstrates that Islam possesses a rich tradition of legal, spiritual and ethical values prioritizing peace and human security. Islamic heritage is also sufficiently nuanced to offer flexible paradigms for addressing problems of communal identity that may well be beyond the reach of traditional diplomacy, such as ethnic conflict, tribal warfare, and religious hostilities.



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HUMAN SECURITY IN A GLOBALISED WORLD: THE CASE OF GAZA

Ishtiaq Hossain and Adams Isiaka Abiodun

The concept of 'human security' entered academic and public policy debates in the early 1990s. A major part of these debates was over its exact meaning. For example, the United Nations (UN), at the initial stage, defined 'human security' to include 'freedom from fear' (i.e. territorial security) as well as 'freedom from want' (i.e. people's security). But, in reality, 'human security' was practiced as providing territorial security only, i.e., providing security through military means. So, in 1994 the United Nations Development Programme (UNDP) in its *Human Development Report (HDR)* proposed an all-encompassing concept of human security, which highlighted security of individuals along seven dimensions: economic, food, health, environmental, personal, community, and political. Significantly, therefore, according to the *HDR 1994*, the referents of the human security approach are individuals and its end goal is the protection of people from traditional (i.e., military) and non-traditional threats such as poverty and diseases.¹ 'Human security' thus is defined as to reinforce opportunities for human development, sustainable environment, food security, and healthy societies for dealing with the sources of conflicts. Therefore, it can be argued that human security is closely related to social security which in a broader sense refers to the elimination of conditions detrimental to the survival, functioning, and progress of human beings and the creation of conditions for the enjoyment of a 'full life' with living conditions and amenities that are customary in the societies to which a person belongs. This chapter adopts this holistic definition of human security and will concentrate on food, shelter, health, education, and work through highlighting issues related to individuals. The paper aims to deal with