

Legal sciences

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REFLECTION OF THE PROBLEM WITH MULTICULTURALISM IN PROVIDING THE RIGHT TO FOOD

Summary. Cultural, religious, ethnic characteristics, as well as climate, locality, historical background, lifestyle and many other factors affect the order of ensuring the vital rights to multicultural societies. These societies deserve special acknowledgement of their differences within a dominant political culture. To address differences, alleviate the tensions that arise, it is very important to develop a flexible system of providing the right to food.

Key words: *multiculturalism, ethnicities, right to food, nutrition, SDGs.*

«To leave no one behind» is the key principle underlying the 2016-2030 The Sustainable Development Goals, otherwise known as the Global Goals. «Equal existence of different forms of cultural life» – this definition reflects the essence of multiculturalism.

The Sustainable Development Goals are met by all countries in the world. The Goal 2 is «Ending hunger, achieving food security and improved nutrition and promoting sustainable agriculture» by 2030.

The right to adequate nutrition is enshrined in Article 25 of the Universal Declaration of Human Rights and is binding for one hundred and sixty states parties of the International Covenant on Economic, Social and Cultural Rights. Nowadays more than thirty states have formally recognized the right to adequate nutrition in their constitutions. Several countries have separate legislation or are still in the process of developing a framework law on the right to food.

On a global scale, despite the right to adequate nutrition is a legally binding human right for over seventy years, the problems of accessibility of sufficient food as well as food security problem, are not completely solved in any country.

The right to food is inclusive. It means that external food security in one country may pose a risk to another country's population. Based on the principles of multiculturalism, the legal system should take into account the interests of local cultural groups on the one hand, and guarantee the public interest on the other. At the same time, legal norms should correspond to specific social and cultural relations in society. Otherwise, they do not fulfill their intended function and may even cause a value conflict related to the rejection of implemented rules.

Nutrition has always been one of the most sustainable factors determining the level of society development. Until the seventeenth century food systems were invariably based on local, national cuisines, closely related to the natural conditions of a country, historical achievements and religion. Nowadays, different cultures, with different values, traditions and customs form new sociocultural process of unprecedented integration all over the world. This integration gives rise to many practical problems.

Food systems are transforming under the influence of many factors, including income growth, economic dynamism and demographic changes. Many cultures and nationalities are becoming very vulnerable. Poverty is unevenly distributed, with higher rates in rural areas compared to urban.

Political changes cause changes in the processes of cultural interaction, and vice versa. The jurisdiction of customary law should not go beyond the particular social group that formed it, and state law, in its turn, should meet the requirements of formality and neutrality in relation to the values of particular communities and regulate issues of common interest [3]. Taking into account the differences of legal systems, cultures, nationalities, traditions and in view of

multiculturalism, a flexible system of providing the right to food that reflect the peculiarities of the social system, has been established.

States guarantee everyone the right to food. There are two main types of direct guarantees: for the total population and for particular groups. States parties must therefore immediately adopt the necessary measures to prevent, diminish and eliminate the conditions and attitudes which cause or perpetuate substantive or de facto discrimination in access to food on the basis of race, color, sex, language, age, religion, political or other opinion, national or social origin, property, birth, disability or other grounds.

The policy is based on the principles of accountability, transparency and direct public participation. In this way, states focus is on the importance of overcoming certain obstacles that prevent socialization of marginalized communities – for instance, ethnic and religious minorities [1].

To support cultural reproduction and development of cultural diversity states recognize cultural pluralism as an important feature of civil society. States are responsible to take into account the different nutritional needs of vulnerable populations and to facilitate the access to adequate food. At local and regional level it is envisaged that systematic analysis of disaggregating data may show the lack of food security, vulnerability and position of different groups in society.

It should be emphasized that everyone has the right to an individual approach to food. Income, food prices that affect the availability and affordability of food, local products, individual preferences, lifestyle, physical activity, cultural traditions, religious beliefs, as well as geographical, environmental, social and economic factors – all these factors form individual models of nutrition [2].

Food should be culturally acceptable. For example, food aid that contain products that are prohibited for its recipients due to religions, cultures and

individual beliefs, as well as products that do not conform to eating habits of recipients, is considered to be non-acceptable from a cultural perspective [4].

People who eat vegan, vegetarian, raw or any other diets should be provided with access to appropriate food and right to choose.

This also applies to social groups of people formed under the influence of various factors that are local natural resources, food imported from the near or far abroad, climatic characteristics, scientific achievements, methods of processing and storage of food, the influence of religion, national features, cultural traditions of the people and state relations and others.

Moreover, the population of a particular region tends to stick to a diet, that include groups of products previous generations used to eat. Suspending the availability or restriction of free choice of foods that a person in a particular population consumes is one of the violations of his or her right to food. It takes decades to adapt a person to a changing nutritional structure.

A classic example of the influence of traditions on food is the divergence of views on dairy products. While in Central and South Asia, as well as Indo-European society, always consumed milk, that served as their staple food, the majority of Chinese, Japanese, and Southeast Asians are unable to tolerate fresh milk in their diet. Milk is scarcely consumed in Africa, except in some countries in the Sahel such as Kenya, Mauritania, Somalia and the Sudan, because of the very low production of milk per animal and the lack of preservation technology. African dishes are mainly include carbohydrate-rich foods.

The way of life whether settled or nomadic, have a great impact on cuisine of the same cultural group. The cuisine of the Nomadic Bedouin tribes dominated the Arabian Peninsula is somewhat different from other Arabic cuisines.

Globalization processes in the world objectively lead to the «blending» of different ethnicities and ethnic groups. In modern society different cultures

influence on each other and coexist. Being on the border of different cultures, interacting with them requires individuals to respect other cultural identities.

The annual Sustainable Development Goals Report shows that climate change, rising conflicts and migration processes, slowdown in global economic growth, inequality, poverty, hunger and diseases challenge efforts to achieve global goals. Many countries urgently need assistance in achieving their goals, taking into account the integration of different cultures with their values, traditions and customs. The ways of ensuring the right to adequate food that is essential for a dignified life and is vital, should be always fair. «Fair» means attentive to the special.

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