

## THE JURISPRUDENCE OF THE LEGAL EQUATION OF GLOBAL POVERTY AND CRIMES AGAINST HUMANITY\*

### Abstract

*There have been efforts at equating the legal causes and consequences of global poverty vis a vis crime against humanity. The gap between the haves and the have nots has continued to increase over the years in the world. Crime against humanity is a crime in international criminal law that consists of various acts such as murder, servitude, tyranny, forcible transfers of populations, rape, grave oppression, and enforced disappearance, among others. States are saddled with the legal obligation to guarantee the welfare and security of their citizens by carrying out policies meant to eradicate poverty. Unfortunately, many States have failed in this direction. This paper posits that there is plethora of reasons why global poverty should be treated as crimes against humanity which includes the fact that it dehumanizes human beings. This is premised on the standard and guidelines generally accepted in the definition of crimes against humanity as enshrined in various international laws, especially the Rome Statute of the International Criminal Court and International Military Tribunal for the former Yugoslavia and other related constituted national and international courts. This paper submits that the causes of global poverty are comparable with the crimes of slavery, torture, murder, etc because poverty in itself is a humongous crime against humanity. The international community must bring to book the few rich and well-to-do persons whose commercial activities ignite poverty and deprivation in the world and treat them in the same way those who commit rape, tyranny, servitude, murder, and grave exploitation are treated. This is the right thing to do and a better way to guarantee and uphold the right to good and meaningful life of the common man. The international community should rise up to the occasion to protect the impoverished from the horrendous human institutions and oppression by the infinitesimal opulent and privileged few in the world. Consequently, this paper seeks to analytically show the nexus between poverty and human rights from the legal periscope of international human rights law.*

**Keywords:** Crimes; poverty; legality; humanity; Jurisprudence; global poverty; international law; human rights

### 1. Introduction

The idea and meaning of a crime against humanity as discussed in this paper is premised on dictate and tenets of international law as well as international treaties.<sup>1</sup> The atrocities, wanton murder and violations of human rights that were committed by the Nazi government in Germany gave rise to the concept of crimes against humanity which subsequently developed under international criminal law.<sup>2</sup> This was one of the consequences of the international community's response to the Second World War. The means and weapons of warfare put in place by the international community for war crimes at that time made it practically impossible to sufficiently investigate, punish and prosecute certain members of the civil population who were allegedly found to have perpetuated such crimes in their own countries. The concept of a crime against humanity was therefore meant to prevent national citizens from going scot free. In other words, it was meant to ensure that such persons are made to account for their inhuman actions. The Statute of the Nuremberg Trials was the first international instrument designed and equipped to sufficiently deal with cases of crime against humanity in 1945.<sup>3</sup> The conceptual meaning that came earlier gradually evolved over time, with specific modifications, spanning the course of the second half of the twentieth century. This situation evolved gradually until the formation of the Rome Statute in 1998, which created the International Criminal Court. The emphasis towards the idea of crimes against humanity is encapsulated in the understanding that individuals who either breach or undermine legal norms to cause monstrosities to fellow human beings are meant to account for their actions and inactions by the international community.<sup>4</sup>

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<sup>1</sup> Drumbily A. Truce, *Monstrosity, Punishment, and International Law*. Cambridge: Cambridge University Press, (2009) 32

<sup>2</sup> Musa Elem, 'The Rome Statute and an Adumbration of the Elements of Crimes Against Humanity', *Sanigo International Law Journal*, (2010), (5), 88

<sup>3</sup> Mathew Lipponi, 'Crimes Against Humanity', *Boston College Fourth World Law Journal*, 1999 (17) (2) 221

<sup>4</sup> Davido Lubana, 'The Concept of Crimes against Humanity', *Yale JIL*, (2008) (1) 75

The right of human beings to adequate sustenance and nourishment is a fundamental human right.<sup>5</sup> It is sad to note that about 983 million people in the world continue to wallow in hunger and starvation.<sup>6</sup> Every year, about 5.8 million children and young people die of avoidable starvation and malnutrition in the world. Study shows that an average of one child dies every ten seconds. Cumulatively, about eight million people die each year of starvation, malnutrition, deprivation and hunger<sup>7</sup>. This paper is intentional in creating the necessary awareness about those appalling figures just to motivate people to get the necessary understanding to fight poverty and deprivation in the world.<sup>8</sup> In recent years, one pragmatic progression is that people have taken to the streets in various countries to openly show their bitterness, and resentment by demonstrating against the unjust distribution of the commonwealth and resources in the world.<sup>9</sup> Some studies have accused the rich of actively enslaving the poor in the world by the kind of self-centered political, social and economic systems and policies they formulate.<sup>10</sup>

One of the aims of this paper is to evaluate the legal causes and consequences of global poverty against the understanding of a crime against humanity that has evolved in international law since the end of the Second World War.<sup>11</sup> It is an open secret that those who live in poverty, deprivation and malnutrition constantly face excruciating impediment to good and meaningful life. These horrifying circumstances may be physical, economic, cultural, and social. Furthermore, these dehumanizing circumstances may make the poor experience many intertwined and mutually painful deprivations such as (1) Perilous and unsafe work environment, (2) deplorable and horrible accommodation, (3) Inability to afford good and healthy food, (4) Unsure of access to justice, (5) Lack of political prowess and frustrating access to good healthcare that prevent them from realizing and appropriating their human rights.<sup>12</sup> It is an open secret that persons going through grave poverty live in excruciating hardship, deprivation, malnutrition, stigmatization, mental debasement, unfair discrimination, and dejection.<sup>13</sup> It needs to be noted that global poverty is not a consoling condition. It is, most times the creation of man. It is the same man that desires and decides to enslave others by their covert and overt actions.<sup>14</sup> This is the sense in which the idea of a crime against humanity is discussed here. In other words, it is analytically discussed from the periscope of international law rather than an isolated conceptualization of what makes a crime against humanity a special form of moral wrong which is surely outside the scope of this paper.<sup>15</sup>

This paper now examines the legal consequences of global poverty vis -a- vis international law. In other words, global poverty will be discussed on the basis of the components of crimes against humanity as enshrined in international law.<sup>16</sup>

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<sup>5</sup> Manam Kearneyi, 'Food, Malnutrition and Deprivations as Crimes Against Humanity', *New York University Journal of International Law and Politics*, (2009), (46) 281

<sup>6</sup> *Ibid*, 28

<sup>7</sup> *Ibid*, 31

<sup>8</sup> Mohammed Flom, 'Economic Crimes against Humanity', *Cornell International Law Journal*, (53), (3) (2021) 443

<sup>9</sup> Mina Jephtha. I, Lord, Jnet E, Steina Michael Ashleyi, 'Human Rights Violations and Crimes Against Humanity', *AJIL*, (2022) (116) (1) 67

<sup>10</sup> Loop Sterio, 'The Evolution of International Law', *Boston College of International and Comparative Law Review*, (2008) (31) (2) 235

<sup>11</sup> Badam, Momi Elewar, 'The Nuremberg Charter: Espousing and Defining the Elements of Crimes Against Humanity' *San Diego International Law Journal*, (2004) (5) 112

<sup>12</sup> Peter Arendti, *Eichmann in Jerusalem: A Report on the Banality of Evil*, London: Penguin, (2006),.23

<sup>13</sup> Lambert Godson, *Crimes Against Humanity and Global Justice*, (2017), 4th ed. London: Penguin, 99

<sup>14</sup> Lilian Brocky and Thomas Poggie, 'Global Tax Justice and Global Justice', *Moral Philosophy and Politics J.*, (2014), 19

<sup>15</sup> Mathew, M. Clifford, *Crimes Against Humanity: Historical Evolution*, Cambridge: Cambridge University Press, (2019), .45

<sup>16</sup> Juliet Daniel, 'Defining 'Crimes Against Humanity' *American Journal of International Law* (2008) (93) (1), 43

## 2. Discussion

### The Nexus between Global Poverty and Crimes against Humanity

Under international law global poverty is a violation of human rights<sup>17</sup>. **Recent studies show that there is a nexus between** Poverty and crime. Experiences reveal that crime and poverty usually occur simultaneously.<sup>18</sup> In other words, poverty sometimes breeds crime and criminal activities. Studies show that many persons who commit crimes will not do so if they can meet their basic needs of shelter, food and clothing.<sup>19</sup>

### Attempts to Eradicate Global Poverty

Poverty is all encompassing. It goes beyond more than a person's inability to have a steady income and resources to sustain himself and his immediate family. That is, it can be seen to show in several forms and means. This includes hunger, deprivation and malnutrition, lack of access to affordable health facilities and other basic services, cultural discrimination and dejection, and exclusion from decision-making that affects both the impoverished and the rich. It is estimated that more than 900 million people lived below the world poverty line and still counting. Studies show that in the last decade, over 49 percent of the world population live in extreme poverty and are unable to have access to the basic needs of man such as health, education, portable water and sanitation, just to name a few. There are about 300 women aged 20 to 30 living in poverty for every 100 men of the same age group, and more than 180 million children are at risk of living in extreme poverty by 2035.<sup>20</sup> The paper submits that frantic and holistic steps must be taken by world leaders to fight against policies and programmes that tend to ignite and perpetuate poverty in the world.<sup>21</sup>

## 3. The Fundamental Tenets of Human Rights

Studies show that the concept of human rights has three key features.<sup>22</sup> First, it is wider than a legalistic understanding of what rights are. In other words, it gives a more secured access to the content of human rights despite the fact that this does not mean that people hold a statutory right. For instance, if a man already has a secured access via the customary practices and rules of his society, then he cannot complain of any human rights deficiency. This understanding looks at achieving a more secured certainty to the contents of human rights than exploring legalistic potency. Second, the features and components of human rights are holistically determined.<sup>23</sup> One way to look at this is the understanding that to breach human rights is a public moral wrong no matter the justification.<sup>24</sup> This tends to make people protect their rights as well as go against any policy that undermines the validity of such rights. Third, the obligations attached to individuals are explicit and inalienable.<sup>25</sup> This gives the violation of human rights the needed sanctity.

### The Relationship between Freedom from Poverty and Human Rights

There are many definitions of the word poverty. For the purposes of this conversation, poverty is defined as a situation where a person, a family, or a household does not have the minimal quantity and quality of the means as well as the form of accumulated material resources to meet their daily needs. In other words, it is a situation where a person, or family does not have the required resources to meet its needs. These are circumstances where households are not able to meet their basic needs for survival. They wallow in hunger, deprivation and are unable to have access to health facilities. They lack every good thing that should make life meaningful. They are not able to afford basic education for their households and perhaps lack basic shelter and clothing. The point is

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<sup>17</sup> Joel Thomas, 'Analyzing Global', *Law, Ethics and Philosophy J.*, (2018)72

<sup>18</sup> Clinton Richard, 'World Poverty and Human Rights: Cosmopolitan Reassessment', *Cambridge Policy J.* (2009), 19

<sup>19</sup>Robinson May, 'Defining Crimes Against Humanity', *American Journal of International Law*, (1996) (97) (1) 40

<sup>20</sup> *Ibid*, 52

<sup>21</sup> Aris Penny, 'Analyzing the Concept of Mens Rea.', *New England Law Review*, (2008) (37) 1114

<sup>22</sup> Bestow Cotton, 'Dynamics of Crimes Against Humanity' *Journal of Legal Studies* (2008} (8) 31

<sup>23</sup> Lambert Anthony, 'Concepts Human Rights and Self-determination' *Fordham International Law Journal*, (2001) (24) (5), 1716

<sup>24</sup> *Ibid*, 1516

<sup>25</sup> Davidson Mayson, *National Responsibility and Global Justice*, Oxford: Oxford University Press, (2010), 21

that poverty undermines the humanness of individuals. In this sense, poverty includes lack of earning a living wage, acute deprivation, and social exclusion.<sup>26</sup>

It needs to be pointed out that human rights are sanctimonious,<sup>27</sup> that is why such rights are set out and properly enshrined in legal instruments to be protected by all and sundry. There are two propositions. First, is about the relevance and import of human beings who serve as a component of any form of moral education and training. The trust of the matter is that the right value must be accorded individual human beings as the fulcrum of moral assimilation and dissimulation.<sup>28</sup> One way to look at this, is to give human beings the right to consider what constitutes a meaningful human life. Poverty, malnutrition and deprivation do not constitute any for good for the survival of human beings. Second is the proposition that freedom from poverty is already recognized in many international legal instruments like Article 25(1) of the Universal Declaration of Human Rights (UDHR) which clearly opines that every human being has the right to a good and meaningful standard of living sufficient for the health and well-being of himself and his family. Human beings are entitled to food, affordable medical care and facilities, portable water, accommodation, good roads, other infrastructural development, etc, that make life worth living.<sup>29</sup> These elements are indispensable features every country must not only enshrine in their constitutions but must be made legally binding on government to provide for their citizens. Article 28 of the Universal Declaration of Human Rights also supports the foregoing proposition and goes further to guarantee human beings' freedom from poverty and good life.

What remains to be said here is how human rights are seen from the point of view of morality and legality<sup>30</sup>. Most times the understanding of human rights often focuses on the state rather than international fulcrum.<sup>31</sup> One major reason is because states force the protection of human rights on their citizens and at other times states are seen as the worst violators of human rights. The point is that everybody must be educated to respect the human rights of others. The international system is more complex both in terms of how human rights are protected and how they are violated. There is also the dimension that the international system has a legitimate obligation to protect the sanctity of human rights especially the poor who are the most amendable and vulnerable.<sup>32</sup>

### **International system, national governments and global poverty**

There is the proposition that international system is a coercive subject for human rights claims that ignites global poverty, which constitutes a human right violation.<sup>33</sup> The international system does this through two main ways. One way is through the privileges and opportunities granted to states under international law and the second way is the manner in which powerful states set the policies and structure of the global economy in disproportionate dimensions. National governments are realized through legitimate and revolutionary means.<sup>34</sup> Sometimes military elements especially in the developing countries that take over government through means of threat and duress tends to be recognized as the legitimate government, regardless of how it comes to power or how it treats its people, or even whether it has support from the people. Such illegal governments can gain the right to act in the name of its people, which brings with it some seemingly benefits that help to create or exacerbate global poverty. These unpopular governments take control over the natural resources in their states and govern it arbitrarily. These illegal governments only facilitate oppression and instability. They are customarily known to rule by arbitrary and draconian means and methods. Their policies and programmes are offensive to the protection of human rights.<sup>35</sup>

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<sup>26</sup> Green Aurther, 'The Ideology of Poverty and human rights violation', *TJPL*, (2018) (9) 29

<sup>27</sup> Theophilus Job, 'The Jurisprudence of law', *Canadian Yearbook*, (2009) (26), 323

<sup>28</sup> Tabbs Rand, 'The Tenets of Human Rights Protection' *Dooms Law Review*, (2019) (8) 95

<sup>29</sup> Doomsday Churchill, 'Deprivation as Human Rights Violation', *African Law Review Series*, (2010) (7) 76

<sup>30</sup> *Ibid*, 120

<sup>31</sup> *Ibid*, 133

<sup>32</sup> The vulnerability of the poor is not in doubt. These persons because of their abysmal income are not able to take care of themselves and their families. They lack any adequate access to good health facilities, affordable shelter and clothing. Despite all these abnormalities, their human rights are not guaranteed.

<sup>33</sup> Andrew Philips, 'Global Poverty and Human Rights' *TJPL*, (2009) (7) 99

<sup>34</sup> Audy Lucky, 'Revolutionary Governments and Huma rights' *International Law Review*, (2020) (6) 49

<sup>35</sup> James Strawson, 'Modern States and protection of human Rights' *African Law Review*, (2008) (6) 69

One way, states get empowered to violate human rights is through resource benefits which provides a strong incentive for such actions and inactions. Such governments which take over power through such undemocratic manner outweighs the risks. One example that readily comes to mind is Nigeria, which is not only endowed with abundant natural petroleum resources but rich in human resource. In the post-independence life of Nigeria, the military has ruled for approximately 44 years, and yet it has found it difficult to address the endemic corruption and human rights violations in Nigeria. The fact is that any attempt to remove the military's architecture could lead to turbulent revolt and revolution. The borrowing benefit also has an effect that undermines governmental structures. For example, a dictatorial and autocratic regime may borrow so much with little public benefit and, even if a popular government overthrows it, the debts will still be there. This may pose a challenge on the new government's prowess to create social conditions in which citizens have secure access to the content of their human rights. This is because much of the government's funds will be used to service such debts. The privileges given to states, regardless of their negative trait or the unpopular coming to power of their governments only generate an international order in which it is difficult to guarantee the human rights of its citizens from being violated.

#### **4. Different Components of crimes against humanity**

This work considers the different components of crime against humanity by focusing on Article 7 of the Rome Statute and Article 3 of the International Criminal Tribunal for the former Yugoslavia. In order for an act to be considered a crime against humanity, both statutes state that it must be done as part of a systemic widespread attack directed against any civilian population, with knowledge of the attack. From the foregoing, there are five necessary conditions which include: (a) an attack; (b) The relevant acts are part of the attack; (c) The attack must have systemic widespread; (d) The attack must be directed against a civilian population; and (e) there must be a requisite knowledge of the attack. The components provide a general framework for crimes against humanity. The concept that a crime against humanity is necessarily a component of a holistic attack appears to part of global poverty has been stated from the beginning of the discussion. The term 'attack' gives the idea of some form of violence and armed conflict amongst parties. It is true that the history of crimes against humanity lean towards the foregoing, but the evolution of jurisprudence since the Nuremberg Trials has moved away from any necessary link between armed attacks or violence of any dimension. One core discussion is that of servitude, conquest, suppression and exploitation. This has to do with living at the mercy or domination of the exploiters. The point is that some attacks are like military conquests and enslavement than campaigns. Even though they may not be terrorizing and brutal, they are well coordinated attacks. That is why they have the capacity to create profound human rights deficiency. Even though such dehumanized persons may enjoy a decent standard of living, but it is certainly at the discretion of the exploiters. They do not have secure access to the contents of their human rights. This is because global poverty ignites a human rights loss and shortfall.

#### **Systemic Spread**

One core condition is that a crime against humanity must have a systemic widespread.<sup>36</sup> A crime against humanity is not just only a case of murder or rape. These actions are not only horrendous, but they must occur within the context of a larger plan in order for them to satisfy the requirement of becoming a crime against humanity.<sup>37</sup> One concomitant effect from the foregoing is that it either removes, or at least minimizes uncontrolled conflict from the usual definition. A **systemic** widespread attack is one that is humongous, always repeated in a large-scale proportion, which is carried out consistently with a high volume of seriousness and has its focus on different victims. Furthermore, a systemic widespread attack is rigorously organized and follows an asymmetrical shape based on a common pattern that involves large public or private resources. It is this component that serves to connect what would otherwise be disparate actions. The direct involvement of the state implies that there must be some form of a well-coordinated responsibility for the actions in question. The emphasis being made by this paper which topic hovers around global poverty once more goes to show that the

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<sup>36</sup> Mercy Canwood, 'A Wrong on Humanity: Prevention of Crimes against humanity', *University of Pennsylvania JIL*, (2007) (30) (4) 1475

<sup>37</sup> Charles Jalloh, 'What makes a crime against humanity a crime against humanity', *America University International Law Review*, (2013) (29) (2) 418

state system and international trade covenants are responsible for global poverty. This is likely to be appraised as systemic widespread in the sense that the state system is global and is will continue to be so, as long as the global trade systems are the upshot of the different policies of certain state and non-state actors.

### **Mental State or Guilty Mind**

One key thing to say here is about the mental state of the person who commits a crime against humanity. One requirement in the Rome Statute is that the agents have required knowledge that they are part of this attack. This appears to be the greatest challenge that can be compared with global poverty. In order for someone to be guilty of a crime against humanity, according to Article 7 of the Rome Statute and Article 3 of the International Criminal Tribunal for the former Yugoslavia, they must have the requisite knowledge that their acts are part of a widespread or systemic attack. It needs to be mentioned that a consideration of the fact that the accused action was reckless is sufficient proof of his mental state or guilty mind. The idea is that the mere fact that a person was reckless is linked with charges of criminal negligence. This is different from mistaken oversight as long as it does not require the person to avoid information that he or she suspects to have criminal affiliations. This is despite the fact that it may have to engage in a course of action that has foreseeable direct harmful consequences. The difficulty with making the case for recklessness is that it tends not to be enough to constitute crimes against humanity. The guilty mind component can be satisfied in many ways. One of such ways is to consider the primary aim of the international economic system which is aimed at impoverishing the world's most vulnerable people. This is because there is a foreseeable and avoidable outcome of the economic policies pursued by the institutions of the global economy and rich states. Therefore, the impoverishment and servitude of millions of people and subsequent poverty-related deaths may have been the direct aim of these actors. The type of deliberate intention at play with global poverty is that of a systematic construction of an international system that causes or perpetuates severe poverty which results in the unnecessary deaths of millions of people. This sense of intentionality is in tandem with the legal conception of crimes against humanity. The point is that global poverty can be compared with a crime against humanity because it has enough similarities.

### **5. Resultant effect of global poverty and crime against humanity**

The foregoing discussion so far shows that global poverty and crimes against humanity can have destructive effects on the people and the perpetrators can be made to face the same legal consequences when any of these crimes is committed. This is clearly seen in its complexity with the resultant effect of global poverty. This draws up an interesting proposition of the life experiences of crimes against humanity which is the fact that those who get involved in these crimes sometimes do not consider that they are not doing anything unlawful. The destructive atrocities that comprise crimes against humanity are often characterized by persons who participate or acquiesce because they believe that the victims are somehow less human, or less worthy of humane treatment. It is hard to deduce how individuals can become so insensitive to others. If individuals can believe that causing the murder of their fellow human beings based on their ethnicity or religion is morally acceptable, then it is possible that similar circumstances can exist with how people see and consider their attitudes towards the state of global poverty and its eradication. The crime against humanity discussion brings into highlight the severity of the wrongfulness in a manner that any kind of injustice does matter. Crimes against humanity dictate a state of moral urgency and alacrity.<sup>38</sup> This is shown in how crimes against humanity take precedent over rules, such as state sovereignty, sovereign immunity, and superior orders.<sup>39</sup> There is a special dimension about crimes against humanity. This is reflected in the proposition and submission that crimes against humanity ignite the conscience of humanity, even though what causes and ignites this outrage is the matter of some debate because many authors have different propositions. This is the beauty of international criminal law when it comes to definitions of legal conceptions and conceptualizations.<sup>40</sup> This calls for a proper and better understanding of how modernization and overhauling of the legal minds of the people on the basis of a long-term ideal theory to a more instantaneous and prompt non-ideal theory. This must not confine itself to the systemic reforms, but the ways in which individuals might escape its worst effects and speed up the realization of the reforms that modern people promote and propagate. This certainly will need the scope of the discussion to be broadened and

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<sup>38</sup> Rich Kunnemann, 'A cohesive Approach to Human Rights'. *Human Rights Quarterly*, (1998) (17), 312

<sup>39</sup> Samantha Besson, 'Sovereignty, International Law and Democracy', *EJIL*, (2011) (22), (2) 389

<sup>40</sup> Mary Manacy, 'National Sovereignty and International Patent Policy', *Michigan State Law Review*, (2020) (5) 108

developed. Ordinarily, the literature is awash with discussion on the duties of rich persons, and further question on what the poor in the world are allowed to do in response to intransigent, and radical injustice that are taking place in the world. This will help to redefine the concept of global poverty as instruments in this on- going discussion rather than victims or passive beneficiaries of the dispensation of fairness and equity.

## 6. Conclusion

Despite the efforts made by world leaders including the World Bank and International Monetary Fund to eradicate poverty, malnutrition and human deprivation in the recent past, these manmade aberrations still persist. The new date for the eradication of poverty in the year 2030 may still be a mirage giving the appalling indices which cast doubts as to whether this goal is a possibility. One thing that is sure is that it is possible to eradicate global poverty if the international community re-arranges, redesigns, recalibrates the primary rules of our current economic system which is structured to favour the few rich for the continuous impoverishment and servitude of the poor. The best way to eradicate global poverty is to treat it as a crime against humanity and deal with those whose global economic activities which are meant to perpetuate poverty are made to account for their evil actions and inactions. One proposition is for every country to carry out the relevant constitutional amendment to solidify their economic and political policies and strategies to ensure that all public and private actors and gladiators take only steps meant to eradicate global poverty. One way to guarantee and hasten the implementation of the foregoing proposition is to make a right to freedom from poverty and make this fundamental right legally enforceable. The reality is that inequality has disproportionately increased.<sup>41</sup> In other words, there are more poor people than rich people in society and the ratio is alarming. That is why more frantic effort must be made to restructure and overhaul the fundamental rules of our socio-economic systems. Currently, these rules and policies are designed to favour the few privileged rich at the detriment of the poor. We need to redesign these rules to favour the poor.<sup>42</sup> It is morally unacceptable that the majority of the world's population lives on less than 3 percent of global household income.<sup>43</sup> They are made to wallow in humongous malnutrition and impoverishment. They do not have access to clean and potable water or affordable health care system. This paper submits that this man inflicted global poverty is surely a crime against humanity.<sup>44</sup>

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<sup>41</sup> Mary Tom, *Crimes Against Humanity: A Notional Approach*. (2008), Cambridge: Cambridge University Press, 25

<sup>42</sup> Peter Poggey, *Poverty and Human Rights Implementation: World Responsibilities and Reforms*, (2008), 2nd ed. Cambridge: Polity, 23

<sup>43</sup> Oluni Osiel, 'The Banality of Good: Aligning Incentives Against Mass Atrocities.' *Columbia Law Review*, (2008) (108) (6)1612

<sup>44</sup> Joseph David, 'An Analysis of Crimes Against Humanity.' *Yale Journal of International Law*, (2009) (29) 73