

Universal Human Equality is Utopic

Outline

Introduction

Universal human equality does not exist. Various social, economic, political and religious factors create a divide that renders one unequal to another.

Understanding Universal Human Equality

III. Universal Human Equality Does Not Exist

A. The concept of superiority is deeply engraved in many places

Example: 'Brahmin' system, class

superiority in parts of South Asia

(Anatol Lieven's view on Pakistan)

the 'abalien' ethnic minorities and the

of universal human equality

Empire Inuits of Denmark

Mahnoor all the best luck

C. Gender equality is a myth
; case study will take
another 150 years to close
the global gender gap
(Oxford University report)
case study: Gender Apartheid in Afghanistan

D. A part of the world wastes
food, and another sleeps hungry
1.3 billion tonnes
of food is wasted annually,
735 million go hungry (WEF)

E. The astounding economic divide
between the 'haves' and 'have-nots'
Evidence: 1% of world
population own 50% of
global wealth

F. Not everyone can become a
politician; the constraints
of campaigning

G. The direct link between high
Human Development Index and
development of countries
Evidence: HDI of Pakistan is
0.54 while that of US is 0.927 (UNDP)

H. The subjugated religious minorities and the deferred rights
case study: Ghan Muslims
case study: Rohingya Muslims

I. The divisions within religion
refuses many people human equality
case study: The Untouchable Hindus

Good well organised and relevant

Phrases are quite meaningful and well directional
case study: Orthodox protestant Christians

IV. Theorists Explaining Universal Human Inequality

A. The World System Theory
proposes that inequality is organized
and spread for the world
proponent: Wallerstein

B. The inequality is an artificial
construct, maintained by the
wealthy: A material perspective
proponent: Karl Marx

V. Will Universal Human Equality
Ever Be A Reality?

VI. Conclusion

the Giza... Look... the rubble
where once their houses stood... the
of a laborer watches parents drop their
children... looks as a Dalit Hindu
prays from the temple yearning to
go... in another life... and as a
homeless raves through the garbage in
hope of finding some food, universal human
equality appears far from reality. The
stark contrast between social, economic
political and religious statuses of various
groups and people among these groups
create a gulf between humans. This
testifies that humans are not equal
everywhere. Socially, the concept of
segregation and racism runs deep in
various parts of the world. Ethnic
minorities and the subaltern gender
face persistent discrimination. The economic
differences... make people unequal.
Where many waste food and lead
an extravagant life, many others
struggle to make ends meet. The
contrast between... wealth possession
and limited access to politics is
a testimony that universal human

Good shambash all the best luck

equality is a myth. Similarly, inter- and intrareligious differences allocate differing positions for different people. These divisions have been explained by theorists. Where ones like Karl Marx contend that the division is organic, Karl Marx puts that the divide is intentional. Nonetheless, the equality is utopic for being at least. The intersectionality of social, economic, political and religious parameters create a divide that clearly justifies that universal human equality does not exist.

The concept of human equality has been theorised by various social, religious and legal entities. It postulates and humans around the world are equal. No discrimination based on gender, race, religion or any other factor is to be done. Anyone capable of a position, must get that position. Jacques Rousseau in his 'The Social Contract' proposes the idea of political equality. Most of the religions, Islam in particular, sternly

propose that no man is superior over another. Modern constitution including that of Pakistan elucidate human equality through equal opportunities. Nonetheless, as valid as the need of human equality may be, practice says otherwise. Universal human equality should exist, but it does not.

Beginning with the social aspect of human equality, the concept of stratification is highly prevalent in many parts of the world. Where many believe the differences based on castes, creed and race are long gone, their practice in many regions, particularly in the developing regions is strikingly present. The caste system or 'biradari' system as in South Asia creates a divide within a single community. As Arjun Guha in his book 'Pakistan: A Hard Country' notes, the division is deeply engraved in Pakistani society. The bond creates not any solidarity

but also inclination towards one's own clan. Thus, begins a series of differences that culminates into tribal hierarchies creating differences among and within different communities.

In the same vein, the existence of subaltern ethnic minorities questions the existence of universal human equality. Both history and present global setup brim with instances where the minorities are subjugated. As the smaller segments they suffer in the hands of the majority which various philosophers and scientists of thought call tyranny of the majority. Instances of minority subjugation are rampant. They face discrimination in the hands of the larger segment of society. In this respect, the Inuits of Denmark who reside in Greenland often face prominence in the hands of Danish Authority. They are forced to assimilate with the modern European culture and asked to give away to multiple Inuit

practices. The inequality of one community defers the idea of universal human equality.

Gender inequality is another area that undermines the concept of global equality. The discrimination that one faces due to one's gender is deemed as gender inequality. This practice is prevalent not only in the underdeveloped or developing countries but also in highly advanced states. No state, as the Global Gender Gap Index of 2024 showed that women are equal to men.

Similarly, the gender apartheid in Afghanistan is another concerning issue regarding human equality. The women in the Taliban-ruled country are deprived even of basic rights to education. Their presence is barred from public spaces and they are limited to their homes only. When the women who comprise half of the global population, when are deprived equality, how can global

human equality be a reality?

Building on this, the world does not have people with equal or even equitable economic resources.

Where a part of the world wastes food and lead an extravagant life another struggles to sleep with hunger.

As a report by World Economic Forum highlighted that about 1.3 billion tonnes of food is wasted annually. Simultaneously,

735 million go hungry. The food that is wasted can feed 1.3 meals a day to half of Africa.

Such a contrast in the status of people is heartbreaking. The gulf between those who have access to

basic amenities and those who do not is wide. The difference, thus, testifies that humans around the world are anything but equal.

Additionally, the access to political arena, around the world is also limited. Rooted in economic ground

again, not everyone can afford to reach to those heights. "The history of mankind is ~~the~~ the history of class struggle," said Karl Marx. Thus, in the same line, if one cannot afford to contest elections, that is the take up the cost of campaigning, one will be unable to contest at all. This constraint is further aggravated by caste system in many parochial societies.

Additionally, the Global North-South divide is a clear illustration of human inequality. The Global North, which comprises developed countries of Europe and North America have better Human Development Index (HDI) as compared to the Global South. Human Development Index refers to the cumulative living standard of a particular country. The index as proposed by Dr Mahbub ul Haq along with United Nations, varies from country to country.

Instance, The HDI of United States is 0.927 while that of Pakistan is 0.54. This contrast is not just quantitative; it is a qualitative analysis of the living standards of these countries. Thus, as the indices indicate difference of people as one traverses from North to South, thereby exposing the global human inequality.

Human inequality extends to religious domain as well. Like the ethnic subalterns, religious minorities also face biasness due to the belief system. They are often persecuted and even killed only for believing in the God that they do. Of the recent examples are the Muslims of Gaza. The ~~Truce~~ of January 2025 comes after ~~months~~ of persecution and over 4000 days of direct assault. With over 4000 Palestinians dead by the time of writing, the number of only tells the appalling story of human expression. Moreover, the

Rohingya Muslims, the Muslims of
Chechnya, and even Bosnia tell the
miseries of humans due to few
brutal leaders. Were humans equal,
one would not have been weaker
and another stronger.

Intra-religious disparity is another
testimony to human differences around
the world. Either caste or sectarian
divide mark this discrimination.

The idea of lower castes within
religions like Hinduism are still
alive. The Untouchables or the Dalit
as they are known to their
small shell. They cannot eat

The same dish as other caste,
sit at the same level or even
enter the temple, the very place
where they call their god. Similarly,
sectarian divide within a religion

just more inequality. For instance, the

Orthodox Christians believe that

they are on the right way. This

has culminated into various sectarian

wars in the history. This difference,

which exists till date negates the notion of human equality around the world.

As prevalent as the practice of inequality is, theorists have tried to explain this divide. The World System Theory as proposed by Wallerstein postulates that the global divide is natural and organic. The world

which is divided into core, periphery and semi-periphery junctions due to the existence and

correlation between the blocs. The core comprises the wealthy and developed nations. These countries

have a high Human Development Index and the people live with a high living standard. The semi-periphery are relatively less developed, but are with higher GDP than periphery.

The core depends on the others for raw materials and labour. The other two look forward in hopes of manufactured goods. This divide maintains balance, for if everyone was equal, who would do

the to labour.

Karl Marx, although acknowledged the prevailing inequalities, proposed that the inequality was an artificial construct. The theory by the marxist scientist suggests that this divide has been intentionally constructed and maintained by the bourgeoisie of the 'haves' against the worker class or the 'have-nots'. The wealthy segment of the society exploits the proletariat in order to increase their wealth. This divide, the marx says, keeps on growing with the 'haves' greedy of increasing their economic position at the cost of further subjugation of the working class. Although the cycle of exploitation keeps on repeating, he believes it will end one day that would mark the end of history that is class struggle. The end has not come, thereby, the economic divide continues to exist.

With the universal human equality continuing to remain an elusive dream, a question arises whether this dream will ever become a reality? The answer may not be that simple. Humans are unpredictable creatures. They have, in past, gone against all odds and achieved the unimaginable. Who would have thought the round voyage that took months and even years about one and a half century ago can now be completed in a matter of minutes. Similarly, the actions of people have surprised many around the world either through barbarism like Netanyahu or terrorism of many others. In the same vein, achieving human equality is not a simple matter. People have ended unfavorable trends, ending inequality may also lead to lead.

To conclude, universal human inequality is indeed utopic. Instances of

social, economic, political and religious divide substantiate the existence of human inequality and not the other way around. From the inclination of people to a particular clan to forced assimilation of ethnic minorities, from gender inequality to economic disparities, and from political bias to religious discrimination, universal human equality is something but true. As Wallerstein and Marx try to explain why the differences exists people around the world receive differing treatment based on their concrete status resulting from their social, economic, political and religious inclinations. Universal human equality may become reality someday; however, at present, it is nothing more than an inaccessable dream.