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## VASUDHAIVA KUTUMBAKAM: ONE EARTH, ONE FAMILY, ONE FUTURE: INDIA THE MOTHER OF DEMOCRACY

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### Abstract

*India is a massive country with many distinct ethnic, linguistic, cultural, and religious populations. The economy was quite rudimentary when it first obtained independence. Widespread poverty, illiteracy, and unemployment were also present, and the availability of any public welfare resource was severely limited. Since achieving independence, India has functioned admirably as a responsible democracy. Everyone in the international community felt the same way. It can successfully modify its behaviour in response to adverse conditions. All levels of government, from panchayats to the presidency, have had regularly scheduled free and fair elections. There have been various instances when one political party or coalition of parties has successfully passed the reins of government to another at the federal or state level. Both tiers have experienced this. India is a civilization in its own right; it's not merely a country, a nation, or a government. India's takeover of the G20 leadership position is both politically and economically appropriate and well-matched socio-culturally, coming as it does when the world is confronting pandemics, war, energy and climatic calamities, and resource limitation. Based on the findings of COVID-19, it is clear that a set of universally applicable rules cannot be formulated to describe our extraordinarily diverse and complex world. However, the truth is that COVID-19 may have been the catalyst that finally brought to light a problem that has been fermenting since the latter part of the last century and continues to this day. India's G20 presidency provides a chance for a more sustainable worldview since it comes from a culture traditionally seen the globe as one extended family (Vasudaiva Kutumbakam). This provides a chance to adopt a more eco-friendly viewpoint.*

**Keywords:** G20, Vasudhaiva Kutumbakam One Earth, One Family, One Future, Democratic

### Introduction

Because democratic governments are held to a higher standard of public scrutiny, democratic governments are generally considered to be superior than other forms of governance. The practise of democracy offers a framework for resolving disagreements and disputes. As a result, democracy results in an increase in the calibre of decision-making. One of the benefits of living in a democracy is that it is difficult to cover up errors for an extended period of time. There is a venue for public discourse, and there is also place for rebuttals and amendments. Either the ruling elite must reconsider their policies, or the ruling elite themselves must be replaced. The democratic process increases the likelihood of arriving at a sound conclusion. It acknowledges the autonomy of individuals and makes it possible for people of many backgrounds to coexist. Even in the event that it is unable to accomplish any of these tasks, it provides a means of rectifying its errors and affords greater respect to all of its inhabitants. Because of this, democracy is often seen as the superior form of governance. (Kumar, 2008)

### Objectives

1. Discuss about India's G20 Presidency: Vasudhaiva Kutumbakam
2. Discuss about Earth's Probable Future and India's G20 Presidency: Vasudhaiva Kutumbakam
3. Discuss about Window of Opportunity-India's Leadership of G20

## **India: A Democratic Country**

There are two aspects of democracy: direct democracy and representative democracy. Together, they make up democracy. Because there is no requirement for representatives to be elected or appointed, direct democracies allow for the most possible engagement from the entire population in the process of formulating public policy. It is necessary for there to be a very small number of people participating in the community organisation or tribal council for such a system to be operable. Alternately, within the framework of a representative democracy, every person is granted the right to cast a vote for the representative whom they feel should best represent their concerns and their concerns alone. People elect their own representatives via the democratic process at every level, including panchayats, municipal boards, state assemblies, and parliament. This occurs at every level. In India, our form of government is a democracy based on representative bodies. **(Kuiper, 2010)**

In a democratic government, the most important choices are made by officials who have been elected by the people to those positions of authority. Through the process of holding elections, the populace has both a choice in who will govern them and an equal opportunity to choose new leaders. Everyone has an equal opportunity to make this choice, and they are free to do so if that is what they want. If this path is adopted, consideration will be given to the constraints put on the government by constitutional principles and the rights of the people who reside there. India is more than just a place, a government, or a country; it is also a distinct culture. When the globe is facing pandemics, war, energy and climatic problems, and resource restrictions, it is logical that India will take over as the G20 leader. This is true from a political and economic standpoint as well as a sociocultural one. These issues are simultaneously plaguing the global community. After WWII, a movement known as the Group of Twenty (G20) emerged with the intention of coordinating economic policies on a worldwide basis. The World Trade Organization, the International Monetary Fund, and the International Advisory Committee on Monetary Affairs are all members of the Group of Twenty (G20). The group was established after a series of major debt problems that began in the late 1990s in developing nations spread to the United States. These disasters had their origins in developing countries but spread to the United States. The failure of the G7 and G8 to ensure financial stability, as well as the failure of the Bretton Woods system, meant that a new, wider, permanent group of major global nations was required if sustainable economic development was to be achieved. In addition, this was founded on the idea that such a community was necessary for long-term economic growth. To rephrase, the group was originally formed with the intention of encouraging sustained economic growth. A number of "issues of global significance," including migration, digitization, employment, healthcare, the economic empowerment of women, and development aid, have been added to the economic agenda since 2015, drawing more attention to the G20. These developments followed the adoption of the Sustainable Development Goals and the Paris Climate Agreement by the United Nations in 2015. This is a major factor in the rise in popularity of the G20. This latest development is really heartening. Detractors of India's rise will likely argue that the country's ascension to the leadership of the G20 is nothing more than a rotational and merely cosmetic change. However, the fact that this period of India's leadership coincides with significant geopolitical events makes this leadership period of India—a significant geopolitical event—much more significant. **(Kaminsky & Long, 2011)**

### ***Globalization vs. Civilizations***

In order to cultivate human existence and build civilization, every culture has evolved via a distinct ascent of ever more hierarchical value systems. It is probable that other civilizations, such as India and others in Asia and Africa, may not share the same perspective on globalisation, despite the

fact that western civilization continues to assert its claim to the leadership position in the sphere of globalisation. India is more than a geographic location or a cultural tradition. It seems fitting, from both a political and economic perspective as well as a sociocultural one, that India should assume the role of G20 chair at a time when the world is dealing with pandemics, war, energy and climatic difficulties, and resource limits. These crises are all occurring at the same time across the world. Twenty global leaders met after WWII to discuss improving international economic coordination. Collectively, these people were dubbed "the Group of Twenty" (G20). Members of the Group of Twenty include the International Monetary Fund, the World Bank, and the World Trade Organization, sometimes known as the "Bretton Woods twins" (G20). The organisation came into being in reaction to a string of devastating financial crises that struck poor countries in the late 1990s and, finally, the United States. These problems spread from developing countries to the United States. The failure of the G7 and G8 to maintain financial stability, as well as the failure of the Bretton Woods system to ensure long-term economic development, necessitated the formation of a new, more inclusive permanent organisation of major international countries. A second reason for development was that steady economic expansion necessitated the formation of such an organisation. Another way of putting it is that the group was established to encourage sustained economic growth. The adoption in 2015 of the Sustainable Development Goals and the Paris Climate Agreement by the United Nations, as well as the inclusion of "issues of global significance" such as migration, digitization, employment, healthcare, the economic empowerment of women, and development aid, are beginning to draw more attention to the G20 and its importance. This is a significant factor in the G20's rising profile. This is a really promising development. Even though naysayers of India's rise will claim that the country's ascension to the leadership of the G20 is nothing more than a rotational and merely cosmetic change, the fact that this period of India's leadership coincides with significant geopolitical events makes this period of India's leadership—a significant geopolitical event—even more significant. When people make the obviously erroneous claim that they are the only intellectual source of human progress in every part of the world, it undermines the relevance of diversity as an essential component in the process of constructing true globalisation. (Jones & Ramdas, 2005)

### ***Industrial Revolution, WWII, & Post-colonial World: Present Crisis***

Although the concept of globalisation has been around for quite some time, it was not until the last five to seven decades that it was aggressively pushed in its post-colonial form, which is the form in which it is most often understood today. In its recommendation titled "Measures for the Development of Underdeveloped Societies," the United Nations' Department of Social and Economic Affairs acknowledged, "There is a sense in which swift economic progress is impossible without painful adjustments." There has to be a massive number of individuals who are unable to keep up with advancement, have their aspirations and ambitions of living a good life smashed, and have antiquated ideals tossed out the window. Very few localities can afford to foot the whole bill for economic development on their own. Conflicts have arisen from the spread of the mindset that a western scientific, economic, and military framework is indestructible and beneficial to human health and the environment. This paradigm is increasingly being seen as preoccupied with the question of how to integrate the non-Western world, especially the Asian countries that together account for sixty percent of the world's population, into the globalisation it outlines. The pace at which this distrust is spreading is really concerning. Lack of common sense and reasoning slowed progress in ecological, medical, and public health after the fall of eastern and southern civilizations. In 2020, COVID-19 finally made its debut. Europe may like to think of itself as moral, ethical, and all-knowing, but the most recent war has shown that it is incapable of resolving conflicts amicably, especially during times of severe resource scarcity. This is true even if COVID has shown itself incapable in the past. If this is so, however, it suggests that contentment and

calmness are not fundamental to the European psyche. Europe's universalist ideology and type of globalisation, which include blaming other countries for their sectarian and civil conflicts, cannot exonerate The Yugoslav Wars are commonly referred to as Europe's bloodiest military conflict since World War II; however, this is an overstatement. From 1991 through 2001, all sides in the Yugoslavian conflict committed many atrocities, including genocide, crimes against humanity, ethnic cleansing, and mass rapes. These wars persisted until the year 2001. Furthermore, the West's persistent claims that it is helping the rest of the world improve the climate—the most crucial part of a sustainable planet—are, to put it kindly, not totally genuine. Even though they are among the nations that do the greatest harm to the environment via pollution, they are notoriously reluctant to share environmentally friendly technologies with less developed countries. For these reasons, it will be important to monitor how the "loss and damage" section of the United Nations climate conference is received. For decades, wealthier nations, who have produced half of all heat-trapping gases since 1850, have ignored pleas to help resource-contributing but colonization-victim impoverished countries recover from climatic calamities out of fear of incurring endless responsibility. Since 1850, wealthier countries have been responsible for emitting half of the gases that trap heat in the atmosphere. Responsibility management, on the other hand, has never been a strong point. (Hoiberg & Ramchandani, 2008)

### ***Post-COVID World***

Despite the personal, social, and economic costs associated with the COVID-19 epidemic, it has indirectly contributed to the debunking of economic theories based on unilateral domination and the science that resulted from them. This is because the epidemic drastically reduced the overall number of new cases. COVID-19 taught us that it might be risky to hold oneself up as the only heir to universal scientific and moral values. In particular, it was able to show us what was going on and thereby impart this knowledge. An enormous catastrophe will be exposed by superficial benchmarking. COVID-19 was a once-a-century black swan event—a calamity that could not be predicted. Events like the war in Europe, the energy crisis, natural catastrophes, and the lack of resources seem to have exacerbated the harm inflicted by COVID. The results of COVID-19 show that the world is too diverse and complicated to be reduced to a single, overarching ideal. On the other hand, it's probable that COVID-19 didn't do much more than reveal a preexisting issue that has persisted at least as far back as the latter decades of the last century. The impending disaster isn't just an economic one; it's also a moral one, rooted in a failure to embrace variety as an inherent quality of life and a refusal to fully embrace the ideas of globalisation, seeing every member of the global community as an integral part of that process. We can't ignore this devastation any longer. On the plus side, we're living in a time when people are now beginning to see the extent to which western universalist ideas have failed. There is nothing more important than this. (Dissanayake & Gokulsing, 2004)

### **India's G20 Presidency: Vasudhaiva Kutumbakam**

It is highly noteworthy that India will be taking over the chairmanship of the Group of Twenty (G20) at a time when it will play a key role in establishing global economic policy and solving critical global challenges. This will take place in July. The G20, in its role as a platform that brings together the major economies of the world, provides India with a once-in-a-lifetime opportunity to seize the initiative in driving dialogues across the world and ushering in substantial change. The logo and theme that were picked for India's G20 Presidency are particularly essential in terms of expressing the nation's ambitions, objectives, and degree of devotion to developing international cooperation. India now holds the presidency of the G20. The purpose of this article is to examine India's selection of a logo and a theme for the G20 Presidency and to highlight the significance and application of both selections. Together, the logo and the discussion topic serve as a symbol

of India's commitment to inclusive and sustainable development, as well as the nation's aspiration to make a significant contribution to the economy of the world as a whole and to find solutions to critical problems that affect the entire world.

### *The Logo of India's G20 Presidency: A Symbol of Unity and Progress*

The spirit of cooperation and forward movement is embodied in the emblem that will represent India's presidency of the G20. It is made up of a well-balanced combination of components that, taken together, convey India's extensive cultural history as well as the nation's dedication to inclusive growth. In the very centre of the logo is a large representation of the Ashoka Chakra, which is a symbol of harmony, advancement, and perpetual motion. The use of brilliant hues in the logo is meant to signify variety and inclusion, and it reflects India's core value of finding unity in its many cultural traditions. In addition, the design combines elements derived from many kinds of Indian art, which serve as a representation of the creative energy and cultural vitality of the country. The sophisticated and cutting-edge style of the logo represents India's aspiration for the globe to evolve and become more modern. **(Datta, 2006)**

### *Theme of India's G20 Presidency: Vasudhaiva Kutumbakam*

Dr. Jitendra Singh, in his address to the delegates, expressed his appreciation and extended a warm welcome. He stated that the theme of India's G20 Presidency, which is "Vasudhaiva Kutumbakam," or "One Earth, One Family, One Future," is derived from the ancient Sanskrit text called the Maha Upanishad. Dr. Singh highlighted that this theme signifies the significance of all forms of life, including humans, animals, plants, and microorganisms, as well as their interconnectedness on Earth and beyond.

### *The Aims and Priorities of India's Presidency of the Group of Twenty*

#### a) Inclusive Economic Growth and Sustainable Development:

The concept of "Vasudhaiva Kutumbakam," which translates to "One Earth, One Family, One Future," is the guiding principle behind India's efforts to emphasise equitable economic growth and environmentally responsible development. The nation acknowledges the significance of eliminating poverty, reducing economic disparity, and fostering environmentally responsible business practises. The goal of India's presidency of the G20 is to investigate policies and tactics that promote economic development while also maintaining social inclusion and environmental sustainability.

#### b) Digital Transformation and Technological Innovation:

The concept of "harnessing the potential of digital transformation and technological innovation" is another essential component of India's theme for its G20 Presidency. India acknowledges the potential of technology to generate equitable development, improve governance, and bridge the digital gap in a world that is becoming more linked. Under this topic, the G20 debates will centre on improving digital infrastructure, digital literacy, and cybersecurity while simultaneously stimulating innovation and technological developments for the benefit of all people.

#### c) Climate Change and Renewable Energy:

Due to the critical nature of addressing climate change and making the switch to alternative forms of energy, India's G20 Presidency has placed particular emphasis on the significance of



international collaboration in this domain. The subject highlights India's commitment to furthering the objectives of the Paris Agreement, supporting practises that are sustainable for energy, and tackling climate resilience. India wants to help enable meaningful debates and measures that can speed up the adoption of renewable energy sources and boost global climate action. (Dyson, 2018)

### *Vision of India's G20 Presidency*

- India has high expectations that it can make significant contributions to the formation of international policy and the promotion of international collaboration while it is in charge of the G20.
- Both the logo and the topic of the event show India's determination to serve as a model for the rest of the world by bringing nations together to build a better, more sustainable, and more prosperous future for all people.
- India is thrilled to be taking on the position of President of the G20, in which it will have the opportunity to encourage cooperation, press for reforms in policy, and facilitate open communication.
- Both the logo and the subject serve as powerful symbols of India's commitment to inclusive and sustainable development. The logo captures the sense of unity and cooperation that the G20 stands for, while the subject captures the spirit of the G20 itself.
- Both the logo and the issue of India's G20 Presidency hold the promise of good debates, meaningful decisions, and genuine actions that would have a long-lasting effect on the economic and social landscape of the globe.
- The symbol and overarching concept of India serve as a reminder of the country's unwavering commitment to its principles, its long history of success, and its current efforts to make the world a better place for all people.

As India takes over the G20 presidency, the world's leading economies are recommitting themselves to working together to find solutions to the world's most pressing problems. This logo depicts India's goal to be a global leader that values diversity and innovation. The slogan "**Vasudhaiva Kutumbakam,**" which translates to "**One Earth, One Family, One Future,**" highlights India's plan to promote worldwide cooperation via its emphasis on promoting economic prosperity for everyone and digital transformation and climate action. As India takes on this important responsibility, the logo and theme are potent representations of the country's will to traverse the world's difficult environment and construct a better future for everyone. (Harle, 2009)

### *Window of Opportunity-India's Leadership of G20*

It's conceivable that we're living in a time where a longer-term outlook is becoming more widely accepted. This openness is almost certainly coming from a culture that has long recognised the value of global citizenship for its own progress and survival. This is why it is quite fitting for G20 leaders to gather in India, the birthplace of civilization. India is a nation that is known for seeking its own answers for any kind of crisis based on the principle of global ideation but local impact, so it is fitting that the leadership of the G20 comes to India during this time of crisis. "One Earth, One Family, One Future" (Vasudhaiva Kutumbakam) is a central principle of Indian culture that emphasises the interdependence of all forms of life. There is no clearer manifestation of globalisation than this.

अयं नाजैः परो वेता गणना लघुचेतसाम्।

उदारचरितानां तु वसुधैव कुटुम्बकम्॥

Ayam nijah paro veti gananaa laghuchetasaam "Udaarcharitaam tu vasudhaiva kutumbakam"

Those who are emotionally undeveloped see everyone and everything as "just a stranger," whereas those who are emotionally well-developed see everyone and everything as "just a family." A worldwide ethical framework for peace, environmental friendliness, and prosperity for all people may be found in the rumblings of ideas that can be expressed in a variety of forms, such as Tangun's Hongik Ingan in Korea or Ubuntu in a number of different African cultures. Ahimsa (nonviolence), which signifies kindness or love or goodwill or tolerance (or all of the above), and Asteya (no desire to steal), which refers not just to the theft of items but also to abstaining from participating in dishonest behaviour, are the foundations upon which Indian civilization relies. Indian culture is "very rich" and "has inculcated in each one of us great principles," as stated by India's current prime minister. "We are the people who have come from Aham Brahmasmi (I am divine) to Vasudhaiva Kutumbakam (One Earth, One Family, One Future). This ancient school of thought may explain India's unwavering commitment to multilateralism and globalisation. (**Majumdar & Bandyopadhyay, 2006**)

### ***Earth's Probable Future***

The Indian worldview on the future of humanity on Earth is grounded in the pursuit of knowledge and the quest for answers. Their whole civilization rests on this kind of insight. Indian culture has become more complex throughout the millennia, but it has also gotten more well-rounded in its awareness of the interconnectedness of issues like health, education, and the environment. The organisation is guided by the concept that protecting and caring for the natural world is crucial to preserving life on Earth. One of the fundamental tenets of this way of thinking Whatever riches I unearth from thee, O Earth, may they be quickly returned to their original splendour. Oh purifier, we beg you to guard your vitals and your heart from any harm we may inflict. (**Mehta, 2008**)

### ***Conclusion***

*At a time when the world is suddenly coming to terms with the transience of its own life and asking for solace and support, the G20 is expected to make a significant contribution toward a society that is healthy, prosperous, and egalitarian. This contribution is anticipated when the world asks for solace and support. While the rest of the world is getting ready for the arrival of genuine globalisation, which is also referred to as the Vasudhaiva Kutumbakam, it couldn't have happened at a perfect time for India to take over the leadership of the G20. It couldn't have occurred at a more appropriate time. There has to be a global mindset shift toward being open and accepting of diversity as an essential component of existence. This is essential for the accurate elucidation of the guiding principles of globalisation, according to which each resident of the globe should be regarded as a participant on an equal footing. The only way for global wealth and health is for peace and development simultaneously; this is the only way to achieve this. Acceptance of other cultures is a prerequisite for the successful achievement of long-term stability and prosperity and the amicable resolution of disputes brought about by globalisation.*

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