

# वसुधैव कुटुम्बकम् की ओर संकलन



## A BLUEPRINT

For Next Global Order Based On Vasudhaiva Kutumbakam



Published By : Jyot (Host)



HOST



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# **VASUDHAIVA KUTUMBAKAM KI OAR SANKALAN**

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**Published By :  
JYOT**

**(First Edition)**

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# विश्व हितकारी व्यक्तित्व

Extra ordinary analysis of Current World Order  
from the prism of Jain Scriptures by  
**Stalwart & Visionary**

*78th Successor of  
24th Tirthankar Shri Mahavir Swami*

**SPIRITUAL SOVEREIGN**

**H.H. MUNIPRAVAR SHRI  
MOHJITVIJAYJI  
MAHARAJA**



The legacy is passed upon another  
**Reservoir of Soft Power**

*79th Successor of  
24th Tirthankar Shri Mahavir Swami*

**SPIRITUAL SOVEREIGN**

**H.H. JAINACHARYA SHRI  
YUGBHUSHANSURI  
MAHARAJA**





HOST

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'Jyot' was founded in December 2009. It attempts to put modern science with scriptures on the same platform. Jyot aims to **enrich thoughts and nurture responsible humans**. The 3 fundamentals of Jyot are Universal Truth, Universal Justice and Right to Live.

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To benefit society by maintaining and enhancing the **perpetual flow of Samyak Jnan** (Right Knowledge) among masses for generations to come, '**Gitarth Ganga**' a spiritual research institute was established on the auspicious day of 11th October, 1992. It provides an infrastructure for experts to get a **holistic view of scriptures** on a particular subject.

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The **Vivekananda International Foundation** (VIF) is an Indian public policy think-tank. It was founded in 2009 by the current **NSA Ajit Doval**. It is considered to be aligned to right-of-centre in its policies. It describes itself as an **"independent, non-partisan institution** that promotes quality research and in-depth studies."

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**India Foundation**, founded by **Shri. Shaurya Doval** and **Dr. Ram Madhav**, is an independent research centre. It focuses on the issues, **challenges & opportunities of the Indian polity**. The Foundation believes in understanding contemporary India and its global context through the civilisational lens of a society on the forward move.

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## PREFACE



In October 2021, a conclave titled 'Vasudhaiva Kutumbakam Ki Oar 1.0,' centered on the theme of 'Arya Niti & World Order,' was spearheaded by Jyot (India) in collaboration with Usanas Foundation. This event was graciously held under the aegis of Spiritual Sovereign His Holiness Jainacharya Yugbhushansuri, the 79th successor of Tirthankar Mahavir. The insightful discourse urged the orchestration of its subsequent edition, which delved into the pertinent theme of "Future of Western World and Global South." This edition was again held under the holy aegis of His Holiness and was organized by Jyot (India), forging a significant partnership with two of India's eminent think tanks, 'Vivekananda International Foundation' and 'India Foundation,' along with the research institute "Gitarth Ganga."

This compilation seeks to furnish a glimpse into the profound deliberations and outcomes of the conclave held under the auspicious guidance of His Holiness, through three instrumental documents. The first document, the Manilaxmi Tirth Declaration, emanates from the collective resolution of the four partner organizations, encapsulating the essence of discussions held across four sessions. This document also posits an appeal to all nations to embrace the 12 ethics, analogically derived from the ancient Indian joint family system, propelling a harmonious global order.

The second document in this compilation is the Document, titled 'Arya Dharmanusari Paramarsh - A blueprint for next world order based on Vasudhaiva Kutumbakam, is an embodiment of the profound wisdom of His Holiness, meticulously drawn from ancient Indian scriptures. The document is tailored to resonate with the prevailing global circumstances, delineating a blueprint that beckons a harmonious global order.

Lastly, the third document, vision document, elucidates the agenda of the conclave, encapsulated in a letter to all panelists. It sets forth the direction and boundaries for the discussions, ensuring a focused and fruitful dialogue. Drawing from the scriptural wisdom and the principle of Vasudhaiva Kutumbakam, His Holiness has provided insightful solutions to the questions deliberated during the various sessions of the

conclave, as documented in this document.

This compilation is tendered for your discerning perusal and enlightenment, with the aspiration that the invaluable wisdom enshrined herein may find endorsement and dissemination among all relevant individuals, as deemed appropriate.



## CONCLAVE PANELISTS :



**Shri Arvind Gupta**  
*Director, Vivekanand  
International foundation*



**Capt. Alok Bansal**  
*Director, India Foundation*



**Shri Rajiv Jain**  
*Former Director of  
Intelligence Bureau*



**Shri Jaxay Shah**  
*Chairman Quality  
Council of India*



**Vice Admiral  
Biswajit Dasgupta**  
*AVSM, YSM, VSM Indian Navy*



**Shri Anshuman Tripathi**  
*Member NSAB*



**Lt Gen Rakesh Sharma**  
*Distinguished Fellow, VIF*



**Lt Gen R.K. Sawhney**  
*Senior Fellow, VIF*



**Air Cmde  
Ranjan Mukherjee**  
*VSM IAF*



**Shri. Come Carpentier**  
*Convener of the  
editorial Board of World  
Affairs Journal*



**Shri Siddharth Shah**  
*CEO, Pharomeasy*



**Shri Abhinav Pandya**  
*Founder and CEO  
Usanas Foundation*

# **SCHEDULE**

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## **CONCLAVE 2023**

### **DAY 1**

## **WEDNESDAY, 18TH OCTOBER**

**0900 – 1130hrs**  
**Round Table Discussion**

**Next Political Order**  
**shaped on values**  
**employed by the West**  
**v/s**

**Next Political Order**  
**shaped on the values of**  
**Vasudhaiva Kutumbakam**

**1430 - 1630hrs**  
**Round Table Discussion**

**Next Economic Order**  
**chanellised by the West**  
**v/s**

**Next Economic Order**  
**chanellised by the values**  
**of Vasudhaiva Kutumbakam**

### **DAY 2**

## **THURSDAY, 19TH OCTOBER**

**0700 – 0900hrs**  
**Round Table Discussion**

**Next Social Order**  
**based on Western Values**  
**v/s**

**Next Social Order**  
**based on the values of**  
**Vasudhaiva Kutumbakam**

**0930hrs**  
**Exhibition**

**Arya-Drusti Vishwa Vyavastha**  
**Ki Oar**

**1200 - 1500hrs**  
**Open Door Panel Discussion**

**Future of the Western World**  
**and Global South under the**  
**Leadership of the West**  
**v/s**

**Future of the Western World**  
**and Global South based on**  
**Vasudhaiva Kutumbakam**

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# JOINT DECLARATION

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# ORIGINAL LETTER :



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## Vasudhaiva Kutumbakam Ki Oar – 2.0 Manilaxmi Tirth Declaration 19<sup>th</sup> October 2023

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Under the guidance of Spiritual Sovereign His Holiness Jainacharya Yugbhushansuriji, Jyot, Vivekananda International Foundation (VIF), India Foundation (IF) and Gitarth Ganga, came together in a Conclave to deliberate over the concept of Vasudhaiva Kutumbakam and discuss how it can contribute to the evolution of an inclusive, fair and just new world order. The new World Order is evolving, transitioning from a Western-dominated post-World War 2 structure to a multipolar world order. The current global structure steered by Western interests has numerous flashpoints, which has created a pervasive sense of insecurity. Given the current atmosphere of conflicts and instability, we recognize a pressing need for a holistic universal philosophy that can be guide to the emerging new World Order.

This was echoed in the words of the Honorable PM during the opening remarks of G-20 Summit, *"The 21st century is a time that has the potential to give a new direction to the entire world. It's a time when years old challenges demand new solutions from us. Therefore, we must move forward by fulfilling all our responsibilities with a Human Centric approach."*

Embracing the ancient wisdom of India, we highlight the Indian joint family system, inspired by the principle of Vasudhaiva Kutumbakam (the world is one family). Under the guidance of Spiritual Sovereign His Holiness Jainacharya Yugbhushansurisarwarji, we propose twelve pivotal ethics, derived from this philosophy, to be considered at the global level for establishing Global Order based on Vasudhaiva Kutumbakam:

1. Guarantee of Security.
2. Guarantee of Basic Necessities.
3. Guarantee of Health and Education of Choice.
4. Guarantee of Free Growth and Development.
5. Guarantee of Support and Guidance.
6. Guarantee of Equal access to Common Resources.

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7. Guarantee of Material and Spiritual Development of the Individual .
8. Guarantee of Family String.
9. Guarantee of Protection to Weak and Vulnerable.
10. Guarantee of Grievance Redressal, Punishment and Justice System.
11. Equal but differential duty according to capability.
12. A Strong, Mature, Neutral and Visionary leadership.

Shant Sudharas: A Jaina scripture that encompasses this concept:

सर्वे पितृभ्रातृपितृव्यमातृ - पुत्राङ्गजास्त्रीभगिनीस्नुषात्वम् ।

जीवाः प्रपन्ना बहुशस्तदेतत्, कुटुम्बमेवेति परो न कश्चित् ॥ ६ ॥

*The World is One Family:*

*The entire world is one family, with no stranger, as in this infinite cycle of life and death, all living beings have multiple times been your father, brother, uncle, mother, son, daughter, wife, sister, and daughter-in-law before.*

From the depth of our deliberations over the past two days, we have unearthed a central and invaluable tenet from Spiritual Sovereign His Holiness Jainacharya Yugbhushansuriswarji, emphasizing its foundational significance.

॥ सर्वेषां हिते आत्मनः हितम् ॥

॥ सबके हित में हमारा हित है ॥

*'Our well-being is in the well-being of everyone'.*

We urge nations to embrace policies aligned with the philosophy of Vasudhaiva Kutumbakam. The more in-depth analysis, recommendations, and a plan for Vasudhaiva Kutumbakam for states to consider is provided. The following endorsing organizations are committed to aid in the crafting of policies for states across various domains, rooted in philosophy of Vasudhaiva Kutumbakam. We




firmly believe in its transformative potential and pledge our readiness to deliberate as and when required for precious insights.

If Bharat wishes to emerge as a true 'Vishwa Mitra' ( Global Friend ), putting forward the Vasudhaiva Kutumbakam philosophy with thrust on the world stage is crucial. We wish all the success to the combined efforts of Indian leadership and the global community to architect a free, fair, just, equitable, and peaceful world order.

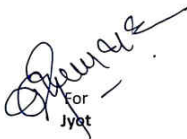
This is captured by PM Modi's guiding principle:

“सबका साथ सबका विकास सबका विश्वास सबका प्रयास”

*Everyone's support, everyone's development,*

*everyone's faith, everyone's effort.*

By signing this declaration, we affirm our commitment to deepen collaboration between Jyot, Vivekananda International Foundation (VIF), India Foundation (IF), and Gitarth Ganga, upholding mutual transparency and respecting the autonomy and unique policy characteristics of each organization.

  
For  
Jyot

  
For  
Vivekananda  
International  
Foundation (VIF)

  
For  
India Foundation  
(IF)

  
For  
Gitarth Ganga



# TRANSCRIBED VERSION OF JOINT DECLARATION :

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**For  
Jyot**

**For  
Vivekananda  
Foundation  
(VIF)**

**For  
India  
Foundation  
(IF)**

**For  
Gitarth  
Ganga**



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# **ARYA DHARMANUSARI PARAMARSH**

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Envisaged by:  
**SPIRITUAL SOVEREIGN**  
**JAINACHARYA YUGBHUSHANSURIJI MAHARAJA**  
(79th Successor to Tirthankar Shri Mahavir Swami)





## GLOBAL HISTORY & THE CONTRIBUTION OF THE WEST

As far as global history is concerned, it can be said that at least in the last 500 years, the role of the West has been phenomenal in shaping the world. Their innovations have left a footprint in each and every aspect of humanity. Multiple political, industrial and technological revolutions are a testament to their influence. They had such an impact on the contemporary world that "ages" have advanced and accelerated to transform in decades and years. The Machine Age, Industry Age, Science Age, Space Age, Information Age, Knowledge Age, Internet Age, Data Age and upcoming AI Age are the outcomes of this rapid development.

This transformation can be attributed to the West's unfathomable far-sighted vision, long-term planning, enduring persistence, art of execution and exceptional political acumen, which are all unprecedented. The immense potential of the West in fields of politics, economics, science, research, technology, etc. could have easily led to building a balanced and stable world order. They had everything at their disposal. They wielded indomitable power and had unlimited resources to do all possible global good and upliftment. With just one of their strengths—the reserve currency—they could have eradicated global poverty, hunger, etc. And with all their strengths channelised together, they could have made this world heaven on earth.

However, we observe that even under their powerful leadership, a world order with persistent disparities, inequities and unresolved conflicts exists. Why? This question leads to another one: was there anything wrong with their strategies, or was their underlying goal different?

**If we carefully observe geopolitics and history, we can discern that under the mask of a "value-based world order", there has been a pursuit of global domination. This endeavour aimed to consolidate the world under one world government, driven by a fervent belief in one global religion-culture-tradition, all overseen by one race with a foundation in white supremacy.** The consequence of this endeavour has been the establishment of a world order wherein white supremacy permeates every field and facet of humanity. This, in turn, has shaped this world order with extreme power imbalances, burning political conflicts and discriminatory resource allocation.



## THE FALLACY OF THEIR THEME OF A SO-CALLED 'VALUE-BASED WORLD ORDER'

This theme was and is the core intent of each of the West's decisions and actions in the past and even today. To be very specific, this itself is the reason for their failure. Today, such a situation has been created that the world is on the path to doom and creating their dream world order is absolutely impossible.

Studying the history of their span of rise shows that they took the route and support of celebrated western values. They term their vision for the world order as a "value-based world order". Their values include democracy, democratic order, rule of law, liberty, equality, secularism, human rights, freedom, right to self-determination, international cooperation, globalisation, free trade, etc. All these values are portrayed like a stream of blessings flowing from heaven for the upliftment of all humanity.

However, it is well recorded in history that over the last 500 years, the West did things contrary to those values and, at times, weaponised and imposed these values on others. Initially, they had free open ground with no one to monitor them, so they openly breached these values. They practised the discovery doctrine, a civilisational mission, terra nullius and missionary work, and with this, they colonised nations, brutally exterminated races, cruelly imposed Christianity, erased cultures, illegally assumed sovereignty, induced slavery, destroyed kings and kingdoms and much more.

As the age of enlightenment was ushered in, they got the global spotlight. Hence, they had to carry on these tasks with more shrewdness. To understand one of their shrewd ways of functioning, one must look at how they weaponised their strength of reserve currency.

To weaponize reserve currency, the US, in association with other Western nations, creates such a vicious trap that no poor country can escape from it and keep on drowning more and more despite their efforts to come out. Initially, they introduced paper currency to open the scope for expansion. Then, with all efforts and promises, they made the US dollar a trustworthy reserve currency. Thereafter, to facilitate an unlimited expansion opportunity, the US Dollar was made fiat by removing its backing. With this favourable background in place, they went on to create such an order whereby they could weaponize the reserve currency and invisibly exploit nations. For this, they capitalised on the point that countries were made dependent on imports due to the destruction of indigenous industries during colonisation. Thus, import-dependent, poor countries had to import more, resulting in a huge trade deficit. To mitigate that, poor countries were shown the path of increasing exports, thereby leading to the **first vicious circle. By this, poor countries were made import and export dependent. Due to this, dependency on reserve currency initiated.**

To make it more vicious, the West resorted to overvaluing the reserve currency, making imports for poor countries expensive. Consequently, to ensure more exports, exporting countries went on a spree to devalue their own currency, making their export cheaper in the global market. **This is the second vicious circle, wherein due to manipulation in currency valuation, the poor countries' imports become expensive and cheaper exports lead to further drainage. This is weaponization of reserve currency.**

In addition, to exploit further, they made poor countries import high-cost, valuable finished goods and technology. In turn, the poor countries were made to export raw materials of less value. This led to the continuous drainage of low-cost raw materials for high-cost finished and tech goods. **This is the third and most dangerous vicious circle as the poor countries have to keep exporting their low-cost raw materials for high-cost finished goods. Thereby continuously widening the gap between rich countries and poor countries. This created unfathomable hunger of reserve currency, making the weapon sharper.**

Now, to make it even more vicious, internationally, the West keeps the prices of their finished goods artificially high and the prices of raw materials artificially low. **This is fourth circle which leads to further drainage of wealth for the poor countries, more dependency, more demand, more weaponization of reserve currency.**

Due to these dangerous circles, the poor countries are made to sell their best-quality raw goods at the rate of water and purchase low-quality iron-made machines that are valued like gold. Such are the devastating vicious circles of the West that the world was subjected to in the last century. This is how the reserve currency was weaponised by the West to get the benefits of others' efforts and resources. During all these phases, they were careful to not subject their allies to exploitation by keeping their currency at par.

This is how they shrewdly weaponised reserve currency and few could decipher this modus operandi meant to invisibly loot poor countries.

## MISUTILIZATION OF WESTERN VALUES BY WEST

Similarly, the values that the West shrewdly misused are described as follows:

### 1. Democracy :

Democracy is so cherished a value that the West misses no chance to credit itself by associating with it. The United States has portrayed itself as the oldest democracy for over two centuries. The United Kingdom takes pride in incepting democratic

ideas through its charter of the Magna Carta dating back to 1215. The irony is that the West itself has never shown, never put forth and never offered true democracy to humanity that would entail having equal representation at the global level. If that had been done, the world would have been different. Instead, their systems are undemographically democratic based on exclusivity, inequity and disparity, which marginalize vast segments that have equal entitlement. Their systems heeded only the voice of their chosen, privileged or influential sections of society and subdued the voices of the rest, particularly those constituting economically downtrodden and racially and ethnically sidelined populations. Alternatively, their system sometimes gave equal voice to the tiny ones. This too creates a democratic imbalance as it gives more weight to those representing the few.

In fact, the West never bothered to implement true democracy even in their own countries. The US and UK are stark examples. In the US, till 1909, women had no suffrage rights, and till 1948, the black community had no legal voting rights. Even after a Supreme Court ruling in 1948, they were practically devoid of suffrage rights till the 1960s. Even today, US citizens only have two candidates to choose from in presidential elections. The constitutional system of winner-takes-all elections and tactics of gerrymandering in the US and Hereditary Peers in the UK are glaring examples of undemocratic democracy that have persisted since centuries. Even Aboriginal people in Australia and Canada (the Dominion of the Crown) are systematically marginalized and denied meaningful political participation.

## 2. Democratic Order :

The democratic order is a value that pertains to the framework of all institutional entities. This value was exemplified on a worldwide scale by the Western nations after World War II. In the aftermath of the war, the allied Western nations, wielding their strength, brought nearly all countries under the umbrella of the United Nations. However, under the garb of giving a sovereign and equal status to all member states, the very structure of the UN was made fundamentally undemocratic, wherein the member states have an undemocratically equal and demographically unequal status. A 'democratically equal' status demands a 'demographically equal' status, which allows, in true spirit, equal (proportionate) representation from all the nations. Today, in the UN, decision-making power is in the hands of a few influential member states that represent only one-tenth of the world's population, whereas the voices of the rest of the world, encompassing a huge demography, are subdued. Furthermore, the few powerful sit at the head of the UN in the form of the UNSC with a power to quash any resolution passed by the so-called democratic process using veto power. None of today's global institutions, including the UN, truly have a democratic structure. They either lack or have limited voting rights for certain nations, confer privileges upon powerful elites, grant special rights to influential countries and hold reservations for select entities. The WTO, IMF, World Bank, NPT, WHO, UNESCO and others exemplify this undemocratic order. Consequently, as of now, no decision on the global stage, no matter how far-reaching its impact on large segments of

populations, has been made in a genuinely democratic manner.

### **3. Rule of Law :**

Then, we have the rule of law in the international arena. Pre-World War II, the global framework for the rule of law was unwritten and customary in nature, but it was struck down and replaced by a new decorated framework of the rule of law. This new framework established numerous conventions founded upon this value and further engaged and mandated several second- and third- world nations to follow it. However, this was made to be effectively applicable only to the weaker nations. At the same time, its very architects breached the rule of law without any hesitation, especially when it hampered their vested interests. The selective application of the rule of law only for the rest of the world raise questions about the integrity, sincerity and jurisprudence of the international order and sets a dangerous precedent for the future of global governance.

It is not only a question of selective application but also of the camouflaging application of the rule of law. When it comes to Western objectives, the very rule of law is used by them as a pretext to violate international laws. The US waging war in Vietnam and Afghanistan, the US-led invasion of Iraq (unauthorized by the UNSC) and the UK's participation therein, the frequent use of NATO intervention by European nations, the UK's role in intervening in Libya, the US treating the International Criminal Court order for the Nicaragua trial as only a piece of paper, etc. exemplify the unjust actions of the West.

### **4. Liberty :**

Then is the value of liberty. Liberty in the context of 'world order lexicon' demands that every nation must respect the liberty of all, including that of the weaker and developing nations. However, Western nations, who claim to support liberty, have consistently hegemonized their position using their veto power. UNSC records prove it all. Another glaring example of hegemony is NPT. Without providing a security umbrella, the less powerful 'have-not' nations were forced to sign the NPT in a biased manner. This benefitted only the Have's and left other nations at the mercy of the West. They even tried to pressurize India into signing the treaty without looking at her genuine and valid concerns. With such an application of liberty, they prioritized their own interests over the autonomy and liberty of other nations.

### **5. Equality :**

Next is the value of equality, which is one of the most celebrated and propagated Western value. This value is incorporated in one or the other form in many international treaties to be adhered to by the nations. Countries are expected to implement this value uncompromisingly, and if not, stringent actions have been taken. For example, when Whites faced threats and violence in Rhodesia, South Africa, etc., Western nations strongly criticized such violence from all sides. NATO countries intervened



in Kosovo to stop ethnic cleansing. Western countries have strongly condemned the treatment meted out to the Rohingya minority in Myanmar. However, the world at large is systematically but subtly divided by the West on the basis of race, colour, ethnicity, language and region. The “hostile environment” policy of the UK towards immigrants of other races, biased laws indirectly affecting racial minorities in the US, discriminative education standards for indigenous people or Asian-Americans in prestigious government educational institutes of all Western nations and law enforcement targeting individuals based on their perceived race or ethnicity are only a few illustrative examples. The massive BLM-like movement, which is still surviving after several decades of preaching this value, evidences the masked application of white supremacy.

## 6. Secularism :

Next is secularism. It connotes ideas of separation of the Church and State, equal opportunity for all religions, State neutrality towards all religions, etc.

First, we will consider the idea of separation. This is propagated for all religions of the East, yet for the religion of the West, the temporal and spiritual seats are kept combined. In the UK, the monarch is still the Supreme Head of the Church of England. Even the seat of the Vatican combines temporal and spiritual powers. For the celebrated secular country, that is, the US, God or the divine is mentioned at least once in each of the 50 state constitutions of the country and nearly 200 times overall. The US federal Supreme Court in one of its judgement states that the US is a Christian nation. In contrast, for the East, their religions are expected to be subjugated under the tight grip of the State under the premise of the Nation State Theory.

Second is equal opportunity for all religions. The religion of the West gets all the opportunities, benefits and facilities, whereas the others are deprived of even a basic status. A glaring example is that of Vatican City, which is the only one to have a permanent observer status in the United Nations; no other religion has been offered any such position on the global stage.

Third is state neutrality towards all religions. Under the garb of secularism, this is also mandated for the East. The West, however, has a different approach to Oriental religions. Blasphemy laws in the West only protect their religions. The reservation of seats in a secular parliament is another example of state being bias only for their religion.

## 7. Human Rights :

In 1948, the West, self-proclaimed guardians of human rights, took a leading role in crafting the Universal Declaration of Human Rights (UDHR), proclaiming a

worldwide dedication to individual dignity and rights. However, within its actions lay a contradiction.

Following the UDHR, the UK's Windrush scandal witnessed Caribbean immigrants wrongly detained and deported. Refugees faced tragic ends in detention centers just beyond the borders of influential Western nations after being denied sanctuary. Conversely, a red carpet was rolled out for affluent individuals with access to exclusive entry programs such as E1-B, Golden Visa and Tier 1. This glaring double standard between how refugees and wealthy migrants are treated lays bare the prioritization of economic interests over human rights.

The West's professed stance on human rights is tarnished by its nuclear tests in the Pacific Islands. The US and France conducted tests in the Marshall Islands and French Polynesia, respectively, posing risks to the health and environmental rights of native populations. This, along with persistent issues at Guantánamo Bay, casts a shadow on the West's alleged dedication to upholding human rights. The invocation of the "responsibility to protect" was turned into a tool for intervening in Libya, inadvertently leading to a humanitarian crisis.

In the midst of the COVID-19 pandemic, the West hesitated to share vaccines from their ample reserves or relax restrictions on intellectual properties, despite the peril faced by millions in the Global South. Additionally, the imposition of economic sanctions further demonstrated the West's skewed approach to human rights.

In essence, the aforementioned instances vividly illustrate how the West manipulated the value of human rights for their own dubious ends, turning it into a tool of coercion

## 8. Freedom :

Freedom, a pivotal value symbolizing autonomy in Western democracies, has paradoxically been used as a veneer for various forms of colonization and control since the 15th century upto the upcoming AI age.

Historically, the West has meticulously orchestrated colonization to establish global supremacy. Even after political colonization ended, nations found themselves ensnared in a web of dependency, losing their traditional industries. The West subtly reincorporated these nations under Western supremacy marked by the inception of **industrial colonization**. Countries striving for self-reliance either conformed to the new industrial norms set by the West or risked decline and isolation.

As these economies pursued self-reliance, Western entities maintained dominance through **technological colonization**, whereby other economies became dependent on their advancements. Even as some economies began gaining some technological independence, a newer, subtler dominion arose **digital colonization**. The evolving digital landscape allowed Western tech giants to not only monopolies various digital platforms but also collect vast reservoirs of invaluable user data, thus accomplishing **data colonization** as well.



When nations from the Global South tried to develop capabilities and impose restrictions on data handling, the West responded by turning to **artificial intelligence as a new instrument of colonization**. This trend demonstrates a consistent pattern of shifting dominance. With this latest tool at their disposal, it's possible to exert control over human beings remotely by bypassing the need for traditional political colonization. Now the threat of this new form of **remote colonization** looms large on the horizon.

In conclusion, each era witnessed the adaptive strategies employed by the West to manipulate the ideal of freedom to mask diverse forms of control and influence.

## 9. Right to Self-Determination :

The right to self-determination is a principle acclaimed by Western nations. It symbolizes the inherent right of every individual and group to freely determine their political status and pursue their economic, social and cultural development. It is promoted as a fundamental right that allows people to choose their form of government and way of life.

However, in practice, the noble concept of self-determination has often been disregarded by the West. Under the banner of humanitarianism and civilization missions, the West has imposed on others a foreign language, culture and governing system, thereby undermining the principle of self-determination they claim to support.

The imposition of English-medium education and Western curricula went on to reshape the cultural landscape of regions. During the era of colonization, this is exemplified by the residential school system in Canada, stolen generations program in Australia and the "Kill the Indian, Save the Man" policy in the United States. After political colonization, various tools, such as media, educational institutions, sports, lifestyle, food habits and calendar, were used to subtly marginalize and degrade local languages, traditions and customs, thereby elevating Western customs and traditions to a position of supremacy.

Additionally, the enforcement of Western governing systems has been the intended outcome of various covert and overt interventions of the West undermining this value.

Conclusively, these actions reflect a pattern wherein the principle of self-determination is ostensibly upheld but undermined in reality.

## 10. International Co-operation :

International cooperation is pivotal in addressing global challenges that transcend national boundaries, such as public health crises, climate change, international



security and economic development. The West portray themselves as being cooperative and, at times, leaders for global issues. However, Western nations have a consistent pattern of not cooperating on global issues and retreating from international commitments when their supremacy is challenged or their monopoly is undermined.

A few notable examples are the US's withdrawal from the Kyoto Protocol and Paris Agreement, the West defaulting on its promise of mobilizing \$100 billion for climate and inducing failure into the system of carbon credits and trading, the US's withdrawal from the INF Treaty, dissociation of the US from the International Criminal Court (ICC), the UK's withdrawal from multiple international treaties, etc. Such behavior of the West, which is driven by the pursuit of supremacy and monopoly, avoiding commitments, etc., raises significant questions regarding the sincerity and reliability of their commitment to international cooperation.

The preference for conditions where they maintain supremacy, monopoly and self-interest and the tendency to retract from commitments where these are challenged paint a picture of conditional and self-serving participation in global efforts and undermine sincere global cooperation.

## 11. Globalization :

Globalization, a value promoted primarily by Western nations, ostensibly for equitable resource allocation and global development, is selective and predominantly self-serving. Western countries have actively globalized goods and capital, bolstering their interests while undermining those of the Global South. Conversely, the globalization of human resources and services, which are beneficial to developing nations, is restricted. One example is restrictive and stringent immigration visa regimens in their countries.

In contrast, resources that should ideally fall within the purview of true globalization, such as air, water, space and earth, witness the imposition of commercial rights and reservations by the West. While the US National Aeronautics and Space Act (1958), Outer Space Treaty (1967) and Moon Agreement (1984) set the stage for the US to exploit and explore space resources, the US SPACE Act permitted the explicit commercial exploitation of space resources by US entities, thus contradicting the globalization of shared resources.

Furthermore, Western nations swiftly shift globalization narratives when faced with potential risk to their interests, which is exemplified by the derisking and decoupling debates as seen during Brexit and COVID-19.

In conclusion, Western-led globalization, masked as a beacon of unity and shared prosperity, subtly manifests exploitative and selective undercurrents through liberal policies on goods and capital, restrictive approaches to human resources and services and paradoxical reserves on universally shared resources.



## 12. Free Trade, Markets and Competition :

The West has long propagated the virtues of free trade, open markets and healthy competition as a universal panacea for fostering economic prosperity and growth. However, this often seems to manifest only after the creation of huge gaps in level-playing fields. The West, having reached peaks of development and economic prosperity, has strategically propagated the principles of free trade and market competition and lured in nations still grappling with developmental challenges. The West's control over innovative technologies, intellectual property, skilled manpower, know-how, advanced machinery, infrastructure and huge investments forms a nexus of exploitation. The ideals of free trade and competition that are advocated by them are akin to a naive small fish being coerced to swim with a predatory shark, that is, it is fraught with inherent risks and systematic exploitation.

The unequal playing fields fostered by exploitative trade terms and agreements along with unequal currency exchanges have enabled the West to drain trillions of dollars from the Global South over just 25 years. The financial aid provided by the West during this time has been too miniscule to make up for the loss incurred. Consequently, this imbalance creates an inherent disadvantage for emerging economies. The irreversible ecological damage is another grim byproduct of this exploitation.

In contrast, when the interests of the West are endangered, they come up with protectionist policies that restrict market access to the Global South.

To conclude, the systemic resource appropriation and financial drainage that the Global South is exposed to reveal the grand deception concealed behind the glittering ideals of free trade, healthy competition and open markets.

Similarly, all other Western values were employed either selectively or as a tool or imposed on others without being adhering to, rendering those values counter-productive. The reason for this is the malintent behind creating an order wherein they get all the benefits at others' expense and their race and religion advance as others diminish. The present world order is the result of this counter-productive way of employing these values, which has yielded the breeding of envy, hatred, vengeance, anger, animosity, lack of trust, etc.

Over time, this has created and accumulated global dissatisfaction among the victims. Consequently, the global scenario is such that the voice of the Global South is rising and that of the West is being cut to size and the world order is undergoing a transition. This is the most apt time to deliberate on what would be the 'Future of the Western World and Global South', who should drive the next world order and what should be its philosophy and framework.

## IF THE NEXT WORLD ORDER IS DRIVEN BY THE WEST

Because the West has created an order by misusing values and misappropriating global faith, the world has always faced insecurity and threats. Countries have never felt safe and secure. Many of them have to continuously face and fight existential threats. They were imposed with western values, culture, tradition, languages, system of governance, etc., so they had to continuously strive to simply exist. In economics and trade, they have been placed in a position wherein even after realising that they were being drained of wealth in the name of development, they had no way out. Ultimately, in this world order, they had only two choices: adapt to them or perish. Moreover, multiple countries were forced to secure protection from a few strong countries making them their vassals. In this setup, many even had to face broken promises of security. Such an insecure environment created an unstable world order.

This unstable world then gave rise to an incessant arms race, terrorism, vast economic disparity, climate and environmental issues and many other destructive forces. The arms race alone has made the world a dangerous place. In the last 50 years, the world has seen the massive proliferation of weapons of mass destruction (WMDs). These WMDs have created the possibility of global annihilation at any point in time. Multiple other destructive forces are looming large and are highly uncontrolled and unregulated. This has pushed the world onto a path of devastation, whereby returning from it cannot be aided only by the same forces that facilitated it.

In this option of the West continuing to drive the world order, we can easily visualise what the future will be because we have seen the past and are experiencing the present. It is not expected much to change. Current flash points are bound to stay and may even ignite devastating wars. The same theme, goal, attitudes and perceptions are bound to continue; hence, if the West is allowed to continue to drive the next world order on the same lines, stability, fairness, justness and equality would be impossible to achieve.

## IF THE NEXT WORLD ORDER IS DRIVEN BY VASUDHAIVA KUTUMBAKAM

The current situation is unfolding in such a way because the West has always had an attitude of 'Us vs Them' in mind. Others were considered complete outsiders, and the West had no consideration for them. They could never consider all as us or us as one. Consequently, their actions were guided by this mindset. They failed to realise that at higher levels, all are connected and inseparable. We have larger things in common, which require considering all before any actions or decisions are

taken. Furthermore, they did not visualise that even if countries are geographically separated by strong borders, the shared and common aspects cannot be separated. Any action wielded for short-term gains by harming others or impacting their part of the global common will eventually have negative repercussions for all. A blind run towards selfish betterment resulted in losing sight of the wisdom that self-development is only interlinked with the development and betterment of all.

The West missed all these factors in their strategic calculations and went on a rampage with their narrow and tamsik mindset towards self-centred goals. This series of miscalculations have depleted trust in international relations. Trust is crucial to sustain a stable global order, but today, we are facing a global trust deficit. These factors that were missing in the creation of the previous world order need to be nurtured in the development of the next order. Western values alone cannot solve this complex situation because they are fragmented and cannot work in coordination to ease the numerous issues arising out of this mess. Their individual values lack a holistic approach.

This is where the treasures of ancient Indian scriptures and their invaluable tradition, culture and practices come into play. Even one gem is capable of giving life a vision, path and end goal. Of these gems, the one selected by the Indian government as the G20 theme during its presidency, is “Vasudhaiva Kutumbakam”. It is not that India has adopted this path only recently; she has a longstanding tradition of practising the principles of Vasudhaiva Kutumbakam at the global level. It is not just an idea or ism but a complete philosophy that can develop a whole framework for the next world order. It is not devoid of or against any western values; rather, it synergizes the best of multiple values and removes the excess. The essence of Vasudhaiva Kutumbakam can be reflected in the ancient Indian scripture of Maha Upanishad (Chapter 6, Verse 72):

**अयं बन्धुर्यं नेति गणना लघुचेतसां उदारचरितानां तु वसुधैव कुटुम्बकम्**

***The world is one family***

*The narrow-minded people think,*

*“This person is mine, and this one is not.”*

*For those with a generous outlook, the whole world is one family.*

Vasudhaiva Kutumbakam is a philosophical breeding ground for values and ethics, which are required to fill the gaps in the previous world order. It provides the factors of unity and oneness of the world that are missing in Western strategic calculations. Furthermore, it can eliminate the 'us vs them' narrative by inducing consideration for all while sustaining self-development. Vasudhaiva Kutumbakam fosters the realisation that on a larger scale, we are interconnected and have many major commonalities. The corollaries of this inter-connection are that one's security is connected to security for all, one grows when all grow and one is healthy when all are healthy. Adhering to these rules matters more than petty and temporary

economic and political gains. Practising the values of Vasudhaiva Kutumbakam can also generate trust among countries.

The next logical point is to answer the following: what is the modus operandi to practise Vasudhaiva Kutumbakam? From which aspect of Indian culture should these lessons be derived? How can these lessons be extrapolated to the global scale to devise a concrete action plan?

From among the many Indian practices and systems, the ancient and powerful joint family system can be the best source to gain insights for the modus operandi needed to practise Vasudhaiva Kutumbakam at the global level. The ethics and functioning of an Indian joint family can be considered its germinous cell. The Indian joint family system has existed since time immemorial and is the foundation of India's strong social order. A family, as the basic organisation in a nation, is the key to a strong population and nation. It nurtures generations, teaches the youth, supports individuals and protects the weak and vulnerable, thereby leading to a balanced social order. All these are required today in the community of nations to construct a stable order.

For this to happen, certain ethics must be followed in the family. Similarly, at the global scale, nations must adhere to certain ethics to create, sustain and foster a family-like world and derive benefits from it.

The Jain scripture Shant Sudharas encapsulates this concept.

**सर्वत्र मैत्रीमुपकल्पयात्मन् !, चिन्त्यो जगत्पत्र न कोऽपि शत्रुः ।  
कियद्दिनस्थायिनि जीवितेऽस्मिन्, किं खिद्यते वैरिधिया परस्मिन् ॥ ४ ॥**

***None is the enemy***

*O soul! Kindle the spirit of Maitri Bhav towards all living beings and  
perceive no one as an enemy in this world.*

*When life is so momentary,  
why burden yourself with animosity towards others?*

# ETHICS OF JOINT FAMILY AS BLUEPRINT OF NEXT GLOBAL ORDER

We will now look at the ethics of the joint family system and analogically discuss corresponding ethics and actionable plans for the community of nations.

## 1. Guarantee of Security :

The topmost requirement of an individual or country is security. A family provides a sense of security and belonging to a person. Providing security to all members is the basic ethic of a family, which makes the person stay in the family and sustains the family system.

Similarly, to establish Vasudhaiva Kutumbakam at the global level, an environment of security should be established. This has been lacking in the current world order because after World War II, there was a big lapse in this guarantee of security. In bipolar or unipolar worlds, the poles took this responsibility of security only for their allies and a select few. The rest of the world was rendered defenceless. All the weak and vulnerable countries that were unable to afford development for self-defence felt unsafe. The few that were capable were made to feel vulnerable and pushed into an arms race, making them a market for obsolete western defence technology. Some of them set out to indigenously develop WMDs. Today, these WMDs are a source of massive insecurity. These weapons are, by nature, unjustifiable and morally untenable. Their use is a crime against humanity, so their existence itself is unacceptable. It is necessary to note that biological and chemical WMDs are very affordable, easy to store and very easy to use. Even poor and weak nations can foray into such WMDs, resulting in uncontrolled proliferation. global security in the presence of such WMDs is impossible. A huge risk of the extermination of humanity is continuously hanging from them. The inventor and first user considered themselves safe due to WMDs but missed the logic that you cannot be immune while making others vulnerable. The COVID-19 pandemic and terrorism have shown that no one is safe from global threats. An environment of security is the priority of all ethics to be established.

Verse 7 of the Buddhist Scripture of Metta Sutta suggests how a community of countries should provide security to member countries.

**माता यथा नियम पुत्तम् अयुसा एकपुत्तमनुरक्खे  
एवं प्सिबबभुत्तेसु मनसं भावये अपरमिणम्**

*Just as a mother would secure her only child with her own life,  
similarly, one must cultivate boundless care and affection towards  
all beings.*

**To create a family of nations by fostering security, the following duties the global leadership should work for:**

- a) The total disarmament of WMDs, followed by**
- b) The provision of a conventional security umbrella to all others by the numerous poles of the multipolar world and then**
- c) Establish a balance of power among the poles**

Implementing the first step is crucial and path-breaking, but it needs to be precisely planned. To set the right spirit of disarmament at the global level, it should start from the top and then flow to the bottom but in a phased manner and not risking any country's national security. If the powerful nations start adhering to disarmament, the less powerful will follow. Initially, to stop expansion, a ceiling should be placed on R&D for WMDs and other double-use risky technologies. Also the countries with nuclear weapons must declare 'no use policy' to establish instantly relief from the fear of annihilation. After disarmament, a strong, transparent, neutral and robust verification agency should be established to verify and restrain the future development of such weapons.

This will instil a sense of security among countries, free up a huge amount of resources and lead to unprecedented developmental opportunities as the defence budget of countries reduces.

## **2. Guarantee of Basic Necessities :**

A family is a unit that guarantees the provision of basic necessities to all equally. This is the second-most important ethic of a family that helps a person remain in the family life-long.

On an international level too, this is required to be accorded to all countries equally and without differentiation. Such a guarantee would bind the community of nations into a family. Considering today's growth and development, resources, transport and communication, agricultural advancement, etc. are so advanced, that no person on earth may starve of basic necessities. With advancements in agritech, production has increased exponentially, resulting in huge surplus. However, today, the global order is such that few have the issue of abundance and few face severe scarcity. Global economic and price concerns are so high that countries burn their excess produce to control demand and price instead of giving them to the needy. In fact, WTO provisions restrict countries from exporting (subsidised food grain) to needy countries even during crises. Another major reason for the lack of necessity to all is huge wastage in the world. Statistics say that almost 40% of food is wasted worldwide. The vices of overconsumption, wastage, immoral international rules and greed are restricting the abundant resources and basic necessities in the hands of a few rich nations. This breeds inequality in basic living standards.

As in a family, regardless of their capabilities and contributions, each member is guaranteed the equal fulfilment of their basic necessities and equal standard of living. Such should also be the case in the family of countries.

**The following measures are the duties of global leadership to guarantee basic necessities at the global level. It should endeavour to:**

- a) Plug global food wastage**
- b) Create drought insulation in all the countries**
- c) Bring global parity in labour wages, resulting in equality in the standard of living**
- d) Create a global buffer of excess produce after fulfilling countries' national buffer**
- e) Amend international trade rules to remove restrictions like trade with poor countries for basic necessities etc**
- f) Restrict overconsumption and immoral acts done to control prices and demand**

### **3. Guarantee of Health and Education of Choice :**

Another ethic of a family is to provide equal access to health and education. It is during periods of health crises that the family is needed most and even in these times, the family structure is tested. Similarly, the family must provide equal opportunity for education and skill development. This function of the family contributes to building a strong and healthy society and, consequently, nation.

Internationally, the community of countries will need to guarantee and allow all countries the choice of basic health and education systems to foster a family spirit. Since the last century, it has been observed that the colonising West has ruthlessly imposed their systems of medicine, health and education on others. They worked to destroy, dismantle and discredit the traditional and local systems of health, medicine and education to establish their own expensive ones.

As a result, their educational institutions and systems were established in other countries, giving them soft control and moral superiority. They controlled and moulded the young minds of other countries through education based on Western ideas and led to their detachment and disassociation from their own native ideas.

Even in health and medicine, popularising their institutions gave them extensive economic opportunities in terms of disproportionately profitable pharmaceuticals and health tech companies. Today, pharma companies are extensively exploiting the world with monopolistic patents and IPRs on life-saving drugs. They are trying to protect their patents so aggressively that even if lakhs of poor die due to the unaffordability of drugs, they are unwilling to forego their patents or make them economical. The poor have to compulsorily bear the huge cost of medicines levied



by a few pharma companies. They even go on to deter and inhibit the free circulation of generic drugs in poor countries by frivolous allegations of breach of patent rights.

Such impositions and restrictive activities along with discrediting and demean the indigenous health and education systems has created resentment and disgust in the poor countries.

**It is the duty of the global leadership to adopt the following solutions to restore the guarantee of health and education. It should endeavour:**

**a) To stop such imposition**

**b) To allow indigenous systems of health and education to revive and prosper**

**c) To ensure pharma companies give up crippling and monopolistic patents on life-saving drugs**

**d) As a stop gap, at least till the time a just system is in place, poor countries should get continued access to health and education, generic or otherwise.**

#### **4. Guarantee of Free Growth and Development :**

Family ethics require a family to contribute to and provide timely, adequate and equal opportunities to all for growth and development. In the absence of such opportunities, members will become redundant, which, in turn, will make the society and nation redundant. Providing this guarantee will instil a sense of gratitude and make the person responsible to pass on the opportunity of growth and development to the next generation.

On an international level, today, this opportunity is not freely available to all countries, wherein the exploitative use of reserve currency is the biggest hurdle. The West has a history of using the reserve currency in a way that the poor countries get continuously drained. Trade is the next hurdle because globally, the terms and conditions are such that the economic order is against weak countries. The West created structures that never allowed a level-playing field for trade to the developing countries, resulting in their drainage and stunting. Further, the system of mergers and acquisitions at the global level has had a draconian impact on the companies and economy of weak countries. As soon as a company in such areas grew considerably, it was either acquired or forced to face extreme competition, whereby it perished. With such strategies, Western companies kept growing to be global giants. Similar to this is the Chinese strategy of dumping goods in other countries, which went on to destroy the manufacturing sectors of many countries. This has resulted in the overconcentration of manufacturing in one place, tech dominance in some other place and digital dominance in yet another place in the absence of any anti-trust provisions at the global level. Another issue is the drain of wealth from emerging economies; tech giants conduct huge business by exploiting their markets yet evade tax liabilities by sheltering themselves in tax havens. These are anti-family actions,

which breed selfish materialism and diminish goodwill.

**It becomes the duty of global leadership to create a family-like environment at the global level, to allow free growth and development to all for which it should do:**

- a) Global legislation of anti-trust laws**
- b) Global tax for multinationals**
- c) Level-playing field for all**
- d) Share the benefits of the reserve currency with all countries equally**

## **5. Guarantee of Support and Guidance :**

This is an important family ethic when a member is confused or stuck in life. There are many milestones and critical phases in life when one needs to take major and crucial decisions. In these times, one requires timely guidance and support or else he may take wrong decisions. The elders of a family would be the best source of such guidance and would be in the best position to impart it due to their experience and the trust their family has in them. This ethic keeps the family structure lively and open.

Internationally too, this ethic is necessary for the family of countries because not all countries are at an equal level of development and maturity. They may face many developmental and universal issues and may not be able to navigate them, thereby needing support and guidance from mature members. Today, many countries are facing a deficit of guidance in many of their ongoing issues. The leaders of the present world order have been unsuccessful in solving these decades-old issues. In fact, the countries facing issues perceive these leaders to be benefitting from the sustenance of such hotspots. Deciphering such trends, arch-rivals India and Pakistan arrived at common ground to bilaterally resolve their bilateral issues without entertaining any third party. Issues regarding Israel-Palestine, Korea, etc. are hotspots that require a neutral and benevolent guide for solutions. Instead, they receive advice and support only to ignite and intensify. This has given the victim countries a state of confusion and helplessness. They were made to suffer a lot from these burning issues. A lack of timely guidance and support reduces faith in the global community. Providing this guarantee will be needed to restore the lost faith.

**The key duties for the global leadership to guarantee support and guidance to family of countries are as follows, for which it should:**

- a) Establish a system through a neutral and decisive multilateral institution dedicated to this purpose at the global level.**
- b) Ensure that the system provide guidance to all for their developmental or critical issues.**

**c) Ensure that the institution provide neutral, timely and robust solutions. Starting slowly, as trust in the system increases, it will be able to resolve other issues more amicably and swiftly.**

## **6. Guarantee of Equal Access to Common Resources :**

This ethic is a part of family virtues to assure this guarantee to all members equally for leading a normal life and for their growth and development. It is yet another element to sustain familial feelings and the family structure.

Similarly, on an international level, this guarantee of access to common resources should be available equally to all countries of the global family. There are many global commons like oceans, the environment, space, meteorites, asteroids, Antarctica, the South and North poles, etc. Today, the essence of international laws is such that persons who are capable of exploring, utilising, mining and collecting these commons become their de-facto owners. This leaves the developing countries without any guarantee or reservation, and they are made to take a back seat and see their share of resources being exploited by powerful countries. Developed countries would always be in a better position to do this as they are equipped with advanced tech and know-how.

Moreover, today, it is observed that those who harm and pollute the common resources while relentlessly utilising them are shedding their responsibility and not working adequately to clean up the mess. They are in strategy of spreading this responsibility commonly over everyone. Today, we can see such unfairness with regards to environmental degradation and climate change. Historic polluters are evading their responsibility by shifting it to others and immorally pressurising everyone to contribute. Such monopolistic and irresponsible activities regarding common resources hamper the guarantee that commons should be provided to all equally, which further affects family-building.

To establish this guarantee, the developed countries should give up unfair and monopolistic activities over common resources. Also, the historic polluters should take mitigating responsibility as they have maligned common resources over which others too have rights.

**To establish guarantee of equal access to common resources, the following duties should be undertaken by global leadership:**

**a) It should set in place just and fair treaties for utilising global commons.**

**b) It should set in place appropriate mechanisms to enforce these treaties.**

**c) It should endeavour to make countries responsible and make them pay reparations for using common resources unequally, irresponsibly and relentlessly and for damaging the same while using them in the past and/or present**

## 7. Guarantee of Individualism :

The Indian family system does guarantee legitimate individual rights. Interference in areas of legitimate privacy would hamper the natural and unique personality development of the person. One's personality can only flourish when it is free of illegitimate imposition and deformation. This guarantee is also important for the persistence of the family structure.

Similarly, at the international level, countries must be granted privacy and individualism in their purely internal matters.

Today, the global order is such that the powerful nations, in their zeal to impose their values on others, interfere in the internal affairs of weak countries in numerous ways. Interferences in even the economic and political sectors are rampant. They strive to create an economic order that developing countries have no choice but to adapt to. Critical remarks, reports and indices from the lens of their own values regarding the various aspects of the other countries exert undue pressure on them. They adopt flawed measures and benchmarks to judge them and paint them as inferior. International law too has developed a pattern of intrusion in the domestic affairs of weak countries. Uninvited interference of international institutions in India for Kashmir in the name of human rights is the most apt example. It creates unnecessary pressure on the national government of such countries. Such interference generates frustration worldwide and hinders the feeling of oneness among nations.

Hence, this guarantee of individualism to be equally afforded to all.

**The duty of global leadership to reinstate individualism for all countries at the global level are that it should endeavour to:**

- a) Stop imposing culture, traditions and governing systems on other countries**
- b) Stop economic and political interference in other countries**
- c) Apply international law to international issues only**
- d) Stop critical remarks, on the internal aspects of weak nations**

## 8. Guarantee of Family Bond and Feelings :

Regardless of one's power, everyone needs solidarity in their times of weakness. This would help sustain during adversity and emerge strong. Family bonding and feelings are the major source of this solidarity. This guarantee of family string from the family generates emotional connection and creates trust amongst themselves. This is a soft but very strong force for a person to stay in a family and fulfil responsibilities. This ethic is a catalyst to sustain the family spirit.

At the international level too, this guarantee is needed to strengthen the community of nations. However, today, the soft force of global solidarity is at its lowest, with some signs of selective invocation. In the context of the Ukraine war, the dependent countries are suffering, but they are getting only selective solidarity. They feel that some favouritism and help are only for geopolitical interests. Historically, many victim countries had received a security guarantee from the West and Russia in exchange for giving up nuclear weapons or for other favours. Yet, today, during critical security threats, they are left to their own fate. In fact, Europe, Japan and Australia too have started feeling like orphans and turned suspicious about trusting the superpowers blindly for their security. As a result, they have started engaging in defence advancements. Such emotions of abandonment persisted even in CIS countries, who, post the disintegration of USSR, were left to their own destiny. Russia failed to reciprocate their historic unqualified support to its communism mission. It did not give any support, emotional or otherwise, post disintegration. The perception that superpowers did not even assure solidarity to its allies, that too of the same race/region, raises a question about what would be in store for other countries in crisis. Such actions by global leaders deteriorate global trust and faith.

One more aspect of the current global structure, which is against establishing family bonds, is democratically unequal multilateral institutions. There is a lack of equal representation, a disregard for the voice of most of the population, existence of veto, dominance of select few in such institutions, etc. These all serve to suppress the voices of countries when it comes to making decisions that affect them. This has left them feeling rejected and worthless. It distanced them from other countries, thereby weakening the family string.

In his G20 address, PM Modi stated that the world is currently facing a 'trust deficit', and this deficit results in weak solidarity and bonding among nations. And if the US continues to classify China as strategic risk and challenge and if China keeps the agenda of toppling US from its powerful status, the deficit will further deplete, thereby deteriorating the already weak family structure at the global level.

Shant Sudharas, a Jain scripture, encompasses the wisdom for a solution in such a dire situation and for establishing a family bond globally:

**सर्वे पितृभ्रातृपितृव्यमातृ - पुत्राङ्गजास्त्रीभगिनीसुषात्वम् ।  
जीवाः प्रपन्ना बहुशस्तदेतत्, कुटुम्बमेवेति परो न कश्चित् ॥ 6 ॥**

### ***The World is One Family***

*The entire world is one family, with no stranger, as in this infinite cycle of life and death, all living beings have multiple times been your father, brother, uncle, mother, son, daughter, wife, sister and daughter-in-law before.*

To foster family strings, as per the insight drawn from the above Jain scripture, all must strive to strengthen global trust, solidarity and bonding. Doing so will go on to motivate the global community similar to how this ethic motivates the family members to fulfil their responsibilities and make sacrifices for the family. It will increase trust and solidarity.

**The duties of the global leadership to foster a family string by increasing trust and emotional bonding, are as follows, for which it should:**

- a) Initiate confidence building measures (CBM) amongst rival parties**
- b) Initiate bilateral, trilateral and multilateral dialogues, as required, to find amicable solutions that generate trust amongst them**
- c) Reform multilateral institutions making them more representative and democratically equal**
- d) Start reciprocating for the contribution of weak countries and fulfil historic promises**

## **9. Guarantee of Protection to the Weak and Vulnerable :**

This is an important ethic by which the family structure has persisted till date. This ethic is very crucial for maintaining a stable social order. If the family fails to do this, the future of the entire population would be in danger. Children will not develop strong, and the elderly will not be secure. Eventually, the burden on the government of the country would increase and harm nation-building in the absence of a strong and virtuous generation. It is for this reason that society gives importance to the family system.

The same ethic is necessary at the global level too. The justification and need for strong countries to perform this ethic lies in the fact that now, the world is too interconnected and interdependent through various common factors. If some are vulnerable due to some risk that others ignore, it will eventually risk them as well.

**Terrorism is an outcome of such ignored and induced vulnerability.** Terrorism was initially harming a region, making that region vulnerable, but because it was ignored for a long time, it came roaring towards other countries in the form of 9/11 and other attacks. Their fear of mass extinction due to imposition was ignored; otherwise, why would someone resort to suicide bombing-like activities to protect their community? Therefore, **by allowing some parts of humanity to be at risk or induced into risk, others can't be strong and powerful.** Hence, protection for the vulnerable is imperative for the family of nations.

Today, lethargy in this regard has made the world imbalanced and divided. The weaker countries are left to their own destiny. As an example in the purely geopolitical domain, Russia was not taken care of during and after the fall of the Soviet Union. This broke its trust in the West and in NATO and made Russia change its pro-West

outlook to pro-Asia. The West lost its powerful ally and compelled Russia to get into an unlimited partnership with China. With the rising strength of China, this partnership made the world more vulnerable, especially the West.

This guarantee of protection at the global level should not be restricted to just humanity, but the philosophy of Vasudhaiva Kutumbakam intends to encompass the entire bio world as part of one family. One part of humanity is inextricably linked to all parts; such is the case between all other living beings and humanity. Today, this perspective of interdependence is forgotten and humans have wreaked havoc in the bio world. Climate change is the biggest indicator of such imbalance directly risking humanity. Indian wisdom says that imbalance in the ecosystem to even the smallest of creatures would impact all others. Additionally, practising this guarantee of protection for them would also make human personality virtuous by being compassionate.

Hence, not giving protection to the weak and vulnerable is self-destructive for all others. For global upliftment, this virtue is necessary because it will increase familial feelings at the global level and ensure everyone's safety.

This conclusion has been drawn in the Metta Sutta [verses 4 and 5], a scripture of Buddhism.

॥ ये केचि पनभूत'अत्थि तासा वा थवरा वा अनावसेसा  
दीघा वा ये महंत वा मज्झिमा रस्साका अनुकाथुला  
दित्थ-वा ये वा अदित्था ये सीए दुरे वसंती अविदुरे  
भूत वा संभवेसि वा सब्बे सत्ता भवन्तु सुखित्त ॥

*Whatever beings there are  
weak or strong, long or short,  
big, medium-sized or small, subtle or gross,  
those visible or invisible, residing near or far,  
those that have come to be or have yet to come,  
without any exceptions, may all beings be happy.*

**The duties of global leadership to assure protection to weak and vulnerable would be as under, for which it should:**

- a) Initiate resource mobilisation via multilateral institutions for those who need them the most**
- b) Set up a mechanism to channelise the resources to those who require them the most**

c) Spread the values of compassion and kindness globally

## 10. Guarantee of Grievance Redressal, Punishment and Justice System :

This is necessary in families because when many people stay together, a clash of interests may occur. Differences in compatibility and the nature of members may lead to quarrels. At times, a member may break a rule or may become rogue. Therefore, the family must have a robust, timely, just and fair grievance redressal, punishment and justice system. This instils faith in the family's code of conduct, which is necessary to maintain order. Such a system will sustain the family structure and lead to long-term benefits. Because the defaulting member is part of the family, the punishment must be proportionate to the crime and must leave scope for improvement and rule-abiding. The punishment must not be so severe that it breaks down any member. The proportionate punishment is because family feelings for the defaulting members are sustained even during grievance redressal and while punishing.

The Jain scripture of Shant Sudharas provides insights into what should be the thought process while interacting with all living beings in this verse:

सर्वेऽप्यमी बन्धुतयानुभूताः, सहस्रशोऽस्मिन् भवता भवाब्धौ ।  
जीवास्ततो बन्धव एव सर्वे, न कोऽपि ते शत्रुरिति प्रतीहि ॥ ५ ॥

**All are brothers**

*You should know that in the infinite cycle of life and death,  
you have built relationships with all living beings thousands of times.  
Therefore, all are your brothers, and no one is your enemy.*

At the international level, a robust, fair, neutral and timely justice system should be established along these lines. The effective functioning of this system will yield benefits for all countries.

This system that exists today is very **weak, toothless, optional and skewed**. It is **weak** because not all countries are under its jurisdiction; **toothless** because it cannot enforce its judgement on member countries; **optional** because any member country can withdraw from this system at any time and **skewed** because few powerful countries control its jurisprudence and systems. Today, the situation of grievance redressal is such that even though it is an open secret that Pakistan breeds terrorism, no global action has been taken against them till date. So much so that its biggest victim, Bharat, who is capable of handling it, has to stand helpless and without remedy in front of such a threat to national security.

The UN's punishment system to enforce sanctions on defaulting countries is unjust as it hurts citizens the most and not the defaulters. The unilateral sanctions enforced



by the US are extremely unjust and illegal. Sometimes, international law interferes with the national domain, which violates national sovereignty. Unfortunately, no country has any options to redress these grievances and get justice or at least stop these from continuing. This system exists solely to burden and pressurise the weak, which goes against this guarantee and weakens the faith in the family's strength. To ensure this guarantee, there is a high need for the global community to collectively work on this.

**The duties of global leadership to ensure guarantee of grievance redressal, punishment and justice system at the global level are as follows, for which it should:**

- a) Ensure membership in judicial institution to compulsory for all countries.**
- b) Ensure no qualification for membership, and no withdrawal system from this institution**
- c) Develop universal criteria for practices, relevant laws, institutions and justice delivery and enforcement mechanisms.**
- d) Ensure no interference of international law in the internal matters of a country and respect national sovereignty**
- e) Ensure unity in the jurisdiction of one institution for all international issues**
- f) Constitute a power pool to enforce rulings without partiality**
- g) Develop systems for punishment targeting real defaulters and proportionate to the crime (not like the punishment meted out to Germany after World War I**

This will create a strong global justice system, restore faith in the community of nations and instil a family-like spirit.

## **11. Equal but Differential Duty According to Capability :**

This is only possible in a family wherein one gets equal access to basic necessities but is not burdened with compulsory equal contribution. Family benefits are never proportionate to contribution. This is necessary because a family may have members with varying capacity and capabilities. If all are burdened with the responsibility of contributing equally, the system may become immoral. **This ethic maintains members in a coordinated and interdependent manner, thus strengthening family values.**

Similarly at the global level too, all countries are not equal. Their capabilities and capacities are shaped by their history, geography, demography, climate, resources,

politics, economics, culture, etc. Different factors contribute to the different strengths and weaknesses of a country. **As a thumb rule, the rich and powerful are dutybound to fulfil more responsibilities and contribute more.** Some may be rich in minerals, some in oil, rare earth, skilled manpower, labour, ideas, economy, defence, etc. All of them are expected to contribute more to the world from their strengths. However, this virtue is lacking amongst the powerful poles of the current world. **They enjoy all the privileges of being powerful but do not fulfil their duties.** They wielded their clout to make all countries to sign the NPT, none of the Have Not's receive any security guarantee in return of that. There are Many instances of the West not fulfilling its duties, which can be documented here. On the contrary, many a times, the rich and powerful weaponised and monopolised their unique capabilities. Today, such activities can be observed in case of microchips, rare earth, advance technologies, etc. Such an attitude of the rich and powerful has imposed a disproportionate burden on the weak and set an irresponsible environment on the global stage.

The key to inculcate this virtue globally lies in what EAM Dr. Jaishankar said in his speech at the UNGA, ***"When we aspire to be a leading power, this is not for self-aggrandising but to take on greater responsibility and make more contribution."***

Powerful countries should realise the same and fulfil their global responsibilities to instil this ethic on an international level. Doing so will even motivate weak countries to contribute their best according to their capabilities. This will foster a duty-centric approach towards fulfilling responsibilities rather than a rights-accruing approach. Ultimately, this will create a family-like bond among countries.

**The following would be duties for global leadership to establish virtue of equal but differential duty within global family for which, it should:**

- a) Assume responsibility for distributing duties according to a nation's capability in international issues**
- b) Ensure strong and reliable system to deter the monopolising and weaponizing of capabilities**
- c) Ensure both of the above are done without compromising national sovereignty**

## **12. A Strong, Mature, Neutral and Visionary Leadership :**

This is a life and driving force for the family structure. A leader is crucial to navigate and regulate family members. A leaderless family would push the family into a state of anarchy. Leadership can be individual or in a group (with collective decision making). If needed, leadership can be divided as per the various spheres of life, but able leadership completes the family structure.

At the global level, a strong, mature, neutral and visionary leadership is a life and driving force to maintain the global family structure based on Vasudhaiva Kutumbakam. It is responsible for leading the world towards upliftment, growth and development. In times of global crises, they navigate the world towards a solution and safety.

The leaders of the current world order are strong, but they lack **maturity, neutrality and vision**. Their political blunders indicate a **lack of vision**. Their irresponsible, self-centred approach to foreign policy portrays **immaturity**, and protection granted only to a select few indicates a **lack of neutrality**. It seems that the West devised such policies, which have become the reason for the transition of the current world order.

For greater stability, the world will require virtuous leadership. This may be by a single country or a group of countries. This will create a complete family structure among the community of countries and instil the true spirit of Vasudhaiva Kutumbakam.

All these ethics emerge from the Indian family system and are treasures for global peace and stability. They are such that when they are extrapolated and employed at the global stage, they would go on to build the world as a family. The family system is based on these virtues, and in their absence, the performance of the system may be affected. These are complementary and supplementary and have inbuilt self-corrective measures. These ethics counterbalance extreme positions, leading to a harmonious equilibrium. **With these ethics, the world will be unified as one family.**

The concept of this **unified family** stands in contrast to the Western notion of a **one-world government**, which envisions one race's authority over the rest of the world, potentially erasing the unique identities of all other races. In contrast, the concept of one family **adopts everyone as ours as they are**. In a family, the concept of '**others**' is alien.

Today, the world stands at a critical juncture, requiring leaders to seriously contemplate the way forward. If the world continues down its current path, the dead end may not be far off. They must acknowledge that they have exhausted other avenues for creating a stable world. Leaders must recognise the need for innovative solutions, depart from conventional thinking and explore extraordinary approaches. They must consider the ever-changing geopolitical landscape and increasingly prominent voices of others. Global leadership cannot afford to disregard these voices and must consider a complete inclusive global order. To achieve this, all stakeholders must be included in the decision-making processes that affect them; they must be allowed to flourish, and their diversity, distinctiveness and identity must be respected as they are.

To bring about this transformation and shape the next global order, world leaders must embrace the principles of Vasudhaiva Kutumbakam. The silver lining in this is that today, the principles can be easily adopted at the global level because tech has made the world a 'village'. The speed and precision for adoption and implementation

would be unprecedented. However, this transformation of the world into a village has also necessitated practising these principles more urgently than ever. This philosophy would also help achieve the goals of the UN like sustainable development goals, maintaining international peace and security, human rights and humanitarian assistance, climate change and environmental justice, promoting economic equality, global health, education and literacy, cultural heritage, emergency relief, nuclear non-proliferation and disarmament. This endeavour will result in a world order that is free, just and equitable, ultimately advancing global peace and stability.

Lastly, it is worth reiterating the fundamental principle of the global order based on Vasudhaiva Kutumbakam in Sanskrit:

**सर्वेषाम् हिते आत्मनः हितम्**

*In the upliftment of all lies my own upliftment.*

***- Spiritual Sovereign Jainacharya Yugbhushansuri***

**Note-** Except for certain critical and strategic secrets, this document contains ethics to follow and action plan to initiate, to achieve the objectives. We are sure these treasures of Bharat's scriptures would bring peace and stability to the world.

## APPENDIX

# IDEAS OF CHINA AND RUSSIA RESONATING WITH VASUDHAIVA KUTUMBAKAM

### China

1. To establish oneself, one must help others to establish themselves first; to succeed, one must help others to succeed first. It upholds the principle that "do not do to others what you do not want done to yourself" and never imposes upon other nations.
2. "We are all one human family" in this integrated world. Living on the same planet, all countries are members of an emerging community of shared interests, responsibility and destiny whose wellbeing and security are interrelated and interdependent for the safety of this planet and future of humanity.
3. The zero-sum game in which one wins by causing others to lose is doomed to fail.
4. The strong preying on the weak is not a way for humans to coexist. If the law of the jungle is imposed on human society and the idea that "might makes right" prevails, the world peace and stability will be severely endangered.
5. In this global village, all human beings are one big family. The future of the world is determined by all, international rules are written by all, global affairs are governed by all and the fruits of development are shared by all so humanity can tide through crises and sail towards a better future.
6. Planet Earth is not an arena for wrestling between countries, but a stage for peaceful harmonious coexistence where despite their differences and diverse features, countries can develop together in harmony and unity, and it is precisely such diversity that gives strength to global development.
7. Viewed from a "country-first" perspective, the world is small and crowded and locked in "fierce competition"; viewed from the perspective of a shared future, the world is vast and full of opportunities for cooperation.
8. Big countries should treat small countries as friends and equals, respect all and treat each other as equals and draw inspiration from each other to boost the creative development of human civilisation.
9. Countries should respect each other's civilisations, sovereignty and territorial integrity, core interests and major concerns and the development path



and social system chosen by other peoples.

**10.** While we should make the pie of the global economy bigger, it is even more important to divide it well, so that development achievements can benefit people of all countries more equitably and bring about true cooperation and win-win results.

**11.** The Global Civilization Initiative calls on all countries to respect the diversity of civilisations in the world.

**12.** The global community of shared future as envisaged by China is a dynamic, open, and inclusive system of countries differing in geographical location, history, culture, social system, size of economy and development stage, yet seeking a common ground while shelving differences to achieve harmony in diversity, reinforce cooperation and pursue win-win outcomes for their mutual development and the progress of human civilisation.

*(Source – A global community of shared future: China's proposal and actions, dated September 2023)*

## Russia

The system of international relations should be multipolar and based on the following principles:

- 1.** Sovereign equality of states, respect for their right to choose models of development, and social, political and economic order;
- 2.** rejection of hegemony in international affairs;
- 3.** cooperation based on a balance of interests and mutual benefit;
- 4.** non-interference in internal affairs;
- 5.** rule of international law in regulating international relations, with all states abandoning the policy of double standards;
- 6.** Indivisibility of security in global and regional aspects;
- 7.** Diversity of cultures, civilizations and models of social organization, non-imposition on other countries by all states of their models of development, ideology and values, and reliance on a spiritual and moral guideline that is common for all world traditional religions and secular ethical systems;
- 8.** responsible leadership on the part of leading nations aimed at ensuring stable and favourable conditions of development, both for themselves and for all other

countries and peoples;

9. the primary role of sovereign states in decision-making regarding the maintenance of international peace and security.

(Source – The concept of the foreign policy of the Russian Federation, dated March 31st, 2023)

In Russia, there is such an understanding.

1. First, we (Russia) want to live in an open, interconnected world.
2. Second, we (Russia) want the world's diversity to be preserved and serve as the foundation for universal development.
3. Third, Russia stands for maximum representation.
4. Fourth, Russia stands for universal security and lasting peace built on respect for the interests of everyone: from large countries to small ones.
5. Fifth, we stand for justice for all.
6. Sixth, we stand for equality, for the diverse potential of all countries.

(Source – Speech by Vladimir Putin at Valdai discussion club, dated 5th October 2023)

**Note:** *Russian Chinese Joint declaration on Multi-Polar World and the establishment of New International Order dated 23rd April 1997 is a testament of their ideas resonating with Vasudhaiva Kutumbakam.*





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# VISION FOR CONCLAVE

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## ORIGINAL LETTER :

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|| NAMO TITTHASSA ||

**GACCHADHIPATI (SPIRITUAL SOVEREIGN)  
JAINACHARYA SHRIMADVIJAY  
YUGBHUSHANSURI  
(PANDIT MAHARAJ SAHEB)**

Ref. No.: 202310E-20

Date: 17th October, Tuesday

Manilaxmi Tirth, Gujarat

To,

[Redacted Address]

### Sub: Agenda for Conclave

**Dharmalaabh, May God bless you with spirituality.**

In just a few hours, we'll kick off the second edition of the Vasudhaiva Kutumbakam ki Oar conclave. Before diving in, I believe it's essential to share the overarching vision, objectives, and anticipated results of this event. This clarity will ensure we stay focused on our primary goals.

The ancient concept of 'Vasudhaiva Kutumbakam' is currently at the forefront of discussions, especially given its prominence in India's G20 presidency. It's increasingly viewed as a potent philosophy to shape the blueprint for the upcoming global order. To truly harness its potential, we must delve deep into its implications while implementation. Therefore our main focus is on comparing a West-driven global order with one shaped by the principles of Vasudhaiva Kutumbakam, and then understanding the unique role the latter can play in shaping the world's future especially in context of the Western World and the Global South.

Around 8 decades back, a similar buzz was created for another Indian concept i.e., **Ahimsa** (non-violence). This was posed as the most powerful tool against the British in the freedom movement as endorsed by MK Gandhi. This way of receiving independence was exactly the antithesis to Bose's way of winning independence.

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Not touching on points of what was the reality. How much effective role did MK Gandhi and his version of Ahimsa literally play in the freedom movement? I would like to rather touch on how this concept was in a way weaponized by the British. Bose's goal was to fight and win Independence by severing all ties with them. However, Gandhiji and his force stood for Independence by non-violence which aimed at persuading the British to give Independence. They capitalized the cushion due to soft approach and granted independence by keeping intact de-jure connection and severed only de-facto connection.

In essence, like the concept of Ahimsa, we should be careful that the concept of Vasudhaiva Kutumbakam is not subjected to manipulation and weaponization by others. Though these concepts of Vasudhaiva Kutumbakam or Ahimsa are deeply compatible for global application but have to be correctly and circumstantially placed. 30-40 years down the line, when political analysts would judge this policy of Vasudhaiva Kutumbakam, the responsibility that the policy doesn't look utopian, idealistic and fragile and instead had a tangible benefit in the new order is on today's policymakers and their think-tanks.

In one of essays, Dr Arvind Gupta had raised a point while implementing this concept, he said and I quote " Thus, for Vasudhaiva Kutumbakam to be useful as a workable idea, it must be accepted by all and it should be based on reciprocity. One-sided implementation of Vasudhaiva Kutumbakam will not work. Vasudhaiva Kutumbakam is not a pacifist concept". Along this line, several pertinent issues emerge:

### Politics

1. How can a country embrace the ethos of Vasudhaiva Kutumbakam nurturing the noble vision of Global Family, without compromising on its **strategic autonomy** and **sovereign decision-making** capabilities?



2. Is there a need for a **centralized leadership** or institution to oversee and regulate in the order based on Vasudhaiva Kutumbakam? If yes, then how should the global community work out to avoid the risk of gravitating the world towards unipolar?
3. What **transformations** are imperative for global political institutions / structures to resonate with the ethos of Vasudhaiva Kutumbakam?
4. How should the system interact with the State or the group of States, **which do not accept the ethos of Vasudhaiva Kutumbakam**? If after accepting, what if the States do not adhere to it?
5. How can the ethos of this philosophy be harnessed to reframe global defense strategies to promote global stability, security and self-defense? Will it ensure pre-emptive measures?

#### Economics

6. What should be the nature of **reserve currency** to be in accordance with the ethos of Vasudhaiva Kutumbakam?
7. What should be the new **just trade order** that will be compatible with Vasudhaiva Kutumbakam?
8. How should **global financial institutions be reformed** to be free, fair and equitable to all without any excessive influence of a few countries?
9. How to address a new **trade war** that would be based on weaponization of chips and rare earth minerals?
10. How do we adopt **global living standards** akin to equal living standards as practiced in joint families?



### Social

11. **Rights-oriented approach or Duty-oriented approach**, what is beneficial for humanity?
12. What would supersede the other in the next social order - **Individual rights or collective interest**?
13. According to the framework of just social order based on Vasudhaiva Kutumbakam, how can the **ideal lifestyle** be, which protects all living beings?
14. How should we address the incessant **imposition and interference** in social structure, culture, tradition etc of other countries?
15. How can **dialogues between spiritual and temporal powers** contribute to the formation of an ethical and inclusive future political, economic, and social order?

These, among other nuanced questions, warrant exploration in our discussions.

If the discussion during the 3 closed-door sessions goes on within the boundaries then we would be able to devise a deep pre-emptive solution for issues arising while implementing Vasudhaiva Kutumbakam. Resultantly, we would be able to innovate ways and means to establish the roadmap for the next World order based on this principle, a feat that would not only benefit Bharat and Dharma but the entire Vasudha in ages to come.

With such a profound and lofty objective, I hereby initiate this two-day conclave. Let's confront the tough questions and realities head-on, striving for solid solutions and their rigorous execution.

Dharmalaabh

*Ga. Acharya Yugbhushansuri*

**(Ga. Acharya Yugbhushansuri)**

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# TRANSCRIBED VERSION WITH SOLUTIONS AS ENVISAGED BY HIS HOLINESS :

To,

The Panelist

## Sub: Agenda for Conclave

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In just a few hours, we'll kick off the second edition of the Vasudhaiva Kutumbakam ki Oar conclave. Before diving in, I believe it's essential to share the overarching vision, objectives, and anticipated results of this event. This clarity will ensure we stay focused on our primary goals.

The ancient concept of 'Vasudhaiva Kutumbakam' is currently at the forefront of discussions, especially given its prominence in India's G20 presidency. It's increasingly viewed as a potent philosophy to shape the blueprint for the upcoming global order. To truly harness its potential, we must delve deep into its implications while implementation. Therefore our main focus is on comparing a West-driven global order with one shaped by the principles of Vasudhaiva Kutumbakam, and then understanding the unique role the latter can play in shaping the world's future especially in context of the Western World and the Global South.

Around 8 decades back, a similar buzz was created for another Indian concept i.e., **Ahimsa** (non-violence). This was posed as the most powerful tool against the British in the freedom movement as endorsed by MK Gandhi. This way of receiving independence was exactly the antithesis to Bose's way of winning independence. Not touching on points of what was the reality. How much effective role did MK Gandhi and his version of Ahimsa literally play in the freedom movement? I would like to rather touch on how this concept was in a way weaponized by the British. Bose's goal was to fight and win Independence by severing all ties with them. However, Gandhiji and his force stood for Independence by non-violence which aimed at persuading the British to give Independence. They capitalized the cushion due to soft approach and granted independence by keeping intact de-jure connection and severed only de-facto connection.

In essence, like the concept of Ahimsa, we should be careful that the concept of Vasudhaiva Kutumbakam is not subjected to manipulation and weaponization by others. Though these concepts of Vasudhaiva Kutumbakam or Ahimsa are deeply compatible for global application but have to be correctly and circumstantially placed. 30-40 years down the line, when political analysts would judge this policy of Vasudhaiva Kutumbakam, the responsibility that the policy doesn't look utopian, idealistic and fragile and instead had a tangible benefit in the new order is on today's policymakers and their think-tanks.

In one of essays, Dr Arvind Gupta had raised a point while implementing this concept, he said and I quote " Thus, for Vasudhaiva Kutumbakam to be useful as a workable idea, it must be accepted by all and it should be based on reciprocity. One-sided implementation of Vasudhaiva Kutumbakam will not work. Vasudhaiva

Kutumbakam is not a pacifist concept". Along this line, several pertinent issues emerge:

## POLITICS

1. How can a country embrace the ethos of Vasudhaiva Kutumbakam nurturing the noble vision of Global Family, without compromising on its **strategic autonomy** and **sovereign decision-making** capabilities?

A. In Vasudhaiva Kutumbakam philosophy there is no interference with National Sovereignty and hence does not compromise on its strategic autonomy of taking sovereign decisions.

2. Is there a need for a **centralized leadership** or institution to oversee and regulate in the order based on Vasudhaiva Kutumbakam? If yes, then how should the global community work out to avoid the risk of gravitating the world towards unipolar?

A. The Vasudhaiva Kutumbakam philosophy is aligned to collective leadership in the current scenario which mitigates the risk of moving towards unipolar world order at the same time gets benefits of centralized leadership.

3. What **transformations** are imperative for global political institutions/ structures to resonate with the ethos of Vasudhaiva Kutumbakam?

A. In order to fully realize the ethos of 'Vasudhaiva Kutumbakam' a global scale, it is essential to revisit and refine our existing political institutions and structures to ensure equitable representation with robust democratic structure.

4. How should the system interact with the State or the group of States, **which do not accept the ethos of Vasudhaiva Kutumbakam**? If after accepting, what if the States do not adhere to it?

A. The system based on Vasudhaiva Kutumbakam is designed to reward and recognize those who willingly participate and adhere to its principles, offering them substantial incentives and benefits. Those who choose not to embrace it may not have access to these benefits. Additionally, nations are expected to consistently uphold the system's tenets, and any divergence would be addressed through international jurisprudence



system.

5. How can the ethos of this philosophy be harnessed to reframe global defense strategies to promote global stability, security and self-defense? Will it ensure pre-emptive measures?

A. The key to global defence strategy for promoting global stability and security lies in the principle of 'Guarantee of Security for all'. This can be achieved by destruction of WMDss, and 'No Use' policy in the interim. However, the right to self-defence is not infringed with the principle of 'Guarantee of Security for all'

## ECONOMICS

6. What should be the nature of **reserve currency** to be in accordance with the ethos of Vasudhaiva Kutumbakam?

A. The Global reserve currency based on Purchasing Power Parity (PPP) and atleast minimum backing should be introduced. All countries should have access to safe and easy international transactions, hallmark benefit of reserve currency.

7. What should be the new **just trade order** that will be compatible with Vasudhaiva Kutumbakam?

A. Trade should be at the discretion of the respective countries. It should be based on mutual consent and respect between nations. If trade terms are not deemed equitable, countries should be encouraged to explore alternative arrangements.

8. How should **global financial institutions be reformed** to be free, fair and equitable to all without any excessive influence of a few countries?

A. The global financial institutions should be reformed to reflect the voice and representation of all countries in equitable way without domination of few.

9. How to address a new **trade war** that would be based on weaponization of chips and rare earth minerals?

**A.** Trade decisions should remain within the purview of each sovereign nation, ensuring that terms are equitable and free from exploitation. Should there be challenges in accessing essential materials for advanced development, nations are encouraged to explore alternative research mechanisms for growth.

**10.** How do we adopt **global living standards** akin to equal living standards as practiced in joint families?

**A.** To promote a equal living standard like that of a joint family, it would be prudent to consider a system that advocates for equal labour wages.

## SOCIAL

**11. Rights-oriented approach or Duty-oriented approach**, what is beneficial for humanity?

**A.** Adopting a duty oriented approach will be a solid foundation for the future social order as the sense of reciprocation is ingrained in this.

**12.** What would supersede the other in the next social order - **Individual rights or collective interest**?

**A.** In most situations, it's essential to strike a balance between collective interests and individual rights. Since birth, as human beings, we are deeply ingrained within society, drawing countless benefits and privileges from it. Therefore, it is our prime responsibility to reciprocate and prioritize the collective interest. Also there are times when, for the greater good of the community, collective interests might need to take precedence. This is similar to the principle that, while every soldier's life is invaluable, the security and well-being of the entire nation remain paramount.

**13.** According to the framework of just social order based on Vasudhaiva Kutumbakam, how can the **ideal lifestyle** be, which protects all living beings?

**A.** The structure of Vasudhaiva Kutumbakam encourages individuals to lead lives that positively impact as many living beings as possible, and minimizing harm to other living beings throughout their lifespan. This framework becomes a breeding ground for the development of empathetic and considerate individuals.

**14.** How should we address the incessant **imposition and interference** in social structure, culture, tradition etc of other countries?

**A.** The philosophy of Vasudhaiva Kutumbakam encourages all social structures, cultures, traditions etc to have an equal freedom to share their narratives. It should be left to a neutral comparison, empowering individuals with the freedom to embrace the choices that resonate most with them.

**15.** How can **dialogues between spiritual and temporal powers** contribute to the formation of an ethical and inclusive future political, economic, and social order?

**A.** Ancient wisdom offers valuable insights that can inform and guide contemporary governance for fair, equitable and just global order. Therefore, ongoing dialogue between spiritual and temporal authorities is recommended to foster a future that resonates with the ethos of “Vasudhaiva Kutumbakam” (the world itself is one family).

These, among other nuanced questions, warrant exploration in our discussions.

If the discussion during the 3 closed-door sessions goes on within the boundaries then we would be able to devise a deep pre-emptive solution for issues arising while implementing **Vasudhaiva Kutumbakam**. Resultantly, we would be able to innovate ways and means to establish the roadmap for the next World order based on this principle, a feat that would not only benefit Bharat and Dharma but the entire Vasudha in ages to come.

With such a profound and lofty objective, I hereby initiate this two-day conclave. Let's confront the tough questions and realities head-on, striving for solid solutions and their rigorous execution.

**Dharmalaabh**

**(Ga. Acharya Yugbushansuri)**

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