> Clarivate
Web of Science
Zoological Record

Pakistan Journal of Life and Social Sciences
www.pjlss.edu.pk

Scopus

RESEARCH ARTICLE

Vasudhaiva Kutumbakam in the Context of Globalization: Ideals, Realities, and Contemporary Challenges

Dr. Pramod Kumar Dash[1*], Miss Ankita Sharma[2]

[1] Head, Department of Philosophy, Nayagarh Autonomous College, Utkal University, Odisha, India

[2] Senior Research Fellow, Department of Philosophy, Punjabi University Patiala, India

ARTICLE INFO	ABSTRACT
	The present paper delves into the multifaceted challenges faced by the *Upanishadic* principle of *Vasudhaiva Kutumbakam*, translated as "The World as One Family" which advocates the ideals of global unity. It examines the persistent hierarchies and inequalities within societies and nations, exacerbated by globalization. The political discourse surrounding *Vasudhaiva Kutumbakam* is explored through historical and contemporary lenses, highlighting its flexible use by Indian leaders to navigate varying political landscapes. The paper contrasts the spiritual unity inherent in *Vasudhaiva Kutumbakam* with the economically driven concept of the global village which criticizes the homogenization of cultures. Also, the environmental impact of human-centric progress and the erosion of traditional ideologies in the postmodern era are analyzed. Ultimately, the paper questions the genuine realization of *Vasudhaiva Kutumbakam* amidst political rhetoric and global inequalities, advocating for a re-evaluation of humanity's interconnectedness with the world.

*Corresponding Author:

ankitasharma6012@gmail.com

INTRODUCTION

ayaṃ nijaḥ paro veti gaṇanā laghucetasām

udāracaritānāṃ tu vasudhaiva kuṭumbakam (*Maha Upanishad*, pp. 71-73)

It means that those who constantly think in terms of "mine" and "yours" are narrow-minded. In contrast, people who do not cling to material possessions and do not emphasize ownership have big hearts. For such individuals, the world is one family. There is no difference between myself and others. The concept of "*Vasudhaiva Kutumbakam*" encapsulates the profound idea that the world is one family, transcending boundaries and divisions, emphasizing living generously beyond constructs of age and death, devoid of attachments (*Maha Upanishad*, pp.71-73).

In today's globalized world, inequalities have surged, with significant gaps in wealth, power, and security shaping societies worldwide. The term globalization varies in meaning across nations, but its undeniable consequence is the exacerbation of resource and capability disparities. These

inequalities influence the ability to shape international norms and regulations, further complicating the realization of global unity.

The Indian concept of *Vasudhaiva Kutumbakam*, meaning "the world is one family," stands in contrast to Western notions of "World Orders" (Hoffman, 2002) defined as the minimum conditions for coexistence. Despite the ideal of *Vasudhaiva Kutumbakam*, the reality of achieving true oneness within and beyond nations remains elusive. Political discourse often employs this phrase, but its genuine essence is frequently obscured by political agendas and power dynamics.

It would not be wrong to say that in the present era, every concept is often appropriated for personal gain, whether by capitalists or political leaders. Jean Baudrillard's notion of the "murder of the real" (Baudrillard, 2000) and Daniel Bell's concept of the "death of ideology" symbolize the fate of reality in the postmodern period, where truth and overarching beliefs are perceived as obsolete or manipulated for individual interests.

This paper investigates the political exploitation of *Vasudhaiva Kutumbakam* by looking at how Indian politicians have used it throughout history. It also criticises the homogenization of cultures by drawing a comparison between this concept's spiritual unity and the globally interconnected economy. Analysis is also done on how human-centric growth affects the environment and how conventional ideologies are being undermined by postmodernism. In conclusion, the research wonders if *Vasudhaiva Kutumbakam* can go beyond political rhetoric and tackle the more fundamental problems of interconnection and global injustice.

A. Social inequality: A challenge to Vasudheva Katumbkama

Social hierarchies have consistently been ingrained within societies and nations, manifesting in various forms such as social, political, or economic inequalities. Through this process, individuals often internalize the notion that certain values and standards hold superiority over others. Notably, major civilizations throughout history have been inherently hierarchical in structure, albeit with variations in the logic underlying these hierarchies. Objects, beings, events, places, conditions, actions, as well as individuals and groups, are all categorized based on varying degrees of purity or impurity, thus automatically forming hierarchical orders.

The religious texts of Hinduism delineate the organization of society into four *varnas* as *Brahmin, Kshatriya, Vaishya,* and *Shudras* and numerous *jatis* (subcastes), detailing their respective positions and relationships (*Manusmariti*, 1917). Similarly, medieval European society was structured into estates, with norms and descriptions outlined in contemporary texts (Bataille, 1992). In pre-industrial societies, inequalities were often perceived as a combination of natural differences among individuals and inequalities in their living conditions. These societies were typically hierarchical, with existing inequalities seen as both natural and social. Just as humans were considered superior to animals by virtue of their nature, different orders of individuals, such as those born into different castes or estates, were believed to possess inherently unequal abilities, aptitudes, and aspirations (Woods, 1999).

In today's globalized world, inequalities have surged in various dimensions. Across the globe, immense and escalating wealth, power, and security gaps significantly shape our societies (Woods, 1999). The term globalization carries diverse connotations depending on the perspective of different nations. However, one undeniable consequence of globalization is the exacerbation of disparities in resources, capabilities, and, notably, the ability to influence and shape international norms and regulations. Woods also delves into the historical backdrop of inequalities inherent in traditional world orders, where inequality plays a constructive role as a regulatory force. These orders are typically established through the supremacy of dominant states, which regulate institutions and govern the international system.

Conversely, to the Indian notion of *Vasudhaiva Kutumbakam*, there is a notion of "World Orders" in the West, defined as 'the minimum conditions for coexistence' (Hoffmann, 2002). While the notion of a 'New World Order' championed by the United States was initially celebrated, its longevity proved fleeting. The United States and its closest allies quickly discovered that promoting a global agenda centered on democratization, liberalization, peace, and self-determination often encountered inherent contradictions (Woods, 1999).

With the rise of globalization, political, social, and economic inequalities surged. Historical records indicate that personal income disparities among the world's populace escalated from 1820 through the 1950s, and despite some fluctuations, remained relatively stable until around 2000 (woods, 1999).

Moreover, globalization primarily benefits the capitalist class, perpetuating a competitive ethos focused on individual advancement rather than fostering a sense of unity. The concept of a global village lacks true oneness, as individuals often find themselves geographically distant from one another in pursuit of financial stability. In this context, education and knowledge have been commodified, reinforcing the disparity between those who have access to resources and those who do not.

Politics often promotes ideals of oneness but frequently perpetuates divisions. The concept of *Akhand Bharat*, representing unity, contrasts with the modern emphasis on nation-states and democracy, which often breed indifference. As noted by Jameson, the nation-state and democracy have become central to this paradigm of indifference (Jameson, 1991). In this era, achieving true oneness seems elusive, especially within the confines of nation-states. While Indian leaders may promote oneness on the global stage, its realization within the homeland remains challenging. However, this does not imply a homogenization of religion, caste, or intellectuality. Instead, it emphasizes the need to respect diverse beliefs and backgrounds equally. Just as we accept the differences within our own families, embracing the world as a family necessitates valuing every individual within it.

B. Political discourse

Political leaders have historically played a pivotal role in interpreting and promoting the teachings found in religious texts. Michel Foucault in his book *Archaeology of Knowledge* discusses that our understanding of ourselves and our cultural context is shaped by the political discourse of a given era (Foucault, 2002). Discourse, as Foucault defined it, refers to a collection of statements that create a language for discussing and conceptualizing knowledge on a specific topic at a specific time. It's more than just a set of words; it's about the relationship between language and action (Hall, 1992). Discourse determines the ways in which a topic can be discussed and reasoned about, and it affects how ideas are implemented to regulate the behavior of others. This means that the creation of meaning and meaningful practices are heavily influenced by the discourse of the time.

Similarly, the term "*Vasudhaiva Kutumbakam*," has always been part of the political discourse as it is frequently used on both national and international platforms, by Indian leaders to promote a sense of global unity and interconnectedness. Over the years, this term has taken on different nuances as it has been employed to navigate shifting political and global landscapes. Political leaders have used this phrase to project an image of inclusivity and global harmony. Yet, over time, the sense of the term has shifted. Initially, used to emphasize universal values and a sense of belonging to a global human family.

But as political landscapes change, leaders may reinterpret or repurpose it to align with their current agendas, while ostensibly maintaining the same reference point.

For instance, in 1989, Rajiv Gandhi used the term to challenge the concept of dividing the world into "first, second, and third" categories. He promoted the idea of "One World" and the notion of an "Earth Citizen," advocating for a more inclusive approach to international relations (Mint, 2017). In 2002, Atal Bihari Vajpayee used "*Vasudhaiva Kutumbakam*" at a meeting of national human rights institutions in the Asia Pacific Forum. He used the phrase to assert that India's understanding of human rights is both universal and rooted in ancient traditions, underscoring that India's advocacy for human rights extends beyond its borders (Mint, 2017). In 2007, at the Heiligendamm G8 summit, Manmohan Singh used the phrase to articulate India's commitment to addressing climate change and global warming. His use of the term emphasized India's willingness to take on global responsibilities and collaborate with the international community to tackle environmental issues.

In his maiden speech at the United Nations in 2014, Narendra Modi employed the phrase to reassert India's call for reforming the UN Security Council and to criticize the organization's failure to address cross-border terrorism effectively (Mint, 2017). This use of the phrase underscored India's appeal for a more responsive and accountable international system, emphasizing the interconnectedness of global security issues.

"*Vasudhaiva Kutumbakam*" was the summit's theme during the 2023 G20 Summit. Translated as "One Earth, One Family, One Future"—underscored the importance of global unity (mea.gov.in). Prime Minister Narendra Modi emphasized that for the world to address its most pressing challenges, countries must work together to rebuild trust and foster cooperation, moving beyond divisions and fostering a sense of shared destiny.

In the context of *Vasudhaiva Kutumbakam*, we can observe the importance of discerning genuine expressions of unity from political rhetoric. It calls for a critical examination of whether political ideals may obscure the core values of compassion, empathy, and interconnectedness inherent in the phrase. It challenges societies to unveil the true essence of this phrase and strive toward realizing its transformative potential beyond political agendas

Across these instances, "*Vasudhaiva Kutumbakam*" has served as a flexible and powerful concept, providing a common thread while allowing leaders to address a range of political, social, and environmental issues. Each leader's unique use of the phrase reflects the changing needs of their time, showing how ancient wisdom can be adapted to meet the demands of modern political discourse. Political discourse can be masquerading and it can be based on language manipulation also. So, it becomes important to analyse these two possibilities concerning *Vasudeva Kutumbkam*.

The resurgence of *Vasudhaiva Kutumbakam* within political discourse raises pertinent questions about whether its true essence has been obscured. Arthur Schopenhauer's analogy of society as a grand masquerade (Schopenhauer, 1969), where individuals often adopt various roles such as knights, soldiers, priests, and philosophers to conceal ulterior motives. Behind these facades lie individuals motivated by financial gain. For example, law may be used as a tool borrowed from lawyers, patriotism may serve self-interest, and religion may cloak manipulation. Even philosophy and philanthropy can be embraced as disguises for hidden agendas. Schopenhauer suggests that women, too, wear masks of morality, modesty, domesticity, and humility to hide underlying motives. Schopenhauer's observation about individuals wearing masks in the masquerade of society resonates with how the phrase *Vasudhaiva Kutumbakam* might be portrayed superficially in political rhetoric. While politicians may espouse ideals of global unity and cooperation, their actions might be driven by self-interest, power dynamics, or geopolitical agendas, akin to individuals concealing ulterior motives behind masks of virtue.

Michael Foucault's observation about power being concentrated in the hands of sovereigns highlights how political forces shape the narrative of history in the present times (Foucault, 2002). While sovereigns dictate national ideologies, advancements in various fields of knowledge have provided

them with tools to exert control over life processes. This control, however, is often wielded to further political agendas rather than genuinely embody the spirit of universal kinship.

The dynamics are clear when examining India's international relations with its immediate neighbours such as Pakistan, Bangladesh, and China. India and Pakistan have had a fraught relationship, with trade between the two countries coming to a halt following the 2019 Pulwama attack and subsequent military skirmishes.

China remains a significant strategic threat. Its Belt and Road Initiative (BRI) has deepened ties with Pakistan through the China-Pakistan Economic Corridor (CPEC) and increased its influence in Sri Lanka with investments in ports and infrastructure. These developments pose ongoing challenges to India's regional stability. Furthermore, the Maldives, under former President Abdulla Yameen, shifted closer to China, although relations have improved since Ibrahim Mohamed Solih became president in 2018.

China's dominance in South Asia is evident through its significant economic and military investments in the region. Despite India's core ideology of "*Vasudhaiva Kutumbakam*", it struggles to maintain harmonious relations with its neighbours. This ideological commitment is challenged by geopolitical realities and the strategic maneuvers of a powerful neighbour like China.

While India advocates the principles of *Vasudhaiva Kutumbakam,* it is still very challenging to realize that oneness in reality. Instead of fostering genuine connections and solidarity among all beings, it seems that this phrase has become a tool for political posturing and power consolidation. It reflects a shift where political interests intersect with the fundamental principles of universal brotherhood, prompting a re-evaluation of humanity's relationship with itself and the world.

C.   *Vasudheva Kutumbkam* and Globalization:

According to the Upanishads, the apparent diversity in the world is essentially a manifestation of a single, fundamental reality that appears to us in various forms, and this fundamental reality is *Brahman (*Radhakrishna, 1994*)*. Upanishads believe that *Brahman* is within each of us. The Maha kavya "*Aham Brahmasmi*," meaning "I am *Brahman,*" indicating that there's no distinction between one's individual self and the universal essence of Brahman (*Bṛhadāraṇyaka Upanishad* I.4). In the *Brihadaranyaka Upanishad*, *Brahman* is described as "*satyasya satyam*," the truth of all truths, the source from which everything originates (*Brihadaranayka upanishad*, II.I). Similarly, in the *Taittiriya Upanishad* it is noted that *Brahman* encompasses everything—matter, life, sight, hearing, mind, and speech—stated as "*tasma etat provaca, annam pranam caksus srotram mano vacam iti brahmeti*." Brahman is from where all beings are born, by which they are sustained, and into which they merge upon departing. The one who seeks to understand this is seeking Brahman: "*yato va Imani Bhutani jayante, yena jatani jivanti, yat prayanty abhisamvisanti, tad vijijnasava tad brahmeti." (Taittriya Upanishad,* III.I*)*

The ideals of "*vasudhaiva kutumbakam*," lie in the spiritual unity of the entire creation (living and non-living) united by shared values and spiritual connections. It underscores a deep spiritual connection among all beings. This perspective recognizes common humanity, transcending economic divisions, and uniting the world through a collective consciousness, rooted in the same source-*Brahman*

Whereas, the ideals of a global village are fundamentally driven by economic relationships, with capitalism as its foundation. It emphasizes profit and the commodification of goods, often to the detriment of cultural and human values. Multinationals are willing to sell anything that generates profit, regardless of its cultural importance or broader impact.

Fredrich Jameson notes that the concept of globalization is an entirely communicational concept, that alternately masks and transmits cultural or economic meaning (Jameson, 1992). The world today is

functioning as a single market, where a wide range of cultural products is accessible across the globe. Cultures have travelled far beyond their original settings, blending into a global fusion (Jameson, 1992). This phenomenon has brought cultures from different regions into close contact with each other. This is reflected in the rapid integration of previously separate national markets and production areas into a unified global economy. It can be seen in the decline of national self-sufficiency, such as in food production, and the enforced integration of countries into a new global capitalist framework.

Globalization has often led to a homogenization of identities, blurring cultural differences across the world (Jameson,1992). While this uniformity might suggest a kind of global unity, it does not necessarily represent genuine interconnectedness. Converging identities don't inherently mean that we're becoming one; rather, they indicate that smaller identities are being overshadowed by larger, dominant ones. This transformation frequently results in the Americanization or Westernization of cultures, wherein local identities and distinctions become increasingly sidelined.

Moreover, as Western consumerism, media, and lifestyles proliferate, the world tends toward a more standardized culture. This leads to a scenario where local traditions, languages, and customs are often pushed aside in favor of a more homogenous, mass-oriented global culture. Consequently, globalization can sometimes signify a loss of cultural diversity, with a dominant trend toward homogenization heavily shaped by Western or imperial influences (Jameson, 1992).

Adorno and Horkheimer hold that the dissolution of the last remnants of pre-capitalism, combined with technological and social differentiation or specialization, has not led to cultural chaos. Instead, culture now imposes a uniform stamp on everything. Today, culture infects everything with sameness. Film, radio, and magazines form an integrated system. Each cultural brand is consistent within itself, and all are consistent with each other. Even the aesthetic expressions of political opposites exhibit the same inflexible rhythm. All mass culture under monopoly is identical, and the outlines of its structure, the conceptual framework created by monopoly, are becoming increasingly evident. Those in power no longer bother to hide this structure; its influence grows stronger as its existence is more openly acknowledged. Films and radio no longer need to masquerade as art. The truth that they are purely business operations is used as an ideology to legitimize the low-quality content they deliberately produce. In this era of globalization, the entire world is filtered through the lens of the culture industry. (Adorno, Horkheimer. et. al, 2002)

D. Environment and human relations:

Another aspect is that in the globalized world, humanism dominates discussions, placing a significant emphasis on human welfare and progress. However, amidst this focus on humanity, other forms of life, both living and non-living, often suffer. The detrimental effects of human activities on the environment are clearly apparent to all. Rampant deforestation, pollution of air and water, and the relentless exploitation of natural resources are but a few examples of the harm inflicted upon the planet.

As we prioritize human needs and desires above all else, we often overlook the intricate interconnectedness of all life forms and the environment upon which they depend. The consequences of this narrow perspective are dreadful. Ecosystems collapse, biodiversity diminishes, and natural habitats degrade at an alarming rate. Species face extinction, and the delicate equilibrium essential for sustaining life on Earth is increasingly compromised. (Parsons, 2023).

In *shloka* 20, Chapter 10 of the *Bhagavad Gita*, Lord Krishna states, "I am the self seated in the heart of all creatures. I am the beginning, the middle, and the very end of all beings." *Vasudhaiva kutumbakam* extends beyond humanity to include animals, plants, and all living and non-living entities, forming a unified whole.

However, since the Industrial Revolution, human progress has often resulted in environmental destruction. Excavations, mining, deforestation, air and water pollution, and extensive infrastructure development have disrupted the balance with nature. Numerous species face extinction, victims of humanity's pursuit of development.

In ancient Indian society, ecology was an integral part of human existence. Every species, plant or animal, was revered. Deities were depicted with animals as their mounts, and plants and animals were honoured for their medicinal properties. Rivers were venerated, and deities were associated with natural phenomena like air, water, rain, and sunlight, recognizing their essential roles in human survival.

The Rig Veda contains numerous hymns that honour natural forces, highlighting their profound significance. In Mandala 1, three primordial entities are revered as mothers: heaven, atmosphere, and earth, while *Surya* (the sun), *Vayu* (wind), and *Agni* (fire) are honoured as fathers. It is believed that with the creation of nature, a chariot drawn by ten horses came into existence. The sun's radiance, veiled in water, symbolizes its omnipotence over all realms. These ten horses symbolize intelligence, mind, heart, ego, earth, water, fire, wind, sky, and soul.

Deforestation has become a pressing issue. Humans need more land for housing and agriculture, leading to the decimation of forests like the Amazon, Indo-Burma, Sundaland, and Atlantic forests. Air quality suffers as particulate matter fills the atmosphere. Forests are cleared to build industries that fulfill human needs, displacing countless animals and birds. Wildlife sanctuaries and national parks are created to protect these species, but relocating them from their natural habitats creates artificial conditions for their survival. Why should other species pay the price for human selfishness? This contradicts the oneness espoused in the *Vedas.*

A verse from the *Rig Veda* advises, "To enjoy the fruits and happiness of life for thousands and hundreds of years, embrace systematic tree planting." The *Rig Veda* also dedicates a *sukta* to forests, portraying them as peaceful havens where no violence occurs. Forests, abundant with sweet fruits, offer sustenance and joy to inhabitants. Fragrant aromas and fertile grounds yielding a variety of foods liken the forest to a nurturing mother. It is only natural to praise the goddess of the forests for their manifold blessings.

In Hinduism, the human body is intricately connected to the five elements—earth, water, fire, air, and space—each associated with one of the five senses. The nose corresponds to earth, the tongue to water, the eyes to fire, the skin to air, and the ears to space. This profound connection forms the cornerstone of our relationship with the natural world.

Ancient Indian beliefs hold that "life" pervades all existence, both biotic and non-biotic. The universe is composed of the five elements: earth (*shristi*), water (*apah*), fire (*teja*), air (*vayu*), and space (*vyoma*), reflecting a deep understanding of interconnectedness and interdependence.

May the benevolent sun swiftly extend its protection over us. Let rivers, clouds, herbs, and vegetation bring us boundless joy. With sincere reverence, we call upon the Divine Fire to guide us with its warmth and wisdom (Rig Veda, 1896). The eternal principles of cosmic order uphold the delicate equilibrium of Mother Earth (Atharva Veda, 1897).

The *Rig Veda* says, "The waters hold within them the healing remedies for all ailments, invaluable for maintaining health. Their nurturing properties enable us to lead long and fulfilling lives" (*Rig Veda,* 1896). In the *Arthashastra*, water is recognized as a collective resource, emphasizing its critical role in society and the environment. Directives include fines for actions that negatively impact water bodies, highlighting the need for careful management and preservation.

The *Vedas* advise: "Do not harm the environment; do not harm the water and the flora; earth is my mother, I am her son; may the waters remain fresh, do not harm the waters. Do not cut trees, because

they remove pollution" (*Rig Veda,* 1896). "Do not disturb the sky and do not pollute the atmosphere" (*Yajur Veda*, 1899).

The unprecedented population growth over the past century has led to significant exploitation of natural resources, resulting in numerous environmental challenges. Forests, the lungs of the planet, are being cut down at an alarming rate for cities, agriculture, and industry. This disrupts ecosystems, displaces wildlife, and contributes to atmospheric carbon dioxide buildup, driving climate change.

Overuse of pesticides in agriculture contaminates soils and water sources, posing risks to health and biodiversity. Industries, meeting growing demands, emit vast amounts of greenhouse gases, exacerbating global warming. These activities push Earth's climate system to a tipping point.

As a result, climate-related catastrophes are more frequent and severe. Extreme weather events like hurricanes, wildfires, and floods cause widespread devastation and displace millions. Rising sea levels threaten coastal communities, while droughts and erratic rainfall disrupt food production, leading to insecurity and instability. This contradicts the unity described in the Upanishads.

E.   Murder of real and end of ideology:

In the postmodern landscape, concepts often lose their original essence, serving primarily as tools for political ideologies. Jean Baudrillard uses the term "extermination" (Baudrillard, 2000) to define reality in our virtual world where he says that the idea of the Real, the referent, and the subject-object relationship becomes elusive and everything transcends to its end, leaving no trace or even a corpse. This, however, is also evident in the case of the terminology "*Vasudhaiva Kutumbakam*," a notion used by Indian leaders ranging from Nehru to Modi, which was also recently reiterated in India's discourse at the G20 summit as "One Earth, One Family, One Future." The point to note here is that the concept is used by political leaders at the world level to make an impact on their approaches toward international relations. But, the true essence of this concept lies in the interconnectedness of souls rather than of nations, because a nation's first characteristic is defined by a territorial boundary which is based on the separation only. One can find the disappearance of the Real underscores the profound shifts in perception and reality in the postmodern era, where the very notion of truth and existence becomes enigmatic in the realm of simulacra.

However, the manipulations of the concepts are so prominent in today's world. In Baudrillard's words, such manipulation is a state of the perfect crime, where there is no suspect, no weapon only destruction of the originality (Baudrillard, 2000). The process itself seems to be irreversible, for it is the very process of rationalization—what we proudly call progress modernity, and liberation—becoming exponential and chaotic. if the Real is disappearing, it is not because of a lack of it—on the contrary, there is too much of it. It is the excess of reality that puts an end to reality. With the help of traditional ideologies we are dealing with an attempt to construct an entirely positive world, a perfect world, expurgated of every illusion, of every sort of evil and negativity and this pure, absolute reality, this unconditional realization of the world—this is what Baudrillard calls the Perfect Crime.

In Daniel Bell's seminal work "The End of Ideology," he also argues that traditional ideologies have lost their potency and persuasive power among the radical intelligentsia. Formerly cherished "counter-beliefs" have also waned in their intellectual vigor. Ancient ideologies were characterized by their universality, humanism, and intellectual origin, whereas contemporary mass ideologies in regions tend to be parochial, utilitarian, and crafted by political leaders (Bell, 2000).

While the old ideologies were propelled by aspirations for social equality and broad notions of freedom, the new ideologies are driven by imperatives of economic advancement and national strength. The exemplars of this shift are seen in the models provided by nations like Russia and China. Their allure lies not in the traditional ideals of a free society, but rather in their demonstrated ability to achieve robust economic growth.

CONCLUSION

The ideals of *vasudheva kutumbkam* are deeply rooted in *Upanishadic* wisdom. Despite its evocative message of unity and interconnectedness, this concept must contend with the complex realities of contemporary geopolitics, socio-economic disparities, and environmental challenges.

The notion of a global family encounters significant resistance from deeply entrenched social hierarchies and economic inequalities. Nations are divided along lines of wealth, power, race, religion, and culture, leading to persistent conflicts and a competitive ethos that undermines the spirit of unity. This trend contradicts the essence of *Vasudhaiva Kutumbakam*, which calls for the transcendence of divisions and recognition of our shared humanity.

In the contemporary world where truth is contested, and ideologies are fragmented, reclaiming the authenticity of *Vasudhaiva Kutumbakam* is even more challenging. The proliferation of competing narratives and the relativism inherent in postmodern thought have made it increasingly difficult to establish a universal framework for unity and cooperation. The lack of a shared understanding of truth further complicates efforts to promote global unity.

Despite these challenges, the enduring message of *Vasudhaiva Kutumbakam* remains relevant and essential. It serves as a reminder of the interconnectedness of all life forms, emphasizing the importance of compassion, empathy, and cooperation. This *Upanishadic* principle calls for a holistic view including not only human relationships but also the connection with the environment too. In a world facing environmental crises and the loss of biodiversity, application of such principles becomes crucial.

To move towards a more inclusive and harmonious global community, it is essential to foster genuine dialogue and mutual respect. This requires a commitment to breaking down barriers and addressing the root causes of inequality and conflict. Leaders and policymakers must go beyond mere rhetoric and take concrete steps to promote social justice, environmental sustainability, and cross-cultural understanding.

Therefore, while *Vasudhaiva Kutumbakam* faces significant obstacles in the contemporary world, its ideals continue to inspire those seeking a more compassionate and united global community. By embracing the principles of empathy and interconnectedness, and by taking meaningful action to address the divisions and disparities that persist, we can work towards a future where the concept of *Vasudhaiva Kutumbakam* is not just an empty slogan but a lived reality.

REFERENCES

Adorno, W. Theodor, and Horkheimer. 2002, M. "Dialectic of Enlightenment". Stanford University Press: California, p.94

Bataille, G. 1992, "On Nietzsche". Athlone Press: London, p. 67

Baudrillard, J. 2000, "The Vital Illusion". Columbia University Press: New York, pp.62-65

Bell, Daniel. 2000, "The End of Ideology: On the Exhaustion of Political Ideas in the Fifties". Harvard University Press: Cambridge, p. 402

Bṛhadaraṇyaka Upanishad." 1998, Translated by Swami Madhavananda, Advaita Ashrama, Almora, Chapter 2, p.1

Foucault, M. 2002, "Archaeology of Knowledge", Routledge Classics, London, p.137

Hall, Stuart. 1992"Cultural Studies and Its Theoretical Legacies". In "Cultural Studies," edited by Lawrence Grossberg, Cary Nelson, and Paula Treichler, Routledge, pp. 277-294

Hoffman. S. (Jul. - Aug. 2002), "Clash of Globalization", Foreign Affairs, Vol. 81, No. 4, pp. 104-115

Jameson, F. 1991, "Postmodernism, or, The Cultural Logic of Late Capitalism." Duke University Press: North Carolina, pp. 55-59

"Manusamriti". 1917. Translated by Pandit G. P. Dvivedi. Newal Kishore Press: Lucknow, pp. 78-81

Maha Upanishad Translated by Dr. A. G. Krishna Warrier, The Theosophical Publishing House, Chennai(n.d.)

Mint. 2017, "From Rajiv Gandhi to Narendra Modi: A Look at How Indian Leaders Used Vasudhaiva Kutumbakam on Global Platforms."

Ministry of External Affairs, Government of India. 2023, "G20 Summit 2023: One Earth, One Family, One Future." mea.gov.in.

Parson. L. 2023. "Carbon Colonialism_How Rich Countries Export Climate Breakdown". Manchester University Press: Manchester, p,45 Radhakrishnan, S. 1994, "The Principal Upanishads." HarperCollins, p. 52

Schopenhauer, Arthur. 1969, "The World as Will and Representation." Dover Publications: New York, p. 15

"Taittriya Upanishad."1985. Translated by Swami Sivananda, Divine Life Society: Rishikesh, chapter3, p. 1

"The Rig Veda." 1896, Translated by Ralph T.H. Griffith, Kotagir, chapter 1, pp. 20-23

"The Atharva Veda." 1897, Translated by Maurice Bloomfield, Oxford University Press: Oxford, Chapter 14, p.1.1

Woods. N., and Hurrell. A. 1999, "Inequality, Globalization, and World Politics". Oxford University Press: Oxford. Pp, 8-12

"Yajur Veda." 1899, Translated by Ralph T.H. Griffith, E.J. Lazarus, and Co.pp, 4, 43