India and the AU in the G-20 for an Inclusive World

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The imperative for an inclusive world becomes evident in a profound reflection of African origin historian Paul Zeleza, who says, ‘Universalization of the West and Provincialization of the Rest.’ His lecture on “African Studies in the Postcolony" in 2007 has precisely conveyed how perceived reality suffers from the dominant Western stereotype. The disruptive forces, more prominently proselytization, consumerism, and mechanisation, have shaped imperial dominance, creating global binary spaces of prosperity and deprivation, as visible in the Global North-South and East-West fault lines. The ideational and material exchanges characterise ancient civilisational accomplishments. The subsequent time span ranging from the mediaeval age to the contemporary period has witnessed the expansive growth of subjugating tendencies, which have been manifested in imperialism, colonialism, settler-colonialism, and racism.The quest to reverse this dehumanisation process has created various global groupings, offering moral critique and an empowerment vision. For effective pursuit of this rehumanizing mission, the G20 Forum represents the active energy of the global community, comprising emergent and emerged powers. India and Africa share a cultural space that provides a subtle yet sustaining milieu for the G20. The cultural meeting point between two regions is their nature worship tradition, which has spontaneously formed their ideational and material exchanges,bringing them ancient civilizational accomplishments. While culture is one's thought and action, civilisation is his or her achievements. The AU's aspiration for a collective self-reliant Africa and the Indian leadership's identification of Vikashit Aur Adhyatmik (developed and spiritual) Bharat define the cultural and civilizational milestones of the G20 Forum. India and the AU have made the G20 more representative. Moreover, they have the capacity to make it the people's grouping rather than a platform of mere markets and governments.

As the AU has chosen education as its theme for 2024, India can collaborate with Africa on research and teaching. On the conceptual front, concerned institutions from both sides can co-design and co-produce a fresh understanding of some fundamental issues: First, the right to self-determination and plebiscite (Arbitrary use of this inter-war period Wilsonian principle, originally meant for restraining the colonising process, has paradoxically created and sustained conflict theatres in post-independence India and Africa.) Second, idea of livelihood (production of the masses by the masses for the masses, rather than mass production, can ensure livelihood to all.); third, the ancient trade and knowledge linkages between two regions (early age spontaneous inter-flow of ideas and necessity have been ruptured by imperial exchange of profit and exploitation). Fourth, alternative multi-disciplinary pedagogy (teaching institutions in India and Africa have a common priority in having decolonised, creative, ethical, locally relevant, and globally sensitive syllabi for education and skill dissemination purposes).When it comes to such collaboration in immediate and concrete spheres, India and Africa can encourage their research institutions to enhance collaborative research on renewable energy, including solar, wind, and water. Nature has blessed the two regions with these resources in abundance. Their creative and

sustainable harnessing can energise the development endeavours of India and Africa and can help others as well. Significantly, direct media linkages between India and Africa can reduce the existing information-knowledge gap and enhance the scope for their mutual cooperation on ideational and material lines. This will help India and the AU make the G20 a people's grouping.

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