



Research Paper

Kautilya's Arthashastra: Art of Governance and Policy Making

Dr. Rubina Shanhaz
Principal
Aligarh College Of Education

National security advisor, Shri Shiv Shankar Menon noted that "study of Kautilya is one of the significant ways in which we can become more self-conscious about the strategic culture in which we can contribute its evolution" The Arthashastra is rich in concepts like, *vidyashakti*, the Mandala theory, *Saptanga*, *Shadgunya*, *Anvikshiki*, which are relevant even today. The Arthashastra needs through investigation and research have application in contemporary situation. There now scholars and experts discussed the relevance of the Arthashastra to contemporary issue of good governance strategy, war and peace, Foreign policy and national security.

The Arthashastra is the title of a hand book for running an empire, written by Kautilya (also known as Chanakya, c.350-275BCE) an Indian states man and philosopher, chief advisor and Prime Minister of the Indian Emperor Chandragupta, the first ruler of the Mauryan Empire. The title Arthashastra is a Sanskrit word which is normally translated as The Science of Material Gain, although Science of Politics or Science of Political Economy are other accepted translations for Kautilya's work. The Arthashastra is indeed a master piece of state craft, diplomacy, and strategy and is an example of non-Western literature that should be read as part of the "realist" canon. Its prescriptions are especially relevant for foreign policy today.

Received 20 June, 2021; Revised: 03 July, 2021; Accepted 05 July, 2021 © The author(s) 2021.
Published with open access at www.questjournals.org

I. CONTENT:-

The Arthashastra summarizes the political thoughts of Kautilya. This book was lost for many centuries until a copy of it, written on palm leaves, was rediscovered in India in 1904 CE. This edition is dated to approximately 250CE, many centuries after the time of Kautilya. The book contains detailed information about specific topics that are relevant for rulers who wish to run an effective government. Diplomacy and war (including military tactics) are the two points treated in most detail but the work also includes recommendation on law, prisons, taxation, irrigation, agriculture, mining, fortifications, coinage, manufacturing, trade, administrations, diplomacy, and spies.

Kautilya's Arthashastra is a prescriptive text that lays out rules and norms for successfully running a state and conducting international relations. In this way, Kautilya sought to make the text useful and relevant in a variety of situations, a crosser as, assort of "text book for kings."

The Arthashastra belongs to a class of ancient Hindu texts called shastras, which layout general rules for a variety of subjects, such as architecture, alchemy, astronomy, and pleasure. The term Arthashastra itself means rules or norms of artha, a concept translated as "means of life" or "worldly success. "Like The Prince, then, Arthashastra is a guide for ruler son how to successfully govern a state.

The text of the Arthashastra is divided into fifteen books that discuss a variety of military, political and economic subjects. The underlying basis of the Arthashastra's prescriptions is the notion that reasons of state justify various actions and policies regardless of ethical norms. The Arthashastra speaks at significant length on the policies necessary to secure the goals of the state. There are several guiding principles that govern Kautilya's views on foreign policy. These include: A ruler ought to develop his state by augmenting and exploiting its resources and power, the state ought to try and eliminate enemy states, those who help in this objective are friends, a state ought to stick to a prudent course, a ruler's behaviour must appear just, and peace is prefer able to war in attaining a goal.

India's golden age started in antiquity, about six thousand years ago and continued at least for five thousand years. It began with the composition of Vedas, their mathematical appendices called Sulvasutras and Upanishads. Then medicine, surgery, prosody, logic and the Arthashastra literature were developed during-7CE to-4CE. Kautilya was one of the contributors to the dynamism of the golden age and essentially a maker of

his age. The Vedas and the epic Mahabharata were definitely available to Kautilya. He listed pro so dyas one of the auxiliary subjects, implying that most likely Pingala's Chand as utras was also available to him. Kautilya understood the concept of risk and incorporated it into decision-making. More specifically, he understood the concepts of risk- return trade-off, risk premium, loss-a version, diversification and analysis of variance and applied them appropriately. Section I presents his forward-looking ideas for bringing a brighter future to every citizen.

II. SPECTRUM OF ARTHSHAstra

The Arthashastra is not just a relic of a remote past; it continues to animate discussions about political life in contemporary India. Defence analysts, management gurus, and op-ed page pund it's at Indian think are fond of quoting the Arthashastra. According to the political psychology stand public intellectual as his Nandy, this text manifests, at least in the fantasy of modern-day hawks who like to flaunt their familiarity with the classics, an ideology of power that could be described as "controlled pathology," though it cannot really be taken to advocate out-and-out tyranny or a state that might be called dictatorial.

Arthashastra is an authoritative work, a master manual or a scientific treat is, in this case about something called artha. What is artha? It can mean "meaning," as in the meaning of a word. It can mean "substance," as in the material, the stuff out of which anything is made. It can mean "purpose" or "goal", the end that determines the means, the driver of an action or the reason for an undertaking. The title "Arthashastra" refers to both the substance and the purpose of political power. If power were a kind of material, of which kingdoms are made, and because of which the king can do things, then this book tells you in a rigorous and rational manner about the type of substance power is, what it might do in the world, and how best to put it to use—if you happen to be a king—to consolidate your own power, keep rivals in check, and take care of your people.

The Arthashastra is an encyclopaedic, in many ways unique source of knowledge about the material culture of ancient India; it preserves information that has otherwise disappeared from the historical and literary record. Even though it does not refer to any historically specific domain, ruler, or set of kingdoms, it is replete with breath taking empiricism, using a vast and specialised vocabulary to describe in detail a highly urbanised, diversified, and developed economy, polity, and society.

Kautilya's Arthashastra is one of the most comprehensive treat is ever produced on state power, its acquisition, exercise and disruption. Several characteristics of the Arthashastra render it particularly relevant to the present context. The first is that the Arthashastra neither is nor claims to be a the or ethical work of political science or political philosophy. Kautilya does not debate the merits or demerits of different forms of government. For Kautilya, that issue has already been settled in favour of absolutisms on archical states that operate through salaried professional bureaucracies and military forces. The Arthashastra is thus more of an administrative manual and advice on policy making and execution that reflects not just Kautilya's perspective but the collectivity of classical Indian thought. Second, Kautilya was no arm-chair academic. As Chandra Gupta Maurya's co-conspirator against the Nanda dynasty and his prime minister after.

Relevance of Arthashastra in modern time.

Kautilya, also known as Chanakya or Vishnu Gupta is one of the most famous Indian political thinkers. Though he lived a long time ago, certain principles from his theory are still relevant into days frame work. The book, written in Sanskrit, discusses the ories and principles of governing a state. Kautilya demonstrated an extremely vital imperative: governance, policy, politics, and progress have to be linked to the welfare of the people. Having discussed the some economic ideas of Kautilya, it can be said that even the terminology employed in Arthashastra may have changed but the nature and role of state in the economic system seem persistent in all settings. Covering various topics on administration, politics and economy, it is a book of law and a treat is on running a country, which is relevant even today. His ideas remain popular to this day in India. He provided valuable basis for economic science. It contains very useful economic ideas on foreign trade, taxation, public expenditure, agriculture and industry.

Good governance and stability are in extricable linked. If rulers are responsive, accountable, removable, recallable, the resistibility. If not, there is in stability. This is even more relevant in the present democratic setup. Heavy taxation should be avoided. If tax rates are high, public will not be willing to pay the tax and find out the ways of tax evasion. Low rate of taxation will yield more revenue to the state.

He was fully aware that terms of trade were not just depending on economics but al soon various parameters. There is no autonomous mechanism that will ensure that a nation would benefit from trade in the absence of certain safe guards and policy measures.

Social welfare is the centre point of Kautilya's economic ideas. The State was required to help the poor and helpless and to be proactive in contributing to the welfare of its citizens.

Her emphasis that Kautilya gave to human capital formation is relevant in current times because development is

not possible without human capital accumulation.

A part from these ideas there are a number of things in Arthashastra which is very relevant such as conservation of natural resources.

Arthashastra provides much basic knowledge about economics, and several of his ideas are still relevant.

Kautilya's Arthashastra provides valuable basis for economy. It contains useful insights about economics. It can be used to give relevance to our time and can be useful to illustrate several modern economic ideas. He offered a set of different economic policy measures to promote economic development in the economy.

Solutions in Arthashastra for modern governance issues: Some important prescriptions of the Arthashastra, which keep relevance in the present Indian economy, are as follows:

Kautilya is of the firm opinion that economics is the basic discipline and that it should be paid attention to. Strong economy is the root of strong polity. "Artha is the most important; for dharma and karma are both depended on it," says Kautilya {1.7.1-8}. Kautilya realized fully well that if the king had a command over purse and if he were economically self-sufficient then no other person or institution could challenge legal authority because economic power is the key to all other types of power. That is the reason why, with unique political insight and economic wisdom, he advocated those economic principles for the Mauryan political system for which he can be regarded as the forerunner of the celebrated economists of the history of economic thought. With his supremely materialistic outlook, Kautilya understood that once financial independence was ensured, the king could rule by sword and the consolidation of the empire should be possible. This prescription of Kautilya is very much relevant today in the context of Indian economy. All the years since independence we put politics above economics and paid its price in terms of slow rate of economic growth and no concrete solution to the basic problems of poverty, unemployment and inequalities. Since the formation of 1991 we learnt the lesson that economics should be given the priority over politics if public welfare is to be promoted. Growth has definitely accelerated since then.

China too put economics above politics and became the fastest growing economy. Miraculous growth story of South-East Asian nations too teaches the same message which Kautilya had prescribed thousands of years back. An important lesson to be learnt from the Arthashastra is that budgets should aim at adjusting expenditure to revenue and not revenue to expenditure. Present day budgets start with estimates of expenditure, instead they should begin by estimating revenue.

Kautilya advocated that administrators should be selected on merits only and they should perform their duties with efficiency and integrity. The administrators are to be kept under constant vigilance through a chain of tests carried through the network of spies and other appropriate agencies. Confidential reports on them should be kept and punitive action taken for any lapses found in the discharge of their duties. This holds very much relevance in Indian economic context because India continues to be a bureaucratic country and efficient and honest bureaucracy is essential for promoting welfare of country. In his treatise on Arthashastra, Kautilya does advise the king several ways of protecting himself and several ways of acting against the enemy that are definitely manipulative and often unethical. However, within his own kingdom he is a strong advocate for ensuring ethical behaviour of all levels through appropriate legal enforcements.

Kautilya emphasizes employment generation as an important function of the state by encouraging the production of mass consumption goods by the masses and points to agriculture, cattle rearing, small industries, trade and services as the main avenues for employment. This holds relevance today when the government is grappling to find immediate solution to the problem of unemployment. Instead of focusing on manufacturing which has almost become stagnant, there exists great scope for generating employment in agriculture, agriculture-allied activities, small scale industries and services in the informal sector. Kautilya is in favour of controlling inflation. He instructs the Superintendent of Commerce to see that prices do not rise exorbitantly. And if they do then he suggests some measures like increasing supply from the buffer stock of the State. Kautilya realized that inflation hits very hard the common man especially those living at subsistence level. It is now realized the world over that the macroeconomic goal of 'growth with stability' cannot be realized without the control of inflation. Kautilya's recognition of economic offences as a hindrance to achieving economic welfare has widely been accepted today. Many rules and regulations are in place to curb all types of economic offences.

III. EFFECTIVE COMMUNICATION

Chanakya quotes- "When in the court, he shall never cause his petitioners to wait at the door, for when a king makes himself inaccessible to his people and entrusts his work to his immediate officers, he may be sure to engender confusion in business, and to cause there by public disaffection, and himself a prey to his enemies." In most organizations leaders get caught in the entrapments of their titles and entitlements. The higher they are in the organization, the less accessible they become to the very people who at the end of the day are responsible for delivering results.

According to Chanakya, Leaders need to understand that sending people to a communication skills workshop does not improve communication in the organization. Communication improves when the channels of communication are kept open both vertically and horizontally. When leaders are willing to answer people's queries and take the time to explain the deliverables—that's when people learn the value of good communication and practice it themselves.

IV. DECISION MAKING

Chanakya quotes- "All urgent call she shall hear at once, but never put off; for when postponed, they will prove too hard or impossible to accomplish".

The most malignant of corporate diseases is delayed decision making There are several reasons why decision making is slow in so many organizations.

1. A lack of empowerment down the line is one reason why all decisions seem to get passed up the hierarchy which results in a bottle neck

2. Processes are at times followed more in letter than spirit.

3. Decision making is centralized or rather in the custody of key personnel in the organization and these people are always busy.

4. Chanakya says a good leader should never postpone decisions and should make fast and effective decisions.

5. 4.Addressing the needs of the Organization and Keeping employees Happy Chanakya quotes—"In the happiness of his subjects lies his happiness; in their welfare his welfare; whatever pleases himself he shall not consider as good, but whatever pleases his subject she shall consider as good".

According to Chanakya, a good leader realizes that his /her whims and preferences come secondary to the real needs and issues of the organization. He should giving due consideration to the needs of his employees and keep them happy. An Organization with happy employees can have happy customers.

Accountability:-

Chanakya quotes—"Whoever imposes every punishment becomes repulsive to the people; while he who award smile punishment becomes contemptible. But who ever imposes punishment as deserved becomes respectable. For punishment when awarded with due consideration, makes the people devoted or righteousness and to works productive of wealth and enjoyment; while punishment, when ill- awarded under the influence of greed and anger or owing to ignorance, excites fury even among hermits and as ceticsd welling in forests, not to speak of householders".

According to Chanakya, holding people accountable for their results is one of the most important tool sofa leader. Unfortunately, in today's corporate word, we see time and time again that performance becomes punishing and non-performance becomes rewarding. Those who perform well are burdened with more and more responsibility and by contrast those whose performance is not up to the mark seem to get away with minimal work—simply because we do not trust them enough with the responsibility. But what it does is create bitterness in the high performers, as they see themselves being burdened by more and more work while the non-performer seems to be slacking off. Chankya tells us to reward the high performers and give due punishment to the under performers.

Kautilya Suggests:-

1. Psychology or mental setup of the corrupt officers should be changed so that it should be liminated forever.

2. To prevent and control corrupt practices and officers, law should be followed strictly.

3. In corruption cases, all the concern senior or junior officers in that particular department should be checked. The non-corrupt supporter of corruption should also be treated as corrupt- hiding a crime of corruption is another crime.

4. Working procedure of the officers should be supervised regularly. For that purpose a special supervisory officer should be appointed. This supervisor must be continuously in contact with the kings that the king should know about mal practices taken place in department.

5. In collection of revenue and other cesses, if there should be any difference, the concern officer or public servants should be enquired immediately.

6. The public servants should be transferred continuously from one department to another so that they should not get a chance to make corruption boldly in any new department.

7. There should be 'Information Organization'. The informer should inform the king about corruption in any department. A person who is working as Informer should keep undisclosed.

8. A corrupt officer should be punished in by and as, transfer and as per religious faiths.

9. Kautilya suggested strict and as to the corrupt; e.g. supporter of corruption should be given and a

similar to a corrupt officer-that is a corrupt officer have to pay full amount how much is fraud even though only half amount should be fraud. (e.g., if a person had made fraud of 100 panas (Currency) out of 500 panas, he/ she must give ad and of 500 panas.) If only half amount will prove as fraud, the informer should be given reward; but the information provided prove wrong, the informer will be punished by mrityud anada or in terms of money. Finally the property of a corrupt officer should be sea led and converted in the government property.

10. The corrupt should be given punishment in the nature of money or jail. It should be depended upon the amount how much is fraud.

11. A corrupt person and his crime should be disclosed publicly so that no another person would make a shameful deed.

These are the remedies suggested by Kautilya. To control corruption today also the government practices these. It proves that Kautilya's thoughts on corruption are still relevant.

V. CONCLUSION:-

Kautilya was a pioneer in diplomacy and government administration. His merit was based not only on coming up with very important practical advice for government, but also in organizing his the ories in a systematic and logical fashion. Kautilya's political vision had a heavy influence on Chandra Gupta, the first Indian ruler who unified Northern India under a single political unit for the first time in history. Even today, the Arthashastra is the number one classic of diplomacy in India and, with in this category, it is one of the most complete works of antiquity. The discovery of the Arthashastra in early twentieth-century southern India has a comparable role to play in the still-evolving elaboration of the idea of an Indian modernity. The emphasis that Kautilya assigned to human capital formation is increasingly validated in current times. A rule of thumb in their aim of economics is that development is not possible without human capital accumulation.

REFERENCES

- [1]. RShamasastri, R. (1960). Kautilyas Arthasastra. Mysore: Mysore Printing and Publishing House.
- [2]. Aseem Prakash, State and State craft in Kautilya's Arthasastra, A paper presented at the Fall Semester Mini-Conference organized Workshop in Political Theory and Policy Analysis, University,
- [3]. Bloomington Binayak Ray, India: Sustainable development and Good Governance Issues, Atlantic Publications
- [4]. Clem Tisdell (2003). A western perspective on Kautilya's 'Arthasastra': Does it provide a basis for economic science? Working Paper on Economic Theory, Applications and Issues.
- [5]. Balbir S. Sihag, (2004). Kautilya on the Scope and Methodology of Accounting, Organisational Design and the Role of Ethics in
- [6]. Ancient India, Accounting Historians Journal, Vol. 31, No. 2.
- [7]. Summary on Kautilya's Arthasastra: Its Contemporary Relevance Published by Indian Merchants "Chamber (2004). Balbir S. Sihag, (2009) "Kautilya on principles of taxation", Humanomics, Vol. 25I, SS: 1, pp. 55-67, Emerald Group Publishing Limited.
- [8]. Nanda Lal Darnal, Kautilya's Arthashastra and Economic Development: An Analytical Study on states Role in Modern Perspective. SHARMA JYOTIR MAYA, HAS CORRUPTION BE CAME APART OF INDIAN DNA?- MAY 18, 20032)

REFERENCE:-

- [9]. Shamasastri, R. 1960. Kautilya Arthasatra. Mysore Printing and Publishing House.
- [10]. www.google.com
- [11]. www.bharatdesham.com
- [12]. <http://gandhi.gov.in/>
- [13]. <http://www.hinduism.co.za/chanakya.htm>
- [14]. www.bharatdesham.com
- [15]. www.google.com
- [16]. www.wikipedia.com