
The Applicability of Chankaya's Thoughts in Today's Politics

Showkat Ahmad Dar

Research Scholar of Public Administration & Political Science

Annamalai University Tamil Nadu, India

Email id: darshowkat41@gmail.com

Aadil Ahmad Shairgojri

Research Scholar of Public Administration & Political Science

Annamalai University Tamil Nadu, India

Abstract:

Chanakya, the great statesman and philosopher, is regarded as the forefather of Indian politics and economics, and is ranked with Machiavelli, Aristotle, and Pluto in Western history. His publications, Arthashastra and Chanakya Neeti-shastra, are being read again as eloquent works on politics, welfare, war strategy, foreign policy, wealth development, and moral guidance for administrators and society as a whole. However, it has been nearly 2000 years since Chanakya (350-275 BCE) cleared the way for the formation of the powerful and dominant Maurya Dynasty. The vision, morality, and mechanisms of the country and its people have not only altered, but have become completely different. In the minds of today's Indians, Chanakya has nearly mythical status. Students are told stories about his wisdom and counsel in history classes. No study of the Mauryan Empire's rise and demise is complete without diving into Chanakya's brilliant plan and important position to the king. He is regarded as a forefather of political science and classical economics. His book Arthashastra, a treatise on governance, military, and economic policy, bears witness to his brilliance. Furthermore, his advising position to Chandragupta Maurya, the creator of one of India's greatest royal dynasties, elevates him to a revered and fearsome figure. The study sheds light on a variety of areas where Chanakya's ideas might be implemented in today's environment. The purpose of this study is to examine the relevance and applicability of Chanakya's ideas in today's reality with special reference to Indian politics.

Keywords:

Chanakya, Corruption, Ethics, War, economy and Rationality

Introduction

People call politicians the Chanakya of their political parties these days. This is because of things like their ability to make policies and control power, among other things. Chanakya is often called the father of dirty politics today, but is that true? If we look far back into history, we find that in the 3rd century BC, a helpless son had to flee from the place where he was born to an unknown arena miles away. Later, this son taught his disciple how to be the first king whose empire covered all of India. Chanakya is known as India's best politician, but not much is known about him. King Porus is the most well-known story that shows how smart Chanakya was. Chanakya used King Porus's help to beat Dhanananda in exchange for half of Dhanananda's kingdom. After the victory, Chanakya sends vishakanyas to Porus's room under the pretence of making the king happy. Porus was killed by these maidens, which made a way for Chandragupta. Chanakya also tried different things to get Rakshas, one of Chandragupta's ministers, to join his side. He was the most intelligent person in the Mauryan Kingdom. After gaining power, Chanakya wrote the Arthashastra, which lays out strict rules for how to run the government during times of peace, as well as

=====

a complex system for protecting the weak and oppressed. Even though Chanakya Neeti has a lot of parts that are sexist, it also has a code of ethics that everyone should follow. People have called Chanakya the Machiavelli of India, but I think that's a Eurocentric way of thinking. We think that there are two things that show that Chanakya is much better than Machiavelli: first, Chanakya lived 1700 years before Machiavelli, and second, Chanakya's works on politics and statecraft are more complete. Chanakya's ideas are different from those of Machiavelli. Chanakya tells the king to ignore ethics only when at war or fighting enemies. Machiavelli, on the other hand, says that politics has no ethics and is only a way to get power. Chanakya was a good leader in politics. We can argue about the morality of what he did, but he built the first Indian empire, which brought peace and wealth to a very populated area. Machiavelli's legacy is ruthless colonization, the slave trade, and the end of many different cultures. We agree that Chanakya used Sama, Dama, Dand, and Bhed to get his revenge, but that is not what he will be remembered for. Each side of a coin is different. His legacy is his two books, Chanakya Neeti and Arthashastra, in which he talks about all aspects of government. People think that Arthashastra is an admission that politics can no longer be moral and must be fought in any way possible. We don't agree with this. We do agree, though, that when news anchors compare politicians to Chanakya, they praise the Arthashastra ruthless and practical politics. We think the best thing to do is to take what is good and leave what is bad. The strategist is a product of his culture and time. Every plan has its own way. So, if we want to compare politicians today to Chanakya, we should focus on the good things he did.

MATERIAL AND METHODS

The methodology adopted in this study is analytical and Descriptive. Telephonic interview Email, social networks and Google form method was used for data collection especially from Student communities of India to reach on unbiased conclusion. Primary and Secondary data, both were used to study regarding the applicability of Chanakya's thoughts in today's world. The study is focused especially on male, female, rural urban and college students from different streams -science, commerce, humanities and vocational. Secondary data culled from trustworthy sources such books, websites, and newspaper stories, several Indian reports and several international journals and periodicals, was analyzed qualitatively through thematic analysis tool MAXQDA.

RESEARCH OBJECTIVES

Some people held the opinion that Chanakya ideas still applied to the political structure in use today. However, some disagree with this and claim that his ideas are irrelevant to contemporary politics. In order to draw a conclusion, the study makes an effort to address the query and finally accomplish its objective i.e. explain and analyze the application and significance of Chanakya ideas in the modern world with special focus on Indian Politics.

DISCUSSION AND RESULT

The past is most valuable when used to improve the present and future. 'Arthashastra' by Kautilya's is a book on the political, economic, and administrative notions a king needs to fulfill his duties. Chanakya's 300 BC compilation on how to manage a successful regime still applies today. Strategic analysts can assess several of these issues for adoption by modern states for internal governance and foreign relations. Chanakya's first immutable precept is that a ruler must know his land and its surrounds.

The government must establish information pathways and secure private data. Voice detection employing censor technology can now be done remotely, but that doesn't change the importance of being aware of adversary covert communication eavesdropping. Chanakya's philosophy of state administration emphasizes a ruler's political will, lack of personal vested interests, and ability to deliver strong governance while preserving a perfect balance between state management and the welfare of the people. Chanakya built India's first welfare state by saying "the king's happiness lies in his subjects' happiness." Even animals were incorporated, perhaps referencing India's large livestock resources. Chanakya observed, "The state's security rests on its residents' security," because an insecure person is vulnerable to outside forces. Chanakya also recognized that the king had to establish a competent administration and make the state prosperous, a fully contemporary notion of state governance. He saw the relationship between economy and security, proving that "national security is inseparable from economic security."

Chanakya knew the state's strength came from its soldiers. He proposed military training for all young people, or 'conscription'

Chanakya's values are still significant in international affairs, and they give policymakers strength. Both friends and adversaries' 'circles of contacts' interested him. Chanakya distinguishes "natural friends" from "potential allies" to attain 'balance of power' in politics. It played a crucial influence in international affairs throughout the Cold War and subsequently. According to Kautilya's, Prime Minister Modi's foreign policy is in line with his worldview and serves India well. Arthashastra says 'Information Warfare' can influence both the targeted population and the enemy's mentality. Chanakya mentions the need to select people to distribute official information and function as propaganda vehicles during a fight. He valued the state and its political leaders. Chanakya said that when religious law and written law disagree, written law wins. Arthashastra places the state above religion, race, and regional allegiances, a legacy of India's democracy. Today's world is geopolitically divided between Communist dictatorships, Islamic fanaticism, and democratic democracies. To promote our national interests, India had to diplomatically handle the interplay between the West and Islamic radicals and Communism and democracy. This challenges Chanakya's desired "power balance."

Chanakya's theories may be applied to two more current epoch-making upheavals, but the state would need a fresh look and strategy. Post-Cold War, 'proxy conflicts' have replaced 'open' military attacks. Information warfare as it has evolved in response to cyberspace is included. Social media is a weapon of war and a tool of 'proxy politics' since it can sway

enormous numbers of people. Chanakya believed in spreading messages to both the targeted population and the opposing side.

4.1 Taxes, Economy

Many of Chanakya's ideas regarding how to run an economy are still relevant today. He was pro-private-public partnership. Private firms could exist in nearly any market, with royal regulations and superintendents regulating them. Businesses were taxed. "Consumer is King" was one of the Arthashastra economic priorities.

Chanakya's ideal tax system was "simple to pay, easy to calculate, economical to manage, equitable, non-distortive, and not restrict growth." That sounds like an old GST (Goods and Services Tax.) GST was designed to simplify taxation, as Chanakya envisioned his ideal tax system. In the Mauryan era, there were fewer markets, imports, and goods to buy than presently. A simple tax system would have worked then, but not with today's sophisticated products.

One of Chanakya's principles that we may apply to our economy now is taxing mature, developed companies and going easy on youthful, undeveloped sectors. Many MSMEs (Micro, Small, and Medium Enterprises) become 'sick' and close due to high taxes costs. By letting these enterprises thrive, we assist the economy grow long-term, rather than snuffing out a promising business for taxation benefit. Grants and easy loans only help MSME get started, not stay in business.

Chanakya believed a state should not tax agricultural land in times of famine, plague, new pasture settlement, or war damage. This ensures that farmers' heavy burden doesn't rise, providing them time to reestablish their agricultural techniques. Such a programme would cut farmer suicides tenfold.

Chanakya described economic power as the ability to influence other governments economically. It includes a country's industrial base, natural resources, capital, technology, geography, health system, and education system. Today's economic power is similar. Money controls a nation's power structures. They can impact mass-scale policy and decisions. India must gain this potential to influence global discussions on all matters. If India gains enough economic power, it will become a Permanent UN Member, which will benefit India and her people. India would no longer bow to larger nations' pressure. Money would move India from silent obligor to negotiator.

4.2 War: A Tool

Chanakya believed a state's nature was war. Arthashastra divides battle into three types. Open war, covert/concealed war (guerilla war), and silent war exist (a continuous war within the kingdom itself to ensure that the king remains powerful). Modern economists and philosophers agree with Chanakya that conflict is tied to economy. War was often necessary to grow one's treasury and establish power. Chanakya thought a king must acquire wealth, spend liberally on his army and enhance it, and invade neighbouring lands to expand his realm. This doesn't mean he always supported war. Chanakya believed peace was better for the state's citizens since it promoted riches, prosperity, and security. This fits peacekeeping today. Despite global disputes, governments work to maintain peace. Most countries are still traumatized by World Wars I and II. Overall, peace is better. His

immediate priority was defence. Even if a country doesn't wage war, its defence must be strong to fend off other kingdoms. This would legitimize India's high defence spending and help suppress unrest. Chanakya would undoubtedly favour AFSPA if he saw Kashmir today. Internal revolt and border protection were two 'silent war' fronts. Chanakya explains in detail how to win a war. He details every war strategy needed to defend the country. The Arthashastra advocates "all-out battle." Nothing is off-limits. Assassinations, spying, are fostering strife among enemy leadership, and poisonous propaganda and rumors. In today's world, where the UN oversees such actions, these notions wouldn't fly. India is party to several accords and conventions; violating them would be bad. Chanakya would mock the UN's efforts to promote disarmament and bio weapons. He would undoubtedly agree of India not joining the Non-Proliferation Treaty, which limits a country's number and power of nuclear warheads. The Arthashastra advocates humane treatment of war prisoners and conquered people. In a moment of violence, a political advisor says this? During that time, most military prisoners were killed, and there were no uniform laws governing their treatment. The Geneva Convention sets ethical norms for all signatory countries. The Geneva Convention reduces war's barbarity and facilitates peacetime.

Some of Chanakya war concepts were revolutionary, while others were a product of their period and couldn't be performed in today's globalised, hyper-connected, interdependent world. Physical war has ended. Cyber assaults and spyware are used instead. Chanakya wouldn't understand the gravity of these principles, and his approach to physical combat can't be applied to cyber conflict, which isn't traditional fighting.

4.3 Chanakya Bounded rationality

It is the concept that one is limited by the information they possess and must adhere to this constraint by limiting themselves. It is important to go on adventures, challenge one's cognitive abilities, and search for solutions when one has an unlimited amount of time to make a decision. Kautilya's came to understand the significance of efficient bureaucracy. Because a single wheel cannot propel a chariot, a king is unable to walk without the assistance of his subjects. The King is responsible for delineating the duties that are expected of the Ministers. A king is responsible for supervising and monitoring the work of all of their subordinates. A king is expected to hire advisors and advisers, and then pay attention to what they have to say.

CHANKAYS BOUNDED RATIONALITY



Source: www.clearias.com

4.4 Chanakya views on corruption and its solution

Corruption isn't new. It's been defined as abnormal human behavior motivated by private gain at public expense¹ for millennia. Corruption promotes administrative illegality, unethicity, subjectivity, inequity, injustice, waste, inefficiency, and inconsistency. It erodes the average man's faith in the politico-administrative system. Several accounts mention ancient India's official corruption. Kautilya's Arthashastra describes the threat in detail. This thorough treatise on statecraft is prescriptive or normative, suggesting what the state should be rather than what it was. Norms are only prescribed when deviations or irregularities occur. This proves that ancient India's corruption was severe enough to require expert advice. Kautilya's lists 40 embezzlements. Kautilya's proposed a sophisticated spy network for identifying money embezzlement and judicial wrongdoing. Such mechanisms have been set up in the major nations of the world in varied forms and structures. Spies were selected for their honesty and excellent conduct; today we have police, vigilance, Lokpal, ombudsman, etc. to tackle corruption. They were to monitor accountants and clerks for accounting fraud (Avastara). Kautilya's proposed imposing hefty fines and confiscating ill-gotten wealth upon successful embezzlement detection. If a functionary was charged and convicted of even one crime, he was responsible for all linked crimes. Since taxes are used for people's welfare, revenue loss undermines society's welfare. Kautilya maintained that fines should be proportional to work done, days taken, capital expended, and daily salaries paid.

Kautilya offered steps to prevent corruption. Each department would have temporary employees. Permanent jobs were to be awarded by the king to individuals who increased revenue rather than squandered it. Kautilya favored rotating government employees. This was done to prevent them from exploiting system flaws. The Arthashastra of Kautilya reveals that the ancient system of governance and administration had modern anti-corruption standards. It shows corruption isn't a modern phenomenon. The menace's longevity speaks to its tenacity. Governments of all times have recognised its illegality and established legal measures to combat it, but they have failed to stop its expansion and social acceptance. Why haven't administrative systems eliminated corruption over the centuries? Was Kautilya's right in his generalization that 'humans are fickle-minded'? Fewer agree. Despite understanding human nature and behavior, Kautilya never exploited it to justify corruption. He acknowledged its inevitability but remained hopeful and resolved to rooting corruption out of the government with complex and severe efforts. This is the Arthashastra genuine relevance to modern corruption.

4.5 Chanakya Code of ethics and its existence in today's Politics

Chanakya sought to create a materialistic-free society. He prioritised spirituality. Chanakya spoke about Equality for all, a feature of our constitution. He prioritised citizen security. He advocated agriculture as a state subject. He believed in women's rights and abolished their exploitation. He emphasised land as a resource and suggested maximizing its use. He well-managed annexed kingdoms and empires to maximize their resources. He was a strategist who balanced states and citizens. He wanted trade to expand, thus he imposed

minimal taxes, which helped states and citizens. He sought to establish cities for internal and external trade. He encouraged forts to repel external assault.

Chanakya outlined ethical leadership principles and considered the leader as the nation's face. He's responsible for everything in the community and reflects society. The leader's goal is the people's wellbeing. Unjust conduct will lose a leader's followers' loyalty. A leader shouldn't promote dharma, favour the bad, or punish the innocent. No unnecessary spending. A moral leader shouldn't offend knowledgeable elders. He should hear all his people's important problems and not delay, as justice delayed is justice denied.

India's values crisis is expressed in a lack of concern for other humans, a culture of greed, and widespread corruption. Proper execution of national plans and programmes affects state operations. Without clean, effective, and unbiased administration, no strategy can succeed. In modern times, the gap between theory and practice, belief and action, contributes to public servant hypocrisy. Corruption and power abuse undermine the nation, say administration and politics. A trustworthy government is built on human values. Because superficial attempts can't affect people's attitude and conduct without instilling values.

Our national leaders knew this and emphasised human values. "National character is the bedrock of our public affairs, not isms. If Indian policy and administration are to thrive, a monsoon of national purity is needed. The monsoon comprises of raindrops falling together. Pure character can restore parched lands." Many legislative committees have underlined the necessity to instill values. If human values are cultivated during development, ethical action becomes natural, spontaneous, and nearly automatic. The State must encourage strong moral and ethical standards throughout society. This requires an all-encompassing approach, including educating children and young in schools and colleges, assuring the ethical conduct of public servants, including politicians, and fostering a climate of honesty and trust for business and industry to prosper.

The society combines moral norms into laws for the state to implement and dispense justice, gaining legitimacy and body politic allegiance. The Vice President said the legal and administrative efforts made so far to promote executive, legislative, and judicial ethics are inadequate and urged for a more intentional and result-oriented approach. If the country wants to thrive and develop, the public services must provide a good example. For public services to flourish, the state must create an ethical infrastructure. Most high-ranking industrialised countries have an efficient ethics infrastructure, including a Code of Values and Ethics for public officials, from which we might learn.

CONCLUSION

For his period, Chanakya held some surprisingly radical viewpoints. Both the Arthashastra and the Chanakya Neeti contain pearls of knowledge that can still be relevant in the contemporary era. However, Chanakya has been gone for more than 2000 years. It is unlikely that all of his theories would hold true now. The volume, depth, and clarity of the limited amount that can be used in 2018 are impressive. Because of how outstanding Chanakya's philosophies were and not just because they were rediscovered, his concepts

=====

did not perish with him. They survived by word of mouth, and after being translated and published, they immediately became one of the most well-known books on economic and governmental affairs. The majestic image of Ashoka, the contrite Buddhist, mourner of Kalinga, and one of India's greatest emperors, undoubtedly contributed to much of the hoopla. However, it would be incorrect to suggest that Chankaya's views expanded because of the mystery surrounding Ashoka. The writings of Chanakya did, in fact, bring something worthwhile to our lives. People frequently credit his writings with helping them change their lives or adopt entirely new ways of thinking. Thus, Chankaya's influence is felt not only on a large scale but also on a very intimate level. His guidelines for living life and acting as a leader who deserves to lead have had a profoundly positive impact on people's lives at the most fundamental level. Therefore, Chanakya was a philosopher whose theories merit inclusion in contemporary Indian politics and society.

The Arthashastra offers a wealth of ideas, concepts, and approaches important in the art of governance, which increases Chankaya's relevance today. Like the lessons of several ancient Indian scriptures, many of the Arthashastra most important messages are timeless. The best way to think about the future is to look back at the past while moving forward in the present. However, in a nutshell, it can be claimed that India can be proud of Kautilya's Arthashastra as an antiquated repository of knowledge on statecraft, the ethics of leadership, and the useful methods for maintaining the security of the democratic state against external and internal dangers. Much of what it says still holds true in the modern world. Any statement you choose from the text Chanakya Niti—also known as Chanakya Neeti—has survived the test of time and will do so forever since these are common experiences shared by people of all ideologies and nationalities. The stark honesty and cunning of Chankaya's teachings have drawn criticism, but it is impossible to honestly contest their veracity.

ACKNOWLEDGEMENT

Every student research article owns debt to their predecessors to their teachers, friends and their parents. We gratefully acknowledge our deep indebtedness to all of these. The present work is in effort to throw light and analyze the “Applicability of Chanakya thoughts in today's world” The work would not have been possible to come to the present shape without the able guidance, supervision and well response from student community of India through emails, social networks etc to reached on conclusion. With deep sense of gratitude we acknowledge those social scientists who has tirelessly worked on the theme of paper, their citations also helped us a lot to finish our work in a time bond manner.

CONFLICT OF INTEREST STATEMENT

The authors affirm that they have no known financial or interpersonal conflicts that would have appeared to have an impact on the research presented in this study.

REFERENCES

1. Adkins, L. C. J. D., & Tomlin, H. A. Kautilya and Modern Day Strategic Advising.
2. Anjali Akrati. (2022). "15 Life Lessons from Acharya Chanakya Niti". Www.Samacharlive.Com. <https://www.samacharlive.com/12-life-lessons-from-acharya-chanakya-niti/> retrieved on 02 July 2022
3. Banerjee, P. (2012). Chanakya/Kautilya: History, philosophy, theater and the twentieth-century political. *History of the Present*, 2(1), 24-51.
4. Bansal, S., & Chaudhri, S. Chanakya: Computer-Aided Strategic Reasoning.
5. Chamola, S. D. (2007). Kautilya Arthashastra and the science of management: Relevance for the contemporary society. Hope India Publications.
6. Chati, C., Avalokitesvari, N. N. A. N., & Surpi, N. K. (2018). State Defense Diplomacy in Chanakya Viewpoint (Study of Arthashastra Text as a Basis Strategy of Defense Diplomacy). *Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies*, 2(2), 218-225.
7. Clear IAS. (2017). "Chanakya Neeti Practical Lessons of Ethics for Everyone" Www.Clearias.Com. <https://www.clearias.com/chanakya-neeti/> retrieved on 10 June 2022.
8. Halpern, G. M. (2001). The Arthashastra of Chanakya.
9. INSIGHT IAS. (2020). "Ethics in Public Administration". Www.Insightsonindia.Com. <https://www.insightsonindia.com/ethics-integrity-and-aptitude/ethics-in-public-administration> retrieved on 6 April 2022.
10. Kumar, A. (Ed.). (2013). Chanakya: The Kingmaker and the Philosopher. Hachette UK.
11. Liebig, M. (2013). Kautilya's relevance for India today. *India Quarterly*, 69(2), 99-116.
12. Pallavi dwivedi. (2019). "Chanakya and Modern Indian Government". Www.TheLabyrinthinmyhead.Wordpress.Com. <https://thelabyrinthinmyhead.wordpress.com/2019/01/05/chanakya-and-modern-indian-government/> retrieved on 02 May 2022
13. Pandey, S. R.(2018) "Exploring Chanakya's relevance in modern economic spheres-with respect to his ideas on tax and the role of the state. *IJCRT journal* volume 6, issue 1 march 2018 | ISSN: 2320-2882 pp.391-394
14. Pillai, R. (2015). Corporate Chanakya, —2021. Jaico Publishing House.
15. Pillai, R., & Sivanandhan, D. (2014). Chanakya's 7 Secrets of Leadership. Jaico Publishing House.
16. Shabbir, S. H. A. H. A. B. (2004). Kautilya on leadership: Lessons from Arthashastra.
17. Sharma, R. KAUTILYA VIEWS ON GOVERNANCE AND CORRUPTION.
18. Sonwalkar, J., & Verma, S. P. Corporate Leadership from Chanakya. Vikas Publishing House.
19. Subramanian, V. K. (1990). Maxims of Chanakya. Abhinav publications.
20. Taman Bachani. (2020). "Chanakya in Today's World". Www.New.Iimun.In. <https://new.iimun.in/blog/others/chanakya-in-todays-world/> retrieved on 02 April 2022.

-
21. Tarun Kumar. (2012). "Corruption in Administration: Evaluating the Kautilya Antecedents". Wwww.Idsa.In. https://idsa.in/issuebrief/CorruptioninAdministrationEvaluatingtheKautilyanAntecedents_121012 Retrieved on 13 May 2022.
 22. UNC SCHOOL. (2019). "the Importance of Ethics in Public Administration". Wwww.Onlinempa.Unc.Edu. <https://onlinempa.unc.edu/blog/the-importance-of-ethics-in-public-administration/> retrieved on 07 April 2022.
 23. Yadav, I. (2019) "Chanakya's arthashastra and its perceptions on today's organizational management". Pramana research journal volume 9, issue 9, 2019 ISSN no: 2249-2976, PP.42-51.