

STATECRAFT AND GOOD GOVERNANCE IN RAGHUVAMSA

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Abstract- Political science is the systematic study of government and Politics. It is a social science. In political science, it gives more importance to political behaviour. Kālidāsa is one of the greatest classical Sanskrit poets. Only a limited amount of information about his life and time. Raghuvamṣa is a Sanskrit Mahākāvya by the great poet Kalidasa. The epic poem describes the line of kings of the Sun dynasty, famously known as the “Suryavamṣa”, that includes Raghu. Raghuvamṣa opens many political ideas like the welfare state, judiciary, foreign policy, etc.

A welfare state promotes the well-being of its citizens. It protects or ensures the safety of the citizens. Foreign policy is one of the most critical ideas in political science. Foreign policy and Diplomacy are interrelated ideas. Through Ethical fundraising, strategic policies. Leadership qualities a government must be accountable. Accountability leads to transpiring, or transpiring leads to guilt. Political economy is one of the essential ideas in a political system. It is related to production, trade operations and activities and their relation with the state and its laws. This is related to many more social, economic, and environmental concepts. The interest of the state is necessary to achieve the goals of development. The state's economy decides the stability of the government or the state. It controls trade and tariffs. Work-related with the relation between one kingdom the another. So, the king's or state's economic side shows the policies like development, health, education, etc. The poet gives much importance to the taxation system. But they are not mentioning which type of taxation is reasonable or affordable. The poet describes every corner of these political ideas. The poet is lighting the political views of the Sun dynasty. It opens different perspectives of society and social life.

INTRODUCTION

Kalidasa, one of the greatest classical Sanskrit poets, is also Considered the greatest of the Sanskrit dramatists of ancient India. Only a limited amount of information about his life and time. But the idea about the period of his works by the historical references he gave in his writing. The identification of King Vikramaditya as the poet's patron in the prologue of Shakuntala refers to Chandragupta-2, which indicates that Kalidasa would have lived in the Gupta empire near the end of the fourth century. Kalidasa wrote sometime between the third and the sixth centuries. The writing of Kalidasa reveals his attachment to the city of Ujjayini, which is associated with contemporary Ujjain in the western part of Madhya Pradesh. His versatility as a poet, dramatist, court person, modesty, and sense of self-respect is often found in his other works.

Raghuvamṣa is a Sanskrit Mahākāvya by the great poet Kalidasa. The epic poem describes the line of kings of the Sun dynasty, famously known as the “Suryavamṣa”, that includes Raghu. The warrior Raghu leads a military expedition to Transoxiana. He defeats and subjugates the local people until he reaches the Vakshu, as the ancient Indians called the Oxus River. This epic poem is much related to the concept of welfare. The idea of a welfare state arose from the growing need for the state as a provider of welfare. Welfare means minimum health, housing, income and education standards below which citizens could not fall in the nation's interest. Hence welfare state was more or less seen as a social safety net. A welfare state is a state in which the government plays a crucial role in protecting and promoting the well-being of its citizens in the Political, Social and Economic sphere. There is no inequality and also an equitable distribution of wealth. It also advocates and practices equal opportunity and offers minimum provisions for a decent life.

So many poets in Sanskrit literature seek to depict the idea of kingship in the character and conduct of rulers whom they delineate. The king's behaviour appears to be the focus on which the poet bestows attention. Both the material and spiritual progress of society largely depends on the proper conduct of the king as the protector of the people; the ideal character of the king and the principles of kingship as delineated in the classical kavya show the essential unity of ideas on kingship as handed down from the Vedic to the epic period.

MODERN WELFARE-STATE

The welfare state concept of a government system in which the state or a well-established network of social institutions plays a vital role in protecting and promoting citizens' economic status.

The network of social institutions plays a vital role in protecting and promoting citizens' economic and social well-being. It is based on the principles of equality of opportunity and equity. Distribution of wealth and public responsibility for those unable to avail themselves of the minimal provisions for a good life. The welfare state tries to minimise inequality and eradicate it from society. The state attempts to provide wealth equally. Provide more opportunities for its citizens. Ensure life quality and provide minimal quality of life. So, finally, it creates a balanced society and removes the boundaries between the rich and poor.

उपपन्नम् ननु शिवम् Patent indeed is prosperity, that prosperity is sure to reign- यस्य मे, since my दैवीनामापदां, calamities caused by deities are such as fire, water, disease, famine and death. मानुषीणामपदां, calamities caused by men, are such as ministers, thieves, enemies, favourites of kings and excessive greediness of monarchs. They are also called ईतयः calamities of the seasons.

पुरुषायुषजीविन्यो निरातङ्का निरीतयः

यन्मदीयाः प्रजा, स्तस्य हेतुसत्त्वद्ब्रह्मवर्चसम् । (रघु.1.)

That must subject live to the full extent of man's life, or that they are free from fears and social calamities, are owing to the influence of your meritorious act of austerity and learning.

The welfare states are responsible for the equality of life and social democratic principles. This state provides the fundamental needs of society. So the citizens can enjoy full civil and fundamental rights.

TRANSPARENCY AND ACCOUNTABILITY

In Governance, the essential part is accountability. Accountability is strengthened through transparency policy because governance by disclosure often depends critically on non-state actors. In search for the Self-governance required to protect some things. Most importantly, environmental protection. Some individuals or groups, otherwise organisations, produce governance outcomes in management. The idea of openness will strengthen Democracy and promote efficiency and more effective government. Governmental agencies should be transparent. Transparency promotes accountability and provides information for citizens. Transparency ensures that information about the government must be accurate and guard against the misuse of power. Transparency serves to achieve accountability, which means that authorities can be held responsible for their functions. Transparency is a concept that focuses on resolving information asymmetries—through greater transparency, enabling accountability. It helps or encourages the officials to act in the public interest. In an accountable government, people will participate more in general activities.

The works of the governmental organisations must be valid by the people. The government gets some feedback from society, which helps the government to increase the quality of work. In Raghuvamsa, Kalidasa pointed out the rates of Good Governance.

STRENGTH OF AN ADMINISTRATIVE SYSTEM

A king should be valorous. In the first Sarga, Kalidasa describes King Dilipa as over-stopping everyone in strength.

सर्वतिरिक्तसारेण सर्वतेजोभिभाविना

स्थितः सर्वोन्नतेनोर्वी क्रान्त्वा मेशरिवात्मना । (रघु 1,13.)

The idea that the proper use of valour consists in its application to the removal of the fears of the distressed has been stressed in the poem. Here, the poet compares King Raghu's powers with the sun's brilliance and Dasaratha's powers with the god himself.

TAXATION

In a state system taxation cannot be avoidable. The idea of taxation has been rarely touched by the poet in the whole epic poem, but whatever little has been told is of much significance.

वत्सस्य होमार्थविधेश्च शेषं गुरोरनुज्ञामधिगम्य मातः

ऊधस्यमिच्छामि तवोपभोक्तुं षष्ठंशमुर्व्या इव रक्षितायाः । (रघु 2,66.)

In the opening verses of Raghuvamsa, the poet reflects that King Dilipa received taxes solely for the welfare of his subjects, as the sun sucks up water from each corner of the earth. Generally, the tax rate was one-sixth of the produce of the land. It was given to the king in return for his act of protection.

Taxation is an unavoidable part of a kingdom because the government functions through Public-revenue. Taxation is the primary source of public revenue.

उपपन्नं ननु शिवं सप्तस्वङ्गेषु यस्य मे दैवीनां मानुषीणां च प्रतिकर्ता त्वमापदाम् । (रघु.1,56.)

FOREIGN POLICY

Foreign policy is general objectives that guide the activities and relationships of one state in its interactions with other states. Diplomacy is the tool of foreign policy and war.

In the first Sarga, the seven pillars of state described here. This is much close to "Saptanga theory" of Kautilya. In Arthashastra, Chanakya presents "Saptanga theory" for the state administration.

कोशेनाश्रयणीयत्वमिति तस्यार्थसंग्रहः

अंबुगर्भो हि जीमूतश्चातकैरभिनन्द्यते । (रघु 17,28.)

Kalidasa has reflected upon the element-ally, 'friends kept in low position are incapable of doing any favourable return promoted friends become disturbing. King Atithi, who was friendly and disposed of, was in the middle class. The circle of the constituent elements is the basis of the six foreign policy measures. Those are; peace, marching, staying quiet, seeking shelter, dual policy and war. King Aja employed all six expedients and carefully watched their results. King Atithi was also very much engaged in those matters.

स गुणानां बलानां च षण्णं षण्मुखविक्रमः

बभूव विनियोगज्ञः साधनीयेषु वस्तुषु । (रघु 17,35.)

A king should not be too harsh or too mild in their circle. King Dasaratha was much aware of that.

यण, which means marching. One should march upon the opponent if he finds himself more robust than him. If otherwise, he should remain quiet should adopt the policy अस्मन् । In other words, expeditions should be made against those who are likely to be overcome by the conqueror king.

DIPLOMACY AND WAR

Diplomacy is the established method of influencing the decisions and behaviour of foreign governments and people through dialogue, negotiation and other measures short of war or violence. War is a great horror, which causes the loss of men and money, so to avoid the horror of war, it is advisable to take recourse to other expedients.

The use of such expedient is generally expressed in terms of diplomacy. In Sanskrit, it is known as Naya. In a political system, it is essential to know diplomacy. A king who understands the codes of diplomacy will win the international sphere.

तस्मै निशाचरैश्चर्यं प्रतिशुश्राव राघवः

काले खलु समारब्धाः फलं बध्नन्ति नीतयः। (रघु 12,59.)

These diplomatic politics are four conciliations, gift, dissension and force; conversant with this adopted the quadruple method of statecraft and gained uninterrupted results. Diplomacy often needs to be clarified with foreign policy, but the terms are not synonymous. Diplomacy aims to strengthen the state; it serves others by advancing its interests in its charge. When diplomacy fails, war may ensue. However, prudence is helpful even during combat. Some kings or statemen follow flexibility assistance, being realistic, avoiding dogmatic relationships, and searching for common interests and speech behaviour.

King Dilipa was famous for his power of tolerance and the spirit of forgiveness.

गृहीत प्रतिमुक्तस्य स धर्मविजयी नृपः

श्रियं महेन्द्रनाथस्य जहार नतु मेदिनीम्। (रघु 4,41.)

We find in Raghu glimpses of Kautilya's dharma Vijaya ruler; Raghu accepted the tributes in coins from the defeated kings but never captured their territory, not harassed their sons and wives. Diplomacy is often considered the peaceful alternative to violence, but diplomacy serves to prepare as often as to avoid war. Diplomacy is an essential, integral waging war, often makes the difference in who wins, and nearly always codifies war's results. Diplomacy helps to avoid war through conflict early warning, fact-finding, early deployment, and humanitarian assistance. The established method of influencing the decisions and behaviour of foreign governments and people through dialogue, negotiation and other measures short of war or violence. War is a political tool by the state, unable to adjust a dispute regarding their obligations, rights or interests. War is an interest protection tool.

According to Kautilya, there are three kinds of kings engaged in warfare.

धर्मविजयी, the righteous. लाभविजयी, the greedy conqueror. अश्वविजयी, the demonical conqueror.

Kalidasa says that King Raghu gives more importance to Dharma. The king can strengthen the state or his kingdom through diplomacy. Diplomacy helps to create a peaceful border relationship.

COMMUNITY PARTICIPATION

To what extent the effective participation matched the invocation of community participation in development in governance is, of course, a pertinent question. It is essential also to note that without democratising the community-based institutions in an increasingly differentiated and fragmented socio-economic milieu., it may result in the participation of the elite in the name of people participation. The pluralisation of the state, in the sense of the increasing role of non-state entities in the decision-making and implementation of developmental programmes.

JUDICIAL CONCEPT

The judiciary plays a crucial role in the Political system. King was the supreme authority in ancient India. His decision, in any case, was deemed to be final. The judiciary is the base of a democratic society. The judiciary ensures stability and accountability in governance. In a democratic society, justice is delivered through the judicial system. It establishes the rule of law. The judicial system protects and guarantees the civil liberties of the individual. The judiciary's work is the authoritative adjudication of controversies over applying laws in specific situations and rules. The court is an independent body apart from the government.

नृपतिः प्रकृतीरवेक्षितुं व्यवहारासनमाददे युवाः

परिचेतुमुपांशु धारणां कुशपूतं प्रवयास्तु विष्टम्। (रघु 8,17.)

ARMED FORCE

The Raghuvamsa describes the need for an armed force (Vayu Sena-Airforce). The state should have a powerful force. The armed services constitute the elements of a country's combined military services. The king/stateman has the full power to control the force. Otherwise, the state is the supreme commander. Governance conducted by and through vertically integrated state structures is an idealised model of democratic government and the public bureaucratic sphere. Other state institutions were entangled in a hierarchical command and control system. Subnational government enjoyed some degree of autonomy, but the state never surrendered its legal authority over these institutions, which, while autonomous, remained creatures of the state.

Governance sometimes refers to the coordination of a sector of the economy or industry and sometimes to the process through which a government seeks to steer the economy proactively.

ANALYTICAL FRAMEWORK

Governance focuses on the world of politics and government. It makes us focus on things that happen and how they happen. It is unfortunate, in some ways, as the government has been given this dual meaning. Governance is the state-centric mode. Despite persistent rumours to the contrary, the state remains the key political actor in society and the predominant expression of collective interests. States have proved to be surprisingly resilient and innovative in meeting various challenges. The process of state reorganisation as a response to changes in their external environments is about as old as the state itself. We are still trying to think

of why that process would not continue. Approaching the state from a governance perspective helps to understand the emerging roles of the state. Different modes of governance will characterise the pursuit of collective interests for the foreseeable future much more than alternative forms of exercising formal, constitutional powers.

ROLE OF SOCIETY

The society performs complementary and occasionally competitive functions in the process of governance. The members of society can play various roles on the part of the government. The apparent position of the members is to present their wants and demands to the government and to press for the adoption of their agendas through the political process. This blending of societal needs, internal agency priorities, and perspectives helps shape the government and governance agenda. Government use different agencies in society to implement programmes for various reasons. If these groups implement, it will save the government money and make the public sector appear less intrusive. Further implementation through social groups enables governments to utilise the expertise of those groups to make better decisions: the society and the state are in relatively general terms. Society and state have different models in their relationship and nature. Each model contains implications for governance, and each is more or less compatible with varying interpretations of socio-political interactions. These models are conventional, but it is helpful to discuss them briefly in the specific context of governance, as opposed to the usual manner in which they are discussed as merely the mechanism of structuring inputs into the political system.

About Atithi, it is stated he had counsellors for his associates who were very vigilant and personally looked anybody into the affairs of litigations between plaintiff and defendants. Ancient India was a caste-based society. The violation of caste rules was deemed an offence, and the person violating it was strictly punished.

Kalidasa also mentions a king's qualities and how he uses power. A king should be impartial and highly judicial. The king must know the subjects related to his administration. The king should be righteous and avoid the company of unrighteous fellows—a king honoured by the people. The poet also talks about the importance of charity. Kalidasa says charity is a virtue that which king must possess. The king is the ruler, so the king decides the punishments. Here the king must be highly judicial in manner. The poem, *Raghuvamśa*, is highly structured, political and decent manner. The poet ensures that the political concepts never decrease the natural beauty of the poetry.

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