

Implication of ‘Kautilya’s Arthashastra’ in Educational Leadership

Rajarshi Roy¹, Anjana Paira², Amit Kumar Mahato³, Amit Kumbhakar⁴
Laxmiram Gope⁵

¹Professor of Education, Department of Education, Vinaya Bhavana, Visva-Bharati, PIN-731235, WB;

²Assistant Professor of Education, Joypur College of Education, Sitalchak, Amta, Howrah, W.B.

³Research Scholar (JRF), Department of Education, Vinaya Bhavana, Visva-Bharati

⁴PG Students, Department of Education, Vinaya Bhavana, Visva-Bharati

⁵Assistant Professor, Department of Education, Sidho-Kanho-Birsha University, Purulia, West Bengal

ABSTRACT:

Kautilya’s Arthashastra is deeply rooted in ethics, sociology, strategy, and the effective governance of a state. *Kautilya* (also known as *Chanakya* or *Vishnugupta*), an ancient Indian philosopher, sociologist, and statesman, wrote the *Arthashastra* sometime in the 4th century BCE as a treatise on the social system of Bharat (i.e., India), its statecraft, economic policy, and military strategy. His vision of leadership is comprehensive and practical, emphasizing both personal integrity and administrative efficiency. The king, as the leader, according to Kautilya, aims at various aspects, being a philosopher king (*rajarishi*) and aspiring to be a world conqueror (*vijigishu*), while keeping the welfare of the people (*praja sukham*) in mind. *Kautilya*, also known as *Chanakya’s* ‘seven pillars of leadership’, is classified into seven parts, which, when put together, make the ‘complete kingdom’. The King (*Swami*), the ministers (*Amatya*), the territory and population (*janapada*), the fortified city or infrastructure (*Durga*), the treasury (*Kosha*), the army and law enforcement (*Danda*), and allies (*Mitra*), these are the elements (*prakritis*) of the state. The *Arthashastra* of *Kautilya*, composed in ancient India, stands as a monumental work on governance, administration, and leadership. While it is primarily known as a treatise on statecraft, its relevance to the field of educational management and leadership is profound and increasingly recognized by modern scholars.

Keywords: *Arthashastra, Leadership, Educational Leadership, and Qualities of a Leader*

1. INTRODUCTION:

Leadership is essential for managing. The ability to lead effectively is a key factor in being an effective manager, as it involves combining resources and guiding a group to achieve its objectives. Leadership involves an unequal distribution of power between leaders and group members. Group members are not powerless; they can shape group activities in some ways. Still, the leader will usually have more power than the group members. *Kautilya’s* leadership model blends ethics, strategy, and pragmatism. A true leader must be wise, disciplined, just, and decisive, balancing moral governance with real-world tactics to ensure stability, prosperity, and security. His teachings remain relevant in modern leadership, politics, and management.

‘प्रजासुखे सुखं राज्ञः प्रजानां च हिते हितम्।

नात्मप्रियं हितं राज्ञः प्रजानां तु प्रियं हितम्॥’ (*Arthashastra* 1.19.34)

The above *sloka* means, 'A true leader prioritizes public welfare over personal desires.' The king's happiness is dependent upon the happiness of the subjects or the populace of the kingdom; their welfare contributes to the king's welfare. The king shall not consider what pleases him as good; whatever pleases his subjects is only good to him.

According to the Western perspective, leaders have the authority to manage the work environment. A Leader can encourage or dampen workers' motivation by creating a favourable or unfavourable working environment in the organization. From the Indian perspective, leaders are emotionally invested in their followers. They all work together, live together, and create a healthy environment that exposes their potential.

Kautilya's Arthashastra is deeply rooted in ethics, strategy, and the effective governance of a state. *Kautilya* (also known as *Chanakya*), an ancient Indian philosopher and statesman, wrote the *Arthashastra* during the 4th century BCE as a treatise on statecraft, economic policy, and military strategy. His vision of leadership is comprehensive and practical, emphasizing both personal integrity and administrative efficiency. *Arthashastra* is a renowned treatise on political economy that teaches the king how to govern a territory. The great economist, Maharshi Kautilya, writes it. *Kautilya* was the guide of King Chandragupta Maurya. *Kautilya*, also known as *Chankya* and *Vishnugupta*. He was not a *raj-guru* but also an ordinary man or *praja*. In his *Arthashastra*, he outlined the principles for effectively managing a territory. He wrote not only about the expected qualities of an ideal king but also about the welfare of the country. *Arthashastra* is a scripture of knowledge. It contains knowledge of almost every sphere of life.

Kautilya mentions in a *sloka*,

श्रुतधारः स्मृतिधरः दाक्षयुक्तो दृढविक्रमः।

सत्यवागनसूयश्च धीरोदात्तो जितेन्द्रियः॥

(*Arthashastra* 1.5.5–6).

The above *sloka* denotes that a true leader should be a good listener, retentive, skilful, firm in action, honest, free from enviousness, noble, and self-controlled. Leadership is the ability of a manager to motivate, inspire, direct, and guide a team to achieve the organisation's goals. A practical and successful leader will improve both the organisation and its employees. Leadership as a concept has been evolving over the centuries. A leader initially referred to the king of a country or nation.

Across the world, leadership has become a subject of serious discussion, study, and research. Many universities have nowadays established leadership centres for developing leaders in various facets of academia. The number of books written on leadership has been skyrocketing. In ancient India, researchers drew lessons on leadership from figures such as Lord Sri Krishna, Sri Rama, and Mahatma Buddha, as depicted in epics like the *Ramayana* and the *Mahabharata*. For Indians, these lessons are part of their daily lives and discussions, and Indians also learn from the great personalities who created the leaders, the 'Guru'. The leader is essential, but the creator of the leader is even more critical, because a Guru can develop many more leaders. History reveals that the Guru, *Swami Ramdas*, guided *Shivaji* to become a successful king. Likewise, in ancient times, *Kautilya* created *Chandragupta Maurya* as a successful king and also established the great kingdom of *Magadha* in India. *Sri Ramakrishna* inspired *Swami Vivekananda* to become a great spiritual leader.

Kautilya describes in his book *Arthashastra* that a leader should be knowledgeable, a good decision-maker, energetic, a problem-solver, and must respect and protect women. *Chanakya* also offers his

perspective on the daily routine for leaders. He says leaders must be involved in activities such as defense planning, interacting with citizens, financial management, and future planning. *Kautilya* believed that for the efficient operation of an organisation or the state, a detailed machinery must be developed. He emphasized the organisational aspects with respect to the human dimensions of an organisation and the leadership required to make the organisation functional (*Veda Gurukulam, 2020*). Effective leadership is about not postponing decisions; when problems are not addressed promptly, they become complicated or sometimes impossible to resolve. Nations and organizations frequently encounter significant challenges due to delayed decision-making (*Hattangadi, 2022*).

2. LEADERSHIP IDEAS IN *ARTHASASTRA*:

In India, leadership has been taken very seriously. Today, all eyes are on India, as it is one of the world's fastest-growing economies. India is new, yet old. A young nation that gained independence in 1947 has a history, culture, and tradition of over 10,000 years. Like other nations, India and Indians draw inspiration from the heroes and leaders of the past. As a country with over a billion people, we take pride in the achievements of our past leaders (*Pillai, 2020*).

Raja is the most common word used to refer to a king in ancient Indian literature, such as the *Mahabharata* and *Manusmriti*. However, *Kautilya* in the *Arthashastra*, along with the term 'Raja', uses 'Swami' to denote a king or a leader. The *Swami* is the leader of the masses, and his attitude is to ensure that the subjects are happy and wealthy.

Prajasukhe sukhum rajnah prajanam ch hite hitam.

naatma priyam hitam rajnah prajaanaam tu priyam hitam. (1.19.34)

The king, as a leader, aims to bring complete welfare to his commoners. Throughout the *Arthashastra*, *Kautilya* endeavors to mold the king into an ideal king, shaping him into a 'Raja-Rishi,' a philosopher-king who also aspires to be a *Vijigishu*, a world conqueror. *Arthashastra* views the man in a leadership position as a *vijigishu* (one who desires vijaya/victory or achievement). Here, the term *vijigishu* denotes the overall achievement of the leader. However, this achievement orientation is not guided by narrow self-interest, but by the *yogakshema* (wellbeing, prosperity, happiness, and security) of the subjects or organizational members. It may be indicated that 'yoga' refers to the successful accomplishment of the objects, while 'kshema' refers to the peaceful, undisturbed enjoyment of the objects. Thus, the leader ensures that organizational members carry on their tasks in a peaceful and undisturbed environment. Thus, the king, as the leader according to *Kautilya*, aims at various aspects, including being a philosopher king (*rajarishi*) and aspiring to be a world conqueror (*vijigishu*), while keeping the welfare of the people (*praja sukhe*) in mind.

Chanakya describes this leadership model in Book 6, Chapter 1, Verse 1 of the *Arthashastra*.

'Swami, Amatya, Janpada, Durg, Kosha, Dand, Mitra iti Prakritya' (6.1.1)

The sloka denotes that the king, the minister, the country, the fortified city, the treasury, the army, and the ally are the constituent elements of the state, i.e., the kingdom. Any kingdom can be classified into seven parts, which, when put together, make the kingdom complete. The King (*Swami*), the ministers (*Amatya*), the territory and population (*Janapada*), the fortified city or infrastructure (*Durga*), the treasury (*Kosha*), the army and law enforcement (*Danda*), and allies (*Mitra*), these are the elements (*prakritis*) of the state. *Chanakya's* seven pillars of leadership (*Saptanga* model) include the following:

Swami (The King/Ruler): The central figure of leadership, whose character, intellect, and discipline are critical for governance.

Amatya (The Ministers/Ministerial staff): Competent advisors and administrators who assist in the formulation and execution of policies.

Janapada (The Territory and People): A well-populated and fertile land — the economic base and human capital of the state.

Durga (Fortified City or Infrastructure): Physical security and strategic infrastructure like forts and cities that protect the state.

Kosha (Treasury): The financial backbone, revenue, taxation, and resource management.

Danda (Force/Military and Law): Enforcement of law and order, defence, and punishment necessary for maintaining internal and external peace.

Mitra (Allies): Diplomatic relationships and alliances that help in securing and enhancing the state's position.

A happy kingdom consists of an ideal king (*swami*) as a leader, guided by able ministers (*amatya*), who takes care of the citizens (*janpada*), providing them good infrastructure and facilities (*durg*), making sure the treasury (*kosha*) of the state and the people is always full, which is protected by an able army (*dand*) and helped by good allies (*mitra*). *Chanakya's Saptanga* model is holistic, viewing a state not just as territory but as a complex organism with interdependent limbs. Intense and harmonious functioning of all these components leads to a stable and prosperous kingdom. This ancient model continues to offer insights into governance, strategic management, and leadership even in modern times.

3. QUALITIES OF A LEADER:

The various qualities of a king are reflected throughout the *Arthashastra*. However, especially when mentioning the circle of kings (Rajamandala) in the section regarding the excellence of the state's constituent elements. *Kautilya* mentions in the Sloka.

‘स्वाम्यं मन्त्रः पुरं राष्ट्रं कोषदण्डौ मित्राणि

इति स्वाम्यादीनां सप्तप्रकृतयः।

‘*Saptanga* theory of leadership, *Saptanga* (seven limbs) theory of state, identifying the seven essential elements of a kingdom. These components collectively constitute the foundation of a well-structured and functioning state, emphasising the interdependence of various facets of governance. Details the qualities of each element, viz. *Swami* (king), *Durg* (fortified city), *Amatya* (minister), *Janapada* (country), *kosha* (treasury), *danda* (army), and *Mitra* (ally) (6.1.1). In *Kautilya's Arthashastra*, Book 6, Chapter 1, Verse 3 (6.1.3), it mentions the delineation of the essential qualities of a sovereign (*Swami*).

महाकुलीनो दैवबुद्धिसत्त्वसम्पन्नो वृद्धदर्शी धार्मिकः सत्यवागविसंवादकः कृतज्ञः स्थूललक्षो महोत्साहोऽदीर्घसूत्रः

शक्यसामन्तो वृद्धबुद्धिशुद्रपरिषत्को विनयकाम इत्याभिगामिका गुणाः। (*Arthashastra*, 6.1.3)

This verse outlines the desirable qualities of a sovereign (*Syami*) in the context of statecraft. It emphasizes attributes such as noble lineage, divine insight, intelligence, strength of character, experience, righteousness, truthfulness, gratitude, determination, enthusiasm, promptness, approachability, firm intellect, avoidance of petty associations, and a desire for humility. The qualities of the king are such as born in high family, endowed with good fortune, intelligence and spirit, given to seeing elders, pious, truthful in speech, not breaking promise, grateful, liberal, of great energy, no dilatory, with weak neighbouring princes, resolute, not having a mean council of ministers, desirous of training - these are the qualities of one easily approachable (*Kangle, 2013*). Desire to learn, listening, retention, thorough understanding, reflecting, rejecting (false views), and intentness on truth - these are the qualities of intellect. Bravery, resentment, quickness, and dexterity - these are qualities of energy. Eloquent, bold,

endowed with memory, intellect, and strength, exalted, easy to manage, trained in arts, free from vices, able to lead the army, able to requite obligations and injury in the prescribed manner, possessed of a sense of shame, able to take suitable action in calamities and in normal conditions, seeing long and far, attaching prominence to undertakings at the proper place and time and with appropriate human endeavour, able to discriminate between peace and fighting, giving and withholding, and observance of conditions and striking at the enemy's weak points, well-guarded, not laughing in an undignified manner, with a glance which is straight and without frown, devoid of passion, anger, greed, stiffness, fickleness, troublesomeness and slanderously, sweet in speech, speaking with a smile and with dignity, with conduct conforming to the advice of elders; these are personal excellences.

Apart from these, various other qualities and practices had to be developed by the ideal king, which are prescribed and inscribed throughout in the *Arthashastra* - The right way of thinking (*aanvikshiki*), self-study (*swadhyaya*), being just by giving the right extent of punishment, association with elders (*vridddhasanyogah*) and being disciplined and punctual are some of those qualities, that are to be imbibed by an ideal leader.

3.1. Noble family (*Mahakulino*):

Chanakya emphasizes the importance of pedigree in presenting oneself as an ideal leader. Family is the first unit of a person as a social being. The family is expected to be the centre of culture, character building, and nurturing the values required for a future king to be made. This is the source from which we get our nourishment, learning, and first values. The Noble family is a family with high values and principles. When a king is born into such a family, one naturally has the environment to develop their leadership thoughts further.

The *Bhagavad Gita* also highlights the benefits of being born into a high-ranking family. For those who want to progress in the spiritual path, he is born in the family of wise yogis, verily this is birth like this is very difficult to obtain (*tatra tam buddhi-samyogam labhate paurva-dehikam/ yatate ca tato bhūyaḥ samsiddhau kuru-nandana, Bhagavad Gita 6.42*). The continuity of spiritual progress across lifetimes underscores the enduring influence of past impressions (*samskaras*) on reawakening the seeker's path in future births. Leadership training begins from birth, as seen in the case of Shivaji, whose mother, Jijabai, instilled leadership qualities in him by telling stories of other great leaders and their value systems from the *Ramayana* and *Mahabharata*.

3.2. Receptive to the elders (*Vridddhasanyogah*):

It is the most important quality that Kautilya has suggested for a king to succeed in life. The leader should sit and consult with those who possess a mature intellect. There are many advantages of taking advice from elders and experienced people. The *Vridddhas*, who are intelligent and wise experts in various domains of good governance, will guide the king through the journey, enabling him to avoid any possible errors. There are two types of *Vridddhas*, *Ayuvridddha* (elders by age) and *Gyan Vridddha* (elders by wisdom). Both must be equally respected. He should investigate the affairs of the persons learned in the *Vedas and of ascetics after going to the fire sanctuary and in the company of his chaplain and preceptor, after getting up from his seat and saluting (those suitors)*. A continuous association with elders provides the king with ongoing training. He should have constant association with elders in learning for the sake of improving his training, since training has its roots in that. According to him, a leader should meet with their seniors and elders regularly to seek their advice in decision-making. In this manner, ego clashes, which frequently occur due to generational gaps, can be avoided, and senior members can be more actively involved in the organization's operations.

3.3. Being duty-centric (*Dharmic*):

Dharma is the foundation of a *Rajarishi* and a principle-centred leader. *Dharma* is the very essence of a man. According to *Kautilya*, a *Rajarishi* needs to understand the concept of *Dharma*, which can be achieved through deeper study and reflection on the part of a leader. Almost all ancient Indian literature mentions ‘*Dharma*,’ as seen in works like the *Ramayana*, *Mahabharata*, and *Upanishads*.

Dharanat dharma mityahu dharmo dhara-yate prajaha

Yat syad dharanasamyuktam sa dharma iti nischayaha.

In the *Mahabharat*, *Karna Parva*, chapter 69, verses 58 mention that ‘*Dharma* is the stability of a society, the maintenance of social order, and the general well-being and progress of humankind. Whatever conduces to the fulfilment of these objects is *Dharma* that is definite. In the *Arthashastra*, it is found that the word ‘*Dharma*’ is referred to very frequently. *Dharma* has various meanings, which include duty, law, right conduct, virtue, custom, justice, morality, and ethics. In common understanding, *Dharma* means ‘right way of living’ and ‘path of righteousness.’ A *Dharmic* king capable of making proper decisions in the most difficult and conflicting situations with self-control and calmness.

3.4. Foresighted (*Dhirga-Dura-Dharshi*):

In the field of management, vision plays a crucial role in achieving success and achieving better results. Every great leader in the world achieved success because of their unique vision, which was followed by a large number of people. This is the quality of a King that makes him a visionary leader. Vision is the ability to see situations beforehand and foresee the things that are yet to come. This is the ability to create a future where the long-term objectives are achieved. Therefore, *Chanakya* uses the term ‘*Dhirga-dura-dharshi*’. There are two aspects of this term: the ‘prolonged’ and ‘future’. These are required to develop a unique vision.

3.5. Be active:

The first and most important quality of a leader is to be active. No other quality can replace this. If the leader involves him in the work with an energetic mindset, it serves as an inspiration to other workers in the organization. One of the famous American Canadian psychologists, Albert Bandura, says, ‘people learn more by watching actions than by simply hearing about them.’ An energetic leader is someone who consistently inspires and motivates their teams, fostering a positive and dynamic environment. Only if they are energetic and active, subordinates will also display energetic behaviours. *Chanakya*, in his book *Arthashastra*, also discusses the qualities of energy, which are bravery, resentment, quickness, and dexterity. If the administrator is energetic, his subjects will be equally energetic. If he is slack and lazy in performing his duties, the subjects will also be lazy and thereby eat into wealth (*Arthashastra*, 1.19.1)

3.6. Capability of proper communication:

Effective communication is one of the most crucial skills for a leader in an organization. Basically, most of the leaders cum managers of an organization always keep themselves away from the co-workers/subordinates. *Kautilya* advised the ‘*Rajarishi*’ (leader) to properly communicate with both the top and bottom levels of management. Ramesh Chandra Majumdar in his book ‘*ancient India*’ described, as per *Chanakya* 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 endanger in business, and to cause thereby public disaffection and himself a prey to his enemies. According to *Chanakya*, a leader should always open the door for communication and discuss issues with their subordinates to help them solve problems. It is essential to understand that maximum subordinates

always look for suggestions from the top. A leader should allow unrestricted entrance to those wishing to meet him in connection with official affairs (*Arthashastra* 1.19.26).

3.7. Decision making (*Aapat prakrityorviniyokta*):

Chanakya believed that a good leader performs his duties in the right way and at the right time. This is the only way that a king can win a war with his enemy. If an important decision is not taken at the right moment, it becomes valueless. Therefore, it is the responsibility of a leader to make the right decision at the right time and implement it promptly. *Chanakya* suggests that a '*Rajarishi*' (leader) should listen to his subordinates who come to meet him with urgent matters at once. If s/he postpones a decision, the pressure builds up, and the situation spirals out of control.

A leader should address every urgent matter promptly and not delay it. An affair postponed becomes difficult to settle or even impossible to settle (*Arthashastra* 1.19.30). A leader should be a quick thinker, a swift decision-maker, and a rapid implementer. He or she has no time to waste. Analyzing well is important, but moving ahead is even more crucial. Often, our best capabilities come out in do-or-die situations. When we encounter a difficult situation and have no control over it, most people lose their confidence and make mistakes, despite having the potential to overcome them. *Chanakya* notes that a leader is '*Aapatprakrityorviniyokta*', which means that s/he takes appropriate decisions in both everyday and challenging situations.

3.8. Intellectual leader (*daiva-boddhi-satva-sampna*):

According to *Chanakya*, the ideal leader is an intellectual one. He influences others through ideas, knowledge, and insights, often inspiring critical thinking and meaningful discussions. The intellectual capabilities of a leader help him to achieve brilliance and to become extraordinary in the field of management. *Chanakya*, in his book *Arthashastra*, emphasizes the intellectual capabilities of a leader. This is reflected in the specifications drawn by *Chanakya*, who states that a leader should possess great intellect (*daiva-boddhi-satva-sampna*) and have powerful motivation (*moti*) and memory (*smriti*). *Chanakya* also discusses the qualities of an intellectual person through the term '*prajna gunas*', which an individual needs to acquire. These eight '*prajna gunas*' are: desire to learn, listening, learning, retention, thorough understanding, reflecting, rejecting false views, and intent on truth. These virtues, devised by *Chanakya*, are truly pragmatic devices for fostering an intellectually sophisticated approach that can enhance an individual's thought process. Anyone who can successfully apply these *gunas* can become a leader and achieve greater heights through their intellectual prowess. Hence, this discourse on intellectual leadership, initiated by *Chanakya*, is of enormous importance (Jain, 2022).

3.9. Aiming big - aiming high (*sthoolaksha*):

There is a famous quote by Michelangelo, which holds, '*The greatest danger for most of us lies not in setting our aim too high and falling short, but in setting our aim too low and achieving our mark*'. These quotes suggest that one must keep their objectives clear and concise; otherwise, they will not be able to reach their full potential. If we look back at our history, it will be observed that all great success stories are made possible by aspiring for big goals. The brief story of how *Chanakya* overthrew the Nanda dynasty and united India under one flag is a perfect reflection of why it is essential to aim high. *Chanakya* describes the same idea while he talks about the qualities of an ideal king and says he ought to be '*sthoolaksha*' (the one with big aspirations). It is not a secret that every major landmark achieved by humanity was made possible due to this approach of 'aiming big, aiming high,' and the same approach is visible in the *Arthashastra*.

3.10. A capable leader has a capable team (*Shakyasmant*):

In a world where individual glory and achievements are often highlighted, prominent leaders around the world have repeatedly emphasized that no goal can be achieved without the collective efforts of team members. Therefore, a leader needs a capable team to move the organization forward and lead it to greater heights. In the field of management, an organization's success is often attributed to having a great leader at its helm, and its collective teamwork helps the organization achieve its desired goals and objectives. Creating a successful organization is not the work of a single person; instead, it is all about teamwork and cooperation among team members. In this view, *Chanakya suggests that* a leader should be '*Shakyasmant*' (with capable team leaders). He clearly believes that the individual capability of the leader needs to be combined with the team's capability, without which it is bound to fall short of the goal. By using this word, *Chanakya* highlights the process of team building, which should have a special focus on individuals in leadership roles. *Chanakya* expects a capable leader to choose team members who are both suitable for the project undertaken and possess the desired skills and capabilities.

3.11. The leader should have a great personality (*silavan*):

In the *Arthashastra*, *Chanakya* places a strong emphasis on the personal character of a leader. He even goes on to say that the entire work, '*Arthashastra*', is written for the purpose of winning over the senses and passions. A similar thought is reflected when he says that a leader should be '*avyasana*' (free from any vices and bad practices) (6.1.6). The above-quoted term reflects the ethical and moral responsibility of a leader. Being capable and successful are not the only criteria for a true leader; they must also be equally strong in character.

'Shilen, hi Troye Loka

Shakya jetung no samshayah.

Na hi kithingasadhang bai loke

Shilabatang bhabet'.

In his book, *Chanakya Neeti*, he also mentions through the above *Slokas* that there is no doubt that good character can conquer the world. People of good character become powerful. There is no such thing as invincibility for them. He personally believes that if character is not developed, we can never succeed in any work. Purity and purity of character give birth to a divine power within us, which makes us efficient and heroic. To be successful in life, one must keep one's character clean and stay away from any reprehensible act. *Chanakya* strongly believes in the importance of being free from vices, serving as a timely reminder for all of us.

3.12. Vigilance:

According to *Chanakya*, the primary responsibility of a leader is to continuously check all important data as well as the activities of the organisation. The leader should be vigilant about both their employees and competitors. If the leader fails to be alert, they will be taken advantage of by their subordinates.

'He (the leader) should constantly hold on inspection of their works, men being inconstant in their minds' (2.19.3).

3.13. Integrity (*Satyavaak*):

Kautilya mentions that a leader should be honest (*Satyavaak*) and true to their own words (*avisamvadaka*), which are essential parts of integrity. Negotiation principle from *Kautilya's Arthashastra* (6.1.3) regarding truthfulness in diplomacy (सत्यवाग्-ऋद्धवसंवादक). By being honest and *Truthful, the leader fosters good faith and trust among coworkers*. If the leader demonstrates integrity in their work, they make decisions about what is right or wrong for the organization. Through upholding '*satya*' or truth, a person

secures rightness and keeps their ethical conduct intact, and therefore, this quality includes the aspects of righteousness in its garb.

The importance of integrity is widely accepted and understood in today's workplace. An article on the online magazine 'Babson Thoughts and Actions' run by a private business school known as Babson describes the vitality of integrity in the following words, 'Leaders who demonstrate integrity garner trust among their colleagues. They are not afraid of the truth, and they stand up for what they believe in. This, in turn, leads to loyal customers, increased profits, and a better world for all.' While the article focuses on business ventures specifically, the importance of integrity mentioned in it undoubtedly applies to every sphere of life. Therefore, Kautilya well understood the need for leaders with integrity.

3.14. The help of associates:

From the king's point of view, he must manage a large kingdom, which is impossible to do alone. Therefore, he requires assistance from his associates to manage a large kingdom. Leaders know the importance of teamwork. In the past, the king had associates in the form of friends, teachers, advisors, and seniors. In ancient India, the concept of a king being advised by his guru is evident, as seen in the case of Chanakya, who helped Chandragupta Maurya establish his rule in the *Magadha* kingdom.

3.15. Desire to learn (*Vinayakama*):

This is the only way to expand one's capabilities and perspectives. Continuous learning throughout every phase of life enables individuals to acquire new knowledge, skills, and perspectives, fostering personal growth and development. This also applies to individuals who desire to become ideal leaders. The desire to learn inspires a leader to improve their skills and knowledge through practice. The leader, as perceived by Chanakya in *Arthashastra*, is an individual who does not remain content with the knowledge they possess, regardless of their stage of success. *Chanakya* perceived that an individual in a leading position should have a constant desire to learn and acquire new knowledge. Therefore, he believes that a leader should be '*Vinayakama*' (desire to learn and gain knowledge). The term '*Vinaya*' is used in the sense of science by *Kautilya*, who specifies the four sciences of governance under this term. A leader, such as *Vinayakama*, should not limit themselves to any of these sciences but should look forward and become familiar with new sciences, expanding their knowledge and skills.

3.16. The Power of Situational Awareness:

The most important aspect of situational awareness, in the view of Chanakya, is the ability to identify the chinks in the Armor of the enemy and to attack them at the moment of their weakness. The leader has to be *Parchhidravibhagi*.

प्राचीद्रव्यविभागीयं

धर्मस्थीयमुदाहृतम्।

स्थावरं पितृदायं स्याज्जङ्गमं मातृदायकम्॥ (*Arthasāstra* 1.7.6-7)

The division of property is described in the *Dharmaśāstra* (section on justice). Immovable property (*sthavara*) is the paternal inheritance, while movable property (*jaṅgama*) is the maternal inheritance. According to *Kautilya*, a leader should have the capability of analysing situations so that they can exploit the weak points of their competitors and gain advantages by striking at the right point. This capability of analyzing situations aptly and taking decisions accordingly is very relevant, considering the fierce competition and rivalries one faces today. Hence, the quality of being *Parchhidravibhagi*, as mentioned in the *Arthashastra*, becomes a prerequisite for efficient leadership. The great significance of situational awareness can be summed up in the following words: 'Situational awareness requires outward focus, listening, observing, and consideration of the dynamics of the situation as well as an inward awareness to manage our strengths and struggles to be the most effective.' Situational awareness is always crucial to

the art of leadership, and the stakes can be high. Another concept linked to the aforementioned ‘Art of Timing’ is the ability to observe situations and act accordingly in a discriminating manner. *Chanakya* emphasizes the importance of situational awareness for a leader who must be able to distinguish between treaty and offense.

3.17. The dispassionate way of leading:

The ideal leader of the *Arthashastra* is energetic, enthusiastic, and ambitious. However, at the same time, he needs to be dispassionate. He should also be able to control emotions like anger (*krodha*), greed (*lobha*), stiffness (*stambha*), fickleness (*chaapal*), troublesomeness (*Uptaapa*), and acts of slander (*paishunya*). *Kautilya's Arthashastra* (6.1.6) that describes the ideal qualities of a diplomat (*duta*) is as follows:

कामक्रोधलोभमोहदरपैशुन्यहीनः

(*kāma-krodha-lobha-moha-darpa-paishunya-hīnah*)

The concept of being a dispassionate leader is viewed from a broader perspective by *Chanakya*, who sees it as the process of separating one's emotions from the desired outcome of an action. This disassociation is developed by controlling the various negative emotions mentioned above. Only when a person can curb negative emotions, such as anger or greed, can they truly separate their actions from the desire for a result and maintain their composure in every situation. One can draw parallels between *Chanakya's* idea and the concept of *nishkama karma*. Therefore, *Chanakya's mantra* of a dispassionate approach remains highly relevant for both the present-day professional and personal spheres of life.

4. CONCLUSION:

The *Arthashastra* of *Kautilya*, composed in ancient India over 2,300 years ago, stands as a monumental work on society, governance, administration, and leadership. While it is primarily known as a treatise on statecraft, its relevance to the field of educational management and leadership is profound and increasingly recognized by modern scholars. The concept of leadership has always found a high pedestal throughout the history of human civilization. It has been considered a quality or a virtue that is essential for achieving success and making significant strides in life. The political-governance and business-management oriented discourses on leadership repeatedly reflect the growing significance of leadership values and their potential impact at various levels of institutions, such as society and the nation. The approach that *Chanakya* undertook to describe leadership ideas is a highly nuanced one. He opens up the possibilities of applying these values and qualities in every sphere an individual wants to. The qualities mentioned by *Kautilya* should not be studied in the mere terminological sense only. The qualities signify cross-connected and interconnected ideas, serving as the medium of projection for *Kautilya's* leadership theory. The fact that these ideas, propounded by *Chanakya*, are being analyzed and explained in modern leadership literature demonstrates the intellectual significance of *Chanakya's* manual and its relevance in the realm of leadership today, in general, and towards educational leadership in particular.

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