CONCLUSIONS
CHAPTER – IX
Conclusions

Foreign policy is the policy of a state or country with the neighbouring state or country for a peaceful harmonial relation between them. Hence, it is otherwise named International relations.

It has been seen from Rig Veda where the Agni being a protector of humans in sociological sense, who may be a king or senapati i.e. Army Chief. Agni protects the Devatas from rakshasas.

There were Rig Vedic tribes living, who themselves used to fight for dominance as inter tribal battles.

The Atharvaveda was closely connected with the warrior class as it contains magic formulas which were useful for the warriors while in battle.

The emergence of territories made the tribal identity to decline.

The Vedic tribe declination led to the formation of rajanya constituting the ruling families. The rajanya was replaced by Kshatriya who was vested with power on its territory. Territorial Authority was named as rashtras means territorial kingdom. Kingdom was headed by the king thus evolving Monarchy.
In Mahabharata, Shanti parva has enumerated the king’s duty towards his enemy elaborately.

In Ramayana, Ayodhya kanta has enumerated the king’s duty towards his enemy while on war.

In Manusmriti, the principles of royal policy with regard to other states are samdhi (peace), vigraha (war), yana (march), asana (sitting on the fence), dvaidhibhava (duplicity) and samsraya (alliance) and to be adopted according to the exigencies of situation.

The Kamandaki’s mitisara also states the same kind of royal policy as stated by Manusmriti.

The Kautilya’s Arthasastra Book 7 contains an exhaustive discussion on the way in which each of the six methods (sadgunya) of foreign policy may be used in various situations that are likely arise in the conduct of foreign policy.

The six methods were (1) Samdhi making a treaty containing conditions or terms that is the policy of peace; (2) Vigraha the policy of hostility; (3) the Asana, the policy of remaining quiet and not planning to march on an expedition; (4) the Yana, marching on an expedition; (5) the Samsraya seeking shelter with another king or in a fort and (6) the Dvaidhibhava, the double policy of samdhi with one king and vigraha with another king at the sametime.
The analysis of the relations between the states in terms of theory of the circle of states is quite illustrative and understandable to the present World.

Thus, Kautilya’s precepts are of universal applicability. His counsels on the relationship between the ruler and the ruled, on the role of the state in maintaining the wealth of the nation and welfare of the people, on relations between neighbouring states, on alliances and on the conduct of foreign policy based on the relative strengths of the participants are as applicable today as they were in his days.

To comprehend clearly Kautilya’s teachings and apply them judiciously to the modern World, one has to be aware of the essential characteristics of the work. The treatise is about an ideal state— not that such a state actually ever existed or is even likely to exist now or in the future.

Such instructions and advices are found in literatures like Nitisataka, Mudra-rakshasa, Panchatantra etc., to the kings.

Ultimate aim of the kingdom or state is the pursuit of power, wealth and fame out of the foreign policy being adopted.

Foreign policy of Pre-Independence period was very lengthy from B.C.600 to A.D.1947 number of empires from various Monarchies. Immediately after the Vedic period, Mauriyans, Guptas, Mughal, etc., were in the aim of expanding their territory. There were number of invasions by foreign powers like Parthians, Greeks, etc., Cyrus, Darius and Alexander have proved that they were interested to amaze wealth
from India and expand their territory to certain extent. Britishers, French and Dutch have invaded India in the name of trade and established their power in India. Out of them Britishers alone have grabbed the entire India under their power.

In Post-Independence India, Pandit Jawaharlal Nehru was the architect of India’s foreign policy. The India’s foreign policy was designed under the following principles:-

Though the India’s foreign policy had been designed on above principles, over the sixty year’s period, the foreign policy of India has degenerated slowly and deviated towards Unilateralism from Multilateralism.

India played a historic and unique role in the Liberation of Bangladesh which emerged as a Sovereign Nation in 1971.

India’s foreign policy has been the strengthening of Regional Co-operation. India is an active member of the South Asian Association for Regional Co-operation which was launched in December 1985. With India’s full support SAARC has recently taken a significant step in accelerating the pace of economic co-operation. The South Asian Preferential Trade Arrangement (SAPTA) became operational in
December 1995. At the ninth SAARC Summit at Male in 1997, which was chaired by India, a historical decision has also been taken to strive for a South Asian Free Trade Area (SAFTA) latest. The emergence of the Indian Ocean Rim Association for Regional Co-operation (IORARC) in March 1997, as a major instrument of cooperation in the larger region, has also had the active support of India.

An important role of foreign policy of India had been to ensure the welfare of the people of Indian Origin living abroad and well being with in the frame work of the laws of the country where they live.

India extended the arms and ammunitions and technology know-how to Sri Lanka and brought an end to the ethnic conflict in that country.

India has granted Pakistan Unilaterally “Most Favoured Nation” trade status under World Trade Organisations guidelines, but Pakistan is yet to reciprocate it.

War on Terror made India to shift its stand from Multilateralism to Unilateralism i.e. more towards US, as it announced that it is its policy “to help India become a Major World Power”.

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BIBLIOGRAPHY