

A Psycho-philosophical Analysis on the Root Causes of War and its Probable Resolution: In Indian Perspective

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Abstract: At the very beginning, human being lives with the nature and they lead a simple life. Though, they fight with the natural disasters and wild animals for the basic biological needs. To survive i.e. to be alive, all creatures actively or silently engaged with war through their whole life. So, from the very beginning to till now war being continuously happen through its various forms in all creatures' life. This kind of fight or war is not my subject of consideration. Here I pay my attention on war concerning human life following ethical point of view. As we know at the very beginning of human life there was no kingdom, nation and its border, religion, ultimately no distinction among them. But gradually human being and there society became more complicated and different types of problems or obstacles comes into being. Accordingly they divided into different groups and involves with different types of problems regarding their area, wealth and their different views. For that war is happen between these groups even within groups. But now war takes place for different types of causes and become increasingly destructive. Actually, I want to focus here on psycho-philosophical analysis regarding the root causes of war and its probable resolution.

Key Words: War, Conflicts, Aggressive, Violence, Morality, Ethics, Human psychology etc.

Introduction: In the history of war we found that in Indian and Western both the tradition expressed their view and faces war following different issues in different place and time. Even today it remains constantly, though the form and the causes of war is being changing respectively.. In Indian tradition as historically we found many war e.g. Seleucide-Maurayan war (305-303 BCE) was fought between the Seleucid Empire and Maurya Empire led by Seleucus I Nicator and Chandragupta Maurya, Kalinga war (262-261 BCE) was led by emperor Ashoka of the Maurya Dynasty against the state of Kalinga, suchlike in religious scriptures we also found many war. One of the most famous wars is the Kurukshetra War, which also called the Mahabharata War, described in the Indian epic "*The Mahābhārata*". The war happens in between two dynastic groups of cousins, the Kauravas and the Pandavas with their allies, concerning the throne of Hastinapura. In Ramayana we also found a war called Ramayana War or Lanka Kanda which happens in between the army of Rama and the army of Ravana. In other religion like, Buddhist, Jaina, Islam, Christian also support war in different aspect as Hindu epic *Mahābhārata* and Ramayana. According to Encyclopedias records of wars, 123 wars out of 1763 war had religion as their primary cause.¹ In mediaeval period one of the notable wars was First Battle of Panipath (April 21, 1526) fought between the invading forces of Babur and the Sultan Ibrahim Lodi. In modern India one of the significant wars was Kargil War (May-July, 1999) fought between India and Pakistan. However, we see that from the ancient times to present wars are happening for different reasons. So, it is a part of human history from ancient time to till today.

Concerning the method of war there are two types of war e.g. just war, or righteous war, or dharma-yuddha and unjust war, or unrighteous war, or kuta-yuddhya. In case of unjust war there are no rules or principles. The main object of this type of war is to subdue the opposite side. Arthashastra, the ancient Indian treatise by Kautilya explained the methods of kuta-yuddha such as deception.² Besides this, in modern world the moral conducts in war are routinely overridden through extreme violence, impatient of military leaders and soldiers, moral degradations etc. But in case of just war there are several rules or principles that make the war fair. The reasons and conducts in war should be done following morality even in case of unsuccessful. In short reasons, end and means of war must be governed by the ethical principles. Here equals fight with equal. For instance, no one should attack on opponents who has loss their weapon, how warriors deals with non-combatants, no surprise attacks are made, no war fought for personal benefit, warriors should be focus on his or her duty, and so on. The Rig Veda sets some rules of war viz. do not poison the tip of your arrow, do not attack the sick or old, do not attack a child or a woman, do not attack from behind etc.³ So, there are some rules of prohibition and permission, ethical principles, declarations, etc. concerning just war in order to morality.

As far back as we can see, society has felt taking life of others in war is justify in both morally and religiously. But at present by using landmines, nuclear weapons, drones, chemicals, inhuman torture etc. the war turns into extremely destructive. With respect this severe destructive war, some ethical and legal bodies thought to establish criteria that construct the limits of violence in war. For example: the Charter of the United Nations, the mechanisms of the Hague (1907) and Geneva (1929) Conventions, military manuals such as the U.S. Army's "Law of Land Warfare," etc. Through this the governments and militaries distinguish between the conduct in just war from the others types of conduct in respect of violence. For example: recently Abhinandan Barthaman, a wing commander, who captured by Pakistani forces and Pakistan government released him after two days in order to show peace gesture and stop war. But we should keep it in our mind that the international laws of war largely pragmatic in nature and substantially divergent from the morality of war. The militaries of all countries remain committed to code of conduct of international laws. So, the rules or the principles of just war are different from the present form of the laws of war.

As we know, war is something which takes place between two or more sides (it may be between two rival groups, between two states, between two countries, between two religions and so on.) for a particular period of time and particular end through the use of force. However, from ancient time to present numerous types of war being happens. Regarding these war different organisation and researcher placed their views. Some common types are- cold war, colonial war, insurgency war, total war, limited war, world war, religious war, and in 21st centuries bio war which is so terrible for human society. Let us discuss the different causes of war.

Causes of war: We all know that every event (Physical and mental) has a cause. Consider the cause and effect a large discussion being present from ancient tradition to till now. However, by nature every man wants to live always with peace and happiness. But it is a fictitious thing because man obligatorily live with different types of obstacles over whole life and the fact that war is a kind of obstacle by which people may loss their peace and happiness.

Generally, by discussing the causes of war we found that there are numerous numbers of causes, although some causes are justifiable and some are not. However, the most common types of causes are: competition over territory, economical benefits, religious issues, racism, nationalism, civilian issues etc. Let us discuss one by one-

1. Competition over territory

When a country needs more land for the sake of agricultural use, living, or other purposes and captured another country's land war may happens. For example: India-Pakistan Kargil war (1999), Mexican-American war regarding Texas (1846-1848).

2. Economical benefits

For the sake of economical benefits when a country wants to take another country's wealth by force war took place. Wealth may be precious materials such as gold, silver, may be agriculture, or materials used in manufacturing etc. For example: Anglo-Indian Wars (1766-1849) – it was a series of wars happened between the British East India Company and different Indian states.

3. Religious issues

The war in relation with religion mainly occurs between the two different religions and different sects within a religion. For example: India's communal violence in between 1954-1982 between Hindus and Muslims, Sunni and Shiite violence. Moreover, different religious scriptures show and permit war in different aspects. For example: in Bhagvat Gita "kurukshetra yudham", in Bible "holy war".

4. Racism,

In the history of war we found some wars happen depending on racial anger, hatred between the people of different races. Racial discrimination produces distinction in job opportunities, in fundamental rights, in social life etc. For example: Memphis and New Orleans Riots in 1866 between European Americans and African Americans, Anti-Igbo pogrom of Nigeria in 1966 between Nigerians Army and Igbo people.

5. Nationalism

Nationalism is a kind of sentiment where peoples emphasizes their devotion, loyalty, or obligation to a nation or nation-state and think that their country is superior to another. For that if any group or nation wants to incorporate, or subjugate, or challenge them war may take place in order to revenge. Besides, when various nationalist groups want independence from a state war may take place. For example: India's war of independence (1857-1947) – it is a series of movement for ending British rule in India.

6. Civilian issues

Civil war may take place when extreme internal disagreement is arisen between two or more groups within a country regarding who rules, how the country should be run or the people's rights. It also happens when some separatist groups want to constitute their own independent country. For example: American Civil War (1861-1865) between the Union army and the Confederate army, Russian Civil War (1917-1923) between Red Army and the White Army.

In these causes of war, human psychologies are deeply involved e.g. excessive attraction on material world (hedonistic life), violation and aggressive nature of man etc. The overgrown attraction on materialism is a kind of cause of war and conflict in present era. Accumulates wealth, seeking power of countries, or state, or individual all are being for overgrown materialism. Hence, people are becoming greedy, violent and cruel day by day due to over indulgence, which later leads to war.

Probable resolution: The resolution of war is a complex and multifaceted process aimed at ending hostilities and establishing a sustainable peace. Resolving a war typically involves several steps and depending on the specific conflict, its causes, and the parties involved. In general there are some ways to resolution of war viz. Ceasefire agreements, peace treaties and agreements, international involvement and peacekeeping, post-conflicts reconstruction, justice and reconciliation, monitoring and verification, sustainable development and governance etc. Actually, we focus here on psycho-philosophical analysis to reduce or stop war completely.

If we look in the traditional Indian philosophical schools we will see that almost all school (Except *Cārvāka* Philosophy) advises man to stop indulgence or carnal desire to attain liberation or salvation or a peaceful world. Such as Buddhism and Jainism both are peaceful traditions. Ahimsa or non-killing is a basic principle of their thinking and behaviour. Both the tradition didn't support the use of any violence to resolve any conflict. They believe that violence kills our inner peace. They always renounce from any conflict that crosses their principle accordingly, Eightfold Path and Three Jewel. One of the powerful instances of Buddha's sermons is that "Even if thieves carve you limb from limb with double-handed saw, if you make your mind hostile you are not following my teaching".⁴ Thus both the tradition wants to establish peace out of conflict and also war. Though at present most of the Buddhist and Jainas region are standing armies and involved in warfare by claiming that military action is an evil necessity, probably even to defend the dharma itself. Hence they were engaging in violence and even war. For example: in the 14th century Buddhist fighter evicted the Mongols from China, in the 20th century Buddhist Sinhalese majority and the Hindu Tamil minority engaging in war and has cost 50,000 lives in Sri Lanka.

Yoga philosophy offers several principles and practices that can help reduce war by fostering global peace. They talks about the Eightfold means of Yoga (Abstinences, Observances, Posture, Breathing, Withdrawal, Concentration, Meditation and Absorption) for human liberation and peace in the world. They help deeply in the external restraint and inner restraint of man. By incorporating these, Yoga philosophy can play a significant role in reducing the causes of war and promoting a more peaceful and harmonious world.

Vedanta philosophy can contribute to reducing war by promoting principles that foster peace, unity, and understanding. The gist of Vedanta philosophy is that we all are from same source which is Brahma. This perspective enables to make a sense of oneness and interconnectedness, reducing the 'us vs. them' mentality that often destroys conflict. Besides, by recognizing the divinity in every individual Vedanta fosters a sense of universal brotherhood. This can reduce prejudice, discrimination, and hatred, which are often precursors to war.

By integrating these principles practically into personal conduct, governance and international relations, traditional Indian philosophy can significantly contribute to reducing the causes of war and thus establish a more peaceful and harmonious world.

Besides, any religion has a significant role to reduce war because, true religion always emphasizes on peace and non-violence. There are no place of violence and discrimination regarding people's background. But for the veil of ignorance religious people also engaged in conflict or war. So, if we are able to convey people that there is no religion other than man then it will be possible to remove all kinds of conflict or war from the society. In this context Chandidas said that 'Sobar upore manush satya tahar upore nai'- above all is humanity, nothing else.⁵ Swami Vivekananda also says that '*śivajñāne jīver sevā*'⁶- to serve people as actual manifestation of God.

Gandhi's view on war: The concept of Ahimsa or non-violence is a central concept of Gandhi's philosophy. For Gandhi, ahimsa means, do not harm or kill to any living creatures and even cessation from hostile thought to others and compassion to all living creatures. Gandhi says "If I am a follower of Ahimsa, must love my enemy. I must apply the same rule to the wrong-doer who is my enemy or a stranger to me, as I would to my wrong-doing father and son".⁷ So, he didn't support war and also the difference between "just war" and "unjust war". For him, every war is unjust in respect of violence and it is not a legitimate means for achieving anything permanent. The duty of a devotee of Ahimsa is try to free himself, his nation and the world from war whole-heartedly. But in respect of Governments many facilities and privileges, being a confirmed war register, a man so long as lived under a system of Government based on force he is bound to help the Government when engaging in a war. At present the concept of Ahimsa or non-violence has been especially used in the realm of international relation and Indian foreign policy. Pakistan and china threats India from several decades but India has been averse to war and putting boots on the ground. It is a characteristic of Indian policy drawing Gandhian philosophy. So, it is very much clear that Gandhi didn't support unmixed or unconditional war.



J. Krishnamurti's view on war and peace: It is a one of the most distinct view concerning war and peace. The lives of human being constitute and govern by two aspects, inward and outward. Krishnamurti emphasize his view on inward state. He started his discussion by referring two questions: how can we solve our present political chaos and the crisis in the world? Is an individual can do anything to stop the impending war?

According to him, now the war is a spectacular and inhumane event in our everyday life. Although, it gradually becomes more spectacular, more destructive, more inhumane but the fact that, it is the collective consequence of our individual activities. So, every individual are responsible for war. Here the question arises: What can we do to stop it? There are many views regarding this. Actually he wants to mention that we see from which causes war happens, and if we are interested to stopping wars, then we can starts to change ourselves.

For him to avoid war and bring peace we cease to be greedy, cease to accumulate wealth, cease to seek power, and be morally simple – not merely in outward things (by compulsion and legislation) but in thoughts, in feelings and by good will. If we think circumstances are too powerful for us to be morally simple, we are responsible for war and trouble because, circumstance or societies both are created by us. So if we change ourselves, then society or circumstance changes.

Moreover, he mentioned belief in nationalism, in an ideology, in a particular dogma, the worship of a flag, belong to any of the organised religion, desire for power, prestige, position—all these are the causes of war. Even he says nationalism is a disease. So again the causes of war depend on us. Although, we talk about peace in conference, in seminar, sit round a table but inwardly we are motivated by these. Therefore, for him to stop all wars, to bring peace there must be an inward revolution in every individual than other revolutions.

Tagore's view on war: Rabindranath Tagore (1861-1941) is a great novelist and first Nobel Laureate (1913) of Asia. His life was gone through the two World Wars. He introduces a vision of peace instead of violence or war and also as an antidote of the infatuated 'jihadism' (both religious and secular) and 'war-madness' of the twentieth century through the ideologies of Ahimsa, or non-violence, derived from the Bhagavad Gita and Advaita Vedanta, and oneness of the universe, derived from the Upanishads. He warns about a potential destruction of the world through war, violence and bloodshed, although he was very optimistic. He always saw a ray of hope inside of human lunacies and insanities. So, he famously said, 'I have become my own version of an optimist. If I can't make it through one door, I'll go through another door – or I'll make a door. Something terrific will come no matter how dark the present'.⁸ Tagore believed that an alternative world would be possible where always remain peace, justice and hope. It is possible only through a symbiosis of the East and the West; by thinking at core we are all one and the same, like Upanishads. We are all bound by an invisible bond of love, very much like the petals of a rose which look like separate at one aspect but remain united at another aspect. It is also most important to keep our mind free from all kinds of dogmatism e.g. social, political and religious.

He realised that, fetish of nationalism and overgrown materialism (causes of WW1) of the modern society and excessive faith in institutionalised religions are the root causes of violence and warfare. He wrote in a letter to Abala Bose, wife of scientist Jagadish Chandra Bose, 'Patriotism cannot be our final spiritual shelter; my refuge is humanity. I will not buy glass for the price of diamonds, and I will never allow patriotism to triumph over humanity as long as I live.'⁹ For him, by accepting the Upanishadic teaching that every human being was an expression of God is the only way to restore peace and man loved and respect man for the sake of loving God. However, Tagore thought that the modern society fails to notice the spiritual aspect of human being and for that it goes to wrong and become a breeding ground for war and violence.

Amartya Sen's view on war: Amartya Sen is a noble laureate economist whose work on development of justice highlights the importance of addressing root causes of conflict, such as poverty and inequality. His advocacy for education and economic opportunities as means to reduce violence is widely recognised. He would likely view that war as a profound threat to human capabilities, justice, economic stability, global cooperation, and human rights. For

him to preventing war we should frame a strategy focused on enhancing human development, promoting justice and fairness, and fostering global cooperation.

Concluding remarks: Basically, people who think about peace in the universe do not want war because it is a policy of mass killing or to harm others by organised violence and we know that taking life of others is not a good practice. At the same time we do not differ with the need of war. Still then countries or any group, to protect themselves from the rival they practice it. Moreover, war is also a method or form to give punishment to the rival countries or wrongdoers. So, war is just, or good, or applicable for the society in regard to defend our society, or a country, or preserve freedom of peoples. But the thing is that after war radical changes and different types of crisis are took place. During war many people (e.g. soldiers, civilians, children) badly affected by horrific physical disability and harassment even death and also traumatic events that raises the problem of developing physical and mental health. Besides this, destruction of cities and expend on war produces long lasting problems of economy, long lasting effects of bombing in Hiroshima and Nagasaki and so on. In short we can say that it's a kind of social problem. To remove war or conflict from society religious adviser should teaches their follower about peace and universal brotherhood and also to understand that there is no distinction among people, policy maker or government should follow how to maintain the good relationship by peace agreement with other government or country by non-violence way, humanists should teaches people that there is nothing but humanity. Ultimately people should avoid their extreme enjoyments, greediness, gathering of wealth, torturing attitude, misuse of power etc. By following these issues strictly, the world may free from any kind of hazards or crisis and the world will be more liveable.

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