



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 8.4
IJAR 2022; 8(11): 314-317
www.allresearchjournal.com
Received: 23-09-2022
Accepted: 26-10-2022

Dr. Md. Areef Inamdar
Assistant Professor,
Government First Grade
College, Shahapur, Karnataka,
India

Issues and challenges to nationalism and national integration of India

Dr. Md. Areef Inamdar

Abstract

The problem of National Integration is universal and it involves reconciliation of all diversities to build up national solidarity. Nationalism and regionalism do not go together. If Nationalism represents the 'forces of unity and cohesion', regionalism is a symbol of 'Particularistic identity'. National integration has been a very serious and prominent challenge in all the developing countries including India. For a proper analysis of the concept of national integration it is necessary to know the meaning of certain concepts. The first and foremost concept is the term integration itself which may be defined as "a process of becoming whole. The process of National Integrations, therefore, tries to achieve the forces of national unity, solidarity and cohesion and the regional identity and freedom. In brief, national integration helps building up the national character out of the individual character. It involves national cohesiveness through territorial unity. Amidst socio-cultural, regional, religious, linguistic and economic diversities, national integration aims at the process of uniting together various parts of the society into a "functions whole", where in there shall be "reduction of all barriers and tolerance of all differences unity, shared values and consensus." However, national integration lacks a precise definition. To a common man, the term 'integration' implies 'the process of becoming a whole'. It is more a psychological, behavioural and emotional concept. In a limited sense, it (National integration) believes in a sense of territorial nationality which overshadows or eliminates the subordinate parochial loyalties (Myron Weiner: Politics and Social Integration).

Keywords: Nationalism, regionalism, national Integrations, India

Introduction

A process of bringing together culturally and socially discreet groups into a single territorial unit and establishment if a national identity. The process of establishing a national authority over subordinate political units or regions, with distinct cultural and social groups. Forging a link between the ruling elite and the ruled or reducing the gulf between the elites and masses in terms of aspiration and life-conditions. Evolving a minimum value consensus necessary to maintain a social order. Integrative behavior which involves the capacity of the people in a society to organize for some common purpose. The first National Integration Council (NIC) of India, 1961 has explained the scope of National Integration as a 'psychological and educational Process involving the development of (a) a feeling of unity, solidarity and cohesion in the hearts of the people; (b) a sense of common citizenship, and (c) a feeling of loyalty to the Nation.

A) Thus the foundations of National Integration include

1. A common citizenship
2. Unity in diversity
3. A feeling of loyalty to the Nation
4. A sense of fraternity among all diverse communities
5. Secularism
6. Freedom of religion
7. Socio economic and political justice
8. Equality

Corresponding Author:
Dr. Md. Areef Inamdar
Assistant Professor,
Government First Grade
College, Shahapur, Karnataka,
India

B) Methods to achieve National Integration

One is the process of 'national assimilation' and the other is the process of 'Unity in diversity'. In the national assimilation process, national culture is maintained through elimination of distinct cultural traits among the minorities. There is also a third process through which majority groups impose their culture on the minority and bring about national integration. The best example of such type is Swiss Confederation.

Dimensions of National Integration

- a) Political
- b) Economic
- c) Social
- d) Cultural
- e) Ethical
- f) Psychological or Emotional

Political integration involves territorial unity and integrity, political unity and a common Government that can firmly bind together national unity. Economic integration takes care of the united fight against the hazards and poverty, hunger, homelessness of the down trodden in the Society. Social Integration ensures disbursement of Social justice, social equality, liberty and fraternity among the people without delay. It also fights against any kind of disintegration, either communal, Social or racial. Protection of distinct cultural identity in the spheres of language, customs, belief and faith is the basic objective of Cultural integration.

Ethically, national integration; suggests the sanctity of the changing value system of the people of a country. Here is an example-Switching over to Democracy and representative government for Authoritarianism and Dictatorship and taking decisions through consensus is the outcome of the changing value system.

The last one is called the emotional or psychological integration because of which people are united together with their high-emotions attached to their National Song, National Flag, National Anthem, National Emblem, National Bird, National Animal and so on. Like-wise emotional attachment promoted through the teachings of several Indian mythological epics, like the Ramayana, the Mahabharata, the Ramacharit Manas, Shri Bhagavatam, Shri Bhagavad-Gita and the like People, get emotionally attached to their country's past glory and cultural unity.

National Integration in Indian Context

Indian society is multi-ethnic, multi-social, multi-cultural, multi-regional, multi-religious, and multi-linguistic. Varied socio-economic status accompanied by value-variances in India has defeated the objectives of National Integration. Owing to the aforesaid multiplicities, there have developed in India socio-ethnic-cultural differences, political instability and above all, economic disintegration. People divide themselves into varied groups and fight for their narrow-self interest defying national interest.

Each group tries to maximize its best advantage. The ultimate outcome is a neck-to-neck-inter and intra-group-fighting ready to loss of human lives and property. Violence, extremism and militancy very often disturb the social order, governmental stability and economic development.

These maladies can be overcome through a systematic process of National Integration with the objectives, like,

uniting the varied groups, into a functioning whole', reducing old barriers among the warring groups, providing a better and intelligible communication system to understand each other, tolerating mutual differences reciprocally and finally, institutions a political system based on 'shared values and consensus'.

Different Views of National Integration

Three distinct views have emerged out of the debate on the issue of national unity in India. One such view was of John Strachey (the author of INDIA) who wrote, "there is not and never was an INDIA or even a country of India, possessing, according to European ideas, any sort of unity; physical, political, Social or religious". John Strachey's view was contested by a group of India's eminent scholars like Swami Vivekananda, Bankim Chandra, Shri Aurobindo, D.R. Bhandarkar who affirmed that there was and (there) always had been an India, attested to by its political, physical, social and cultural Unity'. An eminent historian, Vincent Smith brought out a compromising view and in his OXFORD HISTORY of INDIA', he wrote, 'India offers unity in diversity'. This view appealed Jawaharlal Nehru so much that he fought for a 'SECULAR UNITY' in India.

Under the British Rule

Nothing like India as a 'nation' existed before the British rule in India began. It was the British rulers' 'magical contributions' which united India together to a large extent.

Such contributing factors were

- i) Administrative singleness of the British rule in India
- ii) Operation of the uniform Civil and Criminal Laws all over the country
- iii) Introduction of modern means of transport and communications like. Railways, Posts & Telegraph services and like
- iv) Spread of English education.

Forces of Disintegration in India

If process of Integration was to some extent, the contributions of the British Rule in India, so much so was the 'British Policy of Divide and Rule' in India. That had led to India's disintegration in the post-independent years. India is one' is her physical get-up, but, internally she is torn into pieces through caste and communal violence, atrocities on 'Dalits' and OBCs regional antagonism, linguistic and cultural in-fight, economic disparities and the issue of reservation in public services.

Added to the issues like socio-economic exploitation, child labour, sexual harassment, linguistic fanaticism, narrow vested interest of the local inhabitants, more commonly known as "sons of the soil", religious hysteria, growth of militant 'SENAS', terrorist activities and separatist tendencies, problems of disease and hunger and the like. In face of these multiple diversities, the need of the hour, therefore, is national integration founded on the principle of 'Unity in Diversity'.

It is the fitness of the aforesaid situation, Professor Rasheeduddin Khan's emotional but timely remarks suggest that "the term National Integration means and ought to mean cohesion not fusion, unity but not uniformity, reconciliation but not merger, agglomeration but not assimilation etc. of the discreet segments of the People constituting a Political Community or State? (Khan National Integration and

Communal Harmony; National Integration of India Vol II- Edited by Sinha)

Implementation of National Integration

The Government of India in the Ministry of HRD have recommended four approaches to achieve national integration in India: namely,

- i) Gradual harmonious change
- ii) Mechanical Solidarity
- iii) Unity in Diversity and pluralist approach
- iv) Protective discrimination. (Programmes for Promotion of National Integration, 1986, Page 1 to 16)

But, for proper implementation of these four approaches, the most important role has to be played by the administrators at large. Law and order authorities must come up to a mark to identify impartially and rationally the problems of mal-integration and to take adequate steps to solve it.

The law and order administrations must act as 'protectors' of the Victims of such atrocities, from among the Harijanas and Adivasis. Adequate and timely relief should reach the victims and aggrieved persons to compensate their loss. Police-torture should be called to a halt. Arbitrary assets of innocent persons, mostly belonging to the minority communities should be checked and stopped at once.

All anti-national activities have to be curbed. Illegal smuggling of deadly weapons has to be prevented. Infiltration across the border has to be checked with the help of well-armed Border Security Force (BSF). Police organisation has to be modernized and strengthened with arms. Intelligence wing has to be adequately trained.

Anti-national propaganda, baseless, yet instigating rumours and gossips have to be censored. Sensitive areas should have able and experienced officers with self-confidence integrity and high-morale. Press and Media have to be impartial in their treatment and publicity of the situation.

A. Protective Discrimination

The Government of India in pursuance of the relevant provisions in our Constitution have both enacted several laws and issued many executive directions from time to time to promote the policy of 'Protective Discrimination' or the "Policy of preferences".

Implementation of these policies since 1951 has provided concessions, preferences, reservations in jobs, in the Legislatures, and educational institutions in favour of the S.Cs and ST. The Process has continued till date. Such preferential facilities are available to the S.Cs and S.Ts in matters of promotion in jobs as well. Similar reservation preferences in jobs have also been extended in India to the other Backward Classes (OBCs) since 1994. In a simple language, people call it 'Mandalisation'. The judgement of the Supreme Court in Indira Shahwney Case and also in two other cases that under no situation should the reservation of posts in jobs shall exceed 50% was of no use.

Tamil Nadu made it a political issue and raised the reservation Quota to 69% and there could be no judicial scrutiny of this decisions. AIADMK government as the same had availed protections after being included in the Ninth Schedule.

The matter did not stop there. In Rajasthan and in MP Governments have recently come forward with decisions to increase the reservation quota in jobs beyond 50% for those who are socially or economically backward (SEBC). There

is no wrong either to increase the percentage of reservation or to swell up the present list of OBCs by adding a few more castes.

But, what is more important is that such reservation policies are effectively implemented to the best advantages of the deserving socially and economically backward classes or castes so as to reduce the inequality-gap.

Thirdly, Education has a vital role to play in promotion of National Integration. The traditional education system has to be reoriented to develop Students' personality and to grow in them a sense of 'tolerance', and a feeling of 'oneness'.

A sense of patriotism has to be injected into these minds to make 'emotional national integration' possible and practicable, slowly and silently. They must be told that India is one and united despite diversity. As Justice PB Gayendragadkar has rightly suggested, by organizing youth camps, N.S.S activities, the Universities can bring in social-harmony.

Fourthly, social economic planning has to be centralized, keeping in mind the demands and needs of each state. Regional economic disparity can be balanced through more inflow of financial help to the under developed states to be at par with the developed ones so that inter-state ill-feeling and animosity can be buried. State's priorities must be taken care of by the National Government forgetting political animosity between the parties in power. Fifthly Inter-State Councils and Zonal Councils must be allowed to work to solve inter-state disputes, to rejuvenate Inter-State cooperation and to strengthen national solidarity, not at the cost of democratic governments operating in the States and at the Centre within a federal set up.

B. Role of National Integration Council: (NIC)

The National Integration Conference held in October 1961 had agreed to set up a National Integration Council (NIC) to review all matters related to National Integration and to suggest measures to the Union Government. Besides the Prime Minister who chairs the NIC, the other members included the Union Minister of Home Affairs Chief Ministers of all States, Educationists, Chairman of UGC, Chairman of SC & ST Commission and a few eminent Party leaders.

It is hoped that the NIC meets frequently, deliberates issues affecting national integration and works for harmonious interstate cooperation strengthening national integration. It is further hoped that the National Commissions for women, for Minorities and for Human Rights should also play a supporting role protects the genuine interest of various groups in our society.

A few other steps which can also help promoting national integration are summed up below

- a) Cultural plurality has to be respected and tolerated through mutual understanding based on nationality among various culturally diverse groups.
- b) Nation's ideology is stated in the Preamble of our Constitution ensuring justice, liberty, equality, fraternity and promoting secularism have to be respected and implemented spontaneously, whole heartedly and sincerely with no compulsion and reservation.
- c) All National symbols have to be shown due respect by every Indian to ensure national unity to promote national integration.

- d) Much success of National integration depends on the style of functioning of the positive role played by our national leaders including the Head of the State and Head of the Government. In this context let us recall these emphatic words of our first Prime Minister, Pandit Nehru who said, "National integration is our national objective and let us achieve it".
- e) Since national integration is a political issue, it is equally necessary that each big or small political party should contribute voluntarily for the promotion of National integration in India. All political differences have to be merged in the national interest.

Challenges to National Integration in India

As it was mentioned above, India is a country comprising different languages, traditions, religions and etc. But such a diversity may become the main obstacle on the way to the spirit of one nation. So what are the major factors that influencing national integration?

- **Cultural differences.** Culture in the country is the prime reason why people become prisoners of different regional identities. People from different regions of the country began to fight for their superiority over other regions and wanted to gain autonomy or even independence.
- **Caste system.** Casteism made a very bad impact on people's minds making them think they had plenty of sins and deserved tortures and humiliation. Also, it caused distrust between all people in India.
- **Language diversity.** As India has been a multilingual country for centuries, various communities tried to establish by force the official language in the country. That led to endless strikes and rallies.
- **Region.** The differences among people on the basis of religions can be one of the main obstacles to national unity. Though India is a secular country and treats all the religions equally, still sometimes communal conflicts erupt leading to tragic loss of lives and properties.

Conclusion

National Integration is a collective effort and cannot be achieved in isolation or single handed. Let all Indians, in whichever part of the country they live must put united and collective efforts strengthening the hands of the Government to overtake all impediments affecting National integration and to pursue willingly all strategies which help promoting National Integration.

The aforesaid discussion categorically suggests that in India, National integration has to be achieved through several ways: National solidarity and multiple diversities have to be reconciled within the constitutional framework of a Sovereign, Socialist Secular Democratic Republic. Legislature which, re-elects national public opinion must act with 'far sight' and shall enact laws from time to time, to bring about a peaceful and non-violent socio-economic change within the frame work of national unity. The judiciary must land over such judicious, enlightened as progressive which shall help uniting India and preventing its further segmentation. Conflicts in a country like India with multiple diversity are bound to come, but those have to be sorted out cautiously, intelligently, with the help of a strong and impartial administrative system. Religious fanaticism in any form has to be checked. Proper training should be given

to all diverse religious sects that God is one but is manifested in different shapes and forms.

References

1. Black CE. 'Phases of Modernization' in Jason L.-Flankle and Richard W. Gable (ed), Political Development and Social Change. New York: John Wiley and Sons; c1966. p. 436-437.
2. Karl W Deutsch. Nationalism and Social Communication; An Inquiry into the Foundation of Nationality New York: The Technological Press and John Wiley; c1953, 9.
3. Lucian VV. Pye, Aspects of Political Development- New Delhi: Amerind Publishing Company; c1972. p. 13-14.
4. Ibid. p.11.
5. Follet Mary Parker. Constructive Conflict in Henry Ktetcalf and Lyndol Urwick 'ed), Dynamic Administration. New Delhi: Harper and Row Publishers; c1961. p. 30-32.
6. Ruppert Emerson, From Empire to Natio'n. Calcutta: Scientific Book Agency; c1970. p. 96-97.
7. Ibid. p.273.
8. Black CE. Phases of Moaernization. in Jason L. Flakle and Richard W. Gable (ed), Political Development and Social Change, op.cit; p. 444.
9. Daniel Lerner. The Passing of Tradition Society. Illionis The Free Press of Glencoe; c1958. p. 331-333.
10. Myron Weiner. Political Integration and Political Development, in Jason L. Flankle and Richard W. Gable (ed). Political Development and Social Change, op. cit; p. 645.
11. Leonard Binder. Idealogy and Politica J^ Deyelopment" in Myron Weiner (ed). Modernization (Madras: Higginoboth [7:30 PM, 2/15/2020] +91 99161 03680:
12. Cutlat JA. Integration; A Social And Political Problem" Quoted by, Roy-Burman, B.K., in "Sociology of National Integration" in Sinha, Surjit (edited), Aspects of Indian Culture and Society, Calcutta, The Indian Anthropological Society; c1972, 43.