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Dr. Md. Areef Inamdar
Govt. First Grade College,
Shahapur, Karnataka, India

Economy and nationalism and National Integration of India

Dr. Md. Areef Inamdar

Abstract

Nation building is a task in which the process of national integration and unifying the nationalities of various cultures and languages is undertaken to achieve homogeneous culture. The article explains the process whereby people transfer their commitment and loyalty from smaller tribe, village of petty principalities to the larger central political system," The task of national building from this point of view is that of creating a participant and homogeneous culture. This article throws light on importance of unifying culture that mean the aggregate of shared values, norms, habits and customs which give to member of a population a sense of belonging to a common community and which is varying degrees give unity, direction. In any developing society, nation building is the most crucial problem. In the traditional society when the process of modernization and political development begins, the problem of integration of the society also arises. In the early years after independence, the tasks before the national government were so great and the problems generated after the partition of India were so disturbing that decisions to work through an authoritarian government could have been justified. But the Indian leadership decided to meet all these situations through open and democratic framework. Through successful efforts for national consolidation, the state was first built through strict methods of integration.

Keywords: independence, society, direction

Introduction

The term national integration is composed of two words 'nation' and 'integration'. Karl Deutsch says, "a sense of common nationality and community can be developed on the basis of "shared experiences". People who have communications with each other are mobilized on shared experiences and are further mobilized into a current of mobilization which change a physical relationship of different groups into an affective relationship nation building is a task in which the process of national integration and unifying the nationalities of various cultures and languages, is undertaken to achieve homogeneous culture. Almond and Powell suggest, "It refers to the process whereby people transfer their commitment and loyalty from smaller tribe, village of petty principalities to the larger central political system," The task of national building from this point of view is that of creating a participant and homogeneous culture, the best example of which is the United Kingdom, This has rightly been called to be 'Unifying Culture'. Harold and Sprout define unifying culture thus : "By unifying culture we mean the aggregate of shared values, norms, habits and customs which give to member of a population a sense of belonging to a common community and which is varying degrees give unity, direction, 25 and purpose to the behavior of the population."

Impact of Economy on Nationalism and National Integration:

Commitment to Reduce Inequality index, released by Oxfam and Development Finance International, ranks India 147/157 countries. It has been placed 151st on the index for public spending for healthcare, education and social protection, 141st for labour rights and wages, and 50th on taxation policies.

Earlier this year Oxfam India published its report Widening Gaps: India Inequality Report 2018 on the real and rising inequality in the country. The report revealed some shocking statistics about the gap between the rich and poor, but more importantly, it debunked the myth that India is a low-inequality country. The report suggested reducing the widening economic gaps through progressive direct taxation by introduction of wealth and inheritance tax and increasing public spending on health and education.

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What is the Commitment to Reduce Inequality Index?

The index is a global ranking of governments based on what they are doing to tackle the gap between rich and poor released by Oxfam and Development Finance International. It focuses on 3 key policy areas- social spending, tax and labour rights- because there is widespread evidence that strong progressive action by governments in these areas can significantly reduce inequality and which are relevant for all countries regardless of their income level. These are also areas where comparable and reliable data is available for the majority of countries.

1. Evidence from over 150 countries spanning more than 30 years shows that investing in healthcare, education and social protection significantly reduces inequality. For example, if a government invests in free quality public services poor people don't have to use their meager earnings to pay for them- this can significantly boost their available income by as much as (if not more than) their regular earning. Social spending can also reduce unpaid care work carried out by women- by redistributing child and elder care, healthcare and other domestic labour. Social spending has been shown to reduce inequality by 20 percent across OECD countries.
2. Taxing the wealthiest in society more than the poorest directly reduces income inequality. If these taxes are invested in public services, they can further reduce inequality. Tax systems can also be used to discourage practices that exacerbate inequality and encourage practices that reduce it e.g. tax breaks for businesses that share more of their profits with their employees.
3. There is significant evidence that higher wages and stronger labour rights - especially for women workers who tend to work in the lowest paid and most insecure jobs - are key to reducing inequality. For example, if the Indian government ensured women were paid the same amount as men for the same job, women's incomes would be boosted by almost a third.

According to calculations by Oxfam, if inequality is reduced by a third* in India, more than 170 million people would be lifted from poverty. Government spending on health, education and social protection is low and more often than not, subsidizes the private sector. The tax structure of India Commitment to Reducing Inequality Index 2018 reasonably

progressive on paper, but in practice much of the progressive taxation, like that on the incomes of the richest, is not collected. **On labour rights and respect for women in the workplace India also fares poorly, reflecting the fact that the majority of the labour force is employed in the agricultural and informal sectors, which lack union organization and enforcement of gender rights. (source: *A. Arendar and E. Seery (2014). Even it Up: Time to end extreme inequality. p.36. Oxfam. <http://oxf.am/Ffd>.**S.Kumar (2015). Private Sector in Healthcare Delivery Market in India. Institute for Studies in Industrial Development Working Paper 185.)

India ranks second in South Asia on progressive taxation. CRI defines progressive taxation as "where corporations and the richest individuals are taxed more in order to redistribute resources in society and ensure the funding of public services, is a key tool for governments that are committed to reducing inequality."

Sadly, the country scores low when it comes to labor policies and social spending. The CRI suggest that "governments can have a direct impact here by setting minimum wages and raising the floor of wages; they can also have an indirect impact by supporting and protecting the right of trade unions to form and organize." Evidence from the International Monetary Fund and others shows that the recent decline in trade union organization has been linked to the rise in inequality, as workers lose bargaining power and more of the value of production goes to profits and the owners of capital. On public spending China spends more than twice as much of its budget on health than India, and almost four times as much on welfare spending, showing a much greater commitment to tackle the gap between rich and poor.

Inequality slows economic growth, undermines the fight against poverty and increases social tensions. The World Bank predicts that unless governments tackle inequality then the goal of eradicating extreme poverty by 2030 will not be met and almost half a billion people will still be living in extreme poverty. It has been three years since 193 world leaders made a promise to reduce inequality.

Deregulation and opening-up reforms in India since 1980s have led to substantial increase in inequality so much that top 0.1% of earners has continued to capture more growth than all those in the bottom 50% combined, said the World Inequality Lab in its World Inequality Report 2018, released on Thursday.

"In 2014, the share of national income captured by India's top 1% of earners was 22%, while share of top 10% of earners was around 56%. Top 0.1% of earners has continued to capture more growth than all those in the bottom 50% combined," the report said. The bottom 50% now have about 15% share in the total income.

"This rising inequality contrasts to the 30 years following the country's Independence, when income inequality was widely reduced and the incomes of the bottom 50% grew at a faster rate than the national average," it added.

According to the report, since 1980, the richest 1% captured twice as much as the poorest 50% of world population. In other words, since 1980, 27% of all new income worldwide was captured by the richest 1%, while the poorest 50% captured only 13% of growth. The report was coordinated by economists Facundo Alvaredo, Lucas Chancel, Thomas Piketty, Emmanuel Saez and Gabriel Zucman.

"These figures are brought into sharp contrast considering

the top 1% currently represents 75 million individuals while the bottom 50% represents 3.7 billion individuals," it said, adding that there have been large shifts in the ownership of capital.

"The combination of privatisations and increasing income inequality has fueled the rise of wealth inequality—within countries and at global level, private capital is increasingly concentrated among a few individuals," Saez, coordinator of the report, said. On a caution note, the report said that the global income and wealth inequality will steadily rise if countries continue to follow the same trajectory they have been on since 1980, despite strong growth in emerging countries.

"By 2050, the share of global wealth held by the world's 0.1% richest (representing 7.5 million individuals today) be equal to that of the middle class (3 billion individuals)," it had warned. The report says tackling global income and wealth inequality requires important shifts in national and global tax policies.

"Educational and wage-setting policies and corporate governance need to be reassessed in many countries while ensuring data transparency," it said. "The government needs to invest in the future to address current income and wealth inequality levels and to prevent further increases."

Factors affecting National Integration

India is a diverse Country and contains several communities, castes, religions, etc. The factors which are affecting national integration or unity in India are:

1. Casteism - The structure of society divided on caste has ruined the feeling of developing unity among people.
2. Communalism - society is divided into communities based on religion and conflicts among them cause riots and disturbance.
3. Linguistic differences - There are over 1652 languages spoken all over India. People try to establish the supremacy of their language over others which cause clashes and conflicts.
4. Regionalism - Regionalism restricts people to think of a nation as a whole. They work for promoting the interest of the particular region they belong and compete with other regions.
5. Economic Inequalities - The financial status of some People in India differ from others. The rich becoming richer and poor becoming poorer causing gap among people to integrate as one. Economic inequality- Uneven pattern of socio-economic development have created regional disparities. What is worst is the naming of these states as BIMARU (Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh) etc. The categorizations and sub -Categorization of the states on the basis of socio-economic indicators have generated resentment against the central leadership. The economic causes were the uneven economic development of the region lead to conflicts between peoples and even governments of the various states and within states between regions on question of location of projects distributors of water etc. For Ex: Regionalism in Telangana in Andhra Pradesh, Vidarbha in Maharashtra.

C.E. Black distinguishes some crucial problems which every society undergoing modernization must face.

- a) The challenge of modernity - the initial confrontation of

a society within its traditional framework of knowledge, with modern ideas and institutions.

- b) The consolidation of modern leadership - the transfer of power from traditional to modernizing leader.
- c) Economic and social transformation - the development of economic growth and social change to a point where a society is transformed from a society predominantly rural and agrarian to one predominantly urban and industrial.

The integration of society - the phase in which economic and social transformation produces a fundamental reorganization of the social structure throughout the society.

Integration in India

In the early years after independence, the tasks before the national government were so great and the problems generated after the partition of India were so disturbing that decisions to work through an authoritarian government could have been justified. But the Indian leadership decided to meet all these situations through open and democratic framework. Through successful efforts for national consolidation, the state was first built through strict methods of integration merger and nation building is a task in which the process of national integration and unifying the nationalities of various cultures and languages, is undertaken to achieve homogeneous culture. Almond and Powell suggest, "It refers to the process whereby people transfer their commitment and loyalty from smaller tribe, village of petty principalities to the larger central political system," The task of national building from this point of view is that of creating a participant and homogeneous culture, the best example of which is the United Kingdom, This has rightly been called to be 'Unifying Culture'. Harold and Sprout define unifying culture thus : "By unifying culture we mean the aggregate of shared values, norms, habits and customs which give to member of a population a sense of belonging to a common community and which is varying degrees give unity, direction, and purpose to the behavior of the population."

V. Integration after Independence

After independence the "caste cleavages, nationality and linguistic differences which were lying dormant during the 33 pre-independence days, began to surface again." The major task before the leadership was now to integrate the country. Some regional movements in the form of language and communalism drew the attention of the leadership and the government. Serious attempts to integrate the country were initiated. In 1961 the National Integration Council was constituted to deal with the problems of integration and attempt to strengthen the national unity. H.N. Masud has explained the official conception of national integration as follows: "Integration has come to be used officially for bringing about, with the consent of all concerned, a social and religious climate in the country wherein it may be possible for all citizens, irrespective of religious differences or social status to live a life of peace and tranquility devoted entirely to a common purpose of building up a strong, prosperous and forward looking society which can contribute its own share to the peace of the world." National Integration Council's concept emphasizes the atmosphere of

peace in which all citizens may build up a strong, prosperous and more cohesive society. Though this emphasis points in the right direction yet it fails to articulate and lay stress on some approach by which such an atmosphere can be generated in the interest of peace and cohesiveness, especially when national integration cannot be viewed only in social and economic terms. National integration must also be equally viewed in socio-psychological and educational terms through which a feeling of unity, solidarity and cohesion can be more strongly developed in the hearts of the people and a sense of common citizenship and a feeling of loyalty to the nation fostered among them.

Regional imbalance in economic development and acute poverty of certain section of the people impose serious impediments in the achievement of national integration. Despite the adoption of five-year economic planning's and a number of socio-economic welfare measures, poverty continues as a serious problem. A great chunk of people remain far away of national mainstream. Economic development means the development of whole people and the development of entire nation. Special efforts are necessary in this direction to ensure common national prosperity.

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."

In other words, "an integrated whole is one in which all structural aspects and parts, fit together with at least some minimal amount of unity or mutual compatibility." Furthermore, "integration is the name for the state of relationship between parts of the system." It "has to do with the interrelations of units."

Thus, "an integrated society is one in which established institutions and rights and values associated with them are generally accepted."

These definitions generally present the static character of integration with its main focus at maintenance of the system. But in reality while concerned with the process of becoming whole, integration is also directed towards an orderly change within the system.

The above deliberations on the concept of integration make it evident that the term is contextual. One may talk of the integration of a small group, society, culture, and nation or of the entire world. In each case, no doubt, integration.

"Contributes to the maintenance of the social system as growing concern with respect to the properties of cohesion, boundary maintenance, procedural and functional efficiency, and adaption to change in envioning situation."

However, with every increase in area or type of integration, the mechanism to attain the goals of integration changes, leading to the greater complexity in the meaning of the term.

The term national integration tends to be obscure in the light of varying definitions of nation and nationalism. The minimum requisite for nationhood is considered to be the people living in a compact geographical area with general cultural unity. They form a nation by accepting a particular political order and forming a state. Language, race, religion and history are additional factors which generally strengthen the bond of nationhood. According to J. P. Narayan nationhood is made up of tangible and intangible elements,

contribute to this unity.

Nationalism is nationalism an emotional attachment to the nation? Many definitions can be given to describe nationalism. Let us examine some of them.

Religions

Demographic statistics based on religion

80.5% Hindus

13.4% Muslims

2.3% Christians

3.8% Others (Census Report, 2001)

There are many people in India who cannot be included in the above category. Prepare a list of them.

Thus independent India came into being as a country of diverse castes, races, languages, religions etc. In spite of this, how does India exist as a state with unity?

- Nationalism is the membership in a state and its identification.
- Nationalism is the unity of the people constituted by certain factors like class, language, religion and culture.
- Nationalism is an ideological feeling among people based on certain common identities.

You have learnt that nationalism can be classified as aggressive nationalism and defensive nationalism.

Aggressive nationalism existed in imperialist nations.

Indian nationalism developed as defensive nationalism.

Indian nationalism is different from that of other countries.

Indian nationalism developed not on the basis of religion, caste, regionalism or race.

It came into being as a result of the peculiar circumstances of the 19th century. Several factors have contributed to it.

Le Linguistic claims. We have seen that the Indian constitution recognises 22 languages. Hindi is the official language and English is the link language. About 2000 languages are spoken by the various sections of the Indian people.

When India became free the decision to make Hindi the national language was opposed by people of many other languages. There was an anti- Hindi agitation in Tamil Nadu. Another problem faced by India was the linguistic reorganization of the states. In 1956 the states were reorganized on linguistic basis. Agitations are going on in many parts of India demanding state reorganization.

Linguistic jingoism has become an important factor which hinders national integration. Let us discuss the various means to face communalism which hinders social progress.

• Secularism • Progressive education.

• Secularism • Progressive education.

• Secularism • Progressive education.

Three Language Formula

The three-language formula was put forward for promoting national integration and exchange among states. The formula was that in Hindi speaking areas Hindi, English and any one of the mother tongues shall be included in the school curriculum. In non-Hindi speaking areas the mother tongue, Hindi and Eng

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Challenges of Indian National Integration

Certain factors stand against the all-round integration of our nation.

Regionalism

Regionalism gives more importance to one's own region than to one's nation. When regionalism is linked with language and religion it creates regional interests rather than

national interests. This creates parochialism among the people.

In any developing society, nation building is the most crucial problem. In the traditional society when the process of modernization and political development begins, the problem of integration of the society also arises. C.E. Black distinguishes some crucial problems which every society undergoing modernization must face.

1. The challenge of modernity - the initial confrontation of a society within its traditional framework of knowledge, with modern ideas and institutions.
2. The consolidation of modern leadership - the transfer of power from traditional to modernizing leader.
3. Economic and social transformation - the development of economic growth and social change to a point where a society is transformed from a society predominantly rural and agrarian to one predominantly urban and industrial.
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Conclusion

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