



NATIONAL INTEGRATION IT'S CHALLENGES

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ABSTRACT

All nations face the issue of national integration, which necessitates reconciling all differences in order to foster national unity. Regionalism and nationalism are not compatible. Regionalism is a symbol of "particularistic identity," while nationalism is a symbol of "forces of unity and cohesion." Public reconciliation has been an intense and unmistakable test in every one of the emerging nations including India. Understanding the meanings of various concepts is necessary for a thorough analysis of the idea of national integration. The concept of integration itself, which can be described as "a process of becoming whole," is the primary one. As a result, the goal of the process of national integration is to achieve forces of national unity, solidarity, and cohesion as well as freedom and identity in the region. To put it succinctly, national integration contributes to the formation of the national character from the individual character. Through territorial unity, it involves national unity. National integration aims to bring together disparate parts of society into a "functions whole" with "reduction of all barriers and tolerance of all differences unity, shared values, and consensus" in the midst of socio-cultural, regional, religious, linguistic, and economic disparities. Notwithstanding, public incorporation comes up short on exact definition. The term "integration" means "the process of becoming a whole" to the average person. It's more of a mental, behavioral, and emotional idea. National integration, in a limited sense, posits a sense of territorial nationality that takes precedence over or eliminates subordinate parochial loyalties (Myron Weiner: *Integration of Society and Politics*).



KEYWORDS : India's national Integrations, regionalism, and nationalism.

INTRODUCTION

A course of uniting socially and socially circumspect gatherings into a solitary regional unit and foundation if a public personality. the process of establishing a national authority over political units or regions that are subordinate to it and have distinct social and cultural groups. establishing a connection between the ruled and the ruling elite or narrowing the gap between elites and masses in terms of aspiration and living conditions. developing the consensus on a minimum value that is required to uphold social order. Integrative behavior is when members of a society are able to work together toward a common goal. The scope of national integration was defined by the first Indian National Integration Council (NIC) in 1961 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 citizenship as a whole and (c) a sense of loyalty to the country.

A) As a result, the following are the pillars of national integration: A shared citizenship Diversity in unity a sense of devotion to the Nation a sense of brotherhood among the various communities 6. Secularism Religion liberty 7. Economic and political justice in society 8. Equality.

B) Approaches to National Integration The process of "national assimilation" and "Unity in Diversity" are two methods. Through the elimination of distinct cultural characteristics among minorities, the process of national assimilation preserves national culture. There is also a third method by which majority groups bring about national integration by imposing their culture on the minority. The best illustration of such sort is Swiss Confederation.

NATIONAL INTEGRATION MEANING

The process of bringing disparate communities and individuals together within a nation to foster a sense of unity and belonging is referred to as national integration. It encourages people from various cultures, languages, religions, and regions to work together in harmony. The goal of national integration is to create a nation that is strong and cohesive, with equal rights and opportunities for all citizens. It involves upholding the values of unity and diversity while also encouraging respect for each other's beliefs, practices, and customs. A nation where people work together toward common objectives and share a national identity requires national integration.

AIMS OF NATIONAL INTEGRATION

The goal of national integration is to make the many different communities in a country feel like they are all one. It encourages people from various regions, religions, languages, and cultures to respect, comprehend, and accept one another.

- ❖ The goal of national integration is to end prejudice and discrimination based on ethnicity, religion, or language.
- ❖ The ultimate objective is to create a nation that is harmonious and cohesive, where all citizens feel a sense of belonging, and where they actively contribute to the country's development.
- ❖ Before and after its independence, India was fortunate to have outstanding educators.
- ❖ In the country, school teachers have a significant impact on the minds of young people.
- ❖ Over time, famous slogans and historical figures have ingrained themselves in our collective consciousness.
- ❖ The NCERT prospectus, created fully supported by prestigious researchers, plays had a critical impact in forming India's personality.
- ❖ Students who pursue higher education are encouraged to think beyond their localities, castes, and religious beliefs, which encourages them to relocate across the country.
- ❖ Prominent universities like Delhi University, Jamia Millia Islamia, and Osmania University draw students from all over the country, fostering a pan-Indian outlook that transcends ethnic and cultural divides.
- ❖ However, India still needs to increase enrollment in higher education institutions; only 12 to 13 percent of the population has access, compared to other nations.
- ❖ Private universities and government initiatives are working to make higher education more popular and accessible.
- ❖ People from diverse cultural and marginalized backgrounds have been able to align with the national mainstream as a result of an inclusive education system.
- ❖ Pandit Jawaharlal Nehru was of the opinion that providing everyone with an adequate education might be the most effective means of addressing a number of issues facing society.

National Integration and Challenges in its Way: A Descriptive Study in Indian Context

A wide range of interconnected historical, political, social, cultural, interactional, and economic components make up the concept of national integration, which is a multifaceted, complex, and dynamic concept. While some of these components function independently, others interact, add up, and generally reinforce one another. Indeed, integration is a holistic idea in which the totality or sum of the various aspects is greater than their individual parts. In order for national interests to take precedence over minor

issues, national integration necessitates maintaining national authority over regional and sectoral authorities (Myron, 1965). This paper decides to dissect a few significant difficulties of public reconciliation - the social, social, political and monetary - in the enormous and extremely different country province of India. Because the degree to which individuals within a nation-state share certain sociocultural characteristics and feel like they are one people is a significant factor in the degree to which national integration is successful. Sharing a "national culture" in the sense of national values, customs, organizations, and institutions that cross local and ethnic boundaries, extend nationwide, and encourage national consciousness and inter-regional contact are examples of important shared characteristics. Other important characteristics include adhering to a common religion and using a common language.

The idea of integration is complicated in part because it operates on multiple levels, some of which can sometimes be at odds with one another. As a result, it is possible for some sociocultural components to be disintegrative on one level while being integrative on another. Another intricacy, as Haas has expressed, is that "oddly parts of joining and breaking down can both happen simultaneously, and may try and be causally related" (Haas 1967, p. 315). For instance, there are two perspectives on religion: spiritual and ritual. The spiritual aspect of religion reveals that religion unites humanity as a whole. It is about peace and love. However, these definitions suggest that for a nation to experience national integration, a significant number of citizens must develop identification with the nation that surpasses identification with an ethnic, cultural, or religious group, acquire political awareness, share common norms and values, and develop attitudes favorable to the display of integrative behavior among people of different groups. However, when we speak of the ritual aspect of religion, it is considered to be a major threat to national integration in India.

Dimensions of National Integration

- a) Political,
- b) Economic,
- c) Social,
- d) Cultural,
- e) Ethical
- f) Emotional or psychological.

Political coordination includes regional solidarity and trustworthiness, political solidarity and a typical Government that can immovably tie together public solidarity. Economic integration facilitates the collective fight against risks, poverty, hunger, and homelessness among the marginalized members of society. The rapid dissemination of social justice, equality, liberty, and fraternity among individuals is made possible by social integration. Agit also fights. it any form of social, racial, or communal disintegration. The fundamental goal of cultural integration is to safeguard distinct cultural identities in the areas of language, consumption, belief, and faith. Integrating the nation ethically; proposes the sacredness of the changing worth arrangement of individuals of a country. As an illustration, the result of the shifting value system is the substitution of democracy and representative government for authoritarianism and dictatorship, as well as the adoption of consensus-based decision-making. The last one is known as the close to home or mental reconciliation due to which individuals are joined as one with their high-feelings appended to their Public Melody, Public Banner, Public Hymn, Public Insignia, Public Bird, Public Creature, etc. Similar to how the teachings of several Indian mythological epics, such as the Ramayana, Mahabharata, Ramacharit Manas, Shri Bhagavatam, and Shri Bhagavad-Gita, encourage emotional attachment, people develop an emotional attachment to their nation's past glory and cultural unity.

National Integration in Indian Context

Indian society is multilingual, multiethnic, multisocial, multicultural, multiregional, and multireligious. In India, the goals of national integration have been defeated by socioeconomic and value disparities. Attributable to the previously mentioned multiplicities, there have created in India socio-ethnic-

social contrasts, political shakiness or more all, financial crumbling. Individuals partition themselves into shifted gatherings and battle for their limited personal responsibility opposing public interest. Each group tries to use every advantage it has. The end result is a groupfight that is neck-and-neck between the groups and is ready to result in the loss of lives and property. Extremism, militancy, and violence frequently disrupt social order, governmental stability, and economic growth. A methodical process of national integration with the goals can overcome these problems.

Different Views of National Integration

The discussion regarding India's national unity has resulted in three distinct points of view. One such view was of John Strachey (the creator of INDIA) who stated, "there isn't and never was an INDIA or even a nation of India, having, as indicated by European thoughts, any kind of solidarity; social, physical, political, or religious. A group of prominent Indian scholars, including Swami Vivekananda, Bankim Chandra, Shri Aurobindo, and D.R. Bhandarkar, disagreed with John Strachey and stated that "there was and (there) always had been an India, attested to by its political, physical, social, and cultural unity." Vincent Smith, an accomplished historian, presented a compromising viewpoint in his OXFORD HISTORY of INDIA, in which he wrote, "India offers unity in diversity." Jawaharlal Nehru fought for a "SECULAR UNITY" in India because of this viewpoint.

Forces of Disintegration in India

The "British Policy of Divide and Rule" in India was as significant as the British rule's contributions to the integration process in India. That had prompted India's crumbling in the post-autonomous years. India is one on the outside, but on the inside, she is torn apart by caste and communal violence, atrocities against "Dalits" and OBCs, regional rivalry, linguistic and cultural conflict, economic disparities, and the issue of public service reservation. In addition to issues like socioeconomic exploitation, child labor, sexual harassment, linguistic fanaticism, the specialized interests of the locals, more commonly referred to as "sons of the soil," religious hysteria, the expansion of militant "SENAS," terrorist activities, separatist tendencies, issues like disease and hunger, and others, National integration based on the concept of "Unity in Diversity" is therefore the urgent requirement in light of these numerous diversity.

Implementation of National Integration

Four strategies for achieving national integration in India have been suggested by the Indian government's Ministry of Human Resource Development: namely,

- i) gradual and harmonious change;
- ii) mechanical solidarity;
- iii) unity in diversity and a pluralist approach; and
- iv) discrimination to protect minorities.

However, the administrators as a whole must play the most significant role in the successful implementation of these four strategies. The rule of law specialists should come up to an imprint to distinguish fair-mindedly and soundly the issues of malintegration and to find satisfactory ways to tackle it. The rule of peace and law organizations should go about as 'defenders' of the Survivors of such outrages, from among the Harijanas and Adivasis. Victims and aggrieved parties should receive adequate and prompt compensation for their losses. Torture by the police needs to stop. The arbitrary assets of innocent people, most of whom are minority communities, ought to be checked immediately and stopped. All activities that harm the nation must be stopped. Unlawful sneaking of lethal weapons must be forestalled. With the assistance of well-armed Border Security Force (BSF), infiltration across the border needs to be stopped. Modernization and arming of the police force are necessary. Insight wing must be satisfactorily prepared. Against public promulgation, outlandish, yet prompting tales and tattles must be blue-penciled. Officers with

self-assurance, integrity, and high morale should be present in sensitive areas. Press and Media must be unbiased in their treatment and exposure of the circumstance.

Role of National Integration Council: (NIC)

A National Integration Council (NIC) was established as a result of the October 1961 National Integration Conference's agreement to examine all issues pertaining to national integration and offer suggestions to the Union Government. The Union Minister of Home Affairs, Chief Ministers of all States, Educationists, the Chairman of the UGC, the Chairman of the SC & ST Commission, and a few prominent Party leaders were among the other members of the NIC in addition to the Prime Minister, who serves as its chair. It is hoped that the National Integration Council (NIC) will meet frequently, discuss issues affecting national integration, and promote peaceful interstate cooperation, thereby enhancing national integration. Additionally, it is hoped that the National Commissions for Women, Minorities, and Human Rights will assist in safeguarding the genuine interests of various social groups.

Problems for National Integration

The awareness of a shared identity among a nation's citizens is national integration. It means that even though we speak different languages and come from different castes, religions, and regions, we recognize that we are all one. This sort of reconciliation is vital in the structure of serious areas of strength for a prosperous country. Solidarity in our nation doesn't mean the sort of unity that comes from racial and social likeness. It is solidarity despite extraordinary contrasts, all in all, solidarity in variety. The Indian freedom movement, in which all Indians came together to resist British rule, was a significant historical event that demonstrated this unity. Resistance is the vital variable of all religion, which is the pith of India. A country is supposed to be conceived when a gathering living in a specific area fosters a political structure with a feeling of solidarity and decides their political future. Elections are how the Indian people choose their political future. When people develop a sense of national identity, this is when the idea of a nation is born. Country state is a political affiliation. It has some characteristics. A set of rules, a clear boundary, membership, and citizenship. India is viewed by social scientists as an ethnological museum. Our nation was home to a number of different races, including Negrito, Mongol, Mediterranean, and others. The Mongloid people, who lived in the far East and South East Asia, migrated to India as their western limit. People who spoke Aryan and Mediterranean languages were among those who immigrated from the west. Indians of today are the descendants of people who migrated from various parts of the world and were also the first people to live in India. It is extremely challenging to determine which race or group a person is descended from.

The Spirit of India- Unity in Diversity:

The fact that all of the major world religions, including Hinduism, Islam, Christianity, Buddhism, Sikhism, Jainism, and Zoroastrianism, are practiced in our nation is a distinctive feature. In addition, there is a wide range of clothing, eating habits, and social customs. Topographically our property is assorted and there are astounding contrasts in environment. India is a political entity that is governed by the same Constitution in spite of these distinctions. Respect for our fellow Indians' religion and culture is essential to our peaceful coexistence. The nationalism of India is distinct from that of other nations. Religion, caste, regionalism, or race had no bearing on the rise of Indian nationalism. It appeared because of the exceptional conditions of the nineteenth century. It has been caused by a number of things. Indian culture which is loaded up with varieties is bound together by specific profound powers. This is the integration of the nation. National integration's primary objective is to confront all fissiparous forces. Public mix is a perplexing idea. It has regional, economic, political, religious, and social dimensions.

Challenges of Indian National Integration:

Our nation's overall integration is hindered by a few factors. Our national integration is hindered by numerous factors. People frequently oppose those of others and have very strong feelings about their own religion and language. These emotions cause disagreements among various sects. These kinds of things break our unity and make it hard for us to move forward. Regionalism gives more significance to one's own locale than to one's country. Regionalism promotes regional rather than national interests when it is associated with language and religion. The people become stoic as a result. Casteism causes division. Another section is regarded as inferior by one section. They are abused. A single section controls all positions and opportunities. It makes animosity among different positions. Caste groups get involved in politics. They capability as tension gatherings and acquire benefits inappropriate. These elements hinder

National Integration.

Communalism isn't trusting in a specific religion or noticing its customs. Unnecessary proclivity to one's own religion changes into contempt towards different religions. Consequently strict devotion emerges. At the point when religion, position and race are utilized to make social and political additions, it is called communalism. The genuine reason for communalism lies in political and financial variables. Religion's involvement in politics can be seen in the partition of India. Communalism is one element that represents an extraordinary risk to our solidarity. Terrible communal riots occurred when the State of Pakistan was established in 1947. In order to relocate, a significant number of people suffered a great deal of pain and lost both their lives and their homes. The English had energized communalism on the grounds that a division among Hindus and Muslims made it simpler for them to control our country. Unfortunately, these feelings of belonging to the community have not subsided despite time. Even now, more than fifty years after independence, communal feelings persist, and riots break out in various regions of the country. It is brought on by prejudice, narrow-mindedness, and ignorance of other religions.

Linguistic claims:

22 languages are recognized by the Indian constitution. English serves as a link language, while Hindi serves as the official language. The various sections of the Indian population speak approximately 2000 languages. The decision to make Hindi the national language when India became independent was opposed by speakers of numerous other languages. There was an enemy of Hindi unsettling in Tamil Nadu. The linguistic reorganization of the states was another issue with which India had to contend. In 1956 the states were redesigned on etymological premise. In many parts of India, there are protests calling for the reorganization of the state. Linguistic egotism has emerged as a significant obstacle to national integration. Problems are also brought about by differences in language. Eighteen languages are recognized by our Constitution. In a nation like ours, this is a significant issue. One's native language is cherished each and everybody. For the convenience of a state's citizens and the delivery of education in their native tongue, it is also necessary to carry out official duties in that language. This likewise assists a language with creating and develop. In our nation, Hindi and English serve as link languages between states. Extremism is the act of terrorizing others through illegal means to advance one's own self-interest. It disregards human qualities. Extremism is fueled by the belief that people don't get what they deserve, unemployment, a lack of education, and inadequate means of subsistence. Integration between nations encourages nationalism. It is against communalism, semantic patriotism, regionalism and comparative fissiparous powers. Social Difference among individuals of various networks, standings and at some point inside the local area and position causes pressure and unevenness among individuals. National integration is severely hampered by social inequality. Inequalities in the economy of a state are influenced by the fertility of the land, availability of resources, and management of human resources. The aforementioned disparity exists across all states, resulting in economic backwardness among the populace. Indeed, even in a state circulation of abundance

isn't as expected done. Tension and conflict arise as the rich become wealthier and the poor become poorer day by day. It hinders integration across national boundaries.

Challenges of National Integration

Disregarding contrasts in stations, ideologies, religions, dialects, and topographical areas, public combination demonstrates the soul of one country. There must be a sense of unity and progress in any community or society. India is a very diverse country with many different castes, dialects, and religions. Different populations in India are distinct from one another because of all of these features. Languages are further subdivided into dialects, religions are further subdivided into sub-religions, and castes are further subdivided into sub-castes. Because of its immense size and large population, India exhibits cultural patterns that are infinitely diverse. However, India also demonstrates unity in the face of diversity.

The following are the main concerns and problems affecting national integration:

Racial Diversity

Because India is made up of many different ethnic groups, the country's diversity poses a hidden threat to its unity. In Indian society, caste, creed, religion, and language divisions have existed for a very long time. Additionally, these assisted the British in their plan to divide the nation. It was exclusively through the endeavors of public pioneers like Mahatma Gandhi, Subhash Chandra Bose, Lala Lajpat Rai, Vallabai Patel, and a lot more towards public unification that the disruptive propensities were eventually survived and the English were ousted from India.

Communalism

The narrow perspective that prevails over various religious identities is one of the greatest threats to national integration. Politics are primarily to blame for the religious identities of people in our nation. Indeed, even in our country, a few of the states were made in view of different dialects. The differentiations between individuals based on religion are energized by communalism. Even though our nation is secular and treats all religions the same, sometimes there are arguments between different communities that end tragically with the loss of life and property.

Cultural distinctions

National integration can occasionally be significantly hampered by cultural differences. It is already evident in the divisions that exist between the states in the north and south, which frequently result in interpersonal conflict and hostility. causing distress and exhibitions.

Regionalism

Another significant impediment to national integration is provincialism, also known as regionalism. Notably, after our nation gained independence, the "States Reorganisation Commission" divided it into fourteen states, taking into account various aspects of the public and administrative systems. The adverse consequences of such a gap are as yet obvious today, as seen by the production of new countries in light of regional limits and the developing requirement for additional such states. Social unrest among the populace is being brought on by an increase in the limited sense of provincialism in various states across the nation.

Language Variations

There are a lot of different languages spoken in India, a huge country. A person's fixation on their own tongue and intolerance of other languages hinder national integration, despite the fact that there is nothing wrong with having a variety of languages. A public language that can join the whole country is important on the grounds that individuals can speak with one another through language. Sadly, there is currently no national language that can be used to communicate between Kashmir and Kanyakumari.

Income Inequality

Our nation has both social diversity and economic inequality. The majority of the poor are having to work harder and harder to make ends meet, while the few wealthy individuals are becoming wealthier. Because of the disparity in wealth, there is a growing hostility between the wealthy and the poor. In the absence of all of this harmony and fraternity, feelings of national integration cannot flourish.

DISCUSSION

There are a few troubles to public coordination, a few factors present especially serious obstructions to accomplishing public trustworthiness and solidarity. Major roadblocks include communism, casteism, linguistic fanaticism, disparities in socioeconomic status, and regionalism. There can't be public combination without understanding the personality of the country and there can't be public reconciliation except if we naturally have confidence in the legitimacy of various convictions and approaches. At the point when these variables are thought about, it tends to be seen that public incorporation is a complicated issue and political mix is just a single piece of it. There can be no doubt that the dangers of disintegration are right in front of us. Assuming we continue to stay divided for the sake of previously mentioned deterioration factors, the nation will be in a difficult situation. Our fundamental political and cultural ideas need to be rethought, reinterpreted, and boldly emphasized through our educational system, political behavior, and social environment. At the same time, we must acknowledge that our shared cultural heritage binds us strongly and prevents us from falling apart. Maintaining our nation's unity should be guided by tolerance, cooperation, and a sense of brotherhood. "There is no division between the North and South, the East and West of India," declared Pandit Nehru. There is just a single India of which all us are inheritors, it has a place with us all."

CONCLUSION:

The awareness of a shared identity among a nation's citizens is national integration. It means that even though we speak different languages and come from different castes, religions, and regions, we recognize that we are all one. This sort of reconciliation is vital in the structure of serious areas of strength for a prosperous country. In our nation, unity does not refer to the unity that results from cultural and racial similarity. It is solidarity despite extraordinary contrasts, all in all, solidarity in variety. The Indian freedom movement, in which all Indians came together to resist British rule, was a significant historical event that demonstrated this unity. A positive aspect of national integration is that it strengthens non-imposed national unity and solidarity while also reducing sociocultural, economic, and inequality. Individuals share thoughts, values and close to home bonds. It is sensations of solidarity inside variety. Public character is preeminent. National integration is facilitated by cultural unity, continuity across borders and cultures, common economic issues, art, literature, national festivals, the national flag, national anthem, and national emblem. The fact that all of the major world religions, including Hinduism, Islam, Christianity, Buddhism, Sikhism, Jainism, and Zoroastrianism, are practiced in our nation is a distinctive feature. In addition, there is a wide range of clothing, eating habits, and social customs. Topographically our property is assorted and there are astounding contrasts in environment.

India is a political entity that is governed by the same Constitution in spite of these distinctions. Respect for our fellow Indians' religion and culture is essential to our peaceful coexistence. India, a vast and diverse nation, urgently requires national integration. National Integration Week, also known as Qaumi Ekta Week, is observed annually from November 19 to November 25 to highlight the significance of preserving national unity. National Integration Day is also observed on November 19, which is also the birthday of Indira Gandhi, India's first female prime minister. People of many different religions, cultures, ways of life, and creeds live together in India. Contrasts among the people concerning different issues are hence liable to emerge because of these varieties. In spite of these differences, national integration is the glue that holds the people together. A celebration related with any confidence is praised as one in this country with

cooperation from every one of the networks. To meet, welcome, and compliment each other on strict celebrations, individuals travel to each other's homes.

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