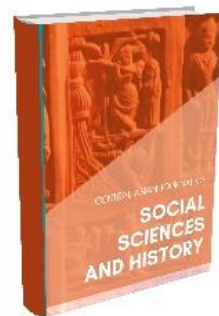




Available online at www.cajssh.centralasianstudies.org
**CENTRAL ASIAN JOURNAL OF
SOCIAL SCIENCES AND HISTORY**

Journal homepage: [www. http://cajssh.centralasianstudies.org/index.php/CAJSSH](http://www.cajssh.centralasianstudies.org/index.php/CAJSSH)



Efforts to promote national ideology and national integration in india

Juravev Narzulla Khosimovich.

*Doctor of Political Sciences, Professor.
Head of social science department at The Uzbek State
World Languages University
Tashkent city, Uzbekistan,*

Rano Tuychiyeva Almatovna,

*PhD Student,
Uzbek State World Languages University,
Tashkent city, Uzbekistan,
rano-tuychiyeva@mail.ru*

ABSTRACT

This article describes in detail the process of formation of the Indian national idea, the factors influencing it, the efforts being made to inculcate the national idea in the minds of the Indian people and its current development. It also examines the views of sociologists Anderson, Miller, Rashiduddin Khan, and others on the concepts of nation, nationalism, and national ideology. The evolution of the Indian national idea and its specificity, the various ideas formed from the Indian people becoming members of feudal society to becoming democratic citizens are analyzed. Most importantly, the main directions of the promotion of the national idea in the country are discussed in detail.

ARTICLE INFO

Article history:

Received 6 Nov 2020

Received in revised form 15 Nov 2020

Accepted 30 Dec 2020

Available online 23 Jan 2021

Keywords:

*national idea, national
integration, national education,
ethnic and cultural diversity*

Introduction

The priority of the national idea in the country is the most important factor in achieving national integration, which, of course, contributes to the high political, economic, social and cultural development of the state and helps to easily and quickly eliminate internal problems threatening peace and security.

The national idea determines how the life of a society is built on the basis of legal, political, cultural, territorial, economic and ethnic elements. If we consider national identity as a predecessor of behavior, it will consist of the innate qualities of a nation, such as racial characteristics and

temperamental tendencies. In the era of globalization, it is becoming increasingly difficult to feel the nation as a whole united by its own language, culture and traditions, as well as a single idea. The scope of any debate about national identity is expanding. This is also exacerbated by mass migration across frequently changing regions and immigration problems in many organized communities. The role of advanced information technology in the occurrence and exacerbation of these cases is growing.

The question of how the process of globalization, the rise of intellectual, ethnic, transnational and religious movements, the success of diasporas and interethnic integration affects the ability of nations to glorify the national idea and assimilate it into the people is the subject of much debate today is coming.

Over the last fifteen years, the crisis of the nation-state system has become the subject of much research. Arjun Appaduray sees this crisis as largely the result of two combined forces: mass migration and the electronic revolution in the media. The merger of these two forces contributes to the creation of a new interethnic fantasy, “new diaspora public spheres that transcend national state borders”, such as transnational ethnic or religious movements, multicultural cities and communities, local rebels, global relations (Kurds, Sikhs, Tamils, etc.).

Awareness of national identity (good or bad) and still remains an important tool for governance. This is especially true for developing countries, given the challenges they face in managing the economy, sustainable development, income inequality, and ethnic and religious diversity, as in India. Debates on building collective identity in Europe include debates about national identities, as opposed to European identities, as well as contributions to both religion and morality, and require a broader redefinition of European national interests.

Among the problems are the failure of the treaty establishing the European constitution, the controversy over the accession of Turkey and the Balkans, the reform of the social state and the integration of immigrants, especially those of different cultures, and representatives of different religions, disagreements between and so on.

The issue of national identity is at the center of the debate about the role of emerging economic powers in Asia. India is one of the most populous countries in the world, experiencing unprecedented growth rates, as well as access to and management of natural resources, urban-rural divisions, pollution, the growth of nationalism and ethnic-religious tensions, conflicts, social inequality and widespread corruption remain key factors slowing the country's national integration. Fear of the consequences of globalization is growing, and neo-imperialism, which unites the West, is now becoming part of public discourse in the country.

However, it is the acceleration of globalization and the proliferation of mass media, especially in India, that are bringing about drastic changes in the dissemination and consolidation of national ideas and national ideology. Based on political and ethnographic research in India, publications, analysis of new media and archival research, one can see the uneven impact of globalization on society and its frequent destabilization of various power structures in the country.

Today's Indian society reflects a centuries-old rich civilization. The Indians have survived several foreign dominations and have stood firm in the global world, which has been the basis for Indians and their “sketches” of the unique national idea, national spirit and national ideology of the 21st century. And as a result, “the idea of an eternal earth formed from an ancient single civilization with a common history but supporting pluralistic democracy” became India's only national idea.

Enhancing the influence of national symbols and related norms began to foster the national idea in a secret way among the citizens. The use of banal nationalism, including national ideology and duties as a habit, has proven to be an effective way to restore the national identity of citizens. Making

national ideologies a daily habit has become an easier way to assimilate national identity than to celebrate national events. The idea of subnational and national identity that existed in society was instilled in the Indians, and this idea became guided by an integrated policy. In the era of globalization, the transmission of news and reforms has been facilitated through the gradual consolidation of national education and media systems.

It should be noted that the national idea of India faced many problems, contradictions and conflicts from the time when the people of the country became members of feudal society to the citizens of a democratic state. India has experienced many complex problems that prevent it from establishing a strong national idea in its society, and most of them still persist.

These include religious massacres on the streets of Punjab and Delhi, tribal and military wars on the Indo-Burmese border, the resurgence of the Satya tradition, protests against the "development" policy of the fishing, forestry and agriculture population, and the growing list of "black laws" restricting civil liberties sanctioned human rights violations, the proliferation of tribes demanding autonomous homeland, the rise of terrorism, religious extremism and vandalism, the local economic elite – landlords, traders, the traditional use of violence and socio-economic boycotts by money lenders to secure their dominance, the proliferation of "professional" police and bureaucrats, and the brutality of police and a number of other issues are slowing India's progress towards "Great Nation" status.

Also, the question of who will benefit from the power of the nation-state that is developing among the Indians in recent times has been repeatedly put at the center of discussion. Spontaneously, in such a complex situation, the question arises as to how to promote the national idea and achieve national integration. However, no matter how complicated the situation is, work is underway to establish national ties between the peoples of India, to develop and implement an equal development strategy.

The strength of the national idea is crucial in a multi-religious, multi-ethnic, multi-caste and multi-territorial society like India. Realizing the need for this, the National Integration Conference (established in 1961) proposed 6 main directions for the assimilation of the national idea in the country. In particular, the promotion of secularism, the development of cultural integration, economic growth, reform of the education system on the basis of the national idea, the widespread use of political and administrative measures and the expansion and encouragement of NGOs:

1) The spirit of secularism is very necessary in a multi-religious Indian society. It was therefore emphasized at the National Integration Conference that no political party should engage in any activity that exacerbates religious conflicts or leads to negotiations between different castes, communities and linguistic groups. Requirements have been developed to ban all utility parties and united organizations that attempt to aggravate public risk. Restrictions have been placed on any activity that provokes communal reactions in the public mind. The main focus was on the fact that no discrimination on the basis of religion should be allowed among the people.

2) Recognizing the ethnic and cultural diversity of Indian society, the development of intergroup relations has been identified as one of the top priorities. Although there is no uniformity, it was emphasized that a set of common values can be created between people. National goals were seen as the most important impetus for shaping the nation's emotional integration.

3) Territorial disparities in economic development and extreme poverty of certain segments of the population pose serious obstacles to achieving national integration. Despite five years of economic planning and a series of socio-economic well-being measures, poverty remains a serious problem. Most of the people are far from the national stream. Economic development means the development of all people, the whole nation. Special projects in this area have been proposed to ensure the overall

national welfare.

4) Illiterate and ignorant people cannot understand national ideas and values. Therefore, it was seen that only effective education could strengthen confidence in the integrity and moral values of the individuals, and educational institutions began to be seen as forums to awaken the national idea and the spirit of national integration. Educational institutions are responsible for studying and solving existing social problems in society. The introduction of experience exchanges between teachers and students of higher education institutions has begun to contribute to the development of national integration. National ideas and values have become the basis for the development of teaching resources and textbooks used by students in schools and colleges.

5) Since India is a federal-democratic country, political and administrative measures are important in achieving its national integration and they should be carried out on a democratic basis. Every ethnic, caste, tribal, religious and linguistic group should have the freedom to protect and promote their own culture and traditions. Analyzing the promotion of the national idea and the process of national integration in India, Professor Rashiduddin Khan said, "The promotion of our national idea in this vast and diverse society implies unification, unity, solidarity, assimilation, not agglomeration. By developing emotional unity between people, we can build a strong brotherhood and thereby prevent the growth of separatism, regionalism or segregation" [14].

Both electronic and print media began to be used extensively and effectively to shape the national worldview. The number of seminars and entertainment programs on the theme of national harmony has increased significantly. Academies of culture were established, and the task was to strengthen the movement for national unity.

6) Non-governmental organizations providing social services also play an important role in strengthening the integration process based on the national idea. These organizations strive to create the social consciousness necessary to carry out social reforms and achieve change in people's minds. According to the basic principle of their activity, the emergence of awareness can then stimulate the development of national ideology and national integration. Due to these factors, the number of non-governmental organizations operating in the political, social and cultural spheres has been increased and they have been given broad rights and powers.

The influence of political authority governs the status of national idea and ideology among the Indian people, resulting in the formation of national identity. The promotion of nationalism and patriotism is not the same as it was during the independence movement today, so the preservation of national identity needs the attention of strong governance and governing bodies. With the acceleration of globalization, ethnic notions that lead to national identity and belonging are blurred, but the close connection of the notion of national idea with nation remains unchanged. The gap between the influential upheaval of Indian society and the obligation to be a supporter of a single national idea is leading to different classifications of social groups. While some see this as discrimination against Hindus, who make up the absolute majority in the country, others say there is a very low level of social solidarity in the region. Hindus consider themselves a great community and protest in many places when it comes to the common great nation of the whole country.

CONCLUSION

Sociologists look at the concepts of nation, nationalism, and national idea differently. Among the notable theories, Anderson's notion of an "imaginary society" is important to India. According to him, the nation is described as an "imaginary community united by a deep, horizontal satellite". In this case, the term "Horizontal" refers to the nation as a group or community, and the ethnic units within it as

parts of a single composition [1].

Like similar social identifiers, national identity also encourages people to believe in the existence of a national group and that the people within that group have common characteristics. Therefore, the recognition of each other as citizens by the members of the society and the sharing of a sense of mutual unity can be a sure guarantee for the success of the national idea in India as well as of course the bright future of the state.

References

1. Anderson, Benedict R. O.G. (1991). *Imagined communities: reflections on the origin and spread of nationalism* (Revised and extended. ed.). London: Verso. pp. 6–7. ISBN 978-0-86091-546-1. Retrieved 5 September 2010.
2. Adeney, K. & Lall, M. (2005). Institutional attempts to build a ‘national’ identity in India: internal and external dimensions. *India review*. retrieved from <http://www.researchgate.net/publication/233039005> on 01 September 2016
3. Ariely, G. (2012). Globalization and the decline of national identity? An exploration across sixty-three countries. *Nations and Nationalism*. 18(3). 461-482.
4. Bakke, E. (2000). How voluntary is national identity? Revised version of a conference paper presented at the Eighth National Political Science Conference, Tromsø 2000. Retrieved from http://folk.uio.no/stveb1/How_voluntary.pdf
5. Charnysh, V., Lucas, C. & Singh, P. (2015). The ties that bind: National identity salience and pro-social behavior toward the ethnic other. *Comparative political studies*. 48(3). 267-3000. Retrieved from cps.sagepub.com
6. Edensor, T. (2002). *National identity, popular culture and everyday life*. New York: Oxford.
7. Goswami, N. (2009). *Looking East through India’s North-East*. IDSA Occasional Paper 2. New Delhi: Idsa.
8. Huntington, S. (1996). *The Clash of Civilizations and the Remaking of World Order*, New York: Simon and Schuster.
9. Iravani, Z. & Madadi, H. H. (2015). Comparative survey on national identity in Iran and lebanon. *Indian Journal of Fundamental and Applied Life Sciences*. 5. pp. 4584-4596. Revived from www.cibtech.org/sp.ed/jls/2015/01/jls.htm
10. Jaspal, R. & Coyle, A. (2009). Language and perceptions of identity threats. *Psychology and society*. 2(2). 150-167.
11. Kakar, S., & Kakar, K. (2007). *The Indian: Portrait of a people*. Viking: Penguin.
12. Mukherjee, S. (2014). *Representations of indian history as tools For identity- relevant concerns: A cultural psychological analysis* (Doctoral dissertation). University of Kansas. Retrieved from <http://kuscholarworks.ku.edu/handle/1808/16824>
13. Miller, D. (1995). *On nationality*. Oxford: Oxford University Press.
14. Rasheeduddin Khan. (1987). *Composite Culture of India and National Integration//Bewildered India: Identity, Pluralism, Discord*. 1994. South Asia Books. ISBN 812410185X (ISBN13: 9788124101858)