
Nation and Nationalism

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Abstract: *The size of the Universe is somewhat difficult to define. For example, radio messages sent from Earth may never reach some regions of space, even if the Universe were to exist forever, space may expand faster than light can traverse it. So, we can easily realize about our existence, sometimes it seems we are existence less in a critical perspective. But we are busy in destroying each other in the name of gods, religion, caste, creed, color, language, wealth and power, or in the name of nation's protection by playing a role of nationalism, where many children are dying in every second for foods, water, medicines and necessary livelihood at every corner of the State, Nation and the World. If we want to overcome the situation or to get a peaceful secured protective Nation, then we have to practice/acquire/organize a true functional feeling of Nationalism, Universalism and Humanism. So, we should assimilate the fact that for the advancement and prosperity of any nation, it is necessary for its citizens including all to rise above the cultural, religious, linguistic diversity and owns political philosophy & power and strengthen the sense of pride towards the nation and nationalism plays an important role in it. The real 'deshdrohi' is not the legitimate dissenter who protests against government actions and policies. The real 'deshdrohi' is the one who offers violence against such dissent in the name of a spurious 'nationalism' and in doing so grievously undermines the living spirit of what he claims to protect. Far from being a 'patriot', such a person is the real 'anti-national', the real traitor.*

Keywords: *Existence, Nation, Nationalism, Religious Majoriticism, Anti-National, Anti-Government, Rights, Media, Preamble to Constitution of India.*

1. INTRODUCTION

Now we are in 21st century. Our science, technology, astronomy and many other branches of knowledge are being increased, developed and extended very fast in every sphere of development at a large. And it becomes very easy to know about universe' growth, development, construction- destruction and extension through different sources. If it is tried to see the earth from the middle point of the universe using biggest space telescope, we can't see not only our planet but also (may be) our galaxy. It (universe) is more than infinite. Whatever our existence is! But our topic is '*Nation and Nationalism*', will be defined, explained and concluded in sociological, political, philosophical and constitutional perspectives keeping sub-themes in consciousness. The word *nation* came to English from the Old French word *nacion* – meaning "birth" (naissance), "place of origin" -, which in turn originates from the Latin word *natio* literally meaning "birth". Dictionary defines:

- 'Nation' is a large aggregate of people united by common descent, history, culture, or language inhabiting a particular country or territory.
- The word "nation" is sometimes used as synonym for State (polity) or sovereign state or Country.

Where '*Nationalism*' is a newer word, there the concept is older. It became important in the 19th century. The nationalism is a recent social phenomenon that requires the socio-economic structures of modern society to exist. There are various definitions for what constitutes a nation, however, which leads to several different strands of nationalism.

So Nationalism is an abstract characteristic that wishes and attempts to:

- nation's politically independent ,
- a great or too great love of your own country,
- the feelings of affection and pride that people have for their country ,
- advocacy of political independence for a particular country, an extreme form of patriotism marked by a feeling of superiority over other countries ,

- patriotic feeling, principles, or efforts ,
- loyalty and devotion to a nation,
- especially : a sense of national consciousness exalting one nation above all others and placing primary emphasis on promotion of its culture and interests as opposed to those of other nations or supranational groups,
- a sentiment based on common cultural characteristics that binds a population and often produces a policy of national independence or separatism ,
- exaggerated, passionate, or fanatical devotion to a national community ,
- National symbols and flags, national anthems, national languages, national myths and other symbols of national identity are highly important in nationalism.

About 700 crores people live in different nations in the World. They are bound to prove their nationalisms to their nations. If they fail, then they will be called anti-nationalist. It was deemed, the more Nation would be developed form or Nationalized; that is to say, the more it would go forward from the darkness to light, the more it would turn into a modern, scientific, safe , peaceful progressive Nation getting rid of colonialism, casteism-creed-religion-superstition and narrowness. But if we focus on the present condition of the world, we will see that we are largely helpless inspite of the development of science, technology, economy, business, commerce, etc. or having off so called *nationalism feeling*. It seems nation or the world as if is approaching towards destruction. The problems which nation or the world is presently facing to in its every corner are as follow:

- Corruption in every field / department
- Poverty and Unemployment
- Erosion of Social and Moral values
- Environmental Pollution
- Social Pollution
- Communalism
- Hatred for Caste/Creed / Casteism
- Insecurity of Women
- Religion-based-Politics and Discrimination
- Rude aggressive Attitude
- Terrorism
- Illiteracy
- Apartheid / Inequality in colors
- Gender discrimination
- Dowry system
- Language malice / Discrimination with language
- Capitalism
- Unequal Economic Distribution
- Narrow Communal Attitude
- Wastage of Assets / Property
- Erosion of Family Value

- Communal Violence
- Social and Economical Degradation
- Severe Poverty / Acute Poverty
- Growth of the tendency for Violence and Crime
- Child Labor
- Child Marriage / Early Marriage
- Gender Discrimination in the working place
- Growth of Drug-addiction among the School / College Students
- Riot and Politics with the issue of Religion, Race, Color, Community, etc
- Increasing of Begging / Mendicancy
- Misuse of Technology or Science
- Inflation
- Population Explosion
- Breaking out of Injustice, Crime, Adultery and Rape
- Insecurities
- In-transparency and Irresponsibility of Government.
- Economical Exploitation and preparation of War in the Whole World
- Erosion of Natural Resources and Climatic Changes
- Poisoning in Water, Food and Weather
- Erosion of Social Relationship
- Refugee Problem
- Tendency for Committing Suicide etc.

2. RESEARCH METHODOLOGY & DELIMITATION OF THE STUDY

The content and comparative analysis has been used in examining *Nation and Nationalism* in metaphysical view, religious majoritarianism and nationalism, Modernity and Nationalism, Nationalism, Religion, and Secularization, anti-national & anti-government, Human Rights, Preamble to Constitution of India, journalism-is the India media anti-people, and moderator perspectives. In addition to the content and comparative analysis I have used historical method in writing this paper. Upon using the historical method I have reinterpreted information gathered through the following materials; books, journals and magazines, autobiographies, and various websites.

3. DISCUSSION & FINDINGS

The difference between Nationalism, Patriotism, Sectionalism and Jingoism:

Nationalism has a number of near-synonyms, each of which carries its own distinct meaning. *Patriotism* is similar in so far as it emphasizes strong feeling for one's country, but it does not necessarily imply an attitude of superiority. *Sectionalism* resembles nationalism in its suggestion of a geopolitical group pursuing its self-interest, but the group in question is usually smaller than an entire nation. *Jingoism* closely resembles nationalism in suggesting feeling of cultural superiority, but unlike nationalism, it always implies military aggressiveness.

Religious Majoritarianism and Nationalism:

Both nationalism and religion are transformations of pre-modern traditions and identities. Religion is nationalized in modern times. Besides nationalized religion we find secular nationalism as well as explicitly religious nationalism

in the modern period. There are crucial differences between states in terms of their relative secularity in the fields of law and governance, but also crucial differences between societies in terms of their relative secularity in fields of religious organization and religious practices. These differences between states and societies are not evenly mapped onto each other. Nationalism and religion are intimately connected to processes of globalization. The emergence of the universal category of 'religion' and 'world religion' is a product of the imperial encounter. The modern forms of Hinduism, Christianity, Islam, Buddhism, Confucianism, and Taoism and their relations with national identity are all produced in the second half of the nineteenth century.

Modernity and Nationalism:

The nationalist struggle to bring about the end of colonial rule in India, and the Republican and communist struggles to arrest and reverse the humiliation and the "carve-up" of China by foreign powers, were both closely allied to the struggle to become modern. Indeed, the two goals were usually seen to be so closely related as to be indistinguishable: a people had to start becoming modern if they were ever to be free of foreign domination, and they had to gain sovereignty and state power in order to undertake the laborious but necessary task of building a strong, prosperous, and modern nation. Thus in India, as in China, political movements from the latter nineteenth century sought to found a sovereign nation free from domination by a Western power or powers, and also sought to make this putative nation and its people "modern," both as a necessary means towards the nationalist end and as an end in itself.

Nationalism is generally interpreted as a quintessentially modern phenomenon. The modern concept of 'culture' itself can be seen as the very product of the transformation of traditions into a national culture. When one abandons the necessity of direct connection between a particular modern state formation and nationalism, this opens up a realm of possible forms of nationalism, one of which not only delinks nationalism from state formation but also from modernity itself. Obviously, there has always been great difficulty in demarcating modernity in history, since modernity is not a clear-cut historical period with a beginning and an end, but an ideological notion that values the new and devalues the old by making a sharp opposition between modern and traditional. Confronted with notions of modernity historians are therefore always at pains to show continuities that lying under the surface of ideologically assumed rupture. The study of nationalism shows the inverse problematic. One of the ideological tasks of nationalism is to show continuities over the long history of a particular people, while professional historians are often able to point out that nationalism invents and constructs that continuous past in modern history. Ironically, therefore, historians are often both bridging the great divide between the pre-modern and the modern, while at the same time debunking nationalist myths of the continuity of the modern nation.

Nationalism, Religion, and Secularization:

It would be consider two related subfields of contemporary social-scientific: secularization theory and the analysis of the relation between nationalism and religion. After reviewing major developments and perspectives in these areas, it argues that there are good grounds for hypothesizing that nationalism plays an important role in fomenting processes of institutional differentiation, and thus is likely a cause of secularization.

While nationalism is seen as modern, religion is commonly seen as either ancient or transcending history. According to some philosophers and historians of ideas, modernity clashes with religion. In their view the harbinger of modernity is the Indian Enlightenment and its critique of religion. This view has been accepted by leading students of nationalism who have argued that modern, national society is by definition secular and depends therefore on the disappearance or marginalization of religious world views and communities. Similarly, an important distinction is made between civic identity, based on citizenship in a territorially defined nation state, and primordial identity, based on kinship, language, or religion, or a combination of these elements. According to this view civic identity should replace primordial identity in modern nation-building. The historical process producing modernity by replacing religious identity with civic identity is called secularization.

It is a confusion emerging out of a unique Indian interpretation of secularism by which the concept, which in much of the world is defined as the separation of religion and religious activities from the affairs of the state, is assumed here to mean religious tolerance. But if you go by the globally accepted definition of secularism, you would find it

possible to be secular while being deeply devoted to a particular religion to the extent of actively disliking devotees of other religions.

In a democracy, tolerance is the bedrock. Without institutionalized tolerance and a framework for peaceful, i.e. non-violent, disagreement there is no democracy, secular or otherwise.

Does nationalism create secularism? In fact, nationalism has little to do with secularism. They are parallel concepts. One could believe in 'India First' and be a religious nut who believes no devotee of any other faith can ever be a true Indian. Nationalism means different things to different people. Any singular, rigidly imposed idea might actually destroy India.

Anti-government with Anti-national:

Who is an 'anti-national' and who is a 'patriot'? This question has gained topical relevance following the clash between BJP supporters, including lawyers, and JNU students on the university campus and subsequently at a Delhi courthouse.

The leader of the JNU student's union has been detained on charges of 'sedition', a very serious charge that means incitement to overthrow the state and which was framed by the British to repress Indian freedom fighters. The BJP supporters claim that they are 'patriots' and that the JNU students, some of whom reportedly raised anti-India and pro-Pakistan slogans, are 'anti-national'. If anti-India slogans were raised, it would amount to anti-nationalism. But if the protest was against the government of the day – as distinct from the Indian state, or Indian nation – such pronouncements cannot be deemed to be anti-national.

The nation, or state, is the entirety of the entity called India as outlined by the Constitution. It includes the whole of the Indian people, the territorial space they occupy, the various organs of the state such as the judiciary and the defense forces, plus the media, which includes social media. The government is subsumed within the nation, not the other way round.

In a true democracy it is not only the citizen's right but also duty to criticize and protest against the government and its various policies. To attempt to stifle this right of dissent – in the name of patriotism or anything else – is to stifle democracy, which means stifling the very breath of the Indian nation.

Human Rights:

Rights are legal, social, or ethical principles of freedom or entitlement; that is, rights are the fundamental normative rules about what is allowed of people or owed to people, according to some legal system, social convention, or ethical theory. Rights are of essential importance in such disciplines as law and ethics, especially theories of justice and deontology. Rights are often considered fundamental to civilization, for they are regarded as established pillars of society and culture, and the history of social conflicts can be found in the history of each right and its development. According to the Stanford Encyclopedia of Philosophy, "rights structure the form of governments, the content of laws, and the shape of morality as it is currently perceived."

Preamble to Constitution of India:

The preamble to the Constitution of India is a brief introductory statement that sets out guiding people and principles of the document, and it indicates the source from which the ordinary document derives its authority, meaning, and the people. The hopes and aspirations of the people as well as the ideals before our nation are described in the preamble in clear words. It may be considered as the heart and soul of Constitution. These are as below:

- *Sovereignty*
- *Socialist*
- *Secular*
- *Democratic*
- *Republic*

- Justice
- Liberty
- Equality
- Fraternity

Journalism-Is the India Media Anti-people?

“Journalism is what maintains democracy. It’s the force for progressive social change.” - ANDREW VACHSS

“Everybody is accountable in a democracy. No freedom is absolute. Every freedom is subject to reasonable restrictions. I am accountable, you are accountable, we are accountable to the people.” The Press Council chairman Markandey Katju’s openly raising serious doubts over media ethics has sparked a fresh debate in the media industry

However, the Ministry of I&B has issued show-cause notices to the involved channels, but if we see it from the glasses of self-regulation, it would certainly not satisfy anyone. Are media channels taking care of the ethics while practicing journalism?

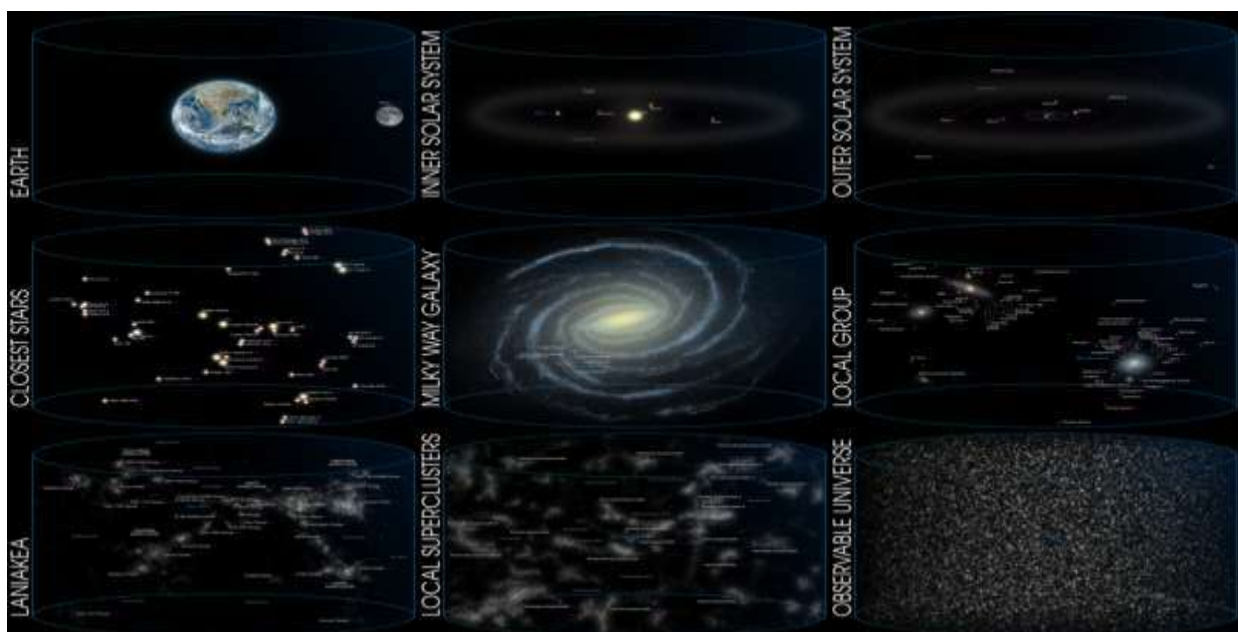
Media always plays its game in the disguise of freedom of speech and expression, it always overlook the ethics. There is a change in the way news is treated these days. In the market-driven media industry, the journalistic principles have taken a backseat and are often comprised to sell news like hot cakes as a commodity. The media no longer remains impartial and balanced while covering news as the market forces tend to exert their influence. TRPs play the vital role in setting the strategy of any news channel; the more entertainment it will serve, the more advertisements it will get. This has led to the lowering of ethical standards in media’s sphere.

The television channels unnecessarily drag a news story and blow things out of proportion. The entertainment and glamour quotient seems to be always high in news channels.

But the government’s reaction to objectionable content is always met by strong opposition from the media representative bodies. Any attempt to regulate the media is resisted in the name of right to freedom of speech and expression. The mechanism of self-regulation has disappointed on many accounts, which makes it necessary to emulate the model of co-regulation, which is practiced in other countries.

4. CONCLUSION

The size of the Universe is somewhat difficult to define. So, we can easily realize about our existence. But we are busy in destroying each other in the name of ‘Protection’.



This picture shows our existence. Our Planet and We are as little and unsecured as we are thinking. A debate on Nation & Nationalism, Existence & Existentialism and War & Peace is being organized constantly in this unsecured Planet 'The Earth' for its protection, peace, harmony, and for universal brotherhood. In fact, a nation is born only when all the citizens living in its borders can feel the cultural heritage and the spirit of unity in partnering with each other. The feeling of nationalism binds a Nation into a thread from North to South and East to West. In a vast country like India, the spirit of nationalism has always been rising above the differences of caste, creed and religion. Due to the spirit of nationalism, Indians have the distinction of being in the world's largest democracy, which is known for their values of peace, humanity, brotherhood and collective progress.

The development of the spirit of nationalism, that is the sense of devotion to the nation, is necessary for the unity of citizens of any country.

Nationalism is the feeling that gives soldiers the strength to remain on the border of the country. Due to nationalism, the citizens of the country do not shy away from sacrificing huge sacrifices for their country. It is nationalism that inspires the citizens of any country to stand behind all the narrow minds of their religion, language, caste etc. and stand together in the countryside.

There are many such countries, including India which is rich in cultural, religious and linguistic diversity, and the spirit of nationalism in these countries helps in building a consensus among the public. Every citizen has to work together for the development of the country and it is the duty of nationalism to work in one formula.

It is the result of the difficult struggles and innumerable sacrifices made for years with the spirit of nationalism that India has got independence from the British. At that time, despite India being divided into many princely states, it stood as a nation in the struggle for independence. Even after seven decades of independence, we need to maintain this unwavering spirit of nationalism, because today there is a threat to national security and unity between separatist and disruptive forces inside and outside India. Only the deep roots of nationalism are giving India the power to defeat the disruptive movements in Kashmir or north-east India and save India from the division that is ahead in the name of the proxy propaganda of self-determination.

We may conclude with a hope that a feeling of true *Nation & Nationalism* will be achieved by not only discussion, debate, policy making, conference, seminars, making Acts or Laws but also through our education system from elementary to higher studies, media and any other agency with the aims of:

- ✓ Development of Democratic out look
- ✓ Development of Moral, Social and Spiritual Values
- ✓ Development of Patriotic feeling
- ✓ Providing equal opportunity
- ✓ Dignity of labour
- ✓ Non-violence and unselfishness work
- ✓ Giving the practical shape of Democracy and Freedom through education.
- ✓ To practice the own religion and not to harming the other religion
- ✓ Emphasis on material and cultural improvement of human being
- ✓ Respect to other and search for all truth
- ✓ Conscious of the present
- ✓ Rational Morality
- ✓ Emphasize on the importance of spirit and divine power.
- ✓ Bios less attitude
- ✓ Modern welfare society

- ✓ To develop the rationality of people
- ✓ Non-violent achievement of goals.
- ✓ Believes in free expression of views.
- ✓ Based on equality between man to man
- ✓ Based on human outlook for mixed economy
- ✓ Believes in Classless and Casteless social system.
- ✓ Believes in Growth, Industries, Science & Technology
- ✓ Free from exploitation, operation and disparity
- ✓ Based on public ownership
- ✓ Aims at abolished of capitalist system.
- ✓ Based on achieve participation of individual in society.
- ✓ Aims of development human skills towards work.
- ✓ For justice, upliftment, development and progress through education
- ✓ For liberty, utilization of freedom through responsibilities, duties and rights.
- ✓ Equalization through improvement of underprivileged classes
- ✓ Fraternity, universalism through love, sympathy, empathy, understanding, fellow feeling

According to some scholars, the process of globalization has affected nationalist ideology to some extent and now that there is no special meaning of national borders and this situation has challenged the spirit of nationalism. Their reasoning is that apart from globalization, technological advancements like internet and mobile phones have greatly reduced the rates in the world, although this interpretation of nationalism is immaterial.

The feeling of love and pride towards the nation one is born in is purely natural. It is ingrained in almost every human throughout the world. The concept of nationalism can be defined by both narrow and broad concepts. But in general, a sense of nationalism requires oneness, feeling the goodness of the nation and its people, unity in diversity and respect, love and pride towards the nation by its citizens. To understand nationalism – a profound feeling for one’s nation – one must know the meaning of what constitutes a nation.

The term ‘nationalism’ has been understood and defined in many ways. It has been described as ‘*a state of mind in which the supreme loyalty of the individual is due to the nation-state*’ (Tara Chand: History of the Freedom Movement in India, Vol ii, page 552). As such, it implies the identification of the state or nation with the people. Here, the characteristics of the people are a homogenous culture, living together in a close association or territory, sharing the belief of a common destiny etc. According to JC Johari in his book, “Indian Politics” (Fifth. Edi. 1996, page 25), “*The meaning of nationalism has its different connotations if we examine the case of free versus subject peoples. Whereas nationalism of the free peoples appeared in the modern period after the decline and fall of the Papacy and the nation states of Europe took upon themselves the emerged as a reaction against the imperial system of the advanced European countries.*”

Indian nationalism developed as a concept during India’s freedom struggle against the colonial role of the British. Indian nationalism is an instance of territorial nationalism, inclusive of its entire people, despite their diverse ethnic and religious backgrounds. In Indian perspective, nationalism belongs to the category of anti-colonial nationalism. The nationalist movement of India took organized form in 1885 when the Indian National Congress was set up and brought with it new hopes and aspirations for independent India. As such, Nationalism in India signifies a common political consciousness or patriotism with the purpose of attaining self-rule. Nationalism in India can be defined as the growth and development of anti-colonial sentiment – from a movement for reasonable constitutional reforms to a struggle for complete independence.

Meanwhile, if we observe the recent debates on nationalism then the term is being redefined for achieving political goals. The concept of nationalism is being used for acquiring votes in the elections. There are lots of misconceptions and propaganda about nationalism.

Generally, the idea of nationalism becomes negative with irrational blaming and the spread of hatred among the people. Nationalism is not a particular idea or thought that can be identified in the name of religion, caste or community of the people, it's beyond all these.

Similarly, one cannot be identified as an anti-nationalist just because they have different political views or an ideology that majority people don't follow in the nation at a particular point in time. If a person is being critical of the government's style of working or they often criticize the policy of the government, they are not anti-nationalists. It's worthless to call someone anti-nationalist just because they do not follow majoritarian views or belief. Being critical of issues in the country is a huge indicator of love towards the nation and its betterment!

Now in India, the debate of nationalism vs. anti-nationalism is taking new heights. But most of the views are being used for political gain through misconception and half-truths. We must show our love and respect towards the nation but that does not mean that we should take the law into our hands and become violent. The nation never wants violence, hate and fear to reflect on its people. Instead, we should stand for national integration.

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