

National Integration through Nai Taleem

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National integration is the awareness of a common identity among the citizens of a country, this means that although we belong to different castes, and religions & speak different languages, we recognize the fact that we are all one.

It is not just a national feeling, but the spirit which brings people of all dialects and beliefs together in a similar endeavour.

National Integration' arises through the behavior and determination of citizens.

It is the duty of every person as a citizen to oppose the forces and ideas that weaken national unity and integrity.

Definition of National Integration by different authors:

Dr S. Radhakrishna defines that national integration cannot be made by bricks and mortar, mould and hammer, but it quietly grows in people's minds through education.

The great ideologist and author Myron Weiner, defines "National integration implies the avoidance of divisive movements that will balance the presence of attitudes in the nation and society that distinguish national and public interest from parochial interest".

HA Gani defines, "National integration is a socio-psychological and educational process through which a feeling of unity and harmony develops in the hearts of the people and a sense of common citizenship or feeling of loyalty to the nation is fostered among them".

To sum up, the concept of national integration includes political, economic, social, cultural and psychological dimensions and the

interrelationships between them.

Importance of National Integration

The importance of national integration is certainly can be understood as it helps to stabilize democracy, improve economic growth, develop the nation and provide all the important rights and duties to the people.

A country like India has a varied society and has a large population, so it is a more difficult task to achieve.

Historical Background

There was never a problem of national integration in ancient India. From time to time, some people and ethnic communities have been coming to India from outside.

Their language gradually merged with their customs, rituals and way of life in Indian society. This process also enriched society and culture here.

When we talk about Indian culture, it means not the culture of anyone cult or any particular community, but the culture of the whole of India.

In order to strengthen national integration in ancient times, many tasks were done smoothly. The biggest task among them was to develop a tendency to travel among Indians.

Since ancient times, people have been coming from one place of the country to other places with devotion.

Obstacles for National Integration

1. Casteism

This is a major obstacle to national integration. There is a great difference in the population of different religions and castes in India.

Followers of the appropriate caste or religion consider themselves superior to those who believe in other religions or castes.

These biases are so ugly and narrow that people are unable to think of national interest.

Communalism: This is a major obstacle to national unity. In our country, people follow different religions: Hinduism, Islam, Christianity,

etc. Generally, all citizens live together in harmony.

Sometimes the accumulated interests create feelings of mutual enmity and hatred, leading to communal clashes. We need to rein in the communal divide to keep national unity unharmed.

2. Provincialism

It is also a major obstacle in India's national unity. There is a growing richness for the creation of new states based on language.

The narrow sense of regionalism in various states of the country is increasing mutual enmity between states.

3. Political Parties

In democracies, political parties need to be there for building public opinion and political awareness.

Unfortunately, there are many parties that chase votes on the basis of caste, religion, creed and region, disregarding the public and national interest.

4. Linguistic

differences: In a vast country like India, the national language should be spoken and understood in all regions.

But due to narrow regional views, Hindi or any other language has not yet been included as a means of communication by all the people of the country.

Politics on linguistic distinctiveness is not letting people rise above their partisan differences over language.

5. Economic Disparity

There is great social and economic diversity in our country. Some people in the country are rich, while most are poor.

Economic asymmetry is a major problem in national integration and integration.

Need for National Integration

When national integration occurs, individuals have the possibility to work together to build systems that enhance the prosperity of a nation and its people.

Some things that may come in the way of national integration include religious or political divisions as well as communication between citizens.

Nature of National Integration

There are two types of national integration. One form is based on uniformity, i.e. language, living and customs, ritual worship and form of national integration is internal unity,

i.e. language, the standard of living, customs, creed etc. of people living in the nation may be different and however, every has the same attitude and thinking regarding national interests.

Everyone has the same feeling and thinking on national issues such as national unity, integrity, sovereignty.

In India, more than 250 languages and dialects are spoken. 22 languages have been notified as national languages, in the Constitution.

Apart from the Hindus, Muslim Christians, Parsi, Sikh, Jains, etc. are believers of many religions. Naturally, there is a difference between the costumes and worship

practices in them, but in spite of this, there is unity about national interests. This is called "unity in diversity". The spirit of national unity gives strength to our unity.

Supporting Elements

Our national heroes have made several efforts from time to time to keep India's unity and integrated. The Indian Constitution has incorporated such ideals and principles that strengthen the unity of India.

These principles are essential for the unity and integrity of India. They are a democracy, fundamental rights, fundamental duties, the rule of law, justice system, secularism, common national emblems and national festivals etc.

India is a democratic country, here the elected representatives constitute the public constitute the Government. These representatives are elected according to the wishes of the public because it is the public

elects and sends them as a public representative.

1. Equal Fundamental Rights

The Indian Constitution provides for 6 fundamental rights. These basic rights are equally enjoyed by Indian citizens without any discrimination.

Fundamental rights are important for the welfare and all-round development of citizens. There is a provision of equality in fundamental rights, freedom and social justice etc. to provide development opportunities to the citizens.

Under these constitutional provisions, the weaker sections of the society, scheduled castes, scheduled tribes and other backward classes are protected.

Every community has freedom of religion and language, etc. Directive principles of policy also guide the government to take measures to serve the interests of the poor, the oppressed and the weaker sections of society.

2. Equal Fundamental Duties

Fundamental duties are also mentioned in the Indian Constitution. It is the duty of every citizen of India to honour the Constitution and its ideals, institutions, national flag and national anthem.

All citizens should always be ready to serve the nation for the unity and integrity of India and build a sense of brotherhood and protect public property.

The judiciary is responsible for protecting democracy and the rights of citizens in India, it has a single judicial system to enforce the laws of the Union or the Center and the States. The judiciary of India is unified and is formed like a pyramid.

3. Secular

Our Constitution declares India to be a secular nation. Followers of every religion have the right to religious freedom, the Government will not discriminate against any religion.

4. Identical Symbols

The Constitution of India has also adopted national emblems,

which inspire all citizens to have ideals and loyalty.

Such as the National Flag - Tricolor, National Anthem - Jana Gana Mana, National Song - Vande Mataram, National Symbol - Ashoka Symbol etc.

National emblems strengthen the national spirit and establish unity which is helpful in national integration.

There are people of different sects, castes and languages in India who have their own customs and festivals, but we also have three national festivals, i.e. Independence Day, Republic Day and Gandhi Jayanti.

All Indians celebrate them enthusiastically and this strengthens the feeling of national unity.

5. Tourism and National Integration

Tourism has been a major supporting element of national integration since the beginning. Tourism helps in understanding such a large country and awakening a sense of unity among all.

Understand each other's characteristics and problems, due to which similar feelings, thoughts and attitudes develop. Tourism helps in understanding the culture of the country, economic and industrial development and new dimensions of development.

Our country is like a garland of flowers. In this garland, flowers of many colours and fragrances are threaded into a thread.

It simply means that we live in this nation together, with mutual harmony and love, our sense of nationality gives it the appearance of a prosperous and powerful nation.

Advantages of National Integration

1. Increases the feeling of brotherhood.
2. Reduces differences in religion, region, race, and culture.
3. Reduces murders, massacres and riots etc.
4. Supports the development of the nation.
5. Increase unity among people.

For example

Suppose there is a village in which people from two different

communities live, they do not trust each other. So they have two different schools, two different water tanks etc. Apparently none of which is in good condition.

The teachers available in the village are divided between the two schools.

Now suppose that a student of community A is interested in history, but due to lack of a good life teacher he does not get good guidance in his own school.

Interestingly, the best history of the village is that of teacher community B and hence the teacher in another school. In this way, some students may lose their true potential due to caution between the two communities.

The two communities trusted and respected each other, there would have been a single and more developed school, with all the best teachers available. This will help every student in the village regardless of their community. Ultimately, the village would have benefited greatly. National integrity does the same thing but on a much larger scale.

Nai Talim

Nai Talim, or Basic Education, is a principle which states that knowledge and work are not separate. Mahatma Gandhi promoted an educational curriculum with the same name based on this pedagogical principle.

It can be translated with the phrase 'Basic Education for all'. It developed out of Gandhi's experience with the English educational system and with colonialism in general. In that system, he saw that Indian children would be alienated and 'career-based thinking' would become dominant. In addition, it embodied a series of negative outcomes: the disdain for manual work, the development of a new elite class, and the increasing problems of industrialization and urbanization.

The three pillars of Gandhi's pedagogy were its focus on the lifelong character of education, its social character and its form as a

holistic process. For Gandhi, education is 'the moral development of the person', a process that is by definition 'lifelong'.

Nai Talim also envisaged a different role for the new teacher, simply as a professional constrained by curricula and standards, but rather as a person relating directly to the student form of a dialogue: "A teacher who establishes rapport with the student becomes one with them, learns more from them than he teaches. He who learns nothing from his disciples is, in my opinion, not a teacher. Whenever I talk with someone I learn from him. I take from him more than I give him. In this way, a true teacher regards himself as a benefactor of his students. If you will teach your pupils with this attitude, you will benefit much from them. Gandhi's disciple, Vinoba Bhave, developed the idea further as a means of social transformation: "The curriculum of Nai Talim lay in overcoming distinctions between learning and teaching and knowledge and work."

Vinoba discusses the need to redefine the relationship between teacher and student, "they must each regard the other as a fellow worker..."

Instead, the 'teacher' was to be skilled in a *kala/hunar* (art and craft) and derive sustenance from this and not a teaching salary). The student was to live, work and grow with the teacher and his/her family.

In this process s/he would learn the *kala/hunar* - the skill as part of a way of life, code of ethics, web of relationships, etc. "Fundamental to this process was the dialectic between the machine and the human being and 'machine' or 'technology': "In this dialectic, man represents the whole of mankind, not just India, and the machine represented industrialized West." It is for this reason, among others, that Gandhi placed such central emphasis in his pedagogy on the role of handicrafts such as weaving, metal work, pottery, spinning; they symbolized values of self-sufficiency or *Swaraj* and independence or *Swadeshi*.

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