

So national integration can be achieved only with the combined efforts of all individuals with collective efforts of Government to solve the threats mentioned above thereby securing the National interests.

National integration is the awareness of a common identity amongst the citizens of a country. It means that though we belong to different castes, religions and regions and speak different languages we recognize the fact that we are all one. This kind of integration is very important in the building of a strong and prosperous nation. Unity in Diversity Unity in our country does not mean the kind of oneness that comes from racial and cultural similarity. It is unity in spite of great differences, in other words, unity in diversity. An important historical event in which this unity was displayed was the freedom movement when all the Indians united against the British rule. What is the common feature in all the religions? India is a very large country. We have the second largest population in the world and our land area is about the same size as Europe minus the former Soviet Union. About one thousand six hundred fifty-two languages and dialects are spoken in our country. From among these eighteen have been given special recognition by our Constitution as National languages of our country. A unique feature of our country is that all the major religions of the world are practiced here like Hinduism, Islam, Christianity, Buddhism, Sikhism, Jainism, and Zoroastrianism. There are also great varieties in costume, food habits, and social customs. Geographically our land is diverse and there are amazing differences in climate. Despite all these differences India is a political entity, every part of which is governed under the same Constitution. We have to co-exist with each other peacefully, respect the culture and religion of our fellow Indians. Forces Working against National Integration There are many forces that come in the way of our national integration. Often people have very strong feelings about their own religion and language and oppose those of others. Such feelings lead to clashes between different sects. Such occurrences damage our unity and prove to be a hindrance to our progress. Communalism is one factor that poses a great danger to our unity. The formation of the State of Pakistan in led to terrible communal riots. A very large number of people lost their lives and their homes and had to undergo a lot of suffering to resettle. The British had encouraged communalism because a division between Hindus and Muslims made it easier for them to control our country. Unfortunately, even with the passage of time these communal feelings have not ended. More than fifty years after independence communal feelings still exist and riots flare-up even now in different parts of the country. It is the result of narrow-mindedness, prejudice, and lack of knowledge of other religions. This is also because of the exploitation of such feelings by some politicians to further their interests. If we give more importance to our religion rather than our country we cannot contribute to its progress and development. We have to develop tolerance and understanding for other religions and not let such feelings destroy our unity. Linguistic differences also create problems. Our Constitution has given recognition to eighteen languages. This is something important in a country such as ours. It is also essential to impart education in the mother tongue for quick and easy learning for the convenience of the people of a State it is also necessary to carry on official work in it. This also helps a language to develop and grow. Hindi and English act as link languages between States in our country. However, sometimes people display hostility towards the language of other people. This again harms the cause of our national unity. As responsible citizens we must give due respect to other languages and cultures and realize that they add to the greatness of our country. Casteism also poses a great threat to our unity. People of one caste support each other and oppose the progress and development of people belonging to other castes. Appointments in jobs, admissions in educational institutions are often on the basis of caste considerations. People also avoid social interaction with other castes. Politicians often exploit such feelings at the time of elections. This leads to feelings of resentment and hostility that threaten the integrity of our country. Forces Promoting National Integration Indian Constitution Our founding fathers were aware that there were threats to our unity from various forces. Consequently, certain safeguards were placed in our Constitution. These took the form of certain ideals and principles like Democracy, Secularism, and Social Equality that are guaranteed under our Fundamental Rights. Thus, our Constitution is the most important force that promotes national integration. Secularism India is a secular state. This means that each citizen of our

country has the right to practice his or her religion. The government cannot show preference to one religion at the expense of another. Democracy as a democratic states all the citizens of India are equal under the law of the country. As studied earlier, our Fundamental Rights and Directive Principles of State Policy specifically state that each citizen is equal in every way. People cannot be discriminated against on the basis of differences of caste, religion, language, and culture. National festivals also act as an important unifying force. Independence Day, Republic Day, and Gandhi Jayanti are festivals that are celebrated by all Indians and in all parts of the country, regardless of language, religion or culture. They remind us of our common nationality. Interdependence Earlier, we studied how plans for economic development are made for our country as a whole. The Central and State Governments are working together to achieve these common objectives. Different regions of the country are dependent on each other for supplying and consuming various kinds of products that result in their economic growth. Wheat grown in Punjab may be sold in Tamil Nadu and cotton textiles from Gujarat may be sold in Bihar. No region is so self-sufficient that it can do without the other. These factors also bind the country together. For this reason we stress on the importance of showing proper respect to these symbols. These act as strong unifying forces both in times of celebration and adversity. Other forces like the communication system and the mass media help in the exposure to all the cultures of different regions of India. Thus, bringing the whole country together as one nation.

Chapter 2 : Social integration - Wikipedia

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Development of Sociology in India Article shared by: The origin of sociology and social anthropology in India can be traced to the days when the British officials realized the need to understand the native society and its culture in the interest of smooth administration. However, it was only during the twenties of the last century that steps were taken to introduce sociology and social anthropology as academic disciplines in Indian universities. The popularity that these subjects enjoy today and their professionalization is, however, a post-independence phenomenon. Attempts have been made by scholars from time to time to outline the historical developments, to highlight the salient trends and to identify the crucial problems of these subjects. However, the two disciplines have existed and functioned in a compartmentalized manner in the European continent as well as in the United States. This separation bears the indelible impress of western colonialism and Euro-centrism. However, Indian sociologists and anthropologists have made an attempt to integrate sociology and anthropology in research, teaching and recruitment. They have made a prominent contribution to the development of indigenous studies of Indian society and have set an enviable example before the Asian and African scholars. This synthesis between the text and the context has provided valuable insights into the dialectic of continuity and change to contemporary Indian society.

Momin, It is difficult to understand the origin and development of sociology in India without reference to its colonial history. By the second half of the 19th century, the colonial state in India was about to undergo several major transformations. Land, and the revenue and authority that accrued from the relationship between it and the state, had been fundamental to the formation of the early colonial state, eclipsing the formation of Company rule in that combination of formal and private trade that itself marked the formidable state-like functions of the country. The important event that took place was the revolt of 1857, which showed that the British did not have any idea about folkways and customs of the large masses of people. If they had knowledge about Indian society, the rebellion would not have taken place. This meant that a new science had to come to understand the roots of Indian society. The aftermath of 1857 gave rise to ethnographic studies. It was with the rise of ethnography, anthropology and sociology which began to provide empirical data of the colonial rule. Herbert Risley was the pioneer of ethnographic studies in India. He entered the Indian Civil Services in 1870 with a posting in Bengal. It was in his book *Caste and Tribes of Bengal* that Risley discussed Brahminical sociology, talked about ethnography of the castes along with others that the importance of caste was brought to colonial rulers. Thus, the ethnographic studies came into prominence under the influence of Risley. He argued that to rule India caste should be discouraged. This whole period of 19th century gave rise to ethnographic studies, i.e. It is in this context that the development of sociology in India has to be analysed. Sociology and social anthropology developed in India in the colonial interests and intellectual curiosity of the western scholars on the one hand, and the reactions of the Indian scholars on the other. British administrators had to acquire the knowledge of customs, manners and institutions of their subjects. Christian missionaries were interested in understanding local languages, folklore and culture to carry out their activities. These overlapping interests led to a series of tribal, caste, village and religious community studies and ethnological and linguistic surveys. Another source of interest in Indian studies was more intellectual. While some western scholars were attracted by the Sanskrit language, Vedic and Aryan civilization, others were attracted by the nature of its ancient political economy, law and religion. Karl Marx and Frederic Engels were attracted by the nature of oriental disposition in India to build their theory of evolution of capitalism. Similarly, Henry Maine was interested in the Hindu legal system and village communities to formulate the theory of status to contract. Again, Max Weber got interested in Hinduism and other oriental religions in the context of developing the theory, namely, the spirit of capitalism and the principle of rationality developed only in the West. Thus, Indian society and culture became the testing ground of various theories, and a field to study such problems as growth of town, poverty, religion, land tenure, village social organization and other native social institutions. All these diverse interests are academic,

missionary, administrative and political " are reflected in teaching of sociology. According to Srinivas and Panini This phase also saw critical reflections on the deductive positivistic base of sociology and the need for Marxist paradigms and the more recent phase of post-structuralism, feminist and post-modern explorations of the discipline and the field. The first phase corresponds to the period , while the second and the third to and onwards respectively. Sociology in the Pre-Independence Period: As is clear by now that sociology had its formal beginning in at Calcutta University owing to the active interest and efforts of B. Later on, the subject was handled by Radhakamal Mukerjee and B. However, sociology could not make any headway in its birthplace at Calcutta. On the other hand, anthropology flourished in Calcutta with the establishment of a department and later on the Anthropological Survey of India ASI. Thus, sociology drew a blank in the eastern parts of the country. But, the story had been different in Bombay. Bombay University started teaching of sociology by a grant of Government of India in The Department of Sociology was established in with Patrick Geddes at the helm of affair. He was joined by G. This was indeed a concrete step in the growth of sociology in India. Another centre of influence in sociological theory and research was at Lucknow that it introduced sociology in the Department of Economics and Sociology in with Radhakamal Mukerjee as its head. Later, he was ably assisted by D. In the same year sociology was introduced in Osmania University at the undergraduate level. Jafar Hasan joined the department after he completed his training in Germany. Another university that started teaching of sociology and social anthropology before was Poona in the late s with Irawati Karve as the head. Between and , the development of the discipline was uneven and in any case not very encouraging. During this period, Bombay alone was the main centre of activity in sociology. Bombay attempted a synthesis between the Indo-logical and ethnological trends and thus initiated a distinctive line of departments. During this period, Bombay produced many scholars who richly contributed to the promotion of sociological studies and research in the country. Kapadia, Irawati Karve, S. Damle are some of the outstanding scholars who shaped the destiny of the discipline. The products of this university slowly diffused during this period in the hinterland universities and helped in the establishment of the departments of sociology. Certain trends of development of sociology may be identified in the pre-independence period. Sociology was taught along with economics, both in Bombay and Lucknow. However, in Calcutta, it was taught along with anthropology, and in Mysore it was part of social philosophy. Teachers had freedom to design the course according to their interests. No rigid distinction was made between sociology on the one hand and social psychology, social philosophy, social anthropology, social work, and other social sciences such as economics and history, on the other. The courses included such topics as social biology, social problems such as crime, prostitution and beggary , social psychology, civilization and pre-history. They covered tribal, rural and urban situations. At the general theoretical level, one could discern the influence of the British social anthropological traditions with emphasis on diffusionism and functionalism. In the case of teaching of Indian social institutions the orientation showed more Indo-logical emphasis on the one hand and a concern for the social pathological problems and ethnological description on the other. Sociology was considered a mixed bag without a proper identity of its own. Sociology in the Post-Independence Period: The next phase, as mentioned by Lakshmana Towards the end of this period, we also witnessed the interest on the part of the Central Government to promote social science research through a formal organization established for the purpose. This phase alone experienced tremendous amount of interaction within the profession as two parallel organizations started functioning for the promotion of the profession. In Bombay, Indian Sociological Society was established and Sociological Bulletin was issued as the official organ of the society. This helped to a large extent in creating a forum for publication of sociological literature. Lucknow school, on the other hand, started the All India Annual Sociological Conference for professional interaction. Lakshmana identifies that the research efforts mainly progress on three lines. First, there was large-scale doctoral research in the university. Third, during this period, the growing importance of social science research also resulted in the establishment of research institutes. The development of research activity also meant the enlargement of the employment opportunities at all levels. Correspondingly, there was also an increase in the number of universities and college departments. This period also noticed considerable vertical and horizontal mobility in the profession. Teaching of sociology got well established in the fifties. This period reflected three things as marked by Rao First,

sociology achieved greater academic status. Secondly, sociology established its identity as discipline by separating itself from psychology, anthropology, social philosophy and social work. Although, in some universities, still social pathology and social psychology are taught as a part of sociology courses. Thirdly, diversification followed the lines of extension of sociological approach to different areas of social life. It was related to the growing needs of development in independent India. Colonial legacy became a thing of the past and democratic processes were introduced at all levels. Sociologists soon become sensitive to problems of development in the contexts of tribal, rural and urban situations. Problems of rural development, industrialization, and expansion of education, control of population, new political processes and institutions, social and political movements attracted their areas of social life. They started conducting empirical research with a view to understand the structure, dynamics and problems of development. All these concerns had a feedback on the teaching of sociology at various levels. Before independence the teaching of sociology and social anthropology was mainly, if not wholly, influenced by the then current theoretical concerns in Great Britain. We have already mentioned the influence of diffusionism and functionalism of Malinowski.

Chapter 3 : What is National Integration? - calendrierdelascience.com

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Political consolidation was considered as a positive step towards economic development and national integration. The government initiated various measures, including the enactment of welfare legislations. The practice of untouchability was made an offence. Landlordism was abolished in most of the states by The weaker sections were granted special provisions for their upliftment under the Constitution of India. The privy purses of the princes were taken away in The minority communities were protected against excesses. Thus, national integration was understood not simply in terms of avoidance or resolution of conflict, but it was thought of as a process of development and egalitarianism. Both political and socio-economic measures were taken to neutralise cleavages among different sections. The adivasis of the Chhotanagpur and the Santhal Parganas in Bihar and of the adjoining areas of West Bengal, Orissa and Madhya Pradesh demanded the formation of a separate state of Jharkhand. They were denied this as they did not form a linguistic entity like other states as suggested by the Commission. However, ultimately, Jharkhand was separated from Bihar as a new state. The same was done in Madhya Pradesh by creating Chhattisgarh as a new state. Agitation in Andhra Pradesh for the formation of a separate Telangana state continued for several years In the Lok Sabha elections of , the Congress Party had assured the people that it would work towards the creation of Telangana as a separate state. Punjab was divided into present Punjab and Haryana in The old Bombay state was divided into the states of Maharashtra and Gujarat in I Regionalism and linguism have emerged in a pronounced form as national problems in post-independent India. Elections have been vitiated by considerations of caste and religion. The old and the new values have come into conflict with each other. The old are so strong that the new are unable to replace it. The old forces have absorbed the new ones, and hence prevented their full and fair play in the post-independent India. Secularism has not been successful as a process of change to overcome the forces of tradition. Political consolidation is only a strategy for striving at national integration. It is a state of accommodation among different groups – ethnic, caste, linguistic, etc. Pluralism with cohesiveness is certainly an indication of national integration. Political consolidation was a strategy in the early years after , and now economic development and distributive justice are mechanisms of ensuring harmony among various socio-cultural and economic groups in India. The problems of the minorities, the SCs, the STs, the OBCs, the poor, the unemployed youth, women and rural people are all linked with national integration. Various sections of Indian society have agitated from time to time to seek solutions to their problems, and have, at times, threatened unity and integrity of India.

Chapter 4 : How Political Consolidation Differs From National Integration?

Integration, Basic Concepts of Sociology Guide. Integration is defined as a process of developing a society in which all the social groups share the socio economic and cultural life.

Elena Sabogal Abstract For decades scholars and policy makers have equated successful immigrant incorporation with assimilation to the dominant white, American middle-class culture. Research on transnational immigrants those whose patterns of living transcend the boundaries of any one nation has called into question the use of assimilation theory to describe contemporary immigrant incorporation. Research on the children of immigrants has gone further to suggest that assimilation compromises immigrant psychological and physical health. Using random survey methods, this research proposes to investigate the modes of incorporation of recent, post, Latin American immigrants in South Florida. With the Institute for Public Opinion Research IPOR at Florida International University, a phone survey will be conducted with a sample of immigrants to examine to what extent if any immigrant integration has taken on a transnational character, meaning that immigrants both assimilate to some aspects of American culture while continuing to be involved in their home countries. We also will examine whether there are links between particular modes of integration e. Given the increase in the numbers of immigrants coming to the United States and the growing diversity in terms of their social origins, it is important to examine the extent of continued involvement in their home societies and whether such involvement, 1 deters or encourages integration to U. The researchers aim to use this project as an educational tool for undergraduate and graduate students at the University of South Florida and William Paterson University. The data collected from this project will be made available to undergraduate and graduate students at USF and WPU for use in theses and dissertations. These findings have policy implications, particularly as immigration continues to be a highly contested topic for legislative debate. Managing Family Food Consumption In an age when climate change, food security, and obesity are moving to the forefront of public agendas, we believe it is important to examine how different types of families interact differently with the food system. In particular, how do families with tween and young teen children negotiate food choices? We are conducting interviews with parents and children at the Temple Terrace Recreation Center, and we are involving undergraduate and graduate students in the process of data collection and analysis. PathTech is a collaboration with Tampa Bay area high schools, community colleges, and local businesses in the technology sector to better understand pathways from high schools and the workforce into AS degree programs and into the local workforce. Informal Adoption as Modern Slavery in Brazil. Brazil has the largest population of African-descendants outside of Africa, and it has the greatest number of domestic workers in the world. In Brazil, there are more than 7 million domestic workers, mainly Afro-Brazilian women. This project proposes a sociological investigation into the structural and individual-level factors that contribute to the exploitation and unpaid labor of informally adopted black women in their adoptive families. Sociological Relevance Currently, there is no contemporary research that addresses the lives of informally adopted women with the detail, longitudinal scope, and multiple perspectives proposed in this qualitative project. This project makes a contribution to sociology because it provides a clue to one of the most persistent social science questions: This research uses an intersectional approach focusing on race, class, and gender to analyze the seamless transition from chattel slavery to contemporary forms of labor exploitation in Brazil. This research has the potential to be used in interdisciplinary areas, as it bridges scholarship in sociology, feminist studies, labor, family studies, and African Diasporic studies. Hordge-Freeman plans to connect her research on modern slavery in Brazil to human trafficking in Florida. For more information visit:

Chapter 5 : short note of national integration and meaning

National integration is more than political consolidation. It is a state of accommodation among different groups - ethnic, caste, linguistic, etc. It is a state of affairs in which the 'communal identity' goes along with the 'national identity'.

Chapter 6 : Political Parties and National Integration in Tropical Africa - Google Books

11/22/ 1 NATIONAL INTEGRATION Meaning $\hat{\epsilon}$ India is a diverse country with people belonging to different religions, cultures, races.

Chapter 7 : NATION-BUILDING AND SOCIAL INTEGRATION THEORY

Colonialism and National Integration The problem of national integration in Nigeria is not remarkably different from that of most of the nations that were colonized in Africa.

Chapter 8 : Development of Sociology in India

For national integration able leadership is necessary, because it is an able leader who can wipe off the disruptive forces and bring the people on the right track. We lack in skillful leaders. Now there are very few leaders who are acceptable to the entire country.

Chapter 9 : USF :: Department of Sociology

Nation-building theory was primarily used to describe the processes of national integration and consolidation that led leading up to the estab \hat{A} -lishment of the modern nation-state--as distinct from various form of traditional states, such as feudal and dynastic states, church states, empires, etc. "Nation-building" is an architectural.