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Nation and National Integration: Conceptual Perception



Shamila Tabssum *

Mehwish Aslam †

Ghulam Mustafa ‡

Corresponding Author: Ghulam Mustafa (Associate Professor, Department of International Relations, Government College University, Faisalabad, Punjab, Pakistan. Email: ghulammustafa@gcuf.edu.pk)

Abstract: *The pursuit of harmony within a state is known as national integration. National integration connects all facets of society regardless of language, racial background, religion, race, or belief. It is a process based on harmony, interdependence, and most importantly, national awareness. National integration is a sentiment that unites a nation's population. The goal of national integration is to foster awareness of, pride in, and respect for the best elements of our national culture, aspirations, traditions, and a desire to advance our nation. The current study concentrates on several methods of national integration. Additionally, using secondary data, this study endeavour also outlines the notion of nation and nation characteristics.*

Key Words: National Integration, Theory of Appealing Leadership, Consociational Democracy

National Integration

To elucidate the depth of “national integration”, it is important to go through the meaning and gist of “Nation” and “Integration”. Here are the main characteristics that are most suitable to describe the theme of “Nation”.

Nation

The term "nation" denotes a "stable historically evolved community of a territory, common economic life, and a common psychological make-up either independent or struggling to be independent" (Khan, [1983](#)). The traditions of being one are distributed among a group of people

who share common difficulties, ways of thinking, social beliefs, and financial concerns. Problems of National Integration in Pakistan with Regard to Balochistan That community or that group of people strived to accomplish their goals. On the other side, cultural values are crucial in fostering a sense of uniqueness. One further issue that is looked at is the fact that a large number of individuals with anger feelings are distinguished based on their self-identification as opposed to their state identity. “A nation is a group that desires self-government through an independent state” (Neil, [2007](#)).

In other words, it can be said that a "Nation" is a small scale of specific people living in a proper

* PhD Political Science, Government College University, Faisalabad, Punjab, Pakistan.

† Visiting Lecturer, Department of International Relations, Government College University, Faisalabad, Punjab, Pakistan.

‡ Associate Professor, Department of International Relations, Government College University, Faisalabad, Punjab, Pakistan.

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area, mutual fiscal existence or joint emotional framework, whether sovereign or trying to be sovereign (Khan [1983](#)). The mass living in a planned region on a long-term basis have their mutual fiscal goals and issues of national integration. "People who have lived in a particular territory for a long time and share similar economic goals" (Majeed [2014](#)).

This kind of group starts their attempt to get their mutual benefits. Thinking of the people of such a group becomes more pivotal to creating an impression of individualism as this element has been associated with feelings of constructivism. These feelings may create unity among themselves but if feelings track towards the negative side, this may cause the destruction of any organization. Nation invokes the existence which is corrective, constructive and societal in place of authoritative (Paddison, [1983](#)).

Intellectuality has been a basic foundation to create feelings of distinctiveness. Often, they endeavour to polish their social identification, and for this purpose, they never delay to use undue tactics to protect their self-identification. Consistently, it has been seen that these kinds of factions furnish extra particularities for their uniqueness.

There are some factions that do not have the potential to fix their goals of being a nation by them. In this situation, this faction claims a sense of loyalty/ allegiance to secure their identification. They can claim a sovereign position. A nation is a sizable group whose members feel connected to one another because they share a common human identity" (Tabssum, Mustafa & Nawaz, 2020). Common identification is a significant element that creates feelings of distinctiveness. Basically, it can designate a faction to carry out norms, trends, and customs or have mutual goals. These kinds of factions have their own issues and develop a system of consideration to reset their matters. Mutual approaches to different matters provide potential and power to them. They have less elasticity in behaviours towards their special identification. These are not critical for the reliability of the nation. But if this situation occurs, their depressing thoughts may be dangerous for the sovereignty of the region.

Characteristics of Nation

A nation can be considered as a group of people residing in a specific area with specific norms, attitudes, way of life, natural sources and even spiritual values for themselves. These characteristics are as under (Uwaezuoke, [2018](#)):

Objective Characteristics

It contains the geographic body, the mass and general public and sovereign national significant icons.

Subjective Characteristics

It contains ancient recognition, common attachments, perception of individuality or frequent objectives.

Nationhood

As per J.P. Narayan, this has been made with the following features of nationhood (Narayan [2015](#)):

- Proper area/region.
- Accurate political norms have the maturity for general rules and regulations regarding politics and administrative matters etc.
- Feasible standards to communicate.

National Integration has been a variety of elements of fiscal, faith and societal norms.

Integration

The definition of the word "integration" is essential. Different groups within a jurisdiction may possess the same rights while enjoying unequal privileges and inferior social, educational, and recreational institutions, which is what "integration" refers to. The goal of integration is to create a unified civil society governed by a single government by making all of these institutions accessible to all citizens, regardless of their race, religion, or national origin (Roger [2007](#)).

"Integration literally refers to the joining of pieces to form a single whole. Of course, parts must be compatible in order to fit together. The initial requirement for integration is this. For a nation to survive, there must be integration and national unity. Achieving national coherence, stability, prosperity, power, and a sense of unity as a nation is accomplished through national integration" (Saleem, [2008](#)).

Integration has been a procedure in which various sections of the community grow their particular societal identification. To enlarge the procedure of National Integration, it is important to make an organism on the state level that has prospects to offer a feeling of happiness to each local area. Entire divisions of a community must be provided with a chance of being a part of a state constitutional organization. Then, they may have considered themselves as an organ of a key established system or think that they are part of the decision-making to settle their desires. It means that a blend of various societal, and intellectual factions, and allegiance to a particular compresses society shows a separate state perspective. A firm and constant society may be widened when various steps of the community took participate in decision-making in a positive way. Moreover, they abolish their petty dissimilarities for being a significant part of a proper way.

National Integration is a common issue that most states faced during the evolution process. The matured Western democratic states easily cope with this issue, mostly these states are comprised of more or less homogeneous societies (Bell & Freeman, 1974). Integration has been recognized as the status of the connection with the division of the organization (William, 1975).

A solid and unified organization has the courage to decrease the dissimilarities in various alliances of the community. Persons having mutual and familiar values may grow consolidative deeds concerning various matters. It can be considered as an amount of a person's identity with the federal body. Persons having mutual or general purposes may instigate a general strategy to get their purpose. These kinds of similarities improve the mechanism of National Integration.

Generally, it may be said that integration has been a procedure in which societal and civilized distinct factions bring themselves into a particular area or grow the feeling of individuality in various other factions. These factions with an optimistic approach may be grown into a significant foundation to enhance the procedure of Integration. The performance of various racial factions may be beneficial while the controlling command did not make an inequitable strategy to deliver the welfare of a single leading racial faction. Feelings of destitution/ hardship in

various racial factions may establish the procedure of National Integration. Before 1947, Muslims of the subcontinent gathered in one place to prevent their distinct/ particular Islamic identification. This kind of identity has been based on the key element "Faith". These people considered themselves too insecure and felt a severe risk to their national integration. They started their struggle to acquire an independent state for securing recognition and got it on 14th August 1947. From the independence, leaders of the state went through various issues related to the establishment of national integration.

In general, the above description shows that the stagnant quality of "Integration" has its core concentration to streamline the structure. When it is talked about the practice of all combining in one community, the integration goes to alter the whole organization/ structure. It can be said that it may consist of little faction, "Contributes to the social system's upkeep as the need for maintaining cohesion, maintaining boundaries, ensuring procedural and functional efficiency, and adapting to changing environmental conditions grows" (Gould & Kolb 1964). Hence, integration constantly has been a growing procedure. It is assorted work in a dominant which is restricted with rules having the same privileges regardless of their fiscal, societal or academic practice and local organizations (Shah & Ishaque 2017).

The creation of a national identity out of different regional, linguistic, and cultural identities is an important issue for the leaders of post-independent governments in Asia and Africa, according to Jahan (1974). Globally, both rich and underdeveloped nations struggle with the problem of national integration. The concept of national integration has so far been realised in developed nations thanks to the adoption of such strategies and the creation of planned administrative structures, but if we look at the situation in underdeveloped nations, we see a lack of planned policies that are accepted by all racial, ethnic, linguistic, and religious groups. (Bandyopadhyay & Elliott 2008). In the views of Duverger in Ojo, "National Integration is a procedure to combine/merge a community that goes to make their community amicable place, sets an organization, its associates into a justifiably balanced position (Ojo, 2009). According to Etzioni, a society may be measured

as a solid element while it meets the given standards:

- The concerned community must have its grip over the mechanism of aggression.
- Must have a main figure to make big decisions with consequences of the distribution of sources and benefits.
- Have concentration on political identity to its huge community with those who are familiar with political norms.

Another scholar Marrison stated about national integration "A procedure of some people whom societal organism lets grow into a group form or according to their area, they have mutual understanding in their thoughts.

The word "National Integration" became ambiguous and changed in the description of "Nation or Nationalism". The last requirement to nationals is that a group of masses lives as a tight bond or specific area having common civilized harmony among themselves. They become a shape of a Nation and obtain specific political categories or structures into a nation. Commonly, mutual civilized norms, societal values, caste, faith, background or some more elements make the connection of "Nationhood" strong.

The Concept of National Integration

"National Integration" is associated with growing and capable enslavement among the parts of the community which is distributed among race, theory, religion or social ground rules. In under-developed states, the composition of National Integration/identification is very significant. Various kinds of research show that constantly masses hesitate to go together in a particular identification. They abscond their racial and local identification prior to the condition when the administration is neither cooperative with them nor secures their rights. Moreover, it never gives them any favour in any of their demands for self-identity (Hashmi, 2020). When we have a sight on the cases of those states which are dissimilar in racial values and social norms i.e. the United States of America, Canada etc. as in different kinds of research, the practice of national integration remains plural.

The basis of Pakistan consisted of having variant ethnic communities with different social, lingual and identical norms. At various times, the word "National Integration" patterned in diverse

shapes as per in political situation of Pakistan. Contrast administrations attempted to grow the national integration in the state having various dimensions, i.e. From the 1950s to 1960s in Pakistan, the main focus was on making the state's constituent mechanism that runs the affairs of a newborn country having a big rival state "India". In the decade of the '80s, national integration has been surrounded by sectarianism as it followed the Afghan Jihad opposing the system of communism in Russia. The incident of ethnicity /racial issues, on 9/11/2001 has been an example of the problem of national integration. It left a bad impression on the whole world. After that, a great war against terrorism has been started and the issue of national integration raised its head. Resultantly, the establishment of national integration became more complicated with social, ethnic, regional, and sectarian issues. To develop national integration, it is important to work out the issue of national identity among various groups of Pakistan, who are significant in the political affairs of the state.

Steps of National Integration

Hameed Ali Khan (Hameed 1983) described NI in the steps given below:

- Intellectual Step
- Societal Step
- Racial Step

It is the outcome of societal practice that guides the unity among various communities of the nation. An approach to interaction among groups, and communities, "resulting in reciprocal adjustments and a stronger feeling of affiliation within the nation as a whole" (Sharif 1965). "National Integration" is roughly described by Rounaq Jahan as the development of a national political system that replaces or includes every regional subsystem (Jahan, 1972).

Theories of National Integration

Keeping in view all of the above, there have been the following theories of National Integration (Peretomode, 1985):

1. "Theory of Appealing Headship
2. Social Communications-Transactional Theory
3. Consociational Democratic Theory"

Theory of Appealing Leadership

An "appealing leadership" would be a key aspect, according to Ake (1967). The hypothesis asks how "the state becomes the primary focus of the individual's loyalty when to begin with, this loyalty was initially focused on parochial institutions such as the chieftaincy or the tribal council" (Ake, 1967). This theory focuses that under charismatic leadership, a nation may achieve its goals or goes towards a broad vision. He illustrated that the local people regarding the leadership and state move on the way to victory. This, however, does the theory that may be implemented in this research work, in above mentioned lines or narrations, a leader with charismatic qualities or characteristics may lead a nation in a peaceful way. A leader with enough qualities of moral, ethical, social and transnational factors leads his society into a progressive method.

Social Communications-Transactional Theory

Deutch (1957 & 1964) initiated a task on the "Theory of Communication" in the field of Nationalism and societal organization and then emphasized business and various societal matters. Here, three categories of communication exist: "communications" refers to the passing of messages back and forth (by mail, telephone, radio, television, etc.); "trade" refers to the exchanging of products and services; and "mobility" refers to the movement of people and the frequency of personal encounters (Jacob and Teune, 1964).

Huntington (1967) highlights that the rise in the connection may raise ethical perceptions. Hence it arouses political fragmentation (Huntington, 1967).

The theory may also implement in the present study because when there is a gap between central and provisional government, the system could not run smoothly while eliminating the communication gap would lead the nation in a progressive way. The major objection of the Baloch community remained the "communication gap" since independence. They did not give a proper share in any progressive and developmental matter. Baloch remained deprived and dependent on the central government in spite of plenty of natural resources.

Consociational Democratic Theory

Followers of this approach are Apter (1961) and Lijphart (1968, 1977). Among them, Apter (1961) coined the word "Consociational Democracy" in the context of African politics. According to him this category will solve all issues of politics and get all the destinations. He made it very significant and worth keeping for the system. While Lijpert (1968, 1977) drew the approach as more established and advanced. He drew the policy that this approach is a solution for problematic issues of the system and makes it easier and more convenient. "Democracy in Plural Societies: A Comparative Exploration" book written by Lijphart (1977), highlights the merits of "Consociational Democracy".

Consociational Democracy

- Government by a broad coalition of important political figures in the plural society
- The mutual veto or "concurrent majority" rule
- As the primary criterion for political representation, civil service appointments, and the distribution of public expenditures, proportionality
- Each sector has a considerable level of autonomy to manage its own internal affairs (segmental autonomy)".

Consociational Politics

Lijphart also classified the societal organization and radical ethos that are involved in the construction of "Consociational Politics". The main factors are as under:

- A complex power dynamic between the subcultures
- A moderate multiparty system
- Clear dividing boundaries between the cultural groups or segments
- The small or moderate size
- Overarching commitments that support unifying the society as a whole and, as a result, lessen the intensity of all cleavages at once
- The prior existence of a tradition of elite accommodation"

This theory could also relate to current work. Pakistan is a country where multi-community, mixed cultured, multi societies exist, so in this context, this theory is most relevant and implemented. If we examine this theory technically, it also resolves many issues among centres and provinces.

Classifications of National Integration

After defining the NI, it is important to discuss the classifications of NI:

- Pluralists
- Assimilationists
- Pluralists

Refer to it as a "Cross-Cutting Affiliation" between various racial factions in a community. In the light of Osei-Kwame Peter, this is related to the "Cultural Accommodation Model" (Osei-Kwame, [1980](#)). This classification takes in this manner, "Primordial links and civil ties are mutually exclusive, and that integration takes the form of a game of zero-sum, ending in the formation of a uniform nation" (Zolberg, [1968](#)).

Conclusion

The concept of nation and national integration is complex and multifaceted. Nation refers to a

group of people who share a common identity, history, culture, language, and territory. National integration, on the other hand, refers to the process of bringing together people from diverse backgrounds to form a cohesive and unified nation. Achieving national integration requires addressing various factors, including social, economic, political, and cultural issues. These factors can create divisions within a nation, leading to conflicts and instability. Therefore, promoting national integration requires creating an inclusive and equitable society, where everyone has equal opportunities and feels a sense of belonging. Governments and civil society organizations play a critical role in promoting national integration. They can implement policies and programs that promote social cohesion, address economic disparities, and encourage cultural diversity. Education also plays a vital role in promoting national integration by fostering a sense of shared identity and values.

In conclusion, national integration is essential for creating a stable, peaceful, and prosperous society. It requires a collective effort from all members of a nation to overcome their differences and work towards a common goal. By promoting unity, inclusiveness, and tolerance, we can build a strong and resilient nation.

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