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Nature of Indian politics Vis-à-vis the challenges to National Integration: An Analytical Study

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Abstract

Like any other political system, the nature of Indian politics has been shaped and revolved around different historical, social, economic, religious and many other traditions of the society. It is well known to all, that the performance of a political system depends upon the nature and culture of a society. So far as Indian political culture is concerned, it is in the transitional stage i.e. formative stage and still continues to evolve new features. Again, the nature of Indian politics becomes the causes of threat to national integration. National integration simply means psychological binding or in another word it means a feeling of oneness by the people of a country. A critical study of the nature of Indian politics indicates that the national integration is under threat due to many reasons which are none but the nature of Indian politics themselves like role of caste, regionalism, communalism, linguism, and politics of minorities, politics of backward classes, politics of agitation, rallies and violence, politics of secession, disintegration and terrorism.

Keywords: Indian Politics, Culture, Nature, Transitional Stage, National Integration

Introduction: Like every other political system, the nature of Indian political system has been shaped by its historical, social, economic, religious and many other traditions of the society. It simply means a political system can not completely slip away from its social, economic as well as historical conditions. It is well known to all, that the performance of a political system depends upon the nature and culture of a society. So far as Indian political culture is concerned, it is in the formative stage and still continues to evolve new features and tendencies. Again, the nature of Indian politics becomes the causes of threat to national integration. National integration simply means political, social and cultural binding or in another word it means a feeling of oneness by the people of a country. A critical study of the nature of Indian politics indicates that the national integration is under threat due to many reasons which are none but the nature of Indian politics themselves like role of caste, regionalism, communalism, linguism, and politics of minorities, politics of backward classes, politics of agitation, rallies and violence, politics of secession, disintegration and terrorism. The basic objective of this paper is to analyze how the nature of Indian politics become causes of serious concern and become obstacle to the national integration. This paper concludes with suggestion to overcome these challenges.

Nature of Indian Politics: The nature of Indian politics has been shaped by its social, economic, religious and geographical conditions. These special conditions have given a distinct shape to Indian politics, which is characterized by the following features:

1. Importance of caste in politics.
2. Role of Regionalism and Linguism in politics.
3. Role of Religion and Communalism in politics.
4. Politics of Agitation, Violence and Rallies.
5. The scheduled Castes, the Scheduled Tribes and other backward classes as distinct grouping in politics.
6. Problem of Separation, disintegration and terrorism.
7. Problem of Charismatic leadership.
8. Religious extremism or fundamentalism.

Role of Caste in Indian Politics

Indian politics is caste ridden politics. Caste is a very old and prominent basis of social stratification in India wherein some castes were given superior positions with social and economic privileges that were denied to the lower caste of people. In the Vedic period, Varna system became the basis of social stratification. According to Varna system there were four Varnas like Brahmin, Kshatrya, Baishya and Sudra and each were allocated specific functions. However, with the passage of time the caste system came to the inheritance status, which is determined by birth and consequently it has become a divisive factor in Indian society. In the post independence period also these remain same although different measures have been taken to reduce the differences among the various castes, but the ultimate result is not so much positive. The caste has influenced the politics of India from top to bottom and thus given a distinct character to the Indian politics. Every political party give an alert and panoramic view to the caste consideration in candidate selection, appointment of minister. However not only these but also it influence the bureaucracy also. More recently the reservation policy has given a new impetus to the role of caste in Indian politics. The role of caste in the different aspects of politics is given below:

Caste has influenced the policy making of the government; example is vivid like Reservation policy in favor of certain castes.

1. Caste plays an important role in elections and voting. Political parties select their candidates on caste lines.
2. Caste factor becomes prime consideration in programmes, policies and declaration of political parties. Even, different position within political parties are distributed in terms of caste configuration.
3. The caste factor also influences the formation of council of ministers and making appointment to various political positions in the government.
4. Caste also acts as pressure group in politics. Political bargaining is also done on the caste lines.
5. The bureaucracy i.e., the administration has also influenced by the caste consideration. The postings, transfers and appointments of public officials are influenced by the caste considerations. Even, the behavior of public officials in carrying out administrative duties gets influenced by caste considerations.
6. The political leadership in many political parties emerges and survives in politics on the basis of support of certain caste groups.

However, concerning increasing role of caste in politics many political experts opined it as a negative tendency, not helpful to the development of democracy as hold by D.R. Gadgil, famous sociologist M.N. Srinivas. Again some experts hold opposite view point by saying that the role of caste is essential to give momentum to the political process. American political experts I. Rudolf and S.H. Rudolf in their book, 'Modernity of Tradition' hold the view that caste politics in India has reduced the distinction among caste and has brought about political equality among the members of different castes.

It is worth to mention here that the former President of India K.R. Narayanan has rightly mentioned that, “What is obstructing the unity and emotional integration of India is not so much the large divisions into regions, languages and religions, but the atomization of our society into numerous castes, sub-castes and tribes”.

Religion and Communalism in Indian Politics

Religious faith is very old and strong in India which is apparent due to partition in 1947 on the religious line. Even before independence, the British had very intelligently used the policy of divide and rule for a long time and continued in power. However, in the post independence period it introduced the element of communalism in politics. Although the framers of the constitution provided a secular polity for India, yet the real secularism is still not visible at the societal level. Even in the post independence period, many political parties formed like (Akali Dal in Punjab for Sikhs) on the religious line. The recently formed AIUDF (All India United Democratic Front) in Assam also uses religion to get the support of religious minorities and get elected the candidates from only minority dominated areas. These, along with some other elements arose the feeling of communalism. In India maximum communal riots occurred due to narrow minded political leaders to fulfill their narrow gains. However, over the years, the nature of communalism has changed whereas before 1970s the communal riots mainly confined between Hindus and Muslims. In the recent years the conflicts have been spread to the others like Hindus versus Sikhs, Hindu versus Tribal Groups too. Of late, the communalism has also been reinforced by religious fundamentalism. Communal riots emerged following the demolition of Babri Masjid, the riot in Mombay in 1993, killing more than five hundred people and Godhra incident of Gujarat in 2002, which resulted in the loss of more than five hundred people, had definitely endangered the national integration of the country.

These have witnessed by different elements of politics in India. Thus the Muslims have been treated as a ‘Vote Bank’ by different political parties in different times. Political parties have adopted the policy of appeasement towards Muslims and minority groups like Sikhs and Christians to seek their political support. On the other hand, the minority leaders have not spared any opportunity to cash in on this weakness of political parties. This is the root cause of communalism in Indian politics. Some important reasons of the emergence of communalism in Indian politics can be described as below:

1. It is because of some historical reasons that the Muslims of India consider themselves closer to the Muslims of other countries rather than other religious groups of India.
2. Some of the Muslims and their leaders undermine the feeling of nationalism and espouse religious fundamentalism.
3. Indian Muslim leaders also suffer from minority complex and fear psychosis and find the reason of backwardness of Muslims on communal lines. They always blame the government for their backwardness and allege that the governments are discriminatory towards Muslims.
4. The educational and economic backwardness of Indian Muslims keeps them away from national mainstream and perpetuates fundamentalism and separation among them. So, they are vulnerable and become easy victims of vested political interests.
5. The narrow approach of our neighbor Pakistan towards Indian Muslims incites the feeling of separateness and fundamentalism among Indian Muslims.

So, these reasons are together responsible to create religious disharmony and feeling of communalism among Indian people. The recent controversy regarding construction of a temple at Ajothya has aroused feeling of communalism in both Hindus and Muslims alike. Many Committees and Commissions like Raghuvir Dayal Commission (1967), Datta

Commission (1970), Joseph Vithyasis Commission (1971) have blamed political parties for the accentuation of communalism in politics.

Regionalism in Indian Politics: India is a vast multi religious, multi cultural country with unique diversity. Thus, cultural and geographical factors have imparted distinctions to each region. Regional diversity in India has assumed political significant in the form of regionalism. Regionalism simply means the feeling of the people of a region in which they display more closeness and faithfulness towards regional identities and interests in comparison to their national interests and national identity. If it taken beyond a limit, then regional feeling comes direct conflict with the feeling of nationalism, leading to the emergence of the process of disintegration and secessionism. The North/South divide, the demand for greater autonomy, the son of the soil thesis, the inter state dispute over languages, river, water and territory, the secessionist movements like Khalistan and in North East India the issue of Naga movement, Assam movement etc. are some of the examples of regional uprising in the post independence India. These uprising emerge due to the uneven distribution of resources among the regions and various groups, which ultimately leads to the feeling of relative deprivation among the disadvantageous groups or regions and partly due to the growing political awareness among them. Bodo movement in Assam also can be cited as example of relative deprivation.

Thus, regionalism is the shark reality in Indian politics. Many regional movements have been launched to emphasize distinct and separate regional identity of people. Various movements are still active in the different states like Kashmir, Assam, Jharkhand, Uttarakhand, Nagaland etc. Following are the some main reasons which give rise to the feeling of regionalism in Indian politics:

1. Demand for separate states.
2. Inter state dispute among states.
3. Demand for autonomy by some regional communities.
4. Feeling of separateness between North India and South India.
5. Language controversy and politics of language.
6. Discriminatory attitude of the central government towards the state governments as claimed by the states.
7. Separateness tendency in the Indian Union.
8. Emergence of regional political parties and their preference for regional issues and identities.
9. Growing importance and powerful role of the regional leadership.
10. The role of neighboring countries in inciting regional feelings in certain parts of the country.

According to Morris Jones, regionalism and the question of language have been such a burning issues in Indian politics and these have been so closely related with the recent political happenings, that it appears that this is the whole problem of national unity. Thus , it is apparent that regionalism has posed a serious threat to the national unity and integrity. The need of the hour is to integrate these regional forces and tendencies within the national mainstream so that the nation gains strength and prosperity.

Problem of Linguism in Indian Politics

If India is a land of many religions and regions, so also is a land of many languages and dialects. Besides traditional Indian languages, the Mughal developed Urdu language and during British period English was introduced and made the language of communication at higher level. So, in this period the development of native languages was hampered in higher education as well as administration. This was also the reason to consider the Indian native languages as inferior in comparison to English. Even in the post independence period English

continued to get the prominent position, Hindi declared as the Official language or Rajbhasha and regional languages were kept confined to their respective states.

Eventually, the language policy politicized by the national as well as regional political parties. This language policy of the central government is not appreciated by the supporters of regional languages. So it becomes a contradictory discourse for regional and central government. It has been observed that if, anti English agitations were launched in Hindi speaking areas, anti Hindi agitation were also launched by non Hindi speaking states in South India. It has been alleged sometimes that Hindi is being imposed forcefully in non Hindi speaking areas and it is being promoted in education and administration at the cost of other native languages. There were agitations and demands for declaring 'Urdu' as the second language in certain states. In addition to these there are many minority groups speaking different languages in one single state. On the other hand, at many point of time one single regional language is declared as official language of a state and consequently the speakers of that language are preferred in educational institutions and employment opportunities. It resulted bitter conflicts among different groups within the same state. It is here reference can be made to the language movement of Assam in the 1960s. When the Assamese language was declared as the medium of instruction in Assam in the aftermath of the movement, many tribal groups like Khasi, Garo, Jaintia etc. were reluctant to accept it and started agitation for demanding a separate state for these communities, and accordingly the state of Meghalaya came into being in 1972. The reorganization of states on the basis of language started its discourse immediately after independence. The first Prime Minister of independence India Pt. J.N. Nehru appointed the State Re- organization Commission in August 1953 with the members like Justice Fazal Ali, K.M. Panikkar and Hridaynath Kunzru in the aftermath of the mass resistance for the demand of separation of Andhra from Madras Presidency for the Telegu speaking people. This led to the reorganization of states on the basis of language in 1956 and declared the formation of 14 states and 6 union territories on linguistic line. The North Eastern states also re organized through the North Eastern Reorganization Act 1971 and it came into effect from 1972 and the North East divided into seven states.

The re organization of states, in 1956, on linguistic basis has given a stable ground for continuation of this controversy in future also.

The politics of languages has raised unnecessary controversy in the country and hampered the process of national unity and integrity.

Minorities, Scheduled Caste, Scheduled Tribes and Other Backward Caste in Indian Politics

The Indian Constitution makes special provisions for the development and welfare of the socially and educationally backward classes and the minorities. The programmes and policies of the government were directed to achieve that objective. As these classes of people are getting the benefit of the government measures they developed vested interests in the continuance and expansion of these facilities. These classes of people started organizing themselves politically and started to play an important role. A detailed description of their role is given below:

Politics of Minorities

Minority in India means that community which is less in number in comparison to majority community. The term minority is not specifically defined anywhere in the constitution. Indian minorities are generally grouped into two categories-

1. Religious Minorities.
2. Linguistic Minorities.

Table: A. Religious Population in India

Religion	Population	Percentage
Hindus	827,578,868	80.5
Muslims	138,188,240	13.4
Christians	24,080,016	2.3
Sikhs	19,215,730	1.9
Buddhist	7,955,207	0.8
Jains	4,225,053	0.4
Others	6,639,626	0.6
Religion not stated	727,588	0.1
Total	1,028,610,328	100.0

Source: Census (India) 2001

1. **Religious Minorities:** From the above table (A), it is clear that India is the hub of all religions of the world. The major religious groups in India are Hindu, Muslims, Sikhs, Christians, Buddhist, Jains and Parsis. In terms of population, the Hindus are 80% of India's population, the largest in number, followed by Muslims with 13%, Christians 2.3%, followed by Sikhs having stronghold in the state of Punjab with more than 60% followed by Buddhists and Jains. Thus, all religious groups except Hindus are considered minorities. Despite all these, the people of India celebrate every festival with equal devotion. There are no religious discrepancies in India. In Mombay Eid and Ganesh Chaturthi is celebrated both by Hindus and Muslims.

Muslims: Among all the minority groups Muslim constitute the highest populations hence they have played the most important role in Indian politics. They have tried to fulfill their vested interests in the way of political bargaining. Their political demand include giving special status to Urdu language, continuation of Muslim Personal law and giving special facilities to Muslims in education and government services. They have organized themselves under various organizations such as Muslim League, Muslim Majlis etc. In addition to these there are some other non political organization and groups such as Jamaite- Islami, Islamic Sevak Sangh etc. Thus the Muslims of India have been influencing the politics of India through these political as well non political organizations. The policy of treating Muslims as 'Vote Banks' and thus their pacification by different political parties from time to time given them a position of effective presence in Indian politics.

Sikhs: Sikhs who are also minorities largely concentrated in the state of Punjab. Akali Dal, a regional party active in Punjab, is the major political party of Sikhs. The agitation launched for the creation of a separate state of Khalistan is the major movement launched by Sikhs in the post independence period.

Christians: The Christians are largely concentrated in South India, particularly in Kerala. The Christians of India do not have any political party of their own but their political leanings have been a matter of debate among political parties. Traditionally, Christians have been associated with the Congress Party in terms of political support. There is a special provision for the nomination of Anglo Indian members in the Lok Sabha, if they fail to get adequate representation.

2. **Linguistic Minorities:** Distinct from religious minorities is the position of linguistic minorities in India. Many languages are spoken in India but the number of Hindi Speaking people is the largest. Thus, all the non Hindi speaking people may be termed as linguistic minorities. The people of different religions may be speaking the same minority language and thus they become united in the name of language. The anti Hindi agitation in South India provides an appropriate example of this tendency. The reorganization of Indian states on the

basis of language has imparted a sense of political identity to the people of speaking different languages. The question of language still continues to influence regional and state politics in India.

Table: B. Ordered by number of native speakers.

Rank	Language	Speakers	Percentage
1	Hindi	422,048,642	41.03
2	Bengali	83,369,769	8.11
3	Telegu	74,002,856	7.19
4	Marathi	71,936,894	6.99
5	Tamil	60,793,814	5.91
6	Urdu	51,536,111	5.01
7	Gujarati	46,091,617	4.48
8	Kannada	37,924,011	3.69
9	Malayalam	33,066,392	3.21
10	Oriya	33,017,446	3.21
11	Punjabi	29,102,477	2.83
12	Assamese	13,168,484	1.28
13	Maithili	12,179,122	1.18
14	Bhili/Bhilodi	9,582,957	0.93
15	Santhali	6,469,600	0.63
16	Kashmiri	5,527,698	0.54
17	Nepali	2,871,749	0.28
18	Gondi	2,713,790	0.26
19	Sindhi	2,535,485	0.25
20	Konkani	2,489,015	0.24
21	Dogri	2,282,589	0.22
22	Khandeshi	2,075,258	0.21
23	Kurukh	1,751,489	0.17
24	Tulu	1,722,768	0.17
25	Meiti/Manipuri	1,466,705	0.14
26	Bodo	1,350,478	0.13
27	Khasi	1,128,575	0.11
28	Mundari	1,061,352	0.103

*The figure in the above table is not includes all the languages of India i.e. many more have been left out because of cancellation of census result. Only the major languages have been enlisted in the table.

Source: Census 2001.

The above table (B) shows that except Hindi all other language speakers are minorities which is termed as linguistic minorities in India.

Politics of Scheduled Castes, the Scheduled Tribes and other Backward Classes

The political significance of SC/ ST and OBC finds its genesis in the provision of the constitution itself, which provide some special facilities, particularly reservation in public services, to these classes of people. These are the main reason which makes them aware of the special position in the political system of India. It was in the V.P. Singh government implemented the recommendation of the Mandal Commission (1979) i.e., policy of reservation in favor of the Other Backward Classes and thus it has given a new momentum to

the caste politics in India. More and more castes are agitating to get the category of OBC, like Koch Rajbangshi in Assam. Political parties have been playing the politics of reservation to seek the support of the classes.

Politics of Agitation, Rallies and Violence

Agitation, rallies, violent demonstrations, padyatras, Gherao, Hartals etc. have been in the use as political tools to advance political interests and to seek popular support. According to Rajni Kothari, these practices and activities are called 'Direct Action'. Direct Actions refer to all those political actions which are non- constitutional.

India is replete with the examples of many national and regional agitations and movements. For example; Total Revolution Movement of Jai Prakash Narayan, call for Bharat Bandh by different political parties, Ayodhya Mandir Andolan of 1992, Delhi Rally 1993, launched by the Bharatiya Janata Party etc. These examples underscore the importance and influence of these democratic practices in Indian politics.

So, these agitation activities not only disrupt the law and order but also cause great inconvenience to the general public. The consequences are not confined within these but many innocent people lose their life and property in these agitations. In addition to the extra risk, the government has to spend huge amount of resources in terms of deployment of forces to control such violent movement and agitations. The result of these activities is national loss which hampers the national progress. In every democracy, peaceful demands for raising genuine demands are justified but violent agitations launched just to demonstrate the political clout or to capture political power, can not be justified in a matured democracy. These negative and violent agitations would weaken both the nation and the democracy thus the national integration.

Politics of Separatism and Problem of National Integration: Various tendencies like regionalism, linguism, communalism etc. have posed a serious threat to national unity and integrity. According to Rajni Kothari, the problem of national integration is the fundamental problem of political development. In the view of M.N. Srivastava, the secessionist tendencies are in existence today and these are likely to continue for many years in future too.

The following are the major obstacles in the process of national integration:

1. Caste.
2. Communalism.
3. Problem of Minorities.
4. Demand for Creation of small states.
5. Regionalism.
6. Politics of Language.
7. Political Opportunism.
8. Socio- Cultural Conflicts.
9. Discriminatory policies of government towards different communities, groups and regions.
10. Policy of pacification and 'Vote Bank'.

Role of National Integration Council (NIC)

Pt. Jawaharlal Nehru organized the National Integration Conference in September- October 1961 to find out ways and means to combat the evils of communalism, casteism, regionalism, linguism and so on and to devise definite conclusion for them. This conference decided to set up a National Integration Council (NIC) to review all the matters pertaining to national integration and make recommendations thereon. The NIC was constituted accordingly and held its first meeting in 1962.

Objectives of the NIC

The NIC declared its objectives in the meeting held in 1968 as follows:

“The foundation of our national life is common citizenship, unity in diversity, freedom of religions, secularism, equity, justice-social –economic and political, and fraternity among all communities. The NIC restates its faith in these values and dedicates itself to their achievement.

The council, however, notes with concern the increase the communal incidents in different parts of the country over the last few years. The council emphasizes that notwithstanding sporadic occurrences of communal other divisive conflicts, the vast majority of common men and women, irrespective of their religious affiliations, live in peace and harmony and have no interest in violence and disorders. The NIC condemns tendencies that strike at the root of national solidarity and calls upon all political parties, voluntary organizations, other citizen groups, the press, leaders of opposition and indeed all men of good will to bring them to a halt-

- by discouraging communal ill will and regional animosities and weaning the misguided elements of society and from paths of violence;
- by active and energetic propagation of the principles, especially of tolerance and harmony for which this nation stand;
- by mobilizing constructive forces of the society in cause of the national unity and solidarity and giving them leadership encouragement and articulation; and
- by devising suitable community activities and programmes for fostering fellow feeling, emphasizing the privileges of common citizenship and in general raising the quality of national life.

The council wishes to emphasize that this task is not of government alone although governments have to play a major role in strengthening the forces of integration and implementing expeditiously and effectively the recommendations that this council makes. This task is the collective responsibility of all citizens, politicians, educationists, artists, writers, teachers, parents, students, intellectuals, businessmen and trade union leaders.

The council most earnestly invites all Indians, regardless of their linguistic, religious, ethnic or cultural affiliations to join in this great and urgent task of promoting national unity and solidarity.

Suggestion to Overcome these Obstacles

1. The politics of casteism should be legally banned with strict operation. It has been observed that although the caste practice is legally banned through the constitution by Article 17 yet, these have been practiced the society and ultimately penetrate into politics. Eventually, advantages of these have been taken by the political parties and leaders. In the states like Uttar Pradesh, Bihar, West Bengal these have been more pronounced hence, the political leaders and parties easily take the chances of these. The ultimate solution lies to the attitude of the men. The people of the modern society should have modern attitude not traditional attitude.
2. Proportional representation is essential to stop the use of religion as the vehicle of communalism of the narrow minded political leadership and parties. There are many political parties in India, national as well as regional like BJP (national) Akali Dal (Punjab), BSP, Peace Party(UP), AGP, UDF(Assam) all are using the religion and caste system to get the support of respective community. Thus, the political leadership and political parties are very much responsible to create religious disharmony to fulfill their narrow gains at the cost of national unity and integrity. So, the probable solution is would be proportional representation.
3. Equal distribution of national resources is necessary to overcome the narrow politics of regionalism and secessionism. It has been observed that regionalism gains its momentum because of uneven distribution of resources among the states. Not only

this, but also uneven distribution leads to express through the demand of creation of new states. Uneven distribution also leads to create relative deprivation of some groups and regions and consequently, leads to the birth of some militant groups like ULFA (Assam), Maoist, Naxalist are active in Chattisgarh, UP, Bihar, Jharkhand etc. Their main demands range from reform the governing and economic system of India.

4. Reservation policy for different castes like SC, ST, OBC, MOBC have to re-think by the government. The other castes feel relative deprivation and also launch different protest movement to repel this kind discrimination particularly in education and employment opportunities and some others struggling to get the tribal category like Koch Rajnangshi in Assam.
5. Although, India is largest democracy in the world, yet it has to get a mature stage. All the pre-requisite of vibrant democracy in India is not available because of variety of reasons like (a) There is a lack of democratic training. (b) There is a lack of well educated society. (c) There is lack of committed political parties. (d) There is a lack of committed political leadership. (e) There is a lack of initiative for women empowerment. (f) Neglect of girls education. (g) There is lack of inter-party and intra-party democracy. (h) Passive role of civil society. (i) Believes in traditionalism. (j) Widespread poverty and many more.
6. There is a need to establish inter-party and intra-party democracy to diminish undemocratic element in the society.
7. There is a need to stop political corruption, mismanagement and clientalism.
8. There is a need to eradicate extreme poverty.
9. The strict operation of constitutional mechanism to mitigate different problems arising out of huge diversity in India.
10. A great, vibrant and constructive role should be played by the civil society along with the every section of the society because this task is the collective responsibility of all citizens, politicians, educationists, artists, writers, teachers, parents, students, intellectuals, businessmen and trade union leaders not of one section of the society.
11. Proper decentralization must be materialized through the Panchayati Raj System to readdress the grievances of all the communities and regions of India.
12. Good and positive attitude of one community to another is essential to establish religious and communal harmony and thus to intact national unity and integrity.

Conclusion: Although, the government of India is committed to protect the unity and integrity of the country by following the ideals and goals of the constitution yet the unhealthy practices of democracy and the above cited problems stand on the way to national integration. Not only these but the government of India has taken certain measures like the establishment of National Integration Council (1962), organizing national integration conferences and conferences of Chief Ministers of States from time to time etc. to achieve these objectives. But, the official and procedural efforts are not adequate and many times failed. As many of the problems of national integration are political problems and has cultural and psychological dimensions. The government should ensure that the operation of political practices and system are just and equal to all groups, regions and communities. The political leadership and political parties should also rise above narrow interests to face the challenges of national unity and integrity.

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