



Research Paper

Nationalism

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Abstract:

The word 'Nationalism' comes from 'nationality', 'nation', etc. Nationality is formed from the desire and passion of the people of the country to be interconnected on the basis of ethnicity, culture, religion, language etc. of the country. It gained political status as a nation in a mixture of independence and sovereignty. With it comes the state or nation state on the basis of specific geographical location and population, whose ideological background is nationalism.

It would not be wrong to say that nation, nationality, nationalism etc, are not easy to define. Watson rightly said in his book "Nations and States", "...no scientific definition of the nation's can be devised; yet the phenomenon has existed and exists."¹ Actually the reason for not having a clear idea about 'nation' is according to Benedict Anderson; there is no 'grand thinker' of nationalism like other 'isms.'² Watson used the concept of nation to distinguish between state and nation. According to him, nation and state are two different concepts. The existence of a state without races can be as much as the existence of multiple races within a state. Again a nation can be located in more than one state. There are some nations which were created before the creation of the state and there are many nations which have emerged after the creation of the state. So he thinks it would not be right so see the state and the nation as one. In his words, the state is a legal and political institution that exercises its power to demand loyalty and legitimacy from its citizens. On the other hand, the nation is a community that bound together by national consciousness.³ That is why Anderson means nation as an Imaginary Political Community. He called it "imagined" because the members of even the smallest nation will never know most of their fellow members meet them or even hears of them, yet it the minds of each lives the image of their communion.' However according to Watson "all that I can find to say is that a nation exists when a significant number of people in a community considered themselves to form a nation, or behave as if they formed one." Nationality in general, according to Renan, this is basically a mental issue. A special unity is felt within nationalism which sets its partners apart from the rest of the human race. This unity is the result of a common history, war victory and tradition built on a concerted effort. They develop a kind of kinship that unites them. They recognize their identity and value what makes them different. Their social heritage is clearly one. They also understand that their art and literature is different from other nations. In England, for example, Shakespeare and Dickens, on the other hand, Voltaire and Kant are considered to be people from different countries, such as France and Germany, and each country is proud of its native writer or philosopher.' Although Watson thinks the word nation is used in a very confusing way. We can cite Laski's thinking as the reason; according to him there is no single element to measure it that can be judged on its basis. The United States has made clear its strong sense of nationalism, that ethnic elements are not important in the development of nationalism, and that it is true that no European state can claim ethnic purity. Linguistic differences are not an obstacle to the rise of nationalism, for example in Switzerland or in India where people speak more than one language. Many say that loyalty to a particular government develops nationalism. But if we look at the history of the nineteenth century, we can see that in most of the states the government has changed but nationalism has not been effected. However, in the case of nationalism, the importance of having a motherland is paramount and that is why the Jews are constantly engaged in restoring the motherland in order to establish their national identity.⁴ Analyzing all aspects, Watson tried to look at nationalism from two perspectives. Firstly, he saw it as a doctrine of the character, rights and duties of the state and secondly, he saw it as an organized political movement designed to further the alleged aims and interest of the nation. This movement has two goals, one is independence and the other is national unity.' In simple words, nationalism is an emotional feeling. The mental concept in which mutual interaction and a kind of mental unity develops. In detail, nationalism is the communal unity that people have developed over a long period of time as a result of various historical evolutions. Nationalism is an ideology that emphasizes loyalty, devotion or allegiance to a nation or nation-state and

transcends the interests of other individuals or groups. In other words, nationalism is the exhilaration, spontaneous emotion, feeling, national consciousness, self-esteem and self-respect that are transmitted in the heart of the people or nation of the country centered on the pride and disgrace of the motherland. From that point of view we can say nationalism is a modern concept.

Keywords: Nationalism, Nationality, Self government, Loyalty, Associate, Proclamation, Circumstances, Proliferation, Imperialism, Extremist, Civilization, etc.

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I. Origin and Development of Nationalism:

However, the history of the origin of the concept of nationalism is long. The emergence of this political ideology in the world of political thought is not a recent event. The strong discussion of nationalist ideas began in the eighteenth century. However, the vague identity of this concept has been found before. Such conversations can be seen even in the fourteenth century. In earlier times a country was considered as a 'kingdom', the administrative territory of the king. The inhabitants of the king's kingdom were called 'subjects'. And the subjects has no national identity or recognition; there was also no connotation of patriotism. The political identity of the subjects was published in terms of loyalty to the ruler. But in 1789, the French revolutionaries rose up against Louis XVI. The French revolutionaries joined the revolution in the name of the people. The French people are judged as the French Nation. The new principles of popular government or self-government and the ideas of the French philosopher Jean-Jacques Rousseau inspired French revolutionaries. For this reason, it is said, nationalist ideas first emerged on the eve of the French Revolution. German Philosopher Johann Gottfried and Augustin Barruel, a French anti-Jacobian priest, was the first to use the word "nationalism" in its social and political sense.⁸ Nationalism has been widely recognized as a political ideology or movement since the midnineteenth century. After the French Revolution nationalist ideas spread beyond the borders of France to different parts of Europe. Special expressions of nationalism were observed in Italy and Germany. In the early nineteenth century, nationalist ideas developed and spread in Latin America also However, nationalism as a political ideology is the ultimate consequence of nation-building. In other words, the idea of each nation's own system of governance is the political ideology of nationalism. In this sense, nationalism fully developed towards the end of the eighteenth and nineteenth centuries. Actually the partition of Poland (1772) marked the beginning of the chapter on the development of nationalism in the modern sense. The feeling of nationalism was not so strong before this incident. This is why Laski commented in his book *A Grammar of Politics*: "it (nationalism) can hardly be dated earlier than the first partition of Poland." According to C.D. Burns, what is meant by nationalism in the modern sense is fully established through the French Revolution (179). The idea of nationalism became clear after the French Revolution. The contribution of the French Revolution to the evolution of nationalism is undeniable. Contemporary philosophers of the French Revolution propagated the revolutionary theory of the rights, freedoms and sovereignty of the people. As a result, patriotism or nationalism spread widely among the French. The democratic ideas and nationalist ideology of the French Revolution gradually gave rise to nationalist mass movements in various parts of Europe and America. The German philosopher Fichte spoke of the superiority of the German nation and created a nationalist notion among them. He made a proclamation to the German nation in 1806. In this declaration he spoke of nationalism and self-sacrifice for the nation. Mazzini devoted himself to the unification of Italy by preaching the nationalist ideology. Similarly in the nineteenth century Greece, Belgium, Romania and Serbia gained recognition as independent national states. That is to say, during this period (nineteenth century) the nationalist ideology developed around the unity of the nation and political independence. Towards the end of the nineteenth century, nationalism became a popular movement in the real sense. Changes in the appearance of nationalism as a popular movement were observed. Earlier, nationalism was associated with liberal and progressive movements. Over time, conservative and reactionary politicians began to take nationalism into their own hands. Circumstances changed in terms of mass literacy, extensive development and expansion of primary education, proliferation of popular newspapers, etc. National flag National music, national education-literature; Patriotic poems, songs; Worship of national heroic character etc. became widespread. In such a changed environment, nationalism is transformed into the language of mass politics. Memories of past national pride and history of military conquests create a patriotic frenzy. The impact of nationalism on the outbreak of World War I (1914) was small. There is no denying the existence of a nationalist influence among the various reasons behind the outbreak of World War II (1939). The First World War was caused by conflicts and tensions between different nations. In the aftermath of World War I, the tragic experience of defeat and despair in the wake of the Treaty of Versailles gave birth to a kind of negative nationalist feeling, rich in bitterness and despair. Its special manifestations have been observed in Germany, Italy and Japan. Fascist or authoritarian forces come to power in all these states by promising to restore national pride by following the policy of empire expansion. After the end of the First World War, the

process of state formation in Central and Eastern European countries came to a complete end. But soon after this the liberation struggle took a strong form in the colonial areas. The right of the nation to self-determination under the Treaty of Versailles became significant. During this time many new states were created on the basis of nationality. Then, before and after the Second World War, the people of various countries in Asia and Africa joined the extreme nationalist struggle against colonialism and imperialism. Thus the ideology of nationalism has played a strong role in the twentieth century. At this time the fire of the nationalist movement against the imperialist rule-exploitation spread all around. As a result, many independent states were born. India is one of those newly independent states.

The value of nationalism:

Nationalism is an important political ideology in the theoretical discussion of political Science. Various arguments are put forward in support of this ideal.

First: Nationalism is a great ideal in the life of the nation. This is a deep inspiration. Nationalism unites the nation in a sense of unity and inspires patriotism.

Second: Nationalism serves as an important force in motivating freedom fighters. Deeply inspired by nationalism, the subjugated and weak nation joins the freedom struggle and attains the status of an independent and strong state. Many isolated national masses have united under the influence of the great ideology of nationalism and have joined the struggle to break the shackles of authoritarian foreign rule. In this case, the history of the freedom struggle of India and Bangladesh is significant as an example. The history of the unification of Italy and Germany is rich in triumphs of nationalism.

Third: The Italian philosopher Mazzini is mentioned as the father of nationalism. According to him, nationalism enriches and enhances human civilization by developing various qualities and talents. Every nation in the world has its own characteristics. These qualities are developed through nationalism. Each nation possessed certain talents, which together formed the wealth of the human race. Recognition of the right to national independence and self-development is essential for the proper development of the national qualities and characteristics of every human group.

Fourth: Nationalism eliminates the fear of conflict between nations and creates a relationship of cooperation and harmony. There is no tendency for conflict among the nations inspired by nationalism; instead, a sense of brotherhood and unity is awakened.

Fifth: Nationalism makes the governance of the country comfortable and smooth. Due to nationalism, the relationship between the ruler and the ruled becomes easy and normal. There is no uncomfortable gap between obeying the law and obeying the law. As a result, a simple relationship is established between sovereign authority and individual freedom. The contribution of nationalism in involving the countrymen in state affairs is undeniable. No government can win the loyalty of the people without developing a nationalist consciousness.

Sixth: Nationalism plays a helpful and active role in the development of healthy democratic rights and consciousness. The sense of nationalism created excitement among the people to establish democracy by ending the dictatorship. For this reason, a democratic process was observed in the anti-colonial and anti-imperialist movements.

Seventh: Nationalism inspires the nation to maintain its national character and identity as well as to pave the way for mutual cooperation and harmony among different nations. Instead of separation between different nations, nationalism seeks to establish good relations. As a result, friendly relations developed between the nations inspired by nationalism. This constructive aspect of nationalism is particularly significant in the international arena. Nationalism is the complement of internationalism. According to Zimmerman, "Nationalism is a highway to internationalism."

Eighth: Nationalist ideology can save the world from the evil attack of imperialism and colonialism. It is the nationalist ideology that has prevented and largely removed the spread of colonialism and imperialism in Asia and Africa.

The limitations of nationalism:

Just as nationalism is a widely supported concept, so too many have criticized it. According to many, nationalism is the enemy of human civilization and world peace. The following arguments are usually made against nationalism.

First: Nationalism is transformed into national pride on the basis of deep affection towards homeland and relatives. The advanced ideas about all their own things and all the things of other nations are seen in the nation of contempt. Thus a blind emotion is created in the nation. This is called fierce nationalism. As a result, pride of self and hatred towards other nations grows in the minds of the people. In this distorted form, nationalism creates a relationship of violence, hatred and animosity between different nations. As a result, human civilization is facing a crisis.

Second: In the pursuit of extreme nationalist tendencies, the relatively strong nations try to humiliate the weaker nations. Such nationalist states begin to think that they have a natural right to dominate other nations of the

world. Nationalism then became aggressive. And this power then wants to establish a new empire. Over time, the weaker states became colonies of the imperialist state. Thus extremism gives birth to imperialism. In fact, this imperialism is born out of the selfishness and egoism of the nation. Imperialism is born out of an attempt to establish one's own national glory and greatness by subjugating other nations. It is believed that national heroism is perfected by winning wars and expanding empires. According to Laski, "as power extends, nationalism becomes transformed into imperialism." It is the nation driven by this fierce nationalism that has repeatedly created a climate of war in the world. In the aftermath of World War I, Germany, Italy and Japan were seen to have a similar attitude, which eventually led to World War II. Recently we have seen Russia showing such an attitude by invading Ukraine.

Third: The imperialist powers are driven mad by extremist nationalism. They first dominate the economics of the weaker states and then established authority in the administrative and political spheres. This is how colonial rule was created. These colonial powers do not care about international law and practice. The British government provided rights and freedoms for its own citizen but deprived the people of its colonies of it. The source of all these injustices and evils is fierce nationalism.

Fourth: This fierce, violent and horrific manifestation of nationalism is contrary to democratic ideas and all human consciousness. In the words of Rabindranath Tagore, "Nationalism is a great menace."¹¹ On the other hand, the undemocratic nature of nationalism is also revealed. Emphasis is placed on the national interest as the essence of nationalism. It is said that the national interest is based on the individual interest and the state plays its role as the nurturer of this national interest. That is, according to the nationalist discourse, personal interests are neglected. But in democracy or liberalism the emphasis is on individual interests.

Fifth: Extremist nationalism is detrimental in international power. Such nationalism in all cases gives priority to the demands of homeland and agnate. Justice and injustice, logic and dialogue are denied and the path of war is taken to resolve all kinds of disputes. Establishing self-esteem is considered as the great goal of the nation. And that is why the policy of war and force is adopted as the only way to achieve the goal. In fact, fierce nationalism and war are inextricably linked. The devastating role of Germany, Japan, and Italy in World War II can be recalled as horrific examples of the war frenzy and destructive rhythm of extremist nationalism. So in that sense nationalism is against international peace and security.

Sixth: Distorted nationalism creates blind passion and insanity. As a result, everything in the country and the nation is managed in a fixed way. In this way the way to enter the light of external knowledge-science and civilization-culture is blocked. The zeal to preserve the nation's individuality turned into isolated barbarism. Nationalism also seeks to narrow the horizons of political thought. All this hinders the overall and diverse development of the nation. Extremist nationalism is an obstacle to the free and easy development of human civilization and culture and human qualities. In fact, distorted nationalism hinders the path of creative development of human civilization. Its purpose is to develop a culture and mindset compatible with racism and militarism. To this end, the Nazi leader Hitler tried to control the German culture, education, etc. from the point of view of Nazism.

Seventh: Nationalism places great emphasis on the theory of political independence. For this reason, the right to self-determination of the nation is strengthened on the basis of nationalist consciousness. But if this policy is widely applied, it will create countless small states around the world. Then the political arrangement of the states in different parts of the world will be collapsed. And the changed political situation will create many and different problems of a new nature.

Eighth: In many cases ruling class of the country tries to create a frenzy of narrow nationalism to hide its failures and inadequacies. In order to cover the failure to solve the problems of the country and its people, the government took initiative to create fear of war and panic. Failed rulers usually join in this mischief by spreading extremist nationalist consciousness. In other words, incompetent rulers use extremist nationalism as a tool to protect their own narrow interests.

Ninth: In the actual proposal, nationalism takes a distorted form at the stage of development of capitalism. The bourgeoisie uses nationalism as a tool in the establishment of capitalism against feudalism. According to Hayes, perverted nationalism is artificial, hypocritical patriotism. He wrote in his book *Nationality and Patriotism*: "Nationalism is artificial and it is far from ennobling, in a word it is patriotic snobbery."¹²

Conclusion: Western nationalist ideas are not valid for the Third World. Especially in countries with many languages, many cultures, many races, many religions, it can create a situation of conflict. With the example of India, it can be said that this nationalist notion created such a rift between the people of Hindu and Muslim religions that it eventually reached the stage of partition. In general, nationalism is the antithesis of unity in diversity.

Whether India can be called a nation state: The story of India's rise as a modern nation-state is hidden in the history of British rule. In fact, anti-colonial mentality laid the foundation for Indian nation building. The beginning of Indian nation-building can be traced back to the time when all Indians started thinking that they had gone under a foreign nation. Although India has been subjugated to foreign powers more

than once in the past, the nationalist mentality has not developed among the Indians as those foreign powers have united with the Indians. In the words of Rabindranath Tagore, "Saka, Huna, Phastoons, Mughals are absorbed in one body". One body here basically means "Indianness". In other words, even though all these foreign invaders subjugated India, at some point they gradually merged with the Indian tribes and became Indian in race. But that is not the case with the British rulers. The British always kept a distance from the Indians by comparing themselves to the advanced and the Indians to other barbarians. As a result, Indians first felt during the colonial period that they were under a ruler who was not theirs or we Indians were held captive by another nation. However, India's path as a nation-state began theoretically on January 26, 1950, when the Indians enacted a constitution of their own to govern themselves.

But the problem is that the features of the Indian state do not match the other features of the western nation state. For example, in terms of language, culture, religion, etc., there are people of many communities in the state of India. From that point of view, in the case of India, the Western concept of 'one nation, one state' does not fit. Therefore, India can be considered not a nation-state but a civilization-centric state, which can be compared to a wonderful garland of various flowers. Where one is a flower, one is a nation, which is woven in the thread of Indian civilization. It is the inherent strength of Indian civilization that holds these multiple nations together, which no foreign power has ever been able to tear apart completely. Although the British were somewhat successful in enforcing their 'Divide and Rule' policy, the flowers of Indian civilization began to emerge as a unified force on 15 August 1947 with the oath to build a new Indian state, despite the pain of partition. And the main source of this power is not in any particular religion, language, or culture. Its source is hidden in the past tradition of Indian civilization. The strength of the new democratic India is standing on the ideology of this great union in India with different languages, different opinions, different opinions, and different dresses. On the other hand, all the powers that have formed a separate nation state rather than being a part of Indian civilization, but no one has been able to put their state system on a solid footing. On the other hand, after so many years of independence, India's democracy has become stronger and more developed. This is the strength of Indian civilization. Therefore, it would not be entirely correct to describe India as a nation-state. It was for this mistake that the two nation theory was born before independence and as a result India was fragmented. That is why the current ruling party of India and some religious organizations have been trying to portray India as a nation-state, creating an atmosphere of fear among the people of the minority tribes in the country. If India is a nation state then which nation will carry its Identity? Hindus, Muslims, Buddhists, Jains, or Hindi-speaking Bengalis, Tamils, Assamese? Current state leaders need to be more aware of this. Because if the underlying power of Indian civilization is weakened, it will never be good for the Indian state.

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