

NATION, NATIONALISM AND NATION-STATE: AN ASIAN CASE STUDY

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INTRODUCTION:

The people who see themselves as a community or group and generally place their loyalty to the group above any conflicting loyalties. They often share one or more of the following, language, culture, religion, political and other institutions, a history with which they identify and a belief in a common destiny. They usually occupy contiguous territory. Such group contained a political entity known as nation-state or simply as a country or nation. Sometimes, a group that considers itself a nation is divided by political boundaries. The members of the Jewish community called themselves as a Nation and have established the homeland in Israel, yet Jews live in many other nation-states. Nation-state means small states when they agree to live together are called nation-state, e.g., the USSR includes non-Slavic group of people equivalent to Nation.

The people or a group composing a nation customarily develop a sense of Nationalism. If the nation achieves the status of nation-state it develops a political frame work that protects the people and fosters the growth of Nation's institutions. In developing Nationalism the people become subordinative to individual attitude which adds independence, prestige, prosperity and power of the Nation. The political leaders sometimes inspired by self serving motives, encourage the people to believe in their own excellence or superiority over other national groups or political entities. Such an attitude leads to military aggression against nations populated by people considered by them to be inferior.

When a group of people have all of the attributes of a nation except political independence, they may function as a irritable minority within the larger nation-state. Thus the Bengalis (East Pakistan) resented to live under the west Pakistan's occupation.

"The 18th Century French philosopher Jean Jacques Rousseau stressed the value of the unity of masses, bound together to pursuit of common purpose-the good of the whole-laws governing a people, he said, should issue from the people, not a monarch. He regarded loyalty to *La Patrie* (the fatherhood) almost as an article of religious faith".²

Nationalism may be defined as a state of mind in which the individual feels that everyone owes his supreme secular loyalty to the nation-state. Nationalism is a modern movement. Throughout history men have been attached to their native soil, the traditions of their parents, and to establish territorial authorities, but it was not until the end of the eighteenth century that Nationalism began to be a generally recognised sentiment moulding public and private life one of the great, if not greatest, single determining factors of modern history. Because of its dynamic vitality and its all-pervading character, Nationalism is often thought to be very old, sometimes it is mistakenly regarded as permanent factor in political behaviour. Actually the American and French revolutions may be regarded as its first powerful manifestations. After penetrating the new countries of Latin America, it sprayed in the early nineteenth century to Central Europe and from there, to eastern and southern Europe. At the beginning of 20th century, nationalism took place in Asia and Africa. Thus the 19th century has been called the age of nationalism in Europe, while the 20th century has witnessed the rise and struggle of powerful national movements throughout Asia and Africa.³

Nationalism in politics means identification of the state or nation with the people - or at least the desirability of determining the extent of the state according to ethnographic principles. In the age of nationalism, the principle was recognised that each nationality should form a state, and that the state should include all members of that nationality. Formerly states, or territories under one administration, were not delineated by nationality. "Men did not give their loyalty to the nation-states, but to other, different forms of political organizations: the city-state, the feudal fief and its lord, the dynastic state, the religious group, or the sect. The nation-state was nonexistent during the greater part of history".⁴

Nationalism has been the most compelling force of nineteenth century and it is likely to remain in future. The nationalism destroyed the colonial system and bent even communism to its purposes. The great moral object of the common men is nation than family, clan and community. For more than four hundred years the nation-state has been the focus of communal loyalty and individual identity.

The nation-state will continue to be needed because nationalism is focussed on a specific place or community, it is the perfect counterpoise to the universality that globalization represents. Adopting nationalism in this new age means cultivating a large sense of national self-interest.

The spread of market values in all area of life is breaking up the family, destroying traditional cultures, and provoking the rise of some times radical and fanatic localisms. No authority can deal with these disturbances more efficiently than the nation-state.

During the colonial and post-war period the Asian nationalism turned into self-confident. The market opening reforms break-up the old order which had stifled the spirit of enterprises and penalized export industry. The Asian's present need is to align their economy with that of the world. Despite the currency crisis Asians should embrace the global system more closely. The nationalism in the newly independent countries had all together the sense of community structural by shared suffering under colonial rule.

Seeking refuge from intrusive forces beyond their comprehension and control, ordinary people everywhere are turning to familiar, protective communities—whether ethnic, religious or ideological. Though Mosques and churches are attracting large followings, but the community of nations is still the most easily available refuge to ordinary people seeking some incomparable meaning for their lives. Thus effective government is more than necessary to shore up the face-to-face communications on which neighbourliness depends to organize economic growth, that is in keeping with the carrying capacity of the environment; and to

nurture a capitalism that cares for those whom development leaves behind.

Asian States are presently flexing muscles on global stage such as nuclear-bomb test by India and Pakistan. The national assertiveness does not offer much assurance about regional peace and security. Ethnic and religious rivalry is fueling the new subcontinent arms race. It seems not unlikely the unhealthy "nationalism of weakness" fearful of being swallowed up by world forces, a weak nationalist state erects protective barriers rather than bridges of harmony and natural benefit.

Asia is celebrating past 100 years of its march to freedom. Hong Kong swapped its Union Jack in 1997 and now Maccau in December 1999 hoisted China's golden stars on Red Flag. The Asian's have learned enough from colonizers first liberate from their power and now liberating from back wordiness and poverty. The Asian fought their way from colonial submission to independence. The industrialization offers valuable issues for continuing struggle against foreign domination, domestic oppression, repression and deprivation.

Nearly all Asian Nationalists were men of ample learning. Filipino Patroit Jose Rizal and China's sun yet-sen were doctors*. Mahatma Gandhi, Mohammad Ali Jinnah and Lee Kuan yen were British-trained lawyers. Mao did not finish his school but he was voracious reader, first of novels, then of writings on history, politics and society. Anng San is university student and she became president of all Burma students Union. Student have always been at the forefront of agitation for change in Asia and else where. The 90th anniversary of students organization and finally removal of Suharto after its three decades in power by students was celebrated in Indonesia which again gave rise to Indonesian nationalism. In China May 4 movement of 1919 was organized by students, students also marched on Tiananmen square to protest territorial concessions to foreign powers and to call for modernization and democracy. The rally was bloodily suppressed, a tragedy repeated after seven decades.

* Sun finished his medical studies in Hong Kong in 1982, where as Rizal had a Clinic on D' Aguilar Street of Hong Kong.

Education is very important to understand our job and plan for our future, it opens the mind for new possibilities by examining how they have come to life in other times and places by dint of during, diligence, determination and diverse ideas. Learning is also a great leveler, lifting colonial subjects to their masters intellectual level.

After students another ingredient of liberation triumph was people's power. Ironically, intellectuals do not understand or care much for popular appeal, while the masses and their rabble rousers have no time to argue. "Mao remain as a member of Chinese communist party from 1921 to 1930 and lead long march from mid 1930 towards ynnan. Mao's rural background and advocacy of peasants unimpressed CCP stall wards. Therefore Mao professed distrust of intellectuals".⁷

"Singapore's Lee with Cambridge background and Syngman Rhee of Korea Ph.D from Princeton University rallied citizens facing the specter of communism and next door hostility. Sukarno from Indonesia and Ho Chi Minh of Vietnam started against the imperialists from the gross roots of villages. Mao rallied at Landlords and foreigners; Shaikh Mujib-ur-Rahman rallied Bangladeshis chafing under Pakistani domination".⁸

Since, decades masses have responded most intensely, they haven't responded calculated appeals in self-interest but so self-less, if not self-sacrificing, crusades for what is seen to be just and righteous. Gandhi's non-violence may have led to the arrest and battering of Indians with no immediate gains. But his moral authority and method kept its hold on the masses. The Asian's revolutionary troops were ordered to desist always from plundering and abuses. People like those in China, further drove home the undeniable righteousness of their cause. The religion bless the Asian fighters for freedom with martyrdom, the guns and tanks of Saigon under Ngo Dinh Dien in 1963, Manila under Marcos in 1986 and Jakarta under Suharto in 1998 couldn't stop the people and revolutionaries.

"Mr. Mohammad Ali Jinnah has slammed the reactionary attitude of the feudal Landlord and capitalist who thrived on a

"Vicious" and "Wicked" system. Distressed by the object poverty of the masses, he was moved to say, "Is this civilization? Is this the aim of Pakistan? If that is the idea of Pakistan, I will not except it".⁹

Mohammad Ali Jinnah led India's Muslims through a time of torment and transformation. He fashioned a nation out of mob, as it were, brilliantly argued its case in history's court, founded a state and, to this dying day, struggled to ensure its survival with honour. In modern history, perhaps no nation owes so much to one man as Pakistan does to its founder, the Quaid-e-Azam. As standly wolpert, the American scholar wrote, "few individual significantly after the course of history, fewer still modify the map of the world, hardly anyone can be credited with creating a nation-state Mohammad Ali Jinnah did all three".¹⁰

The fuel is volatile mix of rising pride and lingering insecurity with origins in both China's history and the dramatic events of the past twelve years. There is righteous pride in China's progress, according to a western diplomat, "they feel they are taking their rightful place in the world that they have been denied for many years". The Chinese leaders of communist ideology seen the global collapse of communism, took refuge in Chinese nationalism to shore up its main goal of holding the country together. On the birth of the people's Republic of China on October 1949, Mao Tse-tung declared that, "China has stood up", this was sort of proclamation of national pride of governing China, but the communist regime has never wrapped itself tightly in the red flag".¹¹

CONCLUSION:

The trend toward centralized political power give a boost to the creation of nation-states. The German people have been perceived to exist as a nation before 1871, they achieved true unity as a nation-state only after Otto von Bismark imposed the authority of a powerful central government on many local sovereigns. Only the adoption of the U.S. constitution of 1789, with its provisions for strong central government ended feuding among states formed from individual colonies.

Economic and Social Development in the 20th century have strengthened the position of central government in building of nations. With the growth of powerful interest groups such as large corporation and labour unions, central government, rather than urban, state, or provincial government, increasingly are obliged to mediate disputes and to legislate the "ground rules" within which these national-interest groups function. Public demands for various social services have increased the responsibilities of national government and have focused on such government the needs and aspirations of all the people within the political boundaries of the nation.

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