

## Role of Psychology in Nation Building: Redefining the Discipline for Bright Future of India

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### ABSTRACT

The role of psychology in India for the nation building has always been on the backbench in comparison to other social sciences. The positivistic and individualistic nature of psychology has prevented it to become more relevant to nation. It failed to produce the holistic perspective to catch the important social issues. Few psychologists have worked for population planning, education, industries, hospitals but the role of psychology limit up to the individual concern. In globalising era several problems have posed to the society. People are facing lots of stresses and insecurities. Social change, urbanisation, crowding has created several problems. Indian psychologists have ignored the thrust areas of wide-ranging social issues. They failed to catch the core issues related to hunger, poverty, social discrimination, communal violence, terrorism and recently climate change and global warming. So, there is an urgent need to redefine the discipline and problem-oriented research should be promoted in an interdisciplinary and multidisciplinary fashion.

**Keywords:** *Individualistic Nature, Globalisation, Social Change, Problem Oriented Research*

The role of psychology in India for the nation building and social development has always been on the backbench in comparison to other social sciences. The very positivistic and individualistic nature of psychology has prevented it to become more relevant to society and nation. The science-oriented concern of psychologists led to the development of the discipline as a "culturally decontextualised" science of behaviour (Misra G and Glegen, 1993). Under the dominant paradigm of behaviourism, on the level of behaviour, there is no difference between human being and animal beings. In the effort to establish its scientific credentials the study of the role of social, cultural, economic, and other macro level variables were marginalised (Berry J W, 2003). Due to its individualistic nature it failed to produce the holistic perspective to catch the important social issues and problems. However other social sciences - economics, sociology, political science have taken a lead in national planning and policy formulations. Few psychologists, no doubt, have worked for population planning, education, industries, hospitals but the role of psychology remained limited up to the individual concern.

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Unlike psychology, sociology has taken the very sincere and grave stance to the social issues and problems and it has developed a stream of Indian sociology i.e., Rural sociology (Agrarian Sociology), Urban sociology, Dalit Sociology, Tribal Sociology, Sociology of minority, Sociology of movements etc. Indian psychologists have ignored the thrust areas of wide-ranging social issues of diverse societies. In Indian societies a substantial proportion of the masses are not able to fulfil their basic needs how they will be able to develop higher levels of needs of their life which is necessary for their development. Indian psychologists turned to work on yoga, rituals, sacrifices, spirituality but failed to catch the core issues related to hunger, poverty, social discrimination, untouchability, feeling of social isolation, communal violence, social unrest and terrorism, and recently of climate change and global warming where there is need to propagate psychological theories and concepts to curb the consumption and bring change in life styles of the people to lessen the carbon emissions and protect the natural resources in a sustainable way.

In the globalising era several burning problems has posed to the society. Due to liberalisation and privatisations the people are somehow facing lots of stresses and insecurities. The social change has posed another problem to cope with the changes. Urbanisation and crowding have created lots of problems.

### ***Forces Of Globalisation and Social Change***

21<sup>st</sup> century has begun with lots changes in social, political and economic fields which witnesses lots structural adjustments and readjustments in social life. The new liberal economy all over the world has posed lots stress on the human mind. Because of the privatisation, liberalisation and globalisation has brought lots of challenges to the human social security in terms livelihoods, sustenance of life, peace mind and psychological wellbeing. Sever competition in everybody's life began in an open free market economy which posed lots of stress on mind. Due to the recent economic depression (2007-08) or melt down economy, today a person has a job but tomorrow he is jobless because of that many young people have committed suicides.

In the context of India and in any developing country, globalisation is the process of one-way, marketization, marginalisation where every change takes place on western pattern. Sciences, social sciences all come from the western parts of the countries. The market forces have become powerful where purchasing power (Dollarhood) dominates in all aspects of social and political lives. This is not a democratic institution where the demands of the poor are less important than the rich and this is the process of marginalisation. In this phenomenon the social gap will be widened more- one is having all, others having none. In this scenario international markets govern the Indian people, government, they set the rules of the land. WTO, IMF and World Bank are not accountable to anybody. Patent rights, MNCs are owned by the developed world so even in new technology and invention, India will be backbench.

The climate change, degradation natural environment, global warming, loss of forests and water are other challenges of the 21<sup>st</sup> century where the human survival are on strain. Floods and droughts, cyclones, tsunami, tornado etc caused severe loss of human life and property caused many traumatic situations. Forced human displacements are posing a big challenge. Because of the impact of these natural calamities on agricultural products sever food crisis is arising all over the world. In many developing countries famine like situations are likely to be arisen. Severe and chronic malnutrition as well as hunger deaths are reported from many Indian states, farmers suicides are another burning issues for India.

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Human made disasters are not also less challenging. Due to inhuman models of development which many countries have adopted where common masses are missing as beneficiaries rather their natural inhabitants are destroying by mining, deforestation, damming, construction express high ways, railways, bridges, big-big factories and cultivable lands etc have posed serious problems to human life and brought lots stress on their mind.

On societal and community levels the traditional harmonious life is on strain. Several social conflicts on the basis of caste, class and religion are increasing in terms of communal violence, terrorism, naxalism, separatism etc which are adding to the human suffering along with acute forms of poverty, landlessness, joblessness, and increasing the gaps in the society. Feeling of inferiority, quest for the maintaining the status quo, higher level of completion in life etc are disturbing the psychological equilibrium among the human beings. Due to the materialist and economic orientation, personal and individual and familial relations are strain. The traditional familial and kinship bonds and support systems are weakening though not weakened as in the west are posing the psychological crisis at individual levels. Because of the excessive freedom and independence in the life among the many urban male and female, serious isolation and loneliness and boredom in life are increasing because of which even after the material gains, they are losing the mental (emotional) support. The meaning of love and marriage is changing rather it is viewed in terms of material gains and loss. Instead of strengthening the human bonds (relationships) and making it as the individual support system these holy human relations are creating lots of troubles (in case of divorce and separation).

Over consumption and consumerist behaviours lead to change in life styles in terms consumption are subject to increasing life style diseases such obesity, cancer, cardio vascular problems, asthma and respiratory diseases, psychoneurotic diseases, strokes paralysis) etc as well as fatal accidents posing a serious health problem. As per one forecast out 10 most prominent diseases which are going to prevalent in next 25 years one is the psychoneurotic. In addition, due to changes in the sexual behaviour HIV/AIDS are already at the centre stage and posed a serious challenge towards the health of the Indian population. Many old days' communicable diseases such as chikungunya, dengue, swine flu, cholera, plague etc are reemerging in the society in addition to the already prevalent malaria and tuberculosis posing a serious health challenge to the people. Conscious sanitary improvement by bringing awareness among the society is crucial.

21<sup>st</sup> century is witnessing the lots of political upheavals, ups and downs in Indian politics. Many deprived and marginalised sections of the Indian society which are neglected for years and even centuries, the dominant class is still not ready to accommodate them in power sharing. Due to certain level of increased social and political consciousness these communities are striving for power and in many regions, they are up to some extent captured the power. Due to that dirty level of political rivalries, classes, involving money and muscles lead to the higher-level corruption in the Indian administrations and destroyed the democratic fabric of the governance. Due to increasing inclusion of the capitalist class in the Indian parliament instead of people's representations the interest of the poor and marginalized are ignored which may result in severe forms of unrest in the society and this is a great challenge for the smooth functioning of the state and nation.

### ***Emergence of Global Psychology***

Due to the global phenomena now, we are leaving in world of globalised society. No one could stop globalisation. It would take its own course to reverse back to traditionalist in

course of time. Thus, a global psychology has to be emerged. Due to the international organisations, and global conferences and access of the modern media such internet and Facebook, and other social media now it is possible to emerge a global psychology where there would be a 'say' of everybody and small poor countries along with giant first worlds and second worlds. So, we have to give space to all indigenous knowledge of all countries in their own way and compile a common knowledge in psychology to make it global and reachable to all countries and people all over the world.

Emergence of a global psychology paradigm is the result of a radically changing world. Social, cultural, political and environmental problems increasingly challenge its viability. The challenge before us to learn how to be part of it, rather, being apart from each other. The present forces of globalisation are pitting secular, scientific, religious, technological and spiritual cultural traditions against one another in what seems to be an irreconcilable conflict over ways of knowing (Marcsella, 1998). These fundamental differences are being represented by a growing sense of confusion and bewilderment over how to live meaningfully within the emerging global context of human life. The scale and complexity of global events and forces constitute an extraordinary challenge for psychology as a science and profession because of imposed complex and intense demands as individual and collective psychologies around the world and challenge our sense of identity, control, and well-being.

Psychology has a critical role to play in addressing and resolving these problems. Its efficacy will only be realised if we are prepared to make a major disciplinary response. Such response requires a reorientation towards as well as reconsideration of the premises, methods, and practices of western psychology in particular and an increased appreciation, support and use of other diverse indigenous psychologies. In capitalistic western expansion of psychology others have little to say. Tensions between democratic and hegemonic forms of globalisation are a central feature of our era. Resurgence will rise from the marginalised groups and indigenous people will resist it. Opposition is expressing itself in a variety of complex ways including localist, ethno-nationalist, pan-nationalist, regionalist, environmentalist, feminist, and religious movements (Tehrani & Reed, 1997). A New paradigm of psychology requires that places both psychologists and psychologies in their appropriate local and global contexts.

### **INDIGENISATION OF PSYCHOLOGY**

During the emergence of post modernism in 1960s and 1970s by the works of several French social philosophers –Michel Foucault, Jack Darida, Jean Baudrillard (1998 [1970]) and Francis Lyotard (1984 [1979]) etc the very dominant paradigm of positivism was put on question. All over the world the entire established scientific paradigm was challenged. Culturally oriented social sciences were emerging and, in that sequence, cross-cultural psychology emerged. Postmodernism arose in reaction to the failing of modern philosophies. Naturalistic approaches, using methods from the natural sciences, fail to capture the essence of human experience (Richardson F C and Fowers B J, 1997). Postmodernism offers suggestions for understanding the human condition; its relativism in terms of values prevents it from improving that condition. Postmodernity refers to a stage of social development, which is thought to be beyond that of modernity. The key idea is that has been a decisive and radical shift to a post-industrial economy organised around culture and cultural consumption, the media, and information technology. Post modernisation refers to the process of social change, which drives the transition from modernity to postmodernity (Smith Philip, 2001:214).

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During the emergence of postmodernism, the Indigenisation of psychology began. Western social scientists (Mainly the Anthropologists) wanted to conduct cross-cultural study to confirm their theoretical frame of reference. They started to conduct research in third world countries where there was cultural diversity and ample opportunity for cross-cultural studies. In that sequence, by the efforts of Durganand Sinha along with Gustav Jahoda, Jan Deregowski, and John Dawson (Berry J W, 2003), Indigenisation of psychological research took place.

Indian scholars began to question western theories and models and their appropriateness suited to the Indian social milieu and realised that the tools developed by western research workers for gathering data is not suitable to Indian social reality (Sinha, 1981 a). Imported psychology from the west was begun to label as not natural to the Indian society. Without losing its scientific characteristics a conscious effort was made to develop the subject in a manner that it could take larger issues and problems facing the country (Sinha, 1986) and a meaningful interaction began with other social sciences. An interdisciplinary stance was begun to understand the complex social reality. Psychologists felt the urgent necessity of an emic approach to study social-cultural settings. The western researches also were taking a definite effort to take up peculiarity of Indian variables for investigation (ibid). Got influenced by it, a few Indian psychologists (Pareek, 1968; Sinha, 1966) demanded a separate division of 'psychology and national development' in 1978 under the auspicious launch of international association of applied social psychology. New role of psychology, in contributing to the both development of theory and practical research and its effective solutions to the social problem was assumed (Pareek, 1981a).

Despite taking researches on various issues by Indian psychologists they have not shown necessary innovativeness in developing assessment procedures to meet the demands and limitations of the local conditions and psychology failed to make a thrust in the national lives (Diaz-Guerrero, 1977).

Due to the prevailing disciplinary fashion, the sense of priorities of Indian Psychologists was distorted. They accepted the priorities and salience prevalent in the western psychology without bothering to re-examining them in the light of needs of their own country and distracted from the core issues and many studies conducted in India were found irrelevant (Warwicks, 1980; Sinha, 1982b). These studies served the theoretical needs of western psychologists who, through comparative data could test the panhuman application of their theories, models and observations, but were rarely of practical relevance as such to the host countries. On problems of violence, inter-group tensions, divided identities and loyalties, tenacity of sub-national entities based on linguistic, ethnic and regional considerations or counter acting the ill-effects of environmental factors of over-crowding and migration, to mention only few. These existing theories and principles can at best permit post-hoc explanations and interpretations and hardly provide any scientific base for policy decisions and action programs.

### **INDIAN PSYCHOLOGY AND ITS PRIORITY AREAS**

The indigenous process of psychology in India was to explore the Indian ancient religious scriptures and look into its psychological relevance and interpretations in various ways under the very influence of cross-cultural psychology but finally it could remain the least useful for the society and nation. Jadunath Sinha (1969, 1985) of Calcutta University, a scholar in Indian Philosophy, written three volumes entitled 'Indian Psychology' (see Sinha 1, 1985). These publications were the sequels of the prior publication of same title "Indian

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Psychology: Perception" published in 1930s by Kegan Paul and Trench through Trubner & Co London (Sinha 1, 1985 preface). These are the philosophical literature based on original Sanskrit texts and collected ample materials from several works on, different schools of Indian philosophy dealing with mental sciences - reconstruction of metaphysical settings to the system of Indian thinking which covers the field of psychology (Sinha 1, 1985 cover flaps). Over all Indian psychology in its texture reveals the dominant Hindu Philosophy and Hindu culture. Almost all references of Indian Psychology have been drawn from its religious scriptures - *Veda, Puranas, Geeta* and *Ramayana*. The main behavioural pattern and ideological base for the Indian people have been considered as *Karma, Sadhana, Purushartha, Dharma, Kama, Artha, Moksha, Yajna, and Varata* and the very nature of pluralistic Indian way of life and source of knowledge has been ignored. The dominant Hindu culture has been perpetuated as the basis of Indian psychological research which again became a hindrance in the way of evolving a relevant, pertinent, useful psychology for the nation building. Indian psychology seems to be the Vedic psychology rather than as a social science discipline. Indian psychologists paid very little attention towards deep rooted social problems of Indian society such as caste discriminations, untou.

chability, caste violence, communal violence, unemployment, poverty, health and diseases. The known fact is that in India has a multi-lingual, ethnic, religious and cultural identities exist and therefore Indian psychology should serve a holistic perspective. Rather it should accommodate the distinctness of these communities with its specific problems. In this context psychologists- Richardson F C and Fowers B J, (1997) critically mention, "For developing holistic perspective that psychologists must learn how to value diversity, but not be immobilised by thinking that all moral arguments are equally worthy- that everything is relative nothing is absolute." This statement is quite pertinent in Indian context too.

The Indian psychology need not alone look into single mythical discipline of dominant culture rather it should dwelt on the Indian diversities. It is evident through a recent Anthropological Survey of India report that there are 4,635 communities spread into 2,209 main communities in all over India (Singh Y, 1992:51). This gives us an insight into the plurality of the caste-community structures and their socio-economic diversities. It is largely affirming the proposition that the diversity of local cultures and their social contexts is located in the pluralism of castes, tribes and linguistic-religious and regional communities (Singh Y, 2000). Diversity of community is found not among the Hindus but also among the minority religious groups also i.e., Muslims 584, Sikhs- 130, Jains- 100, Budhists- 93, Christians- 339, Jews-11, Parsis-3, and Animism- 411 (ibid). This explains the diversity and complexity of social structures and cultural practices among the various religious groups, as it also affirms the essential plurality of cultural practices in India. Indian psychologists should look into collectivism not particularism.

No doubt the two religious groups - Hindus and Muslims, have been able to maintain their distinct religious identities but have failed to develop concrete superordinate goals which may help them to overcome their conflict relationships. As A K Singh (1985) finds out that the development of religious identities manifests a similar pattern in all religious groups. He also found that the strength of religious identities influences social distance between two groups. More serious is the failure to design the intervention programmes for countering the communal tension. Research in social psychology lends substantive support to the view that if two groups are able to identify super-ordinate goals they can surmount their differences and co-operate for the realisation of common goals (Sherif and Sherif, 1953). A plan must

design for active collaboration between a growing community and it should be effective to the national needs and development.

### **METHODOLOGICAL CONSTRAINTS**

Methodology for psychology has been modelled on the tune of mathematics and the physical sciences, which has been instrumental in isolating the discipline from the complexities of social problems. As Nandy (1974:2) maintained that methodological refinement seems to have become an end in itself so that problems which do not easily permit the use sophisticated experimental design and multivariate techniques should be avoided. We have lost by emphasising glittering methods at the cost of ideas. Our areas of research have tended to be defined in terms of limited set of methodologies so that we have not adequately addressed ourselves to important but complex social problems. Complex social problems are not easily amenable to experimental scrutiny, but these do not make them unsuitable for research. Methodologies have to be broadened to bring it closer to complex social problems that the developing countries face in the process of development.

Concern with social problems and the recognition of inherent limitations within the methodologies that has been used are pushing psychologists towards broadening of methodological repertoire (Kelman, 1972). The methods should be so viable that can make it possible for psychologists to work on anything they consider to be important. They can use whatever methodology seems to be relevant to the problem, rather than exclude problems from their concern simply because their study doesn't allow them strictly to confirm the existing methodologies (Sinha, 1986:117). There should not be any dichotomy between methodological sophistication and relevance of research.

### ***Role Of Psychology in National Development***

The process and impacts of globalisation have been discussed a lot in fields of other social sciences but psychology remained aloof towards the issues and challenges for Indian society and nation. The country is facing burning issues of terrorism, caste-conflicts, regionalism but hardly Indian psychologists have paid any attention towards such issues. The issue of climate change and global warming though which are related to human behaviour and lust full mind set but hardly any attention has been paid by the Indian Psychologists.

Indian psychologists have contributed at large in the areas of crime, delinquency, rehabilitation of criminals, police work, population control, public health etc but it failed to contribute at the macro level and in dealing with larger social problems of the totality. They have ignored the thrust areas of wide-ranging social issues of diverse societies. Poverty, inequality and social change remained unsolved and still occupy a back seat in the priority of research in India and its impact is only peripheral (Sinha1986). When psychologists compare themselves with other social scientists particularly economists and sociologists, they feel being 'left out' on the national scene. Psychologists, among all social scientists suffer from what is called a 'crisis of social relevant' (Sinha 1980a).

The feeling of 'left out' has sprouted among psychologists a strong urge to their research efforts relevant to the process of national development (Nandy, 1974). Indian psychologists had been recipients rather than exchange agents of knowledge. The flow of knowledge has been, except probably in more recent years, only in one direction. As a result, Indian psychology has become not only merely imitative and subservient but also dull and replicative (Nandy, 1974). Such replications and imitations have sometimes taken us to ridiculous lengths that we have studied caste like a race, communalism like capitalism and

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untouchables as American blacks. Researches are often patterned on American studies- a country which have not those kinds of problems which India is facing. In this ethos one could not expect Indian Scholars to focus on problems vital to the country. Some of the consequences of this condition of instability are the increase in the incidence of suicide, riots, social violence, crime, delinquency, alcoholism, anonymity and impersonality of modern life (Triandis, 1971). Other social problems are ambiguity of values and role models, alienation changing level of aspiration and increasing discrepancy between aspiration and achievement leading to widespread dissatisfaction, higher incidence of psychosomatic ailments, marginality and identity diffusions making the individual more susceptible to social deviance, rebellion and violence (Sinha, 1977a).

In India still the priority of research in psychology has not been fixed keeping in mind the National and Social problems. Other social scientists have tried to develop a social science policy on the line of science policy for the Nation. The Indian Association of Social Science Institutions (IASSI) in its conference in Mumbai (March 2003) drew attention to the need to formulate a comprehensive social science policy. The policy would not only create a holistic interdisciplinary paradigm for social sciences research, but also encourage research in regional languages and create a relevant database (Hebbar R, 2003). But the priority of Indian psychologists, even in the 21<sup>st</sup> century is Yoga, Vedanta, spirituality and consciousness rooted in the Indian ancient scriptures.

In India people do only by referring to their cultural and religious beliefs. Such typification and essentialised representation of culture emerged most clearly in the essays by Rud and Osella and Osella (2000:154) mentions as “The phenomenon of corruption and talking dirty about politics by invoking the distinction between *Artha* and *Dharma* reject the culturalist view. In India the pursuit of material interest (*Artha*), that is central to politics indistinct from the inferior to religious and moral principles (*Dharma*)”. People here accept that politics means getting involved in an activity that is less than absolute or pure (Fuller C J and Benci Veronique, 2000:134). These scholars argue that norms of social morality and justice are not altogether absent, however, it seems that they surface only at cultural festivals. The key elements of democracy may never fit well in India. While India may hold regular elections and work with institutions of representative democracy, civic values and civic society that are integral to the functioning of democracy in the West will remain alien to India. Individuals make sense of the state and colour its modernist language with a traditionalist one (ibid).

One side we have a complicated phenomenon with thousand years background; there is no way to confront if you ignore that long historical course. On the other side, the discipline of history has not acquired the kind of conceptual equipment necessary for explaining the key variables and processes and their relationships which kind of equipment the social psychology and sociology do have (Ghosh E S K and Kumar Rashmi, 2001).

In the process of development, in earlier stages our focus was only on economists, technologists and administrators and who were concerned with the formulation of policies and plans. The modern idea of development began as the idea of economic growth but it comes to include social, economical and environmental aspects towards human development. As a consequence, it has gradually brought into its orbit sociologists, anthropologists, political scientists and other social scientists- but psychologists have remained aloof (Ganguly, 1971).

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Among all the social sciences, social psychology can be among the closest allies for sociology but in India it is not. Social psychology is a still very weak as regards to theories relevant to studies in developing countries (Taboda, 1980). Unless, psychology reorients its approach and objectives and pays more attention to middle range generalisation tied to particular type of socio-cultural systems of the third world countries, its impact is likely to remain at best limited and marginal (Sinha, 1986).

To evaluate what Indian psychologists have done yet we can put a cursory glance at the four surveys of research in psychology sponsored by the ICCSR. The first survey was published in 1972, which contains the research till 1971 (Mitra S K, 1972). This survey found works done on: Developmental, Clinical, Physiological, and Comparative psychology as well as its interdisciplinary concerns. The second survey, which was published in 1980 in two volumes (Pareek U, 1980), covers the research between 1971 and 1976. Along with other areas, in the second volume of this survey, some pertinent research works were found. Those were on' psychology of work, political processes, environmental psychology, psychology of poverty, psychology of inequality, psychology of population and family planning, dynamics of social change, and a critical analysis of the relevance of these works. But majority of the works covered under the certain heads was done by the non-psychologists. Further, Indian psychologists failed to carry forward these areas for future research.

In the third survey of research which published in 1988 (see Pandey J, 1988) where the emergence of applied social psychology was seen. Researches on inter-group relations and social tension, dynamics of rural development, social psychology of education etc were quite worth full. In the next survey of research (Pandey J, 2000) it shows that positivistic psychology revisited to India. However, a range of research on health psychology was found in this survey which was not the matter of concerned earlier. Deprivation and poverty has been the focus of study in 1950s and 60s (Sinha D, Tripathy R C and Misra G, 1982) but by the few and very issue of alleviation of poverty remain an issue till today.

There is a lack of sustained work on significant issues - theoretical or practical. Psychologists show individualism of the worst kind in the sense that they seldom build over the work of their peers working in the field. After all, science develops block by block as a result of sustained and cumulative effort of the entire scientific community. Absence of this spirit not only makes the research of an ad hoc in nature, but there are endless duplications and replications (Sinha, 1986:119). As Mitra (1973) points out that research work has focused on problems where already much work has been done. In the light of such isolated and fragmented endeavours it is natural that meaningful theories relevant to the Indian situation have not been evolved. It is probably this insulated attitude that underlies the failure on the part of the Indian psychologists to cast their empirical data and analysis within adequate theoretical frames.

Psychologists analyse human problems in bits and pieces and thereby missing their complexity, which constitute its very essence. Psychology is microcosmic which places disproportionate infancies of narrow aspect of large social problem (Sanford, 1965). The problems that are vital to the developing countries have almost invariably structural and institutional components for which psychology is not sufficiently equipped (Sinha, 1986). By and large the psychology has to accept its limitations and what psychology can do and what not this is a matter of debate even today and what J B P Sinha (1990) accepts that psychology at present has limited role to play at national level of planning.

***Future Perspectives***

Durganand Sinha (1986) maintains that the Indian psychologists have two-fold objectives. First is to understand the factors that facilitate the social change, and secondly to increase the likelihood that social change will proceed in a constructive action which meets the human needs, expanding participation of people, and evolving ways to minimize the coercive, destructive and disabling consequences of rapid transformation. He further suggests that the role of psychology should be analysing the factors conducive to desirable changes (facilitators); factors that act as impediments in change and operate as resistance in various forms (inhibitors); and avoiding and cushioning the psychological costs of rapid development.

J B P Sinha (1990) opines that psychology at present has not become a policy science. He describes that a policy science is required to do so many tasks. These tasks are - to generate aggregate data on periodic basis, to incorporate normative goals, to conduct follow up research. Not only those but it has to examine the value loads of social policy and to build up and maintain a professional body to regulate the interfaces of psychology with other behavioural sciences of policy makers and agents of change. The psychological knowledge of the principles of reinforcement, group dynamics, leadership process of competitions and co-operation learning of skills etc can be usefully utilised in combination with from the other social sciences in planning for nation development.

If psychology wants to make a significant impact on the problems of third world countries, it has to adopt a more global orientation, a macrocosmic perspective and should incorporate structural variables in the varied design of its researches- the problem-oriented research (Chems, 1969; Sinha, 1984). The need for problem-oriented research has to come to the fore. The emphasis has to shift from 'research of prestige' to a more applied and problem oriented, which should be of used in policy formulation and its execution.

**CONCLUSIONS**

If psychology has to survive it has to share with other social sciences for contributing to the solution of national problems and social development (Pareek, 1980). The twenty first-century psychology has to go miles ahead with new emerging areas or the old areas still relevant to the present era or ones it was started but later on left out. These are: Political psychology - psychology of equality and harmony; Psychology of economics - consumer behaviour and increasing consumerism, influence of market forces and impact of media, needs and substitution, utility and satisfaction, bargaining and price fixation, labour and wage fixation; psychology of poverty- level of subsistence, strife to develop, unemployment; rural psychology- fear of change (traditionalism), ready to change (progressive or modem), confused (traditional as well as modem); urban psychology-migration, overcrowding, fast changing life, high demands of adjustability, community health, slum life and many more. The other important issues which the psychologists have to face are- globalisation and its impacts on the Indian youth and elderly, social change and intergeneration bonds, terrorism and communal violence, caste discrimination, caste-violence and untouchability, gender discrimination, violence against women and rape, psychology of human rights and self-assertion etc. Health psychology, peace psychology and population psychology are new fields need to be strengthened.

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