

**Distil the passage into a precis and suggest an apt title. :**

(20)

Homi K. Bhabha, a prominent postcolonial scholar, advances a profoundly philosophical yet grounded concept of nationalism, positing that "Nations, like narratives, lose their origins in the myths of time and only fully encounter their horizons in the mind's eye," thereby highlighting the complex interplay between the imagined, the mythical, and the material in the construction of national identity. Nations, like narratives, are constructed through historical contingency, shaped by ethnic obsessions and regional affiliations that often obscure their origins. As a result, national identities can become rigid and exclusionary, antagonizing the notion of humanism envisioned by ancient philosophers like Socrates and Plato. This idea has implications for our understanding of humanism, a cornerstone of intellectual traditions from Goethe and Rousseau's emphasis on the universal human experience to Al-Ghazali and Ibn Rushd's advocacy for reason and compassion as bridges between cultures. Al-Ghazali's "The Alchemy of Happiness" strikes a balance between promoting local identity and warning against provincial, insular nationalism, making him a votary of cultural exchange and understanding. He advocates for an evenhanded approach, balancing love for one's land with justice for all citizens. In "The Revival of Religious Sciences," Al-Ghazali emphasizes balancing universalism and particularism, recognizing that national identity must be tempered by justice and equality. By promoting inclusive citizenship, Al-Ghazali offers an antidote to exclusivist nationalist ideologies. By exploring the intersections between nationalism and humanism, Bhabha's work also encourages us to think critically about how national identities are constructed and imagine new forms of global citizenship prioritizing shared humanity over narrow national interests. However, the rise of nationalism has often led to a narrowing of perspectives, prioritizing regional affiliations over universal values, resulting in a stringent and macho form of patriotism that stifles dissent and creativity. Like a chameleon, nationalism can adapt and change, often blurring the lines between patriotism and xenophobia. Altogether, nationalism is not a bane, its mixed benefits over the last century have been a double-edged sword, yielding a staggering array of positive and negative consequences. On one hand, nations have become increasingly aware of the need to align themselves with pluralism and egalitarian schemes. However, the desire to dominate, as exemplified by the German geographer Friedrich Ratzel's idea of organic borders, continues to have a silent appeal, often manifesting in bizarre and violent forms, such as the recent bloodshed in Palestine and the earlier Bosnian massacre. This scary trail is long and hard to absorb, especially when democracy itself has been exposed as a mere facade, leaving many to blurt out frustrations and disillusionments. As the philosopher Allama Iqbal aptly put it in his famous poem, "The Devil's Parliament," democracy is merely the outer crust, while the essence is imperialist. Iqbal's words ring true, warning us against the uncritical subservience and adoration of nationalism, which can lead to historical myopia, strengthening dictatorial hegemony and incarcerating the human spirit within the narrow confines of love for the land. Perhaps democracy is the safest carrier of the seed of nationalism, transporting it under the guise of economic equality. Still, weaker nations face the political bravado of the powerful leaving the meager nations to be content with mere paeans of love for border and territorial integrity. Imperialism planted the embryo of nationalism, abandoning the wretched children of the earth to fend for themselves, left to navigate the treacherous waters of self-determination. The power of nationalism is a potent form of Volksgeist - a term coined by Johann Gottfried Herder to describe a nation's unique spirit or character - that can be both unifying and divisive, depending on how it is wielded. In this context, a more frugal and nuanced approach to nationalism is needed, one that balances national pride with a commitment to universal values and human rights.

(20)



Precis (2025)

## ~~Topic~~ Balancing Nationalism and Humanism

SENTENCE IS TOO LONG

According to the author, a famous scholar Homi. K. Bhabha stated that nationalism is a complicated blend of imagination and reality that is shaped through historical events, ethnic and regional background. However, Plato and Socrates highlighted that these factors contribute to rigid approach of nationalism, hence, undermining humanism. Likewise, Gouthe and Rousseau emphasized on universal inter-connections, and Al-Ghazali and Ibn-Rushd reiterated intellectual ability to be the promoting factors of humanism. Al-Ghazali has repeatedly emphasized to create a balance between preservation of national identity and holding universal cultural exchanges through justice and equality. Similarly, Bhabha has encouraged to analyze a global balancing approach in the new world. Nationalism is a narrow approach safeguarding a nation's regional interests only. It discourages human values, expression, and universality. It is a vague term confused between patriotism and xenophobia, having both positive and negative consequences. It may unify a nation but also involve integrate them in power struggles. Famous poet, Allama Iqbal, a critique of democratic system, highlighted that apparently a people's system but actually it is a path towards imperialism. Hence, uncritical growth of nationalism encourages dictatorship and undermines humanity. John Gottfried described that nationalism



✓  
can divide or unite a nation depending upon how  
meticulously a state takes a balanced approach  
to preserve nations identity and universal values  
both

main idea is picked and discussed  
over all content is fine  
basic grammar needs attetion  
need improvement  
9/20

( word = 211  
Total words = 619 )