

write a précis of the following passage and suggest a suitable title. CSS 2025 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" balances promoting local identity and warning against provincial, insular nationalism, making him a votary of cultural exchange and understanding. He advocates for an even handed 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 confronting reductive citizenship, Al-Ghazali offers an antidote to exclusivist nationalist ideologies while exploring the dialectic of local and universal humanism. Bhabha's work also encourages us to critically interrogate shared humanist and nationalist ideological interests. However, the rise of exclusionary nationalism has resulted in a rigid and narrow definition of national affiliations over the years, resulting in legal, economic, and social discriminations based on ethnic and nationalistic biases. Altogether, nationalism is a double-edged sword: it fosters a collective identity while also engendering exclusionary politics and violent 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 façade, 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 understanding of nationalism is needed, one that balances national pride with a commitment to universal values and human rights.



Q2 Precis (2025) :-

Title :- Difference between Nation and Nation alism.

Total words :- 84 / 595

Homi introduced the concept of Nationalism. He highlighted complex interplay between imagined, mythical, and material construction of national identity. This idea has implications for our understanding of humanism. Al-Ghazali advocates balancing approach of love for one's land with justice for all citizens. He emphasizes balancing universalism and particularism. Bhabha's interrogate shared humanist and nationalist ideological interests. Altogether, nationalism is a double-edge sword. Allama Jyoti said, democracy is outer crust and essence is imperialism. Imperialism planted the embryo of nationalism.