

Precis 2025

National identities do not stay forever. Bhabha views nations as temporary entities, constructed like narratives that evolve and ~~dis~~ dissolve with time. Humanism, a concept of moral excellence that has been cherished by many political philosophers, has been overshadowed by nationalism. Al-Ghazali favours uplifting local identities and patriotism, but negates ultra-nationalism. He desires a moderate nationalistic society based on universal principles of equality rather than mere nationalistic ideologies. Like Ghazali, Bhabha too inspires for a humanistic society. The rise of nationalism has given birth to an ideology that negates humanity, suppresses dissent and creativity; thus, leads to xenophobic sentiments. The negative and positive consequences of nationalism ^{act} as a double-edge ^{edged} sword. Though it sometimes fosters pluralism, its imperialistic ambitions manifest its darker side. Unfortunately, democracy has always acted as a cover up for imperialists. Democracy transports nationalism by inculcating false hope of economic prosperity, national integration and superiority. Iqbal warns by calling nationalism and

democracy as patterns used by autocrats to divide and rule. Johann Gottfried terms nationalism to be a powerful tool, both useful and harmful, that shapes a nation's destiny according to the way it is used. Thus, a more inclusive form of nationalism is ~~useet~~ needed, that manages both national sentiments and universal values equally.

Title:

Nationalism: A Threat to Humanism and Universality

Words: 618

Required: 206

Attempted: 205

Idea and grammar are ok. Mistakes identified