

## **Debate Between Individual Expectations and Experience Inside the National Idea of Integration: a Literary Study**

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### **Abstract**

This paper examines the philosophical tension between individual expectations and national integration during the transition from colonialism to sovereign democracy. The emergence of anarchism, both at the social periphery and in the redefinition of colonial myths, posed significant challenges to the national idea of integration. Concurrently, Nietzschean philosophy, supported by Tagore well before the constitution was enacted, influenced radical thought, further complicating the integration process. This created a dilemma, leading to the establishment of a doctrine to balance individual autonomy with the demands of a democratic social order. The study aims to explore these philosophical interventions to provide a deeper understanding of individual constitutional values as manifested in literary works. Through a qualitative analysis of relevant literary texts and historical documents, the research uncovers the complexities of integrating individual and collective values in the formation of a democratic society. The findings reveal that the interplay between anarchism and Nietzschean thought significantly shaped the discourse on individual rights within the emerging constitutional framework. The study concludes that these philosophical interventions played a critical role in defining the space for individual engagement within the democratic order. This research contributes to the broader discourse on the philosophical underpinnings of constitutional values and their literary expressions, offering insights into the evolving relationship between individual autonomy and democratic governance.

Keywords: Constitution, Democracy, Literature, Nietzsche, Tagore, Values.

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### **INTRODUCTION**

In the post-colonial era, scholars moved by nationalist thought were more inclined to search for a root that could put aside the colonial tradition and practice in society. So they invoked a moral debate of understanding in the periphery of individual capacity where "colonialism is first of all a matter of consciousness and needs to be defeated ultimately in the minds of men" (Fanon, 2022).

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This conscious rebel of self was called an "oasis in the misery and violence of every era" (Hogue, 2020). was a reciprocal transpersonal identity in making to fight against the previous experience of oppression (Köstler, 2022). This identity is defined by the oppressed human expectations. Sedgwick(2007) in his book "Nietzsche's Economy Modernity, Normativity and Futurity" argued that "Nietzsche is careful to point out; that the non-spiritual behaviour of one party is a necessary condition of the spiritual and intellectual development of another (Sedgwick, 2007). The oppressor is, however unconsciously, however brutally, creative in their way: they manufacture states; they delight in tyrannising and controlling others. The oppressed person reacts by becoming creative in a new sphere capable of escaping the confines of the state tyranny that their rulers have bound them in: that of imagination, fantasy and thought" (Sedgwick, 2007).

A. J. Simoes da Silva(2000) through his fictional work argued to call it "Despair" and he sought theoretical intervention by asserting Harris where the idea of identity is propagated by a strong sense of liberation. In the book "Independence and After: Revolution in Underdeveloped Countries" (Richard, 1962), Harris stating that "It was justice the new countries sought in liberating themselves from the colonial rule; to be treated as equals; to be allowed their rights as nations, and it is this impetus that carries on as they re-order their societies" (Richard, 1962) and thus A. J. Simoes da Silva(2000) continued by quoting Foucault by saying "Liberation opens up new relationships of power, which have to be controlled by practices of liberty".

So in order to counter the colonial manifestation of individual thoughts, liberty functioned as a power principal to not only provide the intellectual framework but also categorize a belief of moral conditioning as the new social order. However, scholars argued that these proponents of liberation seemed to "alternative" way of seeing the same "personal truth" which is very traditional in its social practice (Petrella, 2017).

Eriş (2023) discussed this in the context of Nworah "Social conflicts in Arrow of God: Lessons in flexibility and good governance" where he is suggesting "Among the concepts whose meaning varies between cultures is truth (Nworah & Eziaba, 2016). Modernist Mar- low speaks of a personal truth or life-sensation. For Ezeulu, a member of oral society, truth is what he has heard from his father, even if all other Umuaro men claim to have heard something different from theirs in the land case. The narrative voice seems to be wary of oral culture, subtly

showing how a tale from *Things Fall Apart* changes when told and retold. Winterbottom thinks he can judge what the truth is in the land dispute, and feels that Igbo witnesses usually lie. In fact, rather than a truth there seems to be a product of political circumstances, as the Okperi people only start the dispute after their city has acquired white residents and thus more power to promote their truth. What an absolute 'truth about that piece of land would be is not determined' (Nwajiaku, 2022).

It was the narrative voice which carried out the inheritance of oral culture and "This experience gives a perspective which is not limited by the personal or historical subjectivity but is fostered by centering and unfolding of the individual in integrity and hence the Indian mythical discourse has a holistic world view. It maintains that human affairs do not become intelligible until they are seen as a whole" (Choudhuri, 2019).

Though the existence of conditioned integrity can be bought in the narrative to prevent or sustain certain dialogue. These tendencies are intrinsically explained by Indranath where he is suggesting the process as to "imagine a history of texts that is made up of written and oral forms contained within cycles of transmission that move up and down through time resulting in manifold possible recompositions within a 'simultaneous order' of texts (Choudhuri, 2019)".

Reyes (2017) argued about it and here is a case study on Spinoza suggested in his book where he says, "That the ontological statute of the Spinozian utopia is shown here at the height of its power? There is no need, because we can see this merely by looking at the subsequent paragraphs where the cognitive realism is freed from every perceptive premise. "Habemus enim ideam veram." But "idea vera est diversum quid a suo ideato." Truth is therefore a sign to itself, but the recomposition of truth and the objective order of the world remain unaccomplished. The true method is that by which we seek the truth; or, rather, the objective order of things; or, rather, the ideas (all three express the same thing) according to the due order. Thus, the objective nexus of truth is freed from every perceptive premise and is subordinated only to the project of constitution: We are faced with the absolute radicalism of objective being"(Reyes, 2017).

This "objective being" (Reyes, 2017) is later reshaped as "collective separateness of people (Puri, 2015)" in the argument stated by Bindu Puri (Puri, 2015) where she elaborates that "Tagore argued that the conception of nation leads to an exaggeration of the political and economic interests of a collective self at the expense of all the ends of an individual life. Related

to this loss of the individual self and all that mattered to that self, there was also a loss to the different "other". For, in the passionate advocacy of the collective separateness of a people, there was a threat to the possibilities of arriving at the truth between people or establishment of a harmony between countries"(Puri, 2015).

Before approaching to further discussion on the debate, we would like to state three tendencies that worked as doctrine in the post-colonial nation but before that here, the word "doctrine" (Westergard-Thorpe, 1983) is appropriated in the context of a "token of the rebirth of the collective values of existence" (Westergard-Thorpe, 1983) and further "as an objective truth and an end in itself or were on the look-out for a myth like Sorel, which would stir up, absorb and goad men to become supermen, to transcend their natural mediocre humanity" (Westergard-Thorpe, 1983).

## **RESEARCH METHODS**

This article employs a research methodology that relies on secondary data sources, drawing extensively from existing literature to build and support its primary arguments. By integrating a sociological framework, the study aims to explore the complex relationships between social behavioral patterns and their historical contexts. The research approach is primarily theoretical, involving a qualitative critical appraisal that systematically evaluates and refines existing arguments within the literature. This method allows the study to not only review and synthesize previous research but also challenge and eliminate arguments lacking empirical or theoretical support. The consideration of social behavioral patterns as key variables, analyzed within their historical correlations, offers a nuanced understanding of how these patterns have evolved over time. By grounding the research findings in both theoretical and historical contexts, the study provides a comprehensive analysis of the subject matter, ensuring that the conclusions drawn are well-supported and relevant to the broader sociological discourse.

## **RESULTS AND DISCUSSION**

### **Discussion**

Firstly, oppression becomes a suggestion for alternative awakening for the selective population. Here memory plays an important role. Anastasia argued that "memory of

oppression becomes the blood that binds, or reunites, the subjects unnaturally scattered around the world. Bringing the image of the family close to that of the Deleuzcan rhizome seems to be the basis of Shange's images in this poem. The ramifications eventually make the centre obsolete or unlocateable, the same centre from where they originated an image in which the route itself is more important than the origin. Against "the same old men," historical figures of colonial liberators are evoked, showing common references to slavery, colonialism, imperialism and capitalism: ""don't worry bout lumumba/ don't even think bout // ho chi minh / the dead can't procreate. Despite dislocation and diaspora that dispersed the family in the world, memory passed on other histories by denouncing the "same old men." These counter-histories prove to be places of enunciation and capable of decolonizing knowledge; as Walter Mignolo argues, memory legitimates the new place of enunciation and the revisions of history emerging therefrom. Memory is a witness and it stands against the "same old men" who thought that she or, as they said, "the dead" could not breed other histories, another history; in other words, that she too "[could not] procreate. (Brooks & Louridas, 2014) " So, in the process of decolonizing the inherited narrative or imagery it went through a process of dismantling its properties into counter propositions and thus subjective differences allocated its space. This space was used as an alternative to the state power replaced by an omnipotent existence where the colonized memory can seek its revelation.

Secondly, the sense of awakening was constituted under the dominating individual values of human liberation. Rabindranath Tagore in his book "The Religion of Man (Tagore, 2015)" gives a detailed sketch about this dominating process of individual will where he states that "We have our personal self. It has its desires which struggle to create a world where they could have their unrestricted activity and satisfaction. While it goes on we discover that our self-realization reaches its perfection in the abnegation of self. This fact has made us aware that the individual finds his meaning in a fundamental reality comprehending all individuals the reality which is the moral and spiritual basis of the realm of human values. This belongs to our religion. As science is the liberation of our knowledge in the universal reason which cannot be other than human reason, religion is the liberation of our individual personality in the universal Person who is human all the same" (Tagore, 2015).

Thirdly, in the process of liberation, the state authority was asked to reanimate oppression which was populist in disposition to the segregated others in the society in

persistent to shape harmony. While discussing about "Souls of Black Folk", Jonathan Flatly (2008) wrote a chapter in the name "What a Mourning: Propaganda and Loss" where he is decoding the narrative by saying that "the sorrow songs reanimate the voices of the oppressed. The sorrow songs are the paradigm of the antidepressive melancholic aesthetic, in as much as they link together present oppression with those who have come before, demonstrating the history that is 'condensed' within one's own emotional life, allowing one to feel as if one's own personal life were "a muscle strong enough to contract the whole of historical time. " When struggle is conceived in this way, the battle against the racists who yelled "Niggers" as Du Bois and his wife were bringing their son's body home to be buried, for instance, is at the same time a possible victorious encounter with the whole history of white supremacy itself" (Flatley, 2008).

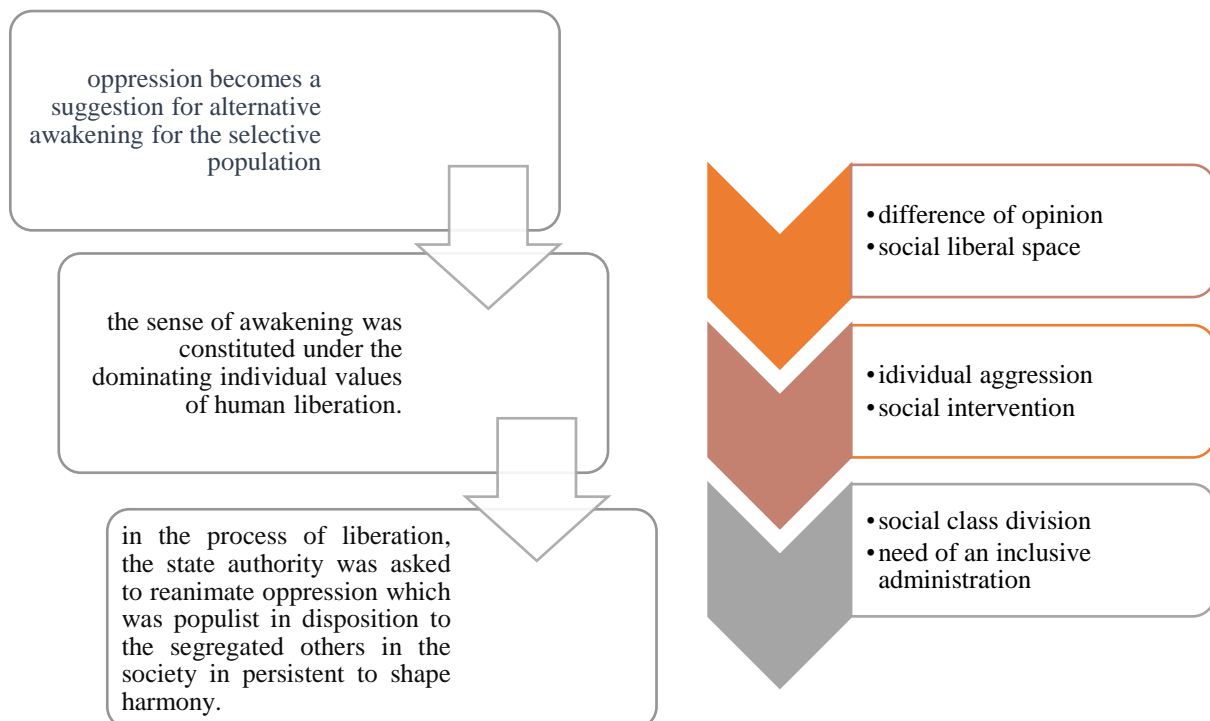
Often the accounts of the past reflect these encounters as segregated but within the choice of integration. In an edited volume named "Representing Segregation" we can find that the personal emotion towards inclusive national sentiment took a critical revision in the memory of ancestors - "In an unpublished 1964 letter to The New York Times, Hansberry renders the repeated failures of integration and democracy as deeply personal-and national tragedies manifest in the segregated, exploitive world of the South Side. Pitting personal experience against public narratives of racial advancement. she describes her family's experiences with residential integration as formative in her developing radical consciousness, class critique, and vision for social change. Hansberry writes: My father was typical of a generation of Negroes who believed that the "American way could successfully be made to... democratize the United States. Thus, twenty-five years ago, he spent a small personal fortune, his considerable talents, and many years of his life fighting, in association with NAACP attorneys. Chicago's "restrictive covenants in one of the nation's ugliest ghettos" (Abdur-Rahman, 2014).

In the Turkish cosmopolitan fiction, Cheesman (2007) has shown that the narration while being critical and becomes a part of the social and cultural process of integration.

## **Analysis**

Now, we have suggested a diagram according to our three theoretical interventions which is supported by various arguments based on literary evidence that indicates certain

changing variables in the process of national integration or so to a say in a democratic space. Firstly, the alternative social reactions inherit the individual aggression which leads to social intervention in the existing status quo. Castronovo Russ (2023) gives an example of the process from individual aggression to social intervention in his book where he states that "...We hold these truths to be self-evident: that all men are created equal," only to suggest that unless these words are understood as originating from other words and actions, that unless these words are linked with the events and currents of history, one then runs the risk of flouting the nation's founding principles" (Russ, 2023). While talking about the Indian inheritance of equality, Neal talks about Tagore and Buddha- ""The "true dignity of man" is Tagore's way of speaking about human equality. The life of all persons mattered to Buddha. No life could be discounted because of the status of their family in society in Buddha's view. Likewise, the "inspiration for freedom" Tagore mentions in the passage is connected to the idea of diminishing abuses of power in society. All persons in society should be free from abuses of power in their daily lives. Protecting persons from oppression is central to Tagore's understanding of Buddha's teachings" (Leavitt, 2022).



**Figure 1. socio-political space for every human**

While achieving equivalent socio-political space for every human (figure1), the dominating individual values echoed as differences of opinion which leads to a liberal space to accommodate the segregation. This led to post-colonial liberal politics under constitutional law which has its own legacy. In fact, "after Gandhi's ascendancy, though almost all the Congress top brass were lawyers, only a handful of them continued to practice. The arrest and brutal suppression of the Congress during the Quit India movement provided the space for a new kind of legal-liberal politics to emerge" and it was populist in nature to continue the harmony that India left before the colonization. So, in a way post post-independent liberal space was reanimating the very nature of this of nation in the process of decolonization which invoked class division as a method of segregated development and thus inclusive oppression was suggested in the name of government.

## **CONCLUSION**

The conflicting ideas between individual experiences in colonial India and the expectations in a contemporary post-colonial nation played a crucial role in shaping an inclusive national integration and fostering a liberal space, which emerged as a foundational element of Indian constitutional values. This dynamic process was significantly influenced by the philosophical contributions of Nietzsche and Tagore, whose thoughts provided a conceptual framework for rethinking the role of individual autonomy within the broader context of national identity. In this paper, we explored the interventions of Nietzsche and Tagore by delving into their philosophies and examining how their ideas contributed to the discourse on individual space in Indian democracy post-independence. Our inquiry focused on understanding how these philosophical notions were integrated into the fabric of Indian constitutional values, and how they helped in shaping a democratic environment that balances individual rights with collective national aspirations. Through this exploration, we have highlighted the enduring impact of these ideas on India's democratic evolution.

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