

Book Reviews

Abdul Rahman Siddiqi, *Smoke Without Fire Portraits of Pre-Partition Delhi*, published by Royal Book Company, Karachi, 2012, pp.338, price, n.p.

دیکھ تو دل کہ جاں سے اٹھتا ہے
یہ دھواں سا کہاں سے اُٹھتا ہے

Lo! From heart, or it comes from soul
Where does this smoke like thing come from

Thus bemoaned the greatest Urdu poet of the eighteenth century, Mir Taqi Mir, the drifting of the age old tranquility of Delhi towards an upheaval which eventually culminated, much after the poet's death, in the final collapse of the Mughal empire, and the massacre that occurred amidst the annexation of Delhi by East India Company. The fire that engulfed the city in 1857 must have taken a couple of years to extinguish, but the smoke continued to rise decades afterwards. The book under review speaks about the Delhi of the earlier decades of the 20th century, when the smoke had still not cleared. The author does not only see the smoke hovering around, he also feels it in his heart and soul.

The author of the book was born in 1924 and lived in Delhi till 1947, when he migrated to the newly carved-out country, Pakistan. The twenty plus years he lived in Delhi remained grafted over the rest of his life and left lasting impressions on his mind. Now, when he has crossed nine fruitful decades of his life, he has tried to look back at the journey he has travelled with the result that those earlier decades of Delhi have dawned on the horizon of his memory so prominently that it appears as if he is reliving those yesteryears. Interestingly, there is no iota of nostalgia; it's all personal memories tried to be recollected in the socio-political context of the time.

The author is rather an unusual, if not a strange, 'composite' being. A typical Dilliwalla with all its sophisticated cultural traits, the author took to journalism in his youthful days, then landed in the hardships of military life in Pakistan and rose to very important ranks, fulfilling crucial assignments, again went to journalism and finally took to authoring

books. What appears encouraging is the fact that after experiencing the ups and downs of both the civilian and military lives, the author positions himself perfectly to reflect on things of the past in a very objective manner. Though he has lived through the violence of 1947, and served in the 1965 and 1971 wars, he is all for peace and tranquility and wishes to see the people of the subcontinent live in harmony.

The lessons he has learnt in life both while reporting and writing for the newspapers, or also while serving at the war-fronts or in the general headquarters, have brought him to bear that it is in peace that civilizations flourish and man is capacitated to realize his creative skills to the optimum. Quite understandably, in the last couple of decades, he has been constantly raising his voice for peaceful resolution of issues that have prevented both Pakistan and India from adequately addressing their real and deep-seated socio-economic challenges, like poverty, illiteracy and ill health.

The book under review can be seen from two perspectives. The first, that is, the literary one, is quite substantial. The author's command over language and his capacity to narrate the experiences of the past in a manner that the reader finds him re-living it are exemplary. He successfully demonstrates what the life in the beginning of the 20th century Delhi looked like. Particularly, the lifestyle of the middle class is portrayed with minute details. This class's attitude towards religion, education, entertainment, jokes and humour, all these aspects get brief or elongated description. Then, the author also demonstrates his mastery over depicting the characters. The talk about Nazir *Panwari*, Shaman *Halwai*, Khalifa *Nihariwala* and Sardar Diwan Singh Maftoon, appears on the pages of the book in a way that these come before us as living characters and not as the individuals of the bygone days. He introduces the readers to the neighbourhoods like Balli Maraan and Chandni Chowk. The reader finds himself roaming in these neighbourhoods, enjoying their typical cultural traits. The author also describes his own home and how he grew up from childhood to adulthood. He shows the pastimes and whatever luxuries the youth of his time could afford, and how they perceived the opposite sex and the extent to which they could avail liberty while also living within the overall restrictive set-up of the society.

The second perspective that emanates from the book deals with the contemporary socio-political realities and particularly the mindset, perceived goals and the worldview of the Muslim community, especially its middle class. While living in UP or Delhi, the Muslim intelligentsia and also the Muslim commoners seemed to be anchored in the far-off regions of Arabia and Turkey. They had also not come out from the nostalgia of the Muslim rule in India. And many of them actually believed that the Muslim rule would return one day. The naivety was

such that on the death of King George V, whose Silver Jubilee was celebrated in 1935, the author found people around him claiming that now the Muslim government would be restored.

He also indicates that, though on a very smaller scale, a rational way of thinking was also beginning to emerge. Iqbal's *Reconstruction of Religious Thought in Islam* and Pervaiz's *Tulu-e-Islam* had made inroads in schools; author's teachers, like Siddique Saqib, were quite knowledgeable about these rational initiatives.

The author describes the political attitude of the Muslim community in the first three decades of the 20th century as lacking consistency. He draws an analogy of the community with a doll he saw in his childhood, which would open eyes when brought to sit or stand and close them when laid down flat. He suggests after the uprising of 1857, the community fell into deep sleep, but woke up during the Balkan wars, remained activated and mobile following the Rowlette Acts and the Jallianwala Bagh massacre. It continued to remain alive during the Khilafat Movement, but upon its failure, again went to sleep. Muslims got up again in 1934, when Mr Jinnah began another phase of his political journey after returning from England, where he had settled following the failure of Round Table Conference. Of the Khilafat Movement, the author gives a very objective view:

Along with its people, every *mohallah*, every *gali*, the very air of the city echoed and re-echoed the magic chants of the *Khilafat*. It was a quaint mixture of politics and poetry; of *tamasha* and reality, and of comedy and tragedy... even if pure delusion, the sheer euphoria and ecstasy spawned by the movement could not be denied. Mass rejoicing and jubilation would hardly ever depend on a sober understanding or a critical appraisal of a given situation (p.170).

Siddiqui follows the developments moving towards the Partition. He shows how after the end of the World War-II, events started moving at a fast pace. Tensions had started growing and it had begun to show that something very devastating was fast approaching. In December 1946, Siddiqui says, Jinnah and Liaquat had returned from London Conference as winners. 'They had won the battle for Pakistan. Nehru and Baldev Singh had lost the battle for a united India. Gandhi was neither here nor there' (p. 268). It was the time when 'Delhi was throbbing with the kind of excitement and suspense seen through traumatic times' (*ibid.*). A little before Partition the author had joined *Dawn* which was printed from Delhi. As a reporter he would go to different neighbourhoods to cover the events happening there. He had the first-hand knowledge and

information about what was happening in and around Delhi. He sheds light at the Muslim press as well showing that two Urdu dailies, *Anjam* and *Jang*, and the English *Dawn* competed with the Hindu-owned press. The two Urdu newspapers were also in competition with each other. His association with *Dawn* enabled him to see Altaf Hussain, editor of the paper, from very close. He also befriended a number of journalists, like Zamir Siddiqui, Saleem Alvi and Ashiq Ahmad. On the eve of Partition, uncertainty loomed large over the newspaper, as it did on the whole of the subcontinent. Quaid-i-Azam had come to Pakistan on 7 August, and *Dawn* was left behind. In an uncertain situation it did survive for a few days but then migrated to the new country. Siddiqui came to Pakistan and soon joined military, leaving Delhi behind which he revisited time and again, mostly in imagination, and perhaps a couple of times in reality too.

Smoke Without Fire can easily be classified as an example of oral history. This gener of historiography is fast gaining acceptance in the circles of historians who tend to move ahead from archival and documentary sources and are now also relying on the narratives of the people who have undergone a particular phase of history or are a witness to an event. The experiences of individuals put together help construct peoples' perceptions which may be corroborated with other authentic sources like archives and published material. It is a welcome development that oral historiography of Partition has, over the years, produced some excellent works. Ian Talbot, Ishtiaq Ahmed, Yasmin Saikia, Vazira Ali etc. have worked successfully making use of oral sources in producing some very good works on Partition. The present book, though not written by a historian, yet brings to the fore the first-hand information about the pre-Partition Delhi and its Muslim community, that can be made use of by the historians. A good work of oral history that it is, the book also offers literary flavor; it is a dividend that a reader can accrue from the book.

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Zulfiqar Halepoto (Compiler), *Voice of Reason Articles by Iqbal Haider & Tributes of his Contemporaries*, published by Pakistan Peace Coalition, Karachi, 2013, pp.183, price, Rs.400/-.

Bringing within its fold numerous scattered articles of its author, and the tributes paid to him by his contemporaries after his sad and sudden

demise on 11 November 2012, the book under review could not be better titled than *Voice of Reason*. A voice of reason, Iqbal Haider, the author of the book, had been throughout his life. It was due to this trait of him, that he chose to devote himself for the betterment of his society. He demonstrated an unwaivering dedication to the cause of human rights. Iqbal Haider joined the rights movement right in the beginning when he was still a student. His political activism started during the authoritarian rule of General Ayub Khan, when the students emerged as the first segment of the society which stood against the draconian laws imposed in order to quell dissent.

After finishing his studies he joined the Qaumi Mahaz-e Aazadi, a radical organization which was led by the fire-brand speaker and a prominent leader of the left, Meraj Mohammad Khan. During the military rule of General Zia-ul-Haq, Iqbal Haider played important role when the Movement for the Restoration of Democracy (MRD) was established. Now, as a member of Pakistan Peoples Party (PPP), a major component of the MRD, he participated in the drafting of various resolutions, press statements and other documents. He was a trusted lieutenant of Benazir Bhutto, who was leading the PPP in those days as its co-chairperson. Subsequently, in the PPP government under Benazir Bhutto, he served in important positions like the Attorney General of the country and the Federal Minister for Law and Human Rights. He had already seen the law and order picture as a political worker and as someone who had been to jail, where he came across the injustices done to the commoners, in the name of justice. Once in government, he saw the matters from other side of the fence. How the laws are made, how they are implemented, what inherent weaknesses are there in the judicial system, why and how the rich skip the writ of laws, and why it is that the poor languish in jails for years without their cases being heard in the courts. In his capacity as the law minister, he did his best to introduce reforms in the system. All the steps taken in good faith and with a sense of commitment were aborted as the civilian regimes under Benazir Bhutto were knocked down twice by, first President Ghulam Ishaq Khan and later, by President Farooq Leghari.

Iqbal Haider, after having been relieved of official responsibilities devoted himself to his practice and activism. He also wrote in newspapers more regularly on the burning issues of the time. He was quite candid, focused, argumentative, and clear-headed while taking positions. His progressive and enlightened orientation dictated his choices and determined his course of action. Whatever he wrote, was informed by his in-depth reading of political and social literature to

which was added his knowledge of issues, acquired directly from his contact with the common people.

The articles compiled in the book under review cover a wide range of issues and themes, like imperialism, state and society in Pakistan, national security versus democratic culture, judicial activism, Talibanization, Pakistan-India relations, peaces movement in the subcontinent, Balochistan, etc. Iqbal Haider was of the view that the present globalization has been so forcefully dictated and designed by the imperialist powers that without addressing and contesting the distortions of the world economic system, the developing and poor countries would not be able to realize their dreams of advancement and development.

In the case of Pakistan, he believed that unless the basis character of the state was not changed from the national security one to the one of people's welfare, the people of Pakistan would not be able to live in a world of peace, harmony and prosperity. This also meant, according to him, that a peaceful South Asia was necessary for a democratic and prosperous to be in Pakistan. This belief of Iqbal Haider motivated him to take active part in the peace movement and to be in the forefront of the people to people contacts established between Pakistan and India through the civil society organizations on both sides of the borders. He also believed that it was under the compulsion of a national security paradigm, that the state itself created and thereafter relied heavily on, the militant religious outfits were used in order to achieve certain geostrategic objectives. Again, it was this paradigm that necessitated a militant, obscurantist, and intolerant national narrative. Iqbal Haider highlighted the importance of a public welfare state paradigm which would entail totally different strategies, priorities and a democratic narrative for national cohesion and integration. He was particularly concerned about the intolerance and extremism that had permeated the body politic of the country and came to reign supreme over the society. This, he thought, could be addressed through very sincere and concerted efforts both at the level of the state and civil society. He thought that of the many things needed to be done one major step is the reformation of the education system, including the revamping of the syllabi as well as making the pedagogy more up-to-date and scientific. The book carries a number of pieces written about Iqbal Haider by his colleagues and comrades in his struggle. These pieces amply demonstrate how valuable his contribution was regarded by his fellows. It is hoped that political and social workers as well as general readers would get inspiration, and draw strength, from the contents of the book for their onward march.

Muhammad Rāshid Shaikh (compiler), *Dr Muhammad Hamīdullah: Hayāt, khidmāt, maktūbāt*, Karachi, 2014, pp.672. price, n.p.

Prof. Khwaja Qutbuddin (compiler), *‘Ālam-i-Islām ke nāmwar sapoot: Dr Muhammad Hamīdullah*, Karachi, 2004, pp.348, price, n.p.

The death of the eminent scholar, Dr Muhammad Hamidullah, in USA [2002] resulted in the production of a series of books, editions and compilations as a token of homage but actually as an atonement for the neglect paid to him while he lived. It is clear that these various compilations could have appeared while the said personality was alive and could have been presented to him for prior approval, correction, clarification or amplification of material in his possession which, after his demise, would present problems in obtaining.

The first assembly of material in the form of a collection relating to biography, literary productions, tributes [during his life, and after his death], and his letters was made by Muhammad Rashid Shaikh in 2003 in a soft-cover presentation. This was issued with an introduction by Malik Nawaz Ahmad Awan, the well-known reviewer of scholarly books who has a long association with the *Friday Special* weekly issued by the Jamaat-i-Islami from Karachi. This version is not a re-issue of the 2003 printing but in an expanded version. In the third section containing those tributes paid to him [Muhammad Hamidullah] when he was alive, there is an addition of five items not previously included. In the fourth section containing those tributes paid posthumously to him, there is an addition of some six items. Among the letters included, there are an additional 16 persons to whom letters have been written by Dr Muhammad Hamidullah. It is unfortunate that many persons who supplied the letters have died since the first edition came out in 2003 and these persons cannot give any background information to the topics contained in the replies written by Dr Hamidullah. When requesting the recipients of letters for copies of the replies, it would have been advisable if they had also been asked for their original letters so as to contextualise the whole situation. It is clear that the very large majority of letters are replies to queries/requests/pleas addressed to Dr Muhammad Hamidullah which the said gentleman was too kind to leave unanswered. It is amazing as to how much time was used up in replying to these letters which if the writers had not imposed upon him in this way could have been profitably used by Dr Hamidullah for academic investigations. As a result, the number of pages in the new edition has increased from 496 to 672.

The book compiled by Khwaja Qutbuddin [in 2004] is also a collection of tributes to Dr Muhammad Hamidullah as well as a collection of letters. It is noteworthy that many of the recipients are those whose letters have already been included in the first version of Muhammad Rashid Shaikh – many of them have also given their tributes which are contained in both books. The question is: which version is the prior one and who has made use of the material of the other without acknowledgement? It would have been a simple matter to agreeing to use and acknowledge the material of the other rather than to keep silent about it and to unnecessarily duplicate the material adding to cost and weight of the book. A facility like ‘research on-line’ is a must in this regard.

In any case, literary collaboration is not common in Pakistan and most writers are ‘lone rangers’ who take their lonely paths to lonely goals. The two collections [excluding duplicated material] are valuable in preserving the memory of a unique Islamic scholar. The public has forgotten him although hardly a decade has passed since his departure from this life.

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Dr Zeba Iftikhar (compiler), *Maqālāt-i-Hamīdullah*, published by Qirtas, Karachi, 2004, pp.359, price, Rs.250 (hardbound), Rs.220 (paperback).

This collection of Dr Hamidullah’s essays has been made by Dr. Zeba Iftikhar, Assistant Professor, Department of Islamic History, University of Karachi. Her doctoral thesis was on ‘The historical writings of Dr Hamidullah’ and during her research, Dr Zeba Iftikhar had to collect, sort out and examine the multitude of books, essays, reviews, comments and reportages made by Dr Muhammad Hamidullah in the course of a long and academically productive career that spanned seven decades. The learned doctor was adept in almost all the varieties of Islamic scholarship be it the Quran, the Hadith, history [including the difficult task of editing Arabic texts from manuscripts], *fiqh*, biography, politics and even art and architecture. It is praiseworthy that Dr Zeba Iftikhar has collected in this volume [the first of a multi-volumed project] the old and difficult-to-access essays and writings of Dr Hamidullah which would have been lost otherwise and this would have been a tremendous blow to Islamic scholarship. Rather than compiling Dr Hamidullah’s letters

[mostly replies to queries] and the opinions of lesser people, it was far better to have undertaken this task of assembling his writings which are proof of his expertise in the area of Islamics. This invaluable task has been undertaken by Dr Zeba Iftikhar who deserves full credit for this. Among the sixteen essays are:

- The city state of Mecca (2 parts)
- The Hijrah
- The first written constitution of the world
- The Quranic concept of government
- The Arab-Iranian relations at the time of the Holy Prophet
- The canal linking the Nile to the Red Sea proposed by Caliph Omar
- Why fast?

Among the various journals that printed the essays are:

- *Ma'ārif* [Azamgarh]
- *Siyāsat* [Hyderabad Deccan]
- Research Journal [Punjab University, Lahore]

In addition, there are 12 maps and charts prepared by Dr. Hamidullah to illustrate his viewpoint.

There is no doubt that Dr. Zeba Iftikhar has made the task of researchers much easier by compiling these early [dating back to 1940] essays and issuing them in book form. The scholars, students and admirers of Dr. Hamidullah will deeply appreciate this useful task and look forward to the appearance of subsequent volumes.

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Fay Patel, Mingsheng Li, and Prahalad Sooknanan, *Intercultural Communication Building a Global Community*, published by Sage Publications, New Delhi, 2011, pp.201, price, n.p.

Not a single day passes when, we, the citizens of a technologically under-developed world, do not come in contact with the world outside our geographical borders. The link is so quick, so diverse, and so imperative for our modern day living, that we can hardly survive without it now. Something which has enmeshed the whole global community now is based on 'communication'. The human diversity is essentially biological first of all and cultural afterwards. The latter is due to variety of experiences of humans in their environments. This diversity engenders two kinds of issues in identity formation: a) biology-based identity,

unchangeable obviously, and, b) culture-based identity, which is changeable, optional for some, and given for others, especially those who never get chance to cross over to other cultures and experience them. Such static conditions are now fast changing in a globalization environment, where technologies are now putting humans to travel, virtual or real, but inevitably out of their cultures; they carry the biological and cultural identities along. Here arises the issue of intercultural communication, for humans inevitably interact culturally. The new global environment is multi-ethnic, multilingual and multi-cultural. Its essential unity and diversity define the research problem on which the book under review is based. Indeed the problem is deeper, multidimensional, less researched, hence needs a thorough treatment, the authors have tried to put forward their analysis on one dimension only, but this is linked with other dimensions of global existence. The authors have relied on their personal experiences in multiple cultural environments, the literature produced on the topic, and research with non-western students especially the Asian ones, studying in the western universities.

The organizing scheme of the book is self-revealing. It has two parts with ten and four chapters respectively. Part One, 'Concepts in Intercultural Communication', has a broader canvas. It deals with the vision of building a global community, introduction to intercultural communication, various levels of intercultural communication, and other aspects like education for global citizens, global workplace, and power of technology. Part II, 'Critical Perspectives in Intercultural Communication Events', deals with family, religion, history, culture, gender and race. The authors point out one critical dimension, i.e. centuries long history of struggles and experiences of people who suffered derogation, indignity, disrespect, insecurity, and then the authors indicate future of the same people who still carry these discriminatory 'racial and cultural labels'. (p.xvii). All these people are hoped to build a global community, through their sustained display of humility, patience and tolerance. Since the book is triggered and processed by the unique experiences of the authors themselves, this critically evaluates the prevalent perspectives in intercultural communication in a scientific manner. The foreword, preface, and introductions to each part are also very lucid to guide the reader about the contents, approaches, and a comparative outlook for the traditional and new concepts in the following chapters. The ultimate aim of the authors is to build 'a global community that can work in harmony'.

It is written by Professor Frank Sligo, in the Foreword of the book, that 'Now all the global citizens must realize that, 'often our

voices are one and yet they are unique all at the same time'. Sligo further highlights that the book projects the viewpoint that education must ensue making a 'more improved person, one more sophisticated in their understanding of self and others and with enhanced insights into what it takes to create and maintain a just and prosperous new globalized world'. (p. ix). It refutes the assertions like 'clash of cultures', rather inspires pluralism, openness to the 'new', the 'indigenous' and the 'sacred' as seen by the non-westerners. It calls for social justice and dignity of every human resident of this planet 'Earth'.

The first chapter highlights the importance of 'basic concepts' as building blocks in intercultural communication, realizing that both 'culture' and 'communication' are complex concepts. It presents the role of third culture as a theoretical framework in building a global community. The need for this framework has emerged due to its absence in the previous literature, whereas third culture is needed to incorporate the western and non-western perspectives, yet promoting adaptation and respect for all cultures. Here the emphasis is on picking 'what is good and virtuous within and across cultures', and thus it goes beyond the concept of intercultural communication. By differentiating between 'surface culture' and 'deep culture', the authors indicate these concepts' inseparability and interrelation. Moreover, they reiterate the need to interact with people for long time to learn about the deep culture, since the print and electronic media items generally can promote stereotypes. Chapter Three deals with exploring these two levels of cultures. The concept of global community engagement is explained in Chapter Four to show that it involves competencies for participating and interacting meaningfully with fellow global citizens. Top of these is the competence for knowing one's own self, will to change, re-examine discrimination and prejudice, and striving for development of diversity. The diversity development task is described here with the help of a model named diversity circle. Since diversity is projected as a positive concept, adding to richness of global community cultural environment, here the theory and approach of melting pot is not recommended instead cultural pluralism is endorsed for an ideal world for allowing all cultures to flourish with their individual identities.

Chapter Five deals with an important aspect of building global community i.e., global education, which must be such to enable the global citizens to discharge their global moral responsibilities effectively. This education, according to the authors, has to impart 'global understanding, respecting cultural diversity, fighting racial discrimination, fighting for human rights, accepting basic social or civic

values and protecting the environment ... to achieve the level of sustainable development' (p.89).

Chapter Six emphasizes the economic aspect of globalization which has converted the whole world into a global workplace. Interdependence thus created imbibes immense cultural diversity, responding to which has become inevitable, and so the prime importance of intercultural communication is highlighted. Workplaces starkly discriminate in terms of culture, gender, race and ethnicity through verbal and non-verbal communication. Official policies of apartheid, or preference to certain groups for citizenship affect access and equity in the global workplace. Cultural and linguistic differences also put certain people at disadvantages, in this regard. In a job interview one may lose marks due to having different cultural assumptions, or ways of structuring information into an argument or speaking, as is proved by research. Attaining fluency in a language adopted as a second language is not proved sufficient, because the lack of knowledge about cultural assumptions on both sides creates miscommunication (p.98).

Chapter Seven focuses on cultural perceptions on environment, worldviews and global contexts. It starts with a Jain quote, emphasizing the treatment to be given to others which is liked by one's own self. There is an identical teaching of Islam, and same can be traced from other religions, hopefully. This maxim reveals the basic goodness of all the cultures, worldviews and practices emanating from similar canons of behavior. The chapter has explained how intercultural communication is affected by people's perception of environment and socio-cultural context. Psychological effects of environments determine stimulation, satisfaction and comfort levels. Environment having lower information load is described as more supportive and positive as compared with the one with high information load, since the latter boosts level of anxiety and triggers negative perceptions and behaviour. Cultures have their specific ways of seeing the nature, so three situations emerge: people are either dominated by nature, or dominate the nature, or live as an inherent part of nature. The perception of environment affects architecture also. Four distance zones are referred here, as expounded by Hall, showing gradation of communication and interaction by distance. Interestingly, we can find the intimate distance at 0-18 inches, personal interaction at 1.5 – 4 feet, and public distance at 12 plus feet (p.119). Other factors affecting in environment related to effective intercultural communication are structure, power relationship and time. Chapter Eight focuses upon technology as it holds enormous cultural power and finds internet as the highest powerful means of social impact, but it increases social inequities, too. With extensive review of literature produced in 1960s

onward, the authors conclude that use of media across cultures depends upon communication behaviors, which is growing complex day by day in a world which is increasing the use of media.

Chapter Nine explains six principles of building a global community. These call for respecting the voices of distinctness and diversity; disregarding essentialization of cultures; conscientizing our inner-self for ensuring justice, critically judging one's own mental models, stereotypes and prejudices; applying the goodness to build global communities; and considering third culture building as a viable option. The concept of essential human unity highly colored and enriched with diversity at the surface, avidly advocated in this book, is obstructed, according to the authors, by ignoring or failing in perceiving the deep cultural traits, hence it should be focused consciously and the commonality must be emphasized. This has to be done for one's own culture as well of others since passing judgments from ethnocentric angle is done unconsciously, unless one gets into a real situation which exposes that stereotypical attitude. The task of building a global community is gigantic, as it involves an understanding that different worldviews exist due to people's allegiance with their countries, their histories and spirituality, and their defending these worldviews to death 'as we protect our family honour' (p.157).

Chapters in Part II present examples from real life events to help the readers identify the same in their own cultural environment and mental models, to assist the reader to explore into how her/his consciousness and self style of interpreting these events. The selected news media entries are presented in boxes.

On the whole the book is a comprehensive effort to support building peace through promoting suitable worldview, attitudes and perspectives, and enhancing the capability to build a global community, a task which cannot be accomplished without good intercultural communication. One has to have a global vision to understand how the authors felt the need out of their own life experiences, and to appreciate how well they wrote it with a high degree of precision and comprehension of all the pertinent issues to present their arguments in a convincing manner.