

ESSAY BOOK REVIEWS

vate sector in Japan may influence students through their study at the *juku*, the *juku* remain outside the schools.

In the Epilogue, Rohlen eloquently ties together the chapters, analyzing and highlighting the distinction between coercion from the top in the U.S. in implementing national standards with Japan's complex hierarchical system with horizontal linkages. Though the Ministry of Education does make policy, it is accomplished through communicating with teachers and administrators. It is more interactive than in the U.S.

Rohlen then speculates on the future of education with information technology influencing what countries consider compulsory education and how our concept of school may change. This deliberation I found less helpful in understanding the role of standards and reforms in the two countries than other portions of the Epilogue.

After reading the book, I am left with just a few questions. What do the authors, policy makers, and administrators mean by Guidelines and National Standards? Are they working with the same definitions? How are changes in the *Course of Study* handled differently at the elementary and secondary levels? For example, since students are tracked in Japanese high schools, do the academic high schools differ in the way they organize courses than a school with few students planning on continuing to college?

Overall, this book accentuates that the *Course of Study* in Japan is a starting point for the curriculum at the national level. The *Course of Study* is a guideline and not a detailed list of objectives. The Ministry of Education is not a governmental organization that does what it wishes. Rather we see through the explanations and the case studies how top-down, bottom-up, and lateral linkages interact. Because of this communication, change is slow, or glacial as McConnell suggests.

This book also highlights that people are important. This includes the mid-level education administrators as well as the teachers in the school. Teachers have a role in formulating what goes into the textbooks, and at the elementary level, many teachers collaborate in improving teaching. This raises a question that policy makers and teachers in the U.S. need to ponder, "Are teachers, policy makers, and textbook publishers ready for this collaboration and the time involved?"

Anyone who has an interest in education in Japan, teacher professional development, and the role of standards in the U.S. should find this book invaluable. Teachers, administrators, and policy makers can gain an understanding of how standards and reforms have helped shape education in Japan, a country often compared with the U.S. This book can also serve as a textbook for undergraduate or graduate courses that examines the formation of educational policy, comparative education, or international education.

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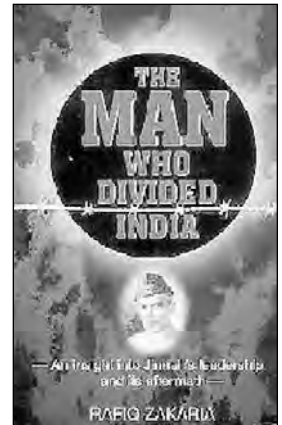
The Man Who Divided India An Insight into Jinnah's Leadership and Its Aftermath

By Rafiq Zakaria

Mumbai, Popular Prakashan, 2001.

276 pages. Hardback.

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This book is written for popular audiences in India, the West, and in the United States. It became a bestseller in India probably because of its secular overtones and nationalist bias. This critical biography analyzes the condition of Muslims in Pakistan after Jinnah's death (1948), while giving a historical background to the formation of the state. According to Zakaria, Jinnah began his political career as a messenger of Hindu-Muslim unity, but ended as 'communalist' whose ultimate aim became to divide the Indian subcontinent on the basis of religion. This, contends Zakaria, Jinnah achieved by injecting fear of 'Islam in danger' among the Muslims.

Jinnah was an English-educated lawyer who stubbornly believed in a strict constitutional path to politics. He utterly loathed and despised Gandhi's leadership and the agitational approach of his Indian National Congress (hereafter the Congress). He singlehandedly rebuilt the Muslim League in the 1930s and 40s and made it his objective to achieve parity with the Congress. This he did by siding with the British in their opposition to the anti-imperialist Gandhian nationalist movement. He constantly hammered into the minds of Muslims that Gandhi and the Congress party represented the interest of Hindus and that a Hindu Raj (rule) would replace the British Raj and Muslims would be reduced to slavery. This was the plank on which he raised the bogey of 'Islam in danger' if the Muslims did not act to demand a separate state of Pakistan. This was also the basis for his Two-Nation Theory, which stated that Hindus and Muslims were two different nations and that they could never live together as one (totally negating the fact that they had lived together for over a thousand years before the advent of British rule). So apparently Jinnah was playing a political game by using religion as a tool to claim for himself the leadership of the entire Muslim community of South Asia. In his personal life Jinnah never really cared much about religion or God. He had no interest in Islamic principles, the *Quran*, or even Muslim culture. He lived the life of a wealthy English gentleman, openly ate pork, consumed whiskey, wore expensive European clothing, and married a non-Muslim. In fact he was even ignorant of Urdu, the language of the majority Muslims. Why then did the Muslims overwhelmingly support him?

The failure of Jinnah's Two-Nation Theory became obvious with the creation of Bangladesh in 1971. The bloodbath that followed this crisis was no less tragic than the Partition itself. Military dictators and corrupt political regimes that care little about the plight of the people have ruled Jinnah's Pakistan to this day.

According to Zakaria, more than Jinnah's success, it was the failure of the Congress and its leadership to develop a sustained nationalist strategy to counter communalism. Congress leaders like Nehru and Patel not only ignored the warnings of Maulana Azad, but also kept Gandhi in the dark while making secret deals with the British to fulfill their own greed for power.

However, while being critical of the Congress leadership, the book fails to be critical of Gandhi. In fact, the author displays a blind admiration for Gandhian nationalism. He fails to notice that Gandhi himself never seriously tried to weed out Hindu communalists from within the rank and file of the Indian National Congress while publicly preaching harmony between the two communities. Some of the veteran leaders of the Congress, such as Sardar Patel and Madan Mohan Malavia, were openly sympathetic with Hindu communalist groups like the Hindu Mahasabha and the Rashtriya Swayamsevak Sangh (RSS). This gave credence to Jinnah's charge that the Congress was a Hindu organization and that Muslims should stay away from Gandhi and his strategy of popular agitation. In fact, as Gandhi launched one mass nationalist movement after another against the British Raj—Non-cooperation (1919–22), Civil Disobedience (1930–32), and Quit India (1942)—the Muslims became increasingly frightful and distrustful of his approach that progressively proclaimed the end of British rule as a pre-condition for Hindu-Muslim unity. Jinnah not only played upon this fright and distrust but also transformed it into a movement against Hindus to satisfy his own political ambition and ego by carving a state for himself using Islam and the Muslims. Who paid the price for the enormous carnage that followed the Partition of India and the creation of Pakistan? More than one million lives were lost and over twenty million people were permanently displaced.

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This book is well suited for an upper level Asian or South Asian undergraduate or a survey level graduate course. Very well written, lucid in style, and easy to read, it serves favorably in generating a good discussion on the subject. It is also full of very interesting, catchy anecdotes that are often hilarious while at the same time educational. The reader does not need to have a deep background to enjoy the colorful sketch of the nationalist movements as they evolved and led to partition and beyond. A book report assignment followed by a critical analysis of Zakaria's Jinnah worked really well for a class of twenty students. At a slightly more advanced level though, the subjective bias of the book can be compared with the more scholarly works in this field by Ayesha Jalal, Mushirul Hasan, T. N. Madan, and others.

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MUSEUM QUALITY EXHIBITS



"MY LIFE IS MY MESSAGE"—40 panels (2' x 4') of photographs with captions on the life of Mahatma Gandhi.

"INDIA—THE PEOPLE AND THEIR LAND"—more than 100 color photographs taken over 40 years by Beatrice Pitney Lamb.

"BEAUTY IN STONE"—Hindu, Buddhist, and Islamic architecture of India, color photographs by Beatrice Pitney Lamb.

Also—smaller portable exhibits (mailed via postal service), video cassettes (including biographical documentaries of Gandhi), and other resources available for loan.

Undergraduate-level CORRESPONDENCE COURSE on Gandhi (study materials from the Gujarat Vidyapith University in India founded in 1920).

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