

### Questions on Gladney 135-176

1. What are the overall lessons of Gladney's book?
2. How was Gladney's research affected by the restrictions the Chinese government placed on him? Were there any benefits from these restrictions?
3. To what degree do all the people labeled Hui constitute an ethnic group, in your opinion?
4. The Chinese state did not recognize the Quanzhou petitioners as Hui until 1979. Why did the state finally change its position?
5. George De Vos writes, "Ethnicity in its deepest psychological level is a sense of survival. If one's group survives, one is assured of survival, even if not in a personal sense" (1975). Discuss. If you agree, do you have any specific examples?
6. The Fujian Hui during the Ming dynasty were forbidden to speak Arabic or Persian, wear foreign dress, or live in completely separate Muslim communities. Why?
7. Describe non-Hui opinions about the advantages of being Hui in present-day China.
8. Can you provide other examples of state-promulgated policies that restricted members of ethnoracial or ethnoreligious groups? Our age of multiculturalism disapproves of such state discrimination. Are such measures ever justified?
9. What did you like about Gladney's book? Dislike?
10. What's the most significant thing you learned from Gladney's book?

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