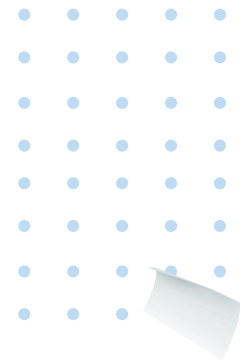




Questions- Answers

Student's Name
University



Questions-Answers

1.

The fact is that Islam is commonly associated with Western Asia part of the world, including such countries as Iran, Iraq, Saudi Arabia, and Afghanistan. However, Islam is a worldwide religion and is spread in many other regions. Therefore, it has its representatives and communities in many countries. In fact, the most peculiar Muslim representatives are located in China. Recent evidence suggests that the country puts Islam into condition of obvious deviation. Uyghur Muslims in Xinjiang are facing an evident separation from the native communities of China. In other words, Uyghur groups perceive themselves as ones surrounded by the anti-Islam society. The reasoning is that Chinese people eat pork, value polytheism, and were influenced by Communist propaganda, which essentially does not respect any religion at all.

On the contrary to Uyghur groups' position, Hui Muslims in Beijing are experiencing a meaningful improvement in terms of cultural accommodation. In fact, Hui religion groups lead their services on a regular basis, participate in a wide range of community activities, and organize the meetings and cultural programs. However, it should be admitted that Hui are not regarded as absolute Muslims because they

have adjusted to the Chinese cultural environment.

2.

The agreement on the argument whether religion and activities of the government should interfere has never been achieved. The case of opposite contradiction has been evident in China when Tibetan monks were jailed for participation in social protests. Besides, the government proclaimed Tibetan Buddhists to be out of law for their actions in order to eliminate any cultural or religious differences within the country. As a consequence, the network of Tibetan universities was forced to obey new national standards. An example of religion and state intertwining is Three Densas, the powerful educational centres which first of all were trying to contribute the moral values to the society. Regarding the case of Three Densas, the statement of religion being separated from the government is not applicable to the educational institution because it presupposes that some religious confession is trying to obtain the executive power of the government. However, the government was the initiator of contradiction between religious institution and the state. Despite clear evidence of interference into Three Denses operations, the government is supposed to respect cultural and religious views of the citizens.

3.

The issue of religious minorities is rather controversial because of the

obvious evidence of academic arguments and concerns. First of all, it is necessary to admit that the tendency of overall globalization is not equal all over the world. In fact, in China, globalization processes are thwarted by social reaction and some governmental policies. In addition, geographical and ethnical borders of Islam appear to be much wider than they are stereotypically imagined. In fact, Muslim representatives live in Asian and South-Eastern countries, as well. As a result, they are affected by the local cultural environment, which designates the religious minorities as culturally unique social units. Finally, the evidence of the governmental intervention in the activity of Tibetan Buddhists is present and supported by evidence. The educational aspect has been affected in order to neutralize cultural peculiarities within the country.

4.

Ma Yiping has a wide range of identities in terms of the current cultural and social situation. However, such phenomenon is not typical for China. On the contrary, Chinese socio-cultural peculiarities are primarily focused on the customization of their identity and adjustment of the environment. In other words, Chinese society is tending to obtain similar cultural and religious views among the different communities. Thus, Ma Yiping case is not applicable to classical Chinese socio-cultural tendencies.