plausible” than Saito and Imai’s opinion (p. 133), which stated, “indeed, the educational thought of the mission [the United States Education Mission who visited Japan in March 1946] was influenced by the philosophy of Deweyan progressive education as well as by American New Deal Idealism” (p. 133). Hence, there seems room for further discussion about whether the influence of the Deweyan philosophy of progressive education that Saito and Imai refer to is analogous to an “explicit use” of Dewey’s thought. In other words, influence by Deweyan progressive education does not necessarily preclude “no explicit use” of Dewey’s ideas. This could be argued in two senses. First, that one is influenced by certain ideas could mean that one uses them indirectly and subtly, not explicitly. Second, as Matsushita indicates, what is called “Deweyan” education should not be equated with Dewey’s original thought.¹

This one example shows how attentive readers of this book are invited to a journey through the long lasting and changing influence of John Dewey’s thought in different places at different times. Such travels should continue to broaden the mind of the interested reader.

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Language, culture and identity among minority students in China: The case of the Hui. Wang, Yuxiang. New York, NY & Abingdon, England: Routledge, 2013. 182 pp., (hardcover), \$ ISBN: 978-0-415-54003-2.

This dissertation-turned book by Dr. Yuxiang Wang adds to a growing body of English-language literature on education of minorities in China in an important

¹ R. Matsushita (2012). 教育学のカノンとしてのデューイとはだれのことか [Who is Dewey as the canon in education?]. In K. Furuya, T. Kunisaki, R. Matsushita, M. Okabe, T. Ryuzaki, & M. Takayanagi, コロキウム 教育学のカノンとしてのデューイ: 過去・現在・そして未来へ [John Dewey as the canon in education: Past, present and future]. 近代教育フォーラム [Forum on Modern Education], 21, 196–199, p. 198.

way. Given that the Hui are the third largest minority group in China, the education of this distinctive Chinese Muslim group, whose autonomous region is Ningxia in the northwest of China, has so far received surprisingly little attention from educational researchers. Wang's work thus serves as a timely remedy to this gap in the research. The book does an impressive job of contextualizing the education of Hui socially and historically, providing ample background information for readers to understand the history, policy, and practice of minority education in China. It also makes an exemplary attempt to delve underneath the daily lives of two Hui girls at school and home, revealing valuable information on the lived experience of Hui students.

The first half of the book is devoted to providing background information and a contextual framework for education of minorities in China in general, and in the Hui group in particular. Wang starts with an extensive review of the history of the Hui in China, covering its origin, religion, as well as the historic conflicts between Hui and the mainstream Han group. Given the extremely complicated histories and realities of the highly diverse ethnic groups as well as the relationships among them, it is not surprising that descriptions of minority groups including Hui in this section are very brief at best, and sometimes even over-simplistic, as is the case with the comparisons between Confucian ideology and the religion of the Huihui.

In the following two chapters, the book provides a sketch of minority policies, practices, and the curricular context in formal schools in China, which should prove highly helpful for readers to grasp the educational reality of Hui students. On reviewing the policies and practices involving minority groups in China, Wang shows us the discrepancies between a set of policies that claim to protect the equal rights of minority groups in education and language use, and practices that, in reality, often compromise their rights and discriminate against them. The state-mandated school curriculum in China is saliently characterized by its uniformity across the country and its emphasis on indoctrination in "patriotism, morality, national unity, and social and political stability through school education" (p. 55). Through a meticulous examination of the textbooks used in elementary schools in China, Wang is able to demonstrate persuasively the dominance of mainstream Han knowledge and the under-representation of minority knowledge in the textbooks. Wang further observes the unequal representation of social groups of different gender and class backgrounds, with

the disadvantaged noticeably under-represented in the textbooks. He rightfully reminds readers that not only do “minority knowledge images need to be represented in school textbooks,” but what is more important is that the “minority knowledge and culture and minority images need to be presented from the point of view of minority groups rather than from the perspectives of the mainstream Han group” (p. 73).

The second half of the book delves into the daily lived experience of two Hui girls at elementary schools as well as in their homes. It is particularly interesting to read about the convergence of the expectations of three groups, parents, students, and teachers, for the schooling of the two Hui girls, which probably can be summarized in one phrase: “they are (need to be) the same with other (Han) students.” To a degree, the congruence of the views on education among the three groups reveals the perception of social reality by the participants that are deeply situated in the existing power structure. While the “sameness” between the ethnic minority students and Han students in the teachers’ eyes may facilitate the assimilation of the Hui students into the mainstream group, it could also be a prudent claim by the participant teachers so as to detach themselves from any accusation of discrimination. Meanwhile, to render invisibility to their ethnic identity by acting as Han might be a voluntary choice by the Hui parents and students, and it could be viewed as a strategy that may best serve their individual interests within the existing social context. Regrettably, and perhaps partly due to the limitation of the field data, the work does not further probe in this direction.

To conclude, the book makes a timely contribution to the scholarship on minority education in China by addressing the educational issues of a salient ethnic group that has long been understudied. Overall, it is a highly readable volume that offers extensive information on minority education, especially the education of the Hui group in China, for those who are not familiar with the topic. The data presented in the book mainly concerns two aspects: textbooks used in elementary schools and the lived experience of two Hui elementary students. Wang’s adept analyses, based on the data, illustrate the dominance of mainstream Han knowledge and the lack of representation and images of minority groups in school education. The analysis also render strong support to the author’s argument about the assimilative nature of the schooling process, and the hegemonic status of mainstream Han culture over the Hui students’ culture, knowledge, and identity.

However, given the small number of the participants and relatively short period

of data-collection time, there is significant limitation to the richness of the data in the study, which consequently compromises the depth of the analysis in some places. For example, as discussed above, there is a lack of attention given to the invisibility of Hui students as both a mechanism of power operation for mainstream teachers and institutions, and a strategy of self-positioning for the minority students and parents. In other words, the seemingly compliant perceptions and acceptance by the minority participants of the dominance of the hegemonic mainstream culture and the assimilative schooling process may at the same time represent the active social agency of the same group. The book also falls short in discussing gender issues that could be highly relevant to the research, given the contrast between the two male mainstream teachers and the two female Hui students. In addition, a lack of data from the father of one of the two student participants, Lingling, who was half Hui and half Han, might significantly limit the understanding of Lingling's education as an ethnic Hui student. Further, while the family backgrounds of the two student participants appear quite distinct, with one girl's parents working at the bottom of the labor market and the other girl from a middle-class background, the book fails to address social diversity within both the minority group and the mainstream Han group.

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学生贷款的违约 [*Default in the student loans*]. 廖茂忠, 沈红 [Liao, Maozhong, & Shen, Hong]. 北京, 中国: 中国社会科学出版社 [Beijing, China: China Social Sciences Press], 2011. 249pp., (paperback), ¥35, ISBN: 978-7-5004-9984-8.

For those who are interested in and wish to get familiar with the Chinese student financing system before 2007, *Default in the Student Loans*, may be considered a valuable contribution. The authors have assembled a selection of their past research that are intellectually ambitious yet accessible to a broad readership.