

ucation is part of a broader disciplinary matrix that seeks to regulate proper Singaporean Muslim subjectivity, not least in the globalizing horizons of halal concerns. Bergeaud-Blackler's short last chapter "Who Owns Halal?" gives an overview over five current initiatives that seek to reach international agreement over a unified halal standard. Bergeaud-Blackler argues that what characterize the initiatives are not so much distinct theological concerns but rather the pragmatic concerns of the sponsoring governments.

As the editors note in the introduction, the twelve chapters of "Halal Matters" pursue a mix of methodological approaches and explore halal practices and reasoning in turn by following "the people," "the thing," and "the metaphor." This breadth, together with its broad geographical sweep, contributes to the success of the collection as a compelling sketch of contemporary "halal matters." The price to pay for the many contributions gathered in this fairly slim book is that some of the chapters, and the collection as a whole, sometimes have an "overview feel" to them. But taken together, the contributions to this volume boldly open up the topic of halal matters as a fascinating and potentially very fruitful facet in the study of contemporary Islam.

Heiko Henkel

Billé, Franck: *Sinophobia. Anxiety, Violence, and the Making of Mongolian Identity.* Honolulu: University of Hawai'i Press, 2015. 255 pp. ISBN 978-0-8248-3982-6. Price: \$ 57.00

This is an authoritative ethnographic account that often moves with appealing insights into a fascinating people known more through myth and legend. Billé provides a most captivating thesis: Mongols' hostility toward Chinese is more symbolic than pragmatic. He seeks to understand and provide an explanation for recent efforts at social closure. If not part of Mongolian cultural heritage, why is there such an effort to develop and sustain social closure now? To address this question Billé brings an impressive analytical perspective that requires mastery of Mongolian, Russian, and Chinese sources. He has done his job well. He focuses, amongst other things, on the role of cultural paranoia and its place in shaping cultural border and, thus, ethnic identity. Island societies tend to be racist and thus make a strong issue of ethnic purity. What is fascinating is that Mongolia, which historically has been open and fluid, is not an island society but is now acting like one: emphasizing the fetishization of ethnic purity and with it cultural closure.

Although occasional paranoia can contribute to reinforcement of a group's cultural boundaries, if allowed to persist can become a source for violent eruptions. But there are few violent outbursts. Instead, the Ulan Bator Mongols prefer to confine their hostility through use of more expressive or symbolic avenues to invoke metaphors associated with disease, pollution, and spiritual contamination. The puzzle: why is anti-Chinese rhetoric so intense when other non-Mongolian ethnic markers, as the expansion of Korean and Chinese restaurants, are condemned while also sought out as site to dine. For exam-

ple, he finds that ordinary Chinese who work in Ulaanbaatar are not the actual focus of Mongolian waft as much as they form more of an allegorical figure to highlight Mongolian core values and moral concerns. For present-day Mongols, the issue is one of moral panic – Chinese in spite of local folk ideology can easily blend into urban society and, thus, Mongols are never sure whom they are interacting with. This fact seems to trouble many Mongols. The preferred Mongolian narrative asserts that their cultural survival is contingent on cultural separation from China contributes to advancing an idea that China is dirty and dangerous, which has simultaneously resulted in redefining Russia as a cultural zone associated with health and vitality. This binary split results in Mongols admiring many European cultures, while holding in disdain cultures associated with East and Southeast Asia (e.g., Vietnam, Korea, and China). Here Billé's analysis finds much agreement with Mary Douglas' purity and danger model.

The book will be a welcome addition to the ethnic identity literature. In addition, it will appeal to readers interested in Mongolian culture, Chinese society, gender relations, and cultural change.

In sum, this is a well-researched investigation chock-full of neat references from wonderful thinkers. He uses psychological and sociological findings to good effect to supplement and support his interpretation. Further, he uses photos to a good effect to illustrate the author's core thesis. Overall, this is an impressive achievement.

William Jankowiak

Billioud, Sébastien, et Joël Thoraval : *Le Sage et le peuple. Le renouveau confucéen en Chine.* Paris : CNRS Éditions, 2014, 436 pp. ISBN 978-2-271-08154-4. Prix : € 27.00

L'ouvrage écrit par Sébastien Billioud et Joël Thoraval, "Le Sage et le peuple (également disponible en anglais : *The Sage and the People. The Confucian Revival in China.* Oxford 2015), forme la culmination de plusieurs de leurs travaux sur le renouveau en Chine d'un confucianisme "populaire". À ce titre, il est important de souligner notamment leurs précédents travaux (p. ex. sur le *jiaohua* [*Jiaohua*. Le renouveau confucéen en Chine comme projet éducatif. *Perspectives chinoises* 4.2007 : 4–21], sur sa dimension religieuse – *anshen liming* [*Anshen liming* ou la dimension religieuse du confucianisme. *Perspectives chinoises* 3.2008 : 96–116] ainsi que sur les liens entre les rites et la question du politique – *lijiao* – [*Lijiao*. Le renouveau des cérémonies confucéennes en Chine actuelle. *Perspectives chinoises* 4.2009 : 87–107]) qui formeront la base de l'ouvrage. Il est également important de noter le texte de 2010 écrit par Sébastien Billioud qui jette les grandes catégories visant à comprendre la multitude des expériences/tendances présentes dans le renouveau du confucianisme (*Carrying the Torches to the Masses. The Challenge of Structuring the Confucian Revival in the People's Republic of China.* *Oriens Extremus* 49.2010 : 201–224).

"Le Sage et le peuple" aborde le renouveau "populaire" du confucianisme en Chine depuis le début des