

Latinos who are co-opted into adopting the white racial frame of their oppressors—which speaks to a kind of assimilation, albeit one the authors find undesirable. Indeed, I wished there had been more meta-analysis of Joe Feagin’s collective work on everyday racism across races and genders and hope that it is forthcoming. For this volume on Latinos, one of its greatest strengths is in reminding us that even if some immigrant groups (or individuals) do become white, that does not dismantle any structures of racism. Feagin and Cobas argue that groups only assimilate and become white when the dominant white group allows it to happen. This counterpoint is useful for those debates on the racial fate of Latinos.

Legal Integration of Islam: A Transatlantic Comparison. By Christian Joppke and John Torpey. Cambridge, Mass.: Harvard University Press, 2013. Pp. x+211. \$39.95.

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Legal Integration of Islam starts with the excellent observation that negotiations surrounding the integration of Islam in Western liberal democracies play out not only in politics but also through legal mechanisms. Thus, Christian Joppke and John Torpey usefully highlight the complexities that attend the accommodation of Islam on both sides of the Atlantic. Focusing on France, Germany, Canada, and the United States, the book is organized into four chapters, one for each country case, bookended by an introduction and conclusion. For each case, they lay out that country’s general approach to the accommodation of religion, giving an overview of the legal mechanisms regulating each country’s specific instantiation of secularism. Joppke and Torpey then focus on country-specific issues that have been the focal point in the regulation of Islam: the ban on face coverings in France, the incorporation of Islam as religious organization in Germany (as well as a discussion of halal slaughter, swimming lessons, mosque building, and religious education in schools), the Sharia law debate in Canada, and finishing with an analysis of the absence of conflict in American legal regulation of Islam.

In the first two chapters, Joppke and Torpey, in a somewhat surprising move, argue that in both France and Germany, there has been extensive accommodation of Islam. They cite a number of legal and political decisions to substantiate their claims. Though some of these are stronger than others, the point that existing law has generated a number of accommodations in both countries is well taken and generally well developed. In making this argument, these chapters provide insightful analyses of the legal mech-

anisms involved in the accommodation of Islam by showing how existing approaches to religion are applied to Islam.

Yet, both chapters also have some shortcomings. The idea that in France the legal system shows the limits of exclusion, and in Germany it shows the limits of inclusion, is somewhat too pat in light of the complex data and the authors' insightful analysis of existing legal mechanisms. For example, the authors convincingly show that even in strictly secular France, legal bodies hesitated to support a full ban on the face veil, thus placing a limit on exclusion. Seeking legitimation through the legal system, French lawmakers had asked the Conseil d'État and the Conseil Constitutionnel (both advisory legal bodies) for a ruling on the legality of a planned ban. Both bodies argued that though perhaps socially desirable, the legal grounds for such a ban were shaky at best. However, as Joppke and Torpey outline in this very strong part of the book, rather than taking this advice to heart, politicians cherry-picked from the legal rulings to justify a complete ban. The analysis provided by Joppke and Torpey themselves thus suggests the limits of the law as inclusionary mechanism in France, and complicates the chapter's conclusion that law works as a buffer against exclusion in France.

In the German case, Joppke and Torpey focus on a range of legal accommodations of Islam. They begin with an excellent discussion of the tensions between becoming a recognized state body, which is what legal incorporation of Christian churches has historically entailed, and privileging the individual-rights elements of the German Basic Law in assessing the right to incorporation. However, the analysis of the other issues in this chapter—halal slaughter, exemptions from gym and swim lessons, mosque building, and Islamic education in public schools—are marred by the argument that immigrants should not expect too much from their hosts because it is their duty to adjust to the receiving society. Indeed, the chapter ends with the admonition that "when in Rome, do as the Romans do" (p. 80), ignoring that Germany's second- and even third-generation immigrants might have a claim to full inclusion based on citizenship rather than the partial tolerance one might support for those with newcomer status. By taking this stance, the authors also miss the opportunity to address a tension that the chapter clearly shows: namely that Germans are exploring dramatic changes to their interpretation of the Basic Law in order to accommodate Islam while also denying Islam's accommodation on other fronts.

Despite these criticisms, the French and German chapters provide excellent introductions to the ways in which Islam is accommodated and interesting points for further discussions and research. The chapters that focus on Canada and the United States are somewhat thinner by comparison. This thinness is understandable in the case of the United States, where

there simply have not been the kinds of conflicts that bring forth the tensions between legal and political mechanisms of integration. As the chapter nicely illustrates, religious freedom and First Amendment rights are constantly renegotiated in legal decisions and the legal accommodation of Islam largely extends from these decisions. However, the Canadian case could have benefitted from a stronger analysis and review of the existing literature of the Ontario Sharia law debate and the Bouchard-Taylor report that the book focuses on. The authors do not fully capture the varied landscape Canadian Muslim engagement with legal and political questions—for example, taking the virulently anti-Islam Tarek Fatah and his small but vocal organization, the Muslim Canadian Congress, as the voice of liberal Muslims in Canada. Similarly, the religious accommodation debate in Quebec needs to be read in light of the larger issue of Quebec's minority nationhood. The conclusion turns to different questions than those raised in the introduction and furthers arguments regarding the limits of multiculturalism in liberal democracies.

While their book is a tremendous achievement in the depth with which they analyze relevant legal mechanisms and processes (particularly in the French and German cases), the book's overall argument that the four countries they focus on have largely succeeded in accommodating Islam also falls short in some important ways. In particular, the authors' decision to focus solely on legal and formal political negotiations and not on how these are perceived by those who practice Islam means that they pay only limited attention to the influence that these legal and political processes have on Muslims' own sense of belonging as well as their actual practices of participation. To be fair, the authors acknowledge this focus in their work. Nonetheless, by ignoring the ways in which legal accommodations affect the communities being accommodated, Joppke and Torpey limit the reach of their argument because they lose sight of an important element of integration: the perception of inclusion and exclusion communicated through legal and formal political decisions.

Putting Social Movements in Their Place: Explaining Opposition to Energy Projects in the United States, 2000–2005. By Doug McAdam and Hilary Schaffer Boudet. New York: Cambridge University Press, 2012. Pp. xii+266. \$28.99.

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A collaboration between Doug McAdam, a founding father of the contemporary field of social movements, and Hilary Boudet, an enterprising