apply to artists in the art world, as well as academics in the modern tenure system (i.e., acolytes equal supporters who advance a candidate through the tenure system; relics equal publications; etc.). Also, the routinization-of-miracles concept raises tantalizing questions about meaning making. For example, might the trials also have served as commitment-building mechanisms, as well as a means of coordinating collective action via storytelling that reinvigorated rationalizing practices with meaning? Finally, Parigi's brief assertion that this institutional field developed via collaboration, and not co-optation, raises Tillyesque concerns about how to empirically distinguish between the two. Skeptics may argue that relying upon one institution's records might obscure the extent to which multiple interests are reflected in organizational processes. These issues notwithstanding, *The Rationalization of Miracles* should appeal to those seeking a specialty reading in organizational studies, social movements, the sociology of religion, and the sociology of culture. In particular, Parigi's study adds to the recent literature on how organizations preserve or advance their power and legitimacy.

Finding Mecca in America: How Islam Is Becoming an American Religion. By Mucahit Bilici. Chicago: University of Chicago Press, 2012. Pp. xii+257. $25.95 (paper).

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Finding Mecca in America is a brilliant account of both the anxiety and activism of Muslims in America, especially after 9/11. Islam, the religion of the 7th century that emerged in the Arabian Peninsula, appeared on the European continent not long ago. The history of the advent of Islam in America is also not so old. Although America remains a politically secular and religiously Christian-dominated society, Muslims in America have been constantly struggling with the question of their existence as Americans with local values and cultures and as American Muslims with an Islamic culture and heritage. The horrific event of 9/11 suddenly overexposed them and their religion, albeit negatively, and challenged their visibility in American society. As the national psyche has been shaped by this particular event, Muslims have been perceived as "intruders" (p. 2) as well as "cultural aliens" (p. 6), and Islam is seen by some as something "monstrous" (p. 2). "American" and "Muslim," Mucahit Bilici writes, "are seen as distinct, distant, and even opposing identities" (p. 2), and Muslims are forced to prove their loyalty to the nation.

The fear of exclusion makes them active in the politics of inclusion. *Finding Mecca in America* deals with dual anxieties of Muslims—about

their Islamic identity in an American environment and about the preservation of their American citizenship. Bilici explores how Muslims are extinguishing their dual anxieties through appropriating, for example, space, land, language, citizenship, religion, and humor. He takes the idea of the airport as a metaphor for the interface between aliens and nation in order to examine the production of difference, control, subjectivities, and social order. Working within cultural sociology and social theory, with some insights from philosophy (e.g., Heidegger) and anthropology, he takes an "agonistic approach"—paying "attention to the margin more than the mainstream" (p. 21)—to uncover the experience of the Muslims as they consume and transform boundaries between themselves and America to include themselves in the nation. Bilici provides a detailed account of how Muslims in America create various civil justice groups, ally with other similar groups, and engage in interfaith dialogue. The bizarre situations they are facing have led to the development of what he calls "American *asabiyya* [social solidarity]" (p. 10).

While most literature concerning the Muslim population in the United States deals with trials, tribulations, and discursive constructions of Muslims in the context of new security discourse, *Finding Mecca in America* takes a new route: Muslims' gains and progress at the time of crisis. Herein lays the key contribution of the book. Bilici's work spans six chapters divided into two parts. Part 1 includes the first three chapters, dealing with the cultural settlement of Muslims in America with a focus on "finding Mecca" in America through the codification of American space, the accommodation of Islam in English, and the naturalization of America in Islam. In part 2, "Citizenship Practices," containing the last three chapters, the author shows how the political identity of the Muslims in America has grown and developed and how American citizenship has been amicably matched with American Muslims' religious identity. Here, with an ethnographic innovation—*tahqiq* (translated as "evincing the real")—Bilici provides a detailed account of Muslim activism in, for instance, creating or aligning with civil justice movements and organizations, seeking kinship through interfaith dialogue with other Abrahamic faiths, and blurring the lines between Muslims and other Americans through comedy. Analyzing the sociocultural and political landscape of American society, and the gradually more positive and pragmatic American Muslim perception of American values and culture, Bilici comes to a conclusion that Islam and America have become enmeshed and that Islam has become an American religion. America is no more a strange land but a home for Muslims in America.

Needless to say, *Finding Mecca in America* is an exceptional study of Islam and Muslims in America. However, Bilici's observations cannot be considered flawless. First, while the progress of the Muslims in facing the

crisis emanated after 9/11 is enormous, there is no reason to be overtly optimistic. Civic discourse in America is still largely dominated by various elements of Islamophobia. The Boston bombing has added fuel, casting Muslims out perhaps further. Second, some of Bilici's optimistic claims can potentially be misleading—his research is largely based on Detroit, which he claims is a microcosm of Islam in America. While other American cities have Muslim populations with perhaps different dynamics, the question remains to what extent this research can be representative of the whole nation. Finally, though Bilici recognizes diversity within the Muslim population, it has not been reflected enough in his analysis. While in some instances Islam is a blending force (force of solidarity), it can also be a source of disputes and divisions. Albanian mafias and Iranian or Turkish secular people may relate very little to Islam and the Muslim identity. There is an apparent tension between the Shia and the Sunni, liberals and conservatives, secular and orthodox followers, the Nation of Islam and the Islam of nations (universal brotherhood), but it is not clear in the book how these apparent differences and tensions affect the social organization of the Muslims in America.

Against Security: How We Go Wrong at Airports, Subways, and Other Sites of Ambiguous Danger. By Harvey Molotch. Princeton, N.J.: Princeton University Press, 2012. Pp. xviii+260. $35.00.

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At last—a sociologist breaks through the official cant about security to offer reasoned and compassionate alternatives. Known for his earlier work on the ethnography of everyday technologies, in *Against Security* Harvey Molotch tackles the political prioritizing of security as something that not only misses the mark of the aspirations of millions of ordinary people but also exacerbates the problems security was supposed to solve. In a manner reminiscent of Ivan Illich's scathing critique of "iatrogenic medicine" (*Medical Nemesis* [Calder & Boyars, 1975])—where "cures" cause further problems—Molotch advocates a program of "civilianization" to counter mistakenly military approaches to disaster, threat, and anxiety.

Though meticulously well informed by his own research and relevant academic references, Molotch writes refreshingly and appropriately for a general audience that knows the frustration of going through an airport—the perversity of restrictions that delay, dull the fun, or deflect from the task in hand, all in the name of some specious security. No one, including Molotch, denies that some basic securities are desirable and necessary. But our world is transformed into a soulless and somber place when security is