

the book's introduction, Fitzi thanks his proofreader but makes no mention of any additional editorial assistance provided by his publisher. The presumed lack of extra editorial assistance is unfortunate, since his prose is often challenging and makes the book a much more difficult read than it would have been with the help of an effective editor.

Fitzi downplays the role of contradiction that runs throughout Simmel's sociological writings—from the freedom and dependence that characterize the experience of modernity to the simultaneity of nearness and distance that characterizes the social position of the stranger. Greater emphasis on this theme might have allowed Fitzi to highlight more forcefully the challenges of a culturally differentiated modernity.

As other commentators have noted, Simmel's sociological theory owes more to the

by U.S. government subsidies. The industrial diet of ultraprocessed food has thus become prevalent throughout Mexico, with tragic public health consequences.

Gálvez describes Mexican development since the Porfiriato (1877 to 1911) using a dependency-theory framework both for the relation between countries and for that between countryside and industry. The implication is that central or developed countries exploit dependent ones and industry is subsidized by the countryside. Gálvez thus inverts Donald Trump's argument about who exploits whom, with the United States coming out as Mexico's exploiter (p. 84). More accurately, it has been primarily U.S. multinational corporations that have benefitted from NAFTA, at the expense of workers and peasants in North America, but the ruling and upper-middle classes in the United States and Mexico have also benefitted.

Mexico's countryside has always been depicted as the backward part of society, and yet the latter is subsidized by the former, asserts Gálvez. Peasant producers were placed at the center of public policies only during the Lázaro Cárdenas administration (1934 to 1940), when they managed to produce higher yields than the private sector. Tortillas were subsidized as part of the popular, traditional diet in the period from 1950 to 1980. But then tortillas became commodified and therefore fungible with other sources of energy (pp. 73–75). "The fostering and brokering of U.S. investment in Mexico was in itself a strategy to get—and stay—rich by an elite subsector of Mexican business people" (p. 79), and liberalization policies benefited primarily U.S. corporations that found it easier "to enter those markets with fewer restrictions" (p. 86).

Gálvez cites some ominous data from other scholars: "U.S. companies invested twenty-five times more in Mexico's food industry in 1999 than in 1987, with three-quarters of that investment in the arena of processed food production. And from 1995 to 2003, sales of processed foods expanded 5 to 10 percent each year in Mexico" (p. 100). U.S. corporations have pushed for minimal levels of regulation, striving for "self-regulation" since the 1970s. Among many troubling

results is the increase in "metabolic change" in people, referring to the balance between good and bad bacteria (microbiome) in our bodies. Another is the increased presence of endocrine disruptors such as bisphenol A (BPA), a chemical prohibited in Canada but still used in Mexico, and another is the increased use of antibiotics in livestock. Some of these changes can lead to epigenetic mutations, the alteration of genes, which "can be carried over from one generation to the next" (p. 111). Big food, furthermore, can and does suppress evidence of its harmful products (p. 114).

Gálvez rightly critiques the dominant outlook about the so-called obesity epidemic, the "energy-balance model." This outlook has generated a series of pernicious interpretations, such as pushing certain models of thinness and healthism. The implication is that it's all about individual responsibility and lifestyle choices. Critiquing this model, however, does not require one to negate certain facts. Gálvez claims that "there is evidence that people do not necessarily consume greater quantities of calories than in the past" (p. 112). This is, in fact, an inaccuracy carried over from Julie Guthman's *Weighing In* (2011). My sympathetic critique of this book offered evidence of two points that help supplement its critique of the energy-balance model (Otero 2018:3–7). First, there has indeed been a measurable increase in

References

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Erich Goode's engaging and highly entertaining