

The book might have benefited by delving into how differential access to material and symbolic resources across and within group boundaries, which the empirical chapters frequently referenced, shaped each group's collective action. This might shed light on the fact that even though sex worker groups were the first to leverage HIV/AIDS, they were less successful than others in gaining rights and benefits. Another area for development presents itself in the claim that the combination of biopolitics and human rights approaches "produce[s] complicity, ambivalence, and entanglement with the state for marginalized groups" (p. 124). Further developing this line of inquiry with more empirical details could have enriched the wonderful discussion on how the emancipatory and regulatory aspects of rights-based struggles may take on different forms in each of the activism communities the book addresses. Nonetheless, Lakkimsetti's work represents an impressive piece of scholarship that should be widely read among academics interested in globalization, sexuality, social movements, human rights, and postcolonialism.

*Seeds of Power: Environmental Injustice and Genetically Modified Soybeans in Argentina.* By Amalia Leguizamón. Durham, N.C.: Duke University Press, 2020. Pp. xi+207. \$99.95 (cloth); \$25.95 (paper).

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"Mexicans descended from Indigenous people, Brazilians descended from the jungle but we Argentines descended from boats: boats from Europe," quipped Argentine president Alberto Fernández as he welcomed Spanish prime minister Pedro Sánchez in Buenos Aires in June 2021. In response to the backlash from Mexico and Brazil—but also from Indigenous, Black, and other Argentines actively working to deconstruct the myth of their European descent—Fernández apologized, explaining that this is a common saying in the country. Indeed, other Argentine presidents have made similar statements in the past. Yet what does this have to do with soybeans? Argentine national identity is grounded in the hard work of European descendants who civilized and tamed the rugged Argentine Pampas, turning it into the world's granary. This racist myth proves a powerful narrative to support a development model anchored in export commodities, especially, in today's economy, soybeans. In the book *Seeds of Power: Environmental Injustice and Genetically Modified Soybeans in Argentina*, Amalia Leguizamón explains how the racist and gendered national culture is combined with a political economy to defend the hegemony of an agrarian model driven by soybean exports, despite increasing evidence of environmental contamination by pesticides. The question that drives the author is why no one resists. Literature on the hegemony of GM crops in Argentina and the barriers activists face when fighting for environmental justice abounds, with focuses on GM seeds and pesticides as a technological package and its

gendered dimensions. Yet *Seeds of Power* brings fresh new insights to help put together this puzzle.

The book is very well structured. Chapter 1 traces the cultural roots of the foundational myth of Argentine national identity as European and modern that took shape in the 19th century. Core values like scientific progress, the importance of taming nature, and whitening the population transformed the relationship between society and nature and established grounds for exterminating Indigenous populations, thus turning the Pampas into the world's granary. This historical reconstruction has theoretical value, as it unveils how power imbalances develop over time: feminized and racialized subjects are positioned on the lowest rungs of society, devaluing their knowledge and excluding them from any decision-making related to farming. Chapter 2 analyzes the material and discursive operations of power behind the "revolution" or "paradigm shift" involved in adopting the technological package consisting of GM seeds, glyphosate, non-till-farming machinery, and new arrangements for farm financing and management. Herein lies the greatest innovation of Leguizamón's work: at the methodological level, she prioritizes the perspectives of those caught in the in-between on the power scale of soybean production. To capture these perspectives, she has conducted fieldwork in small soy towns across the Pampas, interviewing middle-class professionals who play different roles in the soybean business. All claim to "live off the land," as the author notes, repeating a rhetoric of profitability, sustainability, and food security that legitimizes the "revolution." She argues that although these subjects do not have direct control of soybean farming or accumulate wealth from this profitable crop, they do reap enough material and cultural benefits to prevent them from seeing the harm of pesticide exposure. In fact, they might even choose to spray glyphosate in their own backyard.

The argument acquires a gendered dimension in chapter 3, in which the author analyzes her ethnographical notes at a relative's home in a soy town. Following the traditional gendered arrangements of European families, the wives of the professionals she has already interviewed are responsible for childcare and have no say in farming decisions. As she helps them with kitchen chores, Leguizamón discusses their fears and doubts about the health impact of pesticides. Their gendered perceptions of risk involve cognitive and emotional components, informed by their grounded observations—and embodied knowledge—of their loved ones. However, through strategies such as silencing, self-policing, and denial, these women actively contain these grievances as opposed to transforming them into collective action and resistance. It appears that their family's well-being is the price they must pay to maintain their class privilege and racial and cultural identification with the middle class. Motherhood as a basis for political action, an ambivalent position that oscillates between a greater freedom to protest and barriers to power, is further explored in chapter 4, when the author narrates instances of collective action against pesticide contamination like the prominent case of Mothers of Ituzaingó. The question here is why such local resistance does not expand into large-scale collective action for social change.

Drawing on environmental sociology, the book presents a compelling case to show how power mechanisms—which the author refers to as “synergies of power”—halt social change and maintain the status quo. Yet one of the key questions in political sociology is how collective action on the part of the disenfranchised indeed makes a difference: without it, no theory of change is possible. This is the main issue with the book. Many of the arguments in *Seeds of Power* rely on the Gramscian concept of hegemony, a popular line of reasoning in recent literature about GM soybeans in Argentina, but the author misses the chance to theoretically engage in this conversation by showing how her work enhances, transforms, adds nuance, or amends these previous arguments. Without a doubt, *Seeds of Power* breaks new ground on this topic by revealing the intersection of class, gender, race/ethnicity, and rural/urban inequalities in the political economy and political culture that renders the environmental injustice associated with soybean expansion in Argentina invisible. In particular, this contribution is owed to her rich fieldwork material, which brilliantly captures how those in between the dispossessed and the very powerful are also deeply invested in legitimating and building consensus for the model, while silencing dissent.

Leguizamón’s work has the potential to reach well beyond the academic audience and engage the wider public, not the least due to the accessible language and style and the savvy way in which she includes herself as a researcher. Her commitment to environmental justice and to a public sociology is evident in *Seeds of Power*, a book that clearly achieves her goal of helping unveil the grievances associated with pesticide contamination in Argentina. Like the enduring belief in Argentine whiteness and in science and technology as one-way trajectories of progress and control, it continues to be the elephant in the room. And this is precisely the metaphor Leguizamón uses to conceptualize the unspoken presence of this topic for inhabitants living near Argentine soybean fields, making books like this not only necessary but urgent.

*Industry of Anonymity: Inside the Business of Cybercrime.* By Jonathan Lusthaus. Cambridge, Mass.: Harvard University Press, 2018. Pp. 304. \$39.95.

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As the prevailing sociological wisdom goes, where there is no trust, there can be no thriving economy. Yet in the world of cybercrime business is booming. Jonathan Lusthaus’s book *Industry of Anonymity: Inside the Business of Cybercrime* is devoted to shedding light on this puzzling phenomenon. It is a timely contribution to a classic sociological problem: the one of social order, expressed in the chance of trusted relationships, cooperation, and governance. The book is divided in two main parts: first, two chapters show how cybercrime became a quite mature, profit-driven industry; second, four chapters pose and analyze different problems faced by cybercriminals.