

development at the disciplinary intersections of planning and management for historical and environmental preservation. From a community developer's perspective, these activities are part of a wide spectrum of community development writ large.

Cultural landscapes are visible to residents of a particular community or region. They are natural and created, an expression of human relationships with the land. Preserving the landscape can be a source of community energy and solidarity that feeds shared experiences. Historical and environmental preservation certainly require technical expertise. In fact, the language of preservation may not jibe with our own vocabulary. As part of a holistic approach to community development, however, these activities also require community support for the activities to be sustainable.

The significance of this book for community developers is not so much in its techniques for interpreting and managing cultural landscape preservation that are offered in the case studies. The book sheds light on landscape preservation as a focal point for development of communities facing changes.

Meeting the forces of change requires building community capacity and a vision that respects its local context, whether rural or urban. This is familiar ground for community developers. Helping communities keep the familiar while building for the future is what we do best.

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Brewing justice—fair trade coffee, sustainability, and survival, by Daniel Jaffee, Berkeley and Los Angeles, California, University of California Press, 2007, 331 pp.

This very readable book looks at the fair trade movement of coffee, and the effect of globalization on the interaction of societies and markets. Author Daniel Jaffee assesses the fair trade movement from small producers in the Mexican state of Oaxaca to multi-national corporations. He claims that this book is the first to analyze a wide range of economic and social conditions, and analyze how those conditions affect producers who do have access to fair trade outlets and those who do not. As such, this work is of value to those interested in sustainable communities. The problem is simple and huge; when producers in richer countries dump highly subsidized agricultural products on the market, producers in poorer countries cannot compete. Jaffe claims that fair trade is currently a sort of hybrid, both a social movement and an attempt to create an alternative market. The question becomes, can fair trade become a means to make all trade fair?

Most of us are aware that the fair trade movement is an attempt to establish trade practices that benefit and protect small producers. Fair trade is generally defined by the use of the following practices: guaranteed minimum prices, credit, democratically run cooperatives, long term contracts, public accountability, sound environmental practices, technical assistance and non-exploitive working conditions. Although a number of commodities are traded by fair trade principles, coffee became the face of the movement because coffee is often raised by small producers on small plots, is easy to store, and the supply chain goes through fewer hands than many other commodities.

The U.S. consumes about 20% of the world's coffee, so it became the focus of efforts to apply fair trade principles to the coffee trade. U.S. consumption of fair trade coffee grew from 1.3 million pounds in 1999 to 45 million pounds in

2005, with about 2% of total U.S. consumption being fair trade. Progress has been mixed. Fair trade coffee costs from ten to twelve dollars per pound in the U.S., with about 10% going to the producer. Starbucks buys 3% of its coffee from fair trade certified producers. But this arrangement leaves the market in control of the volume of fair trade coffee purchased. For a company such as Starbucks, fair trade has been a niche market and a way to improve their image.

Jaffee gives helpful information on the history of coffee and the growth of the fair trade movement. As background, Jaffee provides the reader with the theory behind free markets and draws on the ideas of Karl Polanyi in his 1944 book, *The Great Transformation*. Polanyi's work asserts that self-regulating markets are simply a fiction, and are always affected by national laws designed to build financial capital. Jaffee offers some contemporary research, and points out that even in fairly progressive arrangements such as farmers markets and CSAs (community supported agriculture), the balance of power lies with consumers. That is, consumers still use price and other measures of self interest to make purchasing decisions.

Jaffee chose the Mexican site because so much of Mexican coffee is grown by small producers. In fact, about half are indigenous people and 64% work less than 5 hectares (12.3 acres). In two villages of the Rincon de Ixtlan region in Oaxaca, Jaffee found a very complex social structure supporting the village agricultural operations. Producers can be in a fair trade organization or not, with the decision based on a complex set of motives. Essentially, a producer can join a cooperative and be assured a set price for his or her product. However, the labor requirements of fair trade are immense (largely due to mandated environmental practices), and require a

larger investment in harvesting. Some producers choose not to make the larger commitment to coffee farming and remain diversified, growing coffee (although not fair trade) and corn or other crops. Interestingly, there is some indication that the environmental practices used by fair trade producers are spreading to the conventional producers.

Although he was working with a small sample (most of his charts have an N of 51 families), Jaffee found significant differences between families with access to fair trade markets and those without. Families participating in a fair trade marketing organization were found to be more prosperous and better able to make investments in their own houses and children's education (although secondary school in Mexico is free, families must supply much of what is needed).

The author found that fair traders were less likely to borrow money (29% compared to 57% for conventional producers) to meet production costs. Fair traders are more likely to have a gas cooking oven, (19% for fair traders and 8% for conventional growers), which is a great health improvement over the traditional open cooking fire. Reflecting the greater costs of fair trade production, fair traders are more likely to hire extra labor – 64 person days a year as opposed to 21 person days for the conventional producer. It appears that fair traders have more and better food choices for their families.

The basic question of the fair trade movement “creating fair trade for all” will be answered in the future. Jaffee suggests that to do so, the movement should look at three areas: improving the fair trade system, strengthening the movement, and interacting with the market. At the same time, Jaffee concludes that markets cannot be asked to create economic and social justice.

I would recommend the book to anyone wanting to learn more about fair trade or the effects of globalization. I gained a better understanding of globalization and the complex workings of food production. If one of the central challenges for community development work is to help localities retain their own flavor and culture, while participating in the global economy, this book will be of use.

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The art of listening, by Les Back, New York, New York, Berg, 2007, 210 pp.

The Art of Listening addresses the role of sociology in today's changing society. Social and cultural theory is combined with Back's belief that each individual has value and we must listen to others with close attention to learn their stories. Back says, "the clamour to be heard . . . is having severe and damaging consequences in a world that is increasingly globalized and where time and space are compressed" (p. 7). He stresses the potential for sociology to be a science that listens to the public and the details of people's lives without stereotype.

Each of the five chapters focuses on issues present in London's culture. The author's examples include experiences of desperate stowaways who hide in planes, and people who honor loved ones by tattooing their own bodies. The author describes aspects of London life such as the unfairness of the immigration system, the response to terrorism, and the role of tattooing in current culture. Back discusses how prejudice, inequity, segregation, and emotional isolation destroy hope. He suggests that true listening builds hope. "We need to find more

considered ways to engage with the ordinary yet remarkable things found in everyday life" (p. 7). This involves not just listening to others, but listening for a story.

Back illustrates his point clearly with the example of tattooing. Tattooing is a way of illustrating identity in the working class that might otherwise be difficult to express. "Donna's unusual portrait reminds us too that skin can serve as a canvas for remembrance . . . The music we have to listen to through looking is the melody of Stevie Wonder's 'Isn't She Lovely?' . . . she had the tattoos done to commemorate her goddaughter, Lyric, who died of brain cancer" (p. 108). This concept challenges stereotypes and demonstrates the need to listen to the complex emotions of tattoos as carefully as spoken words.

The Art of Listening describes how sociology is in a position to record meaningful details and to listen with ethical concern. The book makes a plea for a new way of writing within sociology that takes this ethical engagement with the subjects of sociological research seriously. Back asserts that unless we engage with our enemies and those who are overlooked, then we are not really practicing sociology meaningfully. Furthermore, the author suggests examining the meaning of events in the past. "The task, it seems to me, is to pay truth the courtesy of serious effort without reducing the enigmatic and shifting nature of social existence to caricature and stereotype" (p. 153). Back points out the challenge of writing in a way that both attracts attention of those who can make changes and does not betray the subjects.

Back believes that sociology is needed as a resource of hope. "This kind of hope is established in the accumulation of small acts that defy division, hatred, and mutual misunderstanding, where the counter-intuitive (that is, that people refuse to be defined by the differences