continued salience of class in understanding corporate power, something that the corporate governance doctrine serves to obscure; and in which even labour-led and other forms of shareholder activism, analysed in the final three chapters of the book, depoliticize resistance because they based on the faulty conceptual framework of corporate governance. Deconstructing this doctrine, as Soederberg does in this volume, in addition to the academic achievement it represents, potentially also provides a valuable service to activists.

References

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Reviewed by Ian Hussey
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I asked to review this book largely because of its main title. I wanted to know if this edited volume was going to uncritically reproduce the idea of a straightforward relationship between fair trade and social justice. Being familiar with some of the editors' previous research on fair trade, I thought that that was unlikely but one never knows. After reading the book, I'm glad that – pardon the cliché – I didn't judge it by its title or cover. I likely wouldn't have been so skeptical if the book's title included a question mark, but that certainly isn't necessary and turns out to be more of a difference in style than a major disagreement with the contributors' analyses of fair trade. The photograph on the book's cover – a close-up shot of a farmer's hands, worn and dirty, shaped into a cup and holding a bunch of ripe coffee cherries – resembles some of the advertisements for fair trade coffee that many researchers, including some of the book's contributors, have criticized for romanticizing producers and portraying them to largely middleclass "Global North" consumers as "deserving poor" in and through a commodification of difference. I don't know if the cover is

intentionally meant to be ironic, if I am reading too much into it, or if it is intentionally meant to attract book consumers and readers who are used to seeing those kinds of advertisements for fair trade (and non-fair trade) coffee.

Regardless, this book is a significant contribution to the anthropological case study literature on fair trade that will give yuppies and more radical fair trade consumers, researchers and activists alike something to think about. This collection will work well in undergraduate classes on anthropology, sociology, environmental studies, indigenous studies, co-operative studies and business and society, and I assume it will find its way onto the reading lists of some of the more engaged members of the fair trade movement. Having said that, I don't entirely agree with the claim by NYU Press that "There has been scant real-world assessment of Fair Trade's effectiveness", and hence this book fills that supposed gapping hole in the literature. There is far more published research on fair trade in the "Global South" than there is on fair trade in the "Global North," but this does include, on the one hand, a number of studies on the effectiveness, benefits and tensions of fair trade in particular producer communities tied to a number of different commodities and, on the other hand, the effectiveness and consequences of marketing fair trade to niche and mainstream consumers in the "Global North" and of fair trade activists' and certifiers' lobbying efforts to get transnational corporations to start selling fair trade certified commodities. This is not to say that there is no place for this collection, far from it.

This edited volume includes global ethnographies that investigate "the prospects and pitfalls" – to borrow a phrase from Gavin Fridell – of seeking social justice and environmental sustainability in and through market-driven mechanisms. This collection is a solid complement to two contemporary seminal books in the fair trade literature that it thoroughly engages with – Fridell's *Fair Trade Coffee* (University of Toronto Press, 2007) and Daniel Jaffee's *Brewing Justice* (University of California Press, 2007) – both of which concentrate on coffee. The real strength of *Fair Trade and Social Justice* is that it isn't just about coffee – not to say books solely on coffee aren't important – but it includes critical analyses of fair trade's effectiveness in a number of regions of the world, and a variety of global commodity chains, including those pertaining to coffee, bananas, cut flowers, tea and crafts. These investigations are not just about producers; as the book's contributors are aware of and have insights into the interconnectedness of producers, traders, certifiers and consumers.

The collection is divided into three parts: 1) "Global Markets and Local Realities: Regulating and Expanding Fair Trade;" 2) "Negotiating Difference and Identity in Fair Trade Markets;" and 3) "Relationships and Consumption in Fair Trade Markets and Alternative Economies." The book includes a few introductory pages before each of these three parts and an introduction at the beginning of the collection where the editors offer readers a fairly detailed history of fair trade in the context of neoliberal globalization. They explain that fair trade was first promoted as a statist regulatory model promoted by some United Nations member states and then more recently because of a number of geopolitical and historical events, fair trade has shifted into its various non-statist incarnations. The introduction also includes critical commentary on some of the paradoxes of non-statist fair trade in the context of neoliberal globalization. The concluding chapter by Jane Henrici, entitled "Naming Rights: Ethnographies of Fair Trade," helps to synthesize the material and pull out key themes.

Many of the essays in this collection view fair trade "as a form of 'shaped advantage' by which a limited number of producers enter the global market under more favorable terms, utilizing enhanced institutional capacity and marketing skills to tap into a growing niche market" (8), as opposed to more lofty claims that fair trade is a form of "alternative globalization" or "decommodification." While I generally agree with this assessment, I do want to give a quick nod with the little space I have remaining in this review to Kathy M'Closkey's chapter, "Novica, Navajo Knock-Offs, and the 'Net: A Critique of Fair Trade Marketing Practices." Discussions of fair trade and fair trade praxis rarely include and include reference to indigenous peoples from the so-called "developed world." Yet, as M'Closkey points out, Native American artisans' incomes have substantially declined throughout the last three decades because of the appropriation of their designs and "Unlike their counterparts in less developed regions, such as southern Mexico, Native American artisans are not benefiting from inclusion in the alternative networks promoted by the fair trade movement" (258). This needs to change, for far too long fair trade in white settler colonies like the United States, Canada, Australia and New Zealand has excluded the very indigenous peoples who have the right to those lands. And, ideally, this change in how fair trade is conceptualized and practiced will be tied in with indigenous land claims, struggles over sovereignty and struggles against the exploitation of natural resources by transnational corporations and neoliberal governments the world over.