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# Review of Fair Trade from the Ground Up. New Markets for Social Justice by April Linton

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***Book Review***  
**Fair Trade from the Ground Up: New Markets for Social  
Justice**  
**By**  
**April Linton**

**Silvia Giagnoni**

Auburn University at Montgomery

University of Washington Press

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April Linton's dedication to fair trade is rooted in her commitment to eliminate economic inequality, one of the propellant factors of the 1999's WTO protests in Seattle and one of the tenets of World Social Forum. The fair trade movement began in the late 1980s; however, the opposition to those globalization forces that deepen economic disparities, opposition brought about by the Seattle protests and channeled in the WSF process, jumpstarted many NGOs in their efforts to find effective ways to eradicate the exploitation of people, animals, and the environment in the name of profit. In this context, fair trade has emerged as a 'new' social movement that operates outside traditional organizing networks such as political parties and unions. In the Introduction to *Fair Trade From the Ground Up*, Linton recalls what happened in the summer of 1993. A group of protesters organized by the US/Guatemala Labor Education Project picketed Seattle's historic Pioneer Square store of a rapidly expanding company called Starbucks: they demanded that Starbucks stopped buying coffee from plantations where workers were mistreated and paid unfair wages. The picketers had a deep impact on the company's buyer: he knew they were right, he later revealed to the store's manager. That Starbucks' store manager was April Linton, and that coffee buyer is now one of the senior vice presidents (Linton does not name her/him) of what is today the largest coffee house in the world. As for Linton, she quit her job, went back to school, became a member of the University of Washington's WTO's History Project, specialized in the politics of bilingualism in the U.S., taught sociology at UCSD for several years, coauthored 2008's *The Global Governance of Food*, and finally landed at the Fair Labor Association in Washington, DC.

In the book, Linton defines fair trade "a market-based approach to integrating social responsibility and global commerce" (9) and offers an overview of its history and philosophy by discussing the producers' perception of fair trade (case studies she provides show that transparency

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and full knowledge of buyers and consumers seem to be lacking) and analyzing the makeup of its participants and the ongoing challenges related to its feasibility as a sole source of revenue. There are 800 Fair Trade certified producer organizations worldwide, Linton points out: nearly half of them grow coffee. Thus, when speaking of fair trade, it makes sense to focus on coffee. Linton looks at the different aspects of the 'fair trade system', literally 'from the ground up'. Linton's research on coffee production in Guatemala builds on the work done over the years by anthropologist Sarah Lyon in a cooperative of indigenous farmers around Lake Atitlán; the extensive survey, prepared by the author and conducted between January and February 2008, explores fair trade sales, revenues, expenses, and uses of the social premium. The study generally confirmed the shared perception that participation in fair trade improves the livelihood of cooperative's members and neighbors. The study also looked at the practice of "side-selling" lower grade coffee to local intermediaries known as 'coyotes'; in absence of adequate credit—scarce pre-financing from buyers is an issue—this remains a viable way for farmers to make fast cash. Linton invites to reflect whether this practice is truly undermining fair trade. Another research whose results Linton relates in one of the chapters (co-written with Mary Murphy) pertains the use of social premiums: the findings of this study, which involved 221 producer groups, indicated that older fair trade groups are more likely to contribute to the public good than their younger counterparts; groups usually prioritize local development goals; farming communities seem to benefit when fair trade *and* aid are both involved; intuitively, public health initiatives are more likely to occur where groups are larger (72-73).

Linton also poses questions regarding the sales of fair trade products in mainstream businesses that otherwise do not uphold fair labor standards (Wal-Mart as a case in point). She wonders whether that provides more exposure for fair trade product—thus ultimately promoting its larger cause—or whether that compromises fair trade's integrity. Linton argues that the nature of fair trade is two-fold: a movement and a market, whose complimentary character depends on the extent to which "there is transparency for all stakeholders" (5). To Linton, this represents the first priority of the fair trade movement: "*to create a window through which producers can see buyers at least as well as buyers can see them*" (161-162).

Linton also conducted in-depth interviews with fair trade activists in the U.S. Fair trade globalizes interpersonal relationships, but only to the degree to which a person's "control beliefs"—how much someone thinks his or her actions make a difference—actually influence what she buys (Shaw and Shiu cit. in Linton 91). In other words, it's hard to make an activist (a political consumer) out of *anybody*. There lies the challenge of the fair trade movement as a promoter of the idea of global

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citizenry: the challenge, for media critics and sociologists, is to figure out ways to translate to the larger public a truly revolutionary idea, the one of the 1999's WTO protests. Another world is possible, but only if we understand ourselves as part of a global community whose members are reciprocally related economically, and thus socially, and culturally. Even though geographical distance is deceptive and alienates us from the producers, Linton is a firm believer in the benefits of continued dialogue in the Global North to trigger “a positive cycle of change” (117).

In a sense, that's what students were able to do at the University of California at San Diego. One of the most fascinating sections of the book is in fact the chapter in which Linton retraces the history of how UCSD became the second fair trade university in the United States. Linton interviewed several activists and administrators who played an active part in the process. The first 'One Earth One Justice' campaign back in 2003 was centered around 'economic democracy': “the idea of using your money as a tool to make change in the world, so to use every dollar—your everyday spending—as a vote for a better world” (cit. in Linton 128). By 2008, UCSD, thanks to the activism of One Earth One Justice, had created an Environment and Sustainability Initiative and declared the goal of becoming the greenest campus in the world (132). Evidence of student demand and persistence were key to prompt the administration to espouse the cause of fair trade. In addition, Linton points to the crucial role that linking fair trade with the larger picture of environmental--foremost, but also social and economic—sustainability played in making fair trade “an institutionalized effort to change norms about consumption, waste, social justice, and respect for the planet” (142).

So here's Linton's recipe, modeled after the UCSD experience, for social change in the Global North: a just (but also 'feel-good') cause eventually leads to crucial modifications in lifestyle and behaviors as “[e]ventually, consumers on campus will not have to make decisions about human rights or environmental protection every time they buy a beverage; the choice will be have been made for them” (142).

**Silvia Giagnoni** (PhD, Florida Atlantic University 2007) is Associate Professor in the Department of Communication and Dramatic Arts at Auburn University Montgomery. Giagnoni is the author of *Field of Resistance. The Struggle of Florida Farmworkers for Justice* about the people of Immokalee, Fla. (Haymarket Books, 2011). Giagnoni cowrote, coproduced and codirected *Take it Back? Evangelical Christianity and Popular Music* (2006), a documentary on Christian rock and is currently working on *Water Guardians*, a short documentary set in post-earthquake Haiti. Giagnoni writes both in English and in Italian. Most recently, she published a two-part feature story in Italian titled “The Mystery Beyond the Hedge. Monroeville, Harper Lee, and the 50th

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Anniversary of *To Kill a Mockingbird* (Nuovi Argomenti, Roma). The story was recently republished in a book (Edizioni dell'Asino, Roma, September 2013). Giagnoni is currently finishing a book project on new immigrants in Alabama in the age of HB 56. When inspired, she blogs at [fieldsofresistance.com](http://fieldsofresistance.com).