Gibbs and Stadiem use food primarily to distinguish their pages from that of celebrity gossip rags, prescribing a culinary course of action for each eatery and thereby relieving diners of the burden imposed by making a selection from the menu: Order the bratwurst at Zurich’s Kronenhalle, the *spaghetti vongole* at Al Moro in Rome, and get through the unusual dessert course at Hong Kong’s China Club by pretending it possesses “aphrodisiacal qualities” (p.208). Having made short work of the menu, diners are thus free to dedicate themselves, as have the authors, to celebrity-watching, name-dropping, and otherwise attempting to adopt the milieu of fame as their own.

Using prose that recalls Hal Rubenstein (the *InStyle* magazine fashion scribe), Stadiem and Gibbs leave far more lasting impressions with their descriptions of the scene than with the to-do lists for the table. A visit to South Beach’s Shore Club will take you to “the noisiest grand hotel anywhere, from the rat-a-tat of the Manolos on the hard sandstone corridors to the all-night disco thump of the bars and restaurants overlooking the dreamy pool, which may be the only dream thing in this REM-deprived caravansary” (p.266). Stadiem and Gibbs also alert diners to potential surprises—“You didn’t realize there were so many tall people in South America, but here they are” (p.268)—and the risks involved in pursuing the ultimate dining experience in Brazil: “Rogerio Fasano is waiting to feed you again tonight, and you better make room, because, like most things in São Paolo, it will be to die for, one way or another” (p.251).

*Everybody Eats* is best understood as a window into the lives of lower-level Hollywoodites like Stadiem and Gibbs, whose primary currency is social networking rather than talent or fame. Indeed, the book’s unwritten epilogue offers a case in point: Last August, *Daily Variety* announced that the book had been optioned by Arthur Sarkissian, the producer of *Rush Hour 3*. The script, based on a chapter entitled “The Piciest Eater,” will follow a demanding gourmand who terrorizes chefs. In understanding the marketability of such a curious subject, it pays to remember that *Everybody* is driven by connections, not content, as is usual in Hollywood in particular, and American popular culture in general. The name of the picky eater chronicled by Stadiem and Gibbs? Arthur Sarkissian.

—Tracie McMillan, Brooklyn, NY

**Brewing Justice: Fair Trade Coffee, Sustainability, and Survival**
Daniel Jaffee
xv + 346 pp. Illustrations. $55.00 (cloth)

Far from claiming that fair trade is an easy route to justice, Daniel Jaffee in *Brewing Justice* provides a critical and comprehensive account of fair-trade coffee farming in Oaxaca, Mexico. His fieldwork in two indigenous Oaxacan communities revealed that, in fact, coffee production is in a state of great crisis. Beginning in 1989, the price of coffee plummeted. The situation worsened between 1997 and 2004, and even today a pound of coffee is, in real terms, worth less than half of what it was nearly two decades ago (p.6). This situation has threatened the stability of cultural and economic life in coffee-growing communities and also endangers the ecological balance of highly biodiverse regions (p.37). Jaffee observes that the intensified cultivation of coffee beans has led to a decrease in subsistence farming, resulting in a state of food insecurity, in which “producers found themselves heavily invested in a commodity they couldn’t eat and inadequately invested in crops they could eat” (p.173).

*Brewing Justice* compares how the coffee crisis affected households that belonged to independent organizations and cooperatives, in contrast to those in neighboring communities using conventional trade markets. Families that produced coffee beans through conventional farming became increasingly impoverished, while the groups participating in fair trade practices were somewhat protected by guaranteed fixed prices. Jaffee’s book offers an innovative case study of fair trade’s impact on the quality of community life, as well as a much-needed critique of the use of conventional trade structures to implement alternative commercial systems.

As Jaffee explains, fair trade endeavors to reverse the traditional model of exchange and offer an alternative structure based on independent governance and a fixed-price model that can potentially assure a degree of economic stability for crops susceptible to crisis, such as coffee (pp.18–19). Yet the impetus for developing fair trade rules also lies in a faith-based model of charity and community-development schemes aimed at helping the “foreign poor.” Jaffee exposes the moral and ethical dimensions of trade by juxtaposing economic rules with such cultural assumptions as the idea that “what the world’s poorest need is more trade” (p.34). Jaffee finds that not all of the Oaxacan producers believe that justice lies in market access. Rather, political means can offer a greater capacity to “reverse the process of corporate-led globalization” (p.29). Jaffee skillfully questions the complicated
intentions of fair trade to reform the global market and analyzes the risks associated with bringing fair commodity trading to the mainstream. He looks at the challenges in retaining the integrity of a visionary new form of business that strives to support culture and individual livelihood.

As one of the only independent studies on fair trade, Jaffee’s book is of great import, especially his findings that most small, fair trade farmers do not, in fact, escape the cycle of poverty (p.237), contrary to the claims (or at least hopes) of fair trade proponents. He further observes that food security in Oaxaca is directly affected by the stability of coffee prices, perhaps due to the continued dependence on conventional market structure for conducting alternative trade. Thus, fair trade might be more an ideal model than a vision for reconceptualizing the trade of commodities (food and otherwise). Nevertheless, fair trade has proved to help farmers become less indebted, have higher gross incomes, engage in more environmentally beneficial coffee farming methods, and foster greater community and individual pride. Jaffee concludes that “it is precisely because fair trade does make some difference that the system must be improved” (p.246). For Jaffee, the products bearing the fair trade label are valuable, at the very least, for their ability to “convey information about the social conditions under which they were produced and about the people who produced them” and to “reconfigure local people’s opportunities to improve their social and economic conditions” (pp.14, 94).

Jaffee’s style is compassionate, comprehensive, and original. His book is highly readable and includes well-organized data that help draw a complete picture of the quality of life in both Oaxacan communities. Jaffee creates a deeply moving portrait of the economic and intimate realities of coffee farming and offers important glimpses into the family and cultural life of food production. His book is highly recommended for introductory and specialized courses in food security, international development, and cultural studies.

—Amanda Rappak, York University

**Bookends**

**1080 Recipes**

Simone and Inés Ortega


976 pp. Illustrations. $39.95 (cloth)

The fanfare generated by Spain’s celebrity chefs and their *cocina de vanguardia* has brought worldwide attention to the country’s gastronomy and its bountiful ingredients. This media buzz has allowed cookbooks like Simone Ortega’s classic *1080 Recetas*—a basic reference in every Spanish home—to find an audience beyond the borders of Spain.

In 1972, when *1080 Recetas* was first published, there were few serious rivals. Only *Cocina*, a primer for Spanish homemakers published by the Sección Fememina del Movimiento (the Women’s Section of Franco’s Nationalist Movement), helped to preserve the values of the traditional home and table, urging women to be patriotic citizens, good Christians, and good wives: “Have a delicious meal prepared for him [the husband] when he returns from work, preferably his favorite dish.” Simone Ortega Klein, on the other hand, drew from her family’s Alsatian heritage and political liberalism (furthered by her marriage to the son of the famous Spanish philosopher, José Ortega y Gasset) to elaborate on standard Spanish cuisine by introducing a French flair.

The cookbook’s ideology was straightforward, with a simple presentation of recipes from 1 to 1,080, from familiar foods for everyday meals to foods for special occasions. Cooking terminology, measurements, and techniques were equally uncomplicated—bake in a medium oven, one soupspoon of flour, ½ glass oil, 30 grams butter, a bunch of aromatic herbs, or a pinch of baking soda. The beauty of Ortega’s simplicity was the way in which she encouraged readers to develop a feel for cooking and to be more creative in the kitchen.

However, an English-language edition for the Anglo-Saxon home cook had to be more attractively packaged. Even in its forty-eighth printing, the Spanish version remains a paperback with no illustrations; until recently, the cracked binding and loosened pages of my own edition had to be held together with a rubber band. By contrast, the Phaidon edition is an extravagant hardcover, with photographs of the recipes and colorful illustrations by the Spanish artist Javier Mariscal. It includes useful cooking tips and a glossary; the recipes are indexed in Spanish and English; and there is a bonus section with recipes from ten Spanish guest chefs. Otherwise, the book is faithful to the original in its delivery of recipes from 1 to 1,080.

The essence of Spanish cookery is immediately apparent in the ingredients: Salt Cod and Potato Croquettes, Garlic Soup with Eggs, Artichokes Stuffed with Serrano Ham, Baked Tuna with Green Mayonnaise, and Veal Kidneys in Sherry Sauce with Rice. Then there are the typical dishes familiar to travelers: Galician pie (*empanada gallega*), Spanish potato omelet (*tortilla de patatas a la española*), gazpacho, stewed oxtail (*rabo de buey guisado*), fried hake (*filetes de merluza rebozados y fritos*), and the ubiquitous...