humanity and agency of his informants. To this end, the book presents a number of helpful flow charts that diagram the processes that propel individuals along each trajectory of sociospatial exclusion. The Berlin case study will be a welcome addition to sociology, geography, and political science courses on homelessness and urban inequality more generally. The book will be especially useful for advocates and social service providers for improving their own work and communicating with policy makers about precisely how official homeless policies unfold on the ground.

Wal-Mart Wars: Moral Populism in the Twenty-First Century. By Rebekah Peeples Massengill. New York: New York University Press, 2013. Pp. xvii +223. $75.00 (cloth); $24.00 (paper).

Dan Wang
Columbia University

On July 11, 2013, Wal-Mart decided to withdraw plans to build three stores in the Washington, D.C., area because of a new bill in requiring retailers with sales totaling over $12 billion to pay workers at least $12.50 per hour, which is $4.25 above the city's minimum wage. This event incorporated many aspects of the phenomenon under study in Rebekah Massengill's book, *Wal-Mart Wars: Moral Populism in the Twenty-First Century*, including Wal-Mart's clout in the local political economy, protests from actors making claims about Wal-Mart's responsibility to the livelihoods of its individual workers, and counterprotests from supporters of Wal-Mart's ability to bring affordable goods to underserved communities. In her book, Massengill examines these issues through the lenses of two major organizations that stand on either side of "the Wal-Mart debate," Wal-Mart Watch and Working Families for Wal-Mart. Through press releases, newspaper reports, and published anecdotes from the past decade, Massengill gives timely insight into how the Wal-Mart controversy relates to populist debates in other areas of American political economy.

Massengill's primary argument centers on how both Wal-Mart critics and supporters leverage populist language to make claims about the retail giant. The debate takes shape in Massengill's narrative as a war of words between Wal-Mart Watch (WMW), a union-funded, community-based organization dedicated to making sure Wal-Mart upholds its responsibility to its workers, and Working Families for Wal-Mart (WFWM), an organization founded by Wal-Mart itself to promote the good the store does for local communities. The heart of the book underscores three sets of dichotomies that frame the populist rhetoric and references invoked by these two organizational actors: one, individual and community; two, thrift and benevolence; and three, freedom and fairness. For example, Massengill argues that WMW focuses on the *individual* dimensions of claims making, specifically about worker's rights, whereas WFWM and other supporters point to the company's commitment to *community* units such as working families. Both

sides here employ the language of defending the rights and opportunities of the underserved but do so in starkly different ways.

One aspect of Massengill's analysis stands out as a potentially important contribution to understanding how incumbents in a social movement field can utilize the rhetorical tools of their challengers in protecting their positions. Specifically, in her penultimate chapter, Massengill explains how Wal-Mart itself is responsible for governing the use of language about its activities through its access to the media. In fact, in many cases Wal-Mart has successfully portrayed itself as "the little guy" being victimized by various groups like WMW for its unfairness toward workers. In part, Wal-Mart does this by redirecting attention to union groups and government, which it argues locks workers into inflexible work agreements, appealing to the conservative base of low-income Americans who comprise most of Wal-Mart's supporters. Indeed, a main theme of the book concerns how the Wal-Mart debate is an instantiation of populist debates that color the relationship between today's conservative and progressive voting bases. From the emergence of the Tea Party to the General Motors bailout to Obama's healthcare plan, these largely political issues all appeal to different categories of economic interests, tapping into individual Americans' deeply held values about justice and equality.

The book itself is a welcome addition to the burgeoning research on cultural approaches to economic sociology. Its contribution here lies in Massengill's trenchant analysis of how individual political beliefs can be couched in rhetoric about individual and community values in what is essentially an economic debate. Wal-Mart, as the largest retailer in America, has defined a corporate strategy about which dozens of Harvard Business School cases have been written. However, its role in inciting voices in diametric political bases offers a window into how individuals frame their beliefs about the market. In Massengill's analysis, few are torn about Wal-Mart's influence. This polarization of critics and supporters is largely a reflection of the broader, economically driven split in contemporary American politics between conservatives who push to insulate the market from government institutions and progressives who advocate for more regulation.

A second contribution lies in Massengill's detailed examination of the language used by WMW and WFWM. Social movement scholarship, primarily David Snow and Robert Benford's work, has long recognized the importance of framing as an important for pressing for social change. Massengill successfully relates to readers how both sides of the Wal-Mart debate appeal to a master frame about economic interests. On the one hand, critics argue that Wal-Mart has a responsibility to pay fair wages and to provide appropriate health care to its workers. On the other hand, supporters laud Wal-Mart's efforts to make its goods affordable and provide individuals with jobs who would otherwise be unemployable. The language and allusions used by these organizational actors constitute important data substantiating research on how movement actors draw on broader social themes to expand their appeal.

A research opportunity that extends from Massengill's already excellent work would be to focus on how the Wal-Mart controversy influences and is influenced by contemporary narratives about inequality. A reignited debate about the culture of poverty seems to be an appropriate venue in which to discuss Wal-Mart's activities. Indeed, throughout much of the book, supporters of Wal-Mart appear to embrace the culture of low-cost shopping as part of their everyday lives. In addition, Wal-Mart's community appeal, and its own rhetoric about this, seems only to further impose a Wal-Mart-specific culture on the consumption (and even labor-seeking) patterns of low-income communities. Relating this case to emerging work in inequality would therefore help our understanding of Wal-Mart not only as an economic actor, but also as an institutional one.

Buying Into Fair Trade: Culture, Morality, and Consumption. By Keith R. Brown. New York: New York University Press, 2013. Pp. xii+188. $65.00 (cloth); $21.00 (paper).

Daniel Jaffee
Portland State University

The past decade has seen a proliferation of social science literature exploring the potentialities and limitations of social movements that use market-based tactics in efforts to achieve greater social and economic justice in an era of market fundamentalism. The international fair-trade movement epitomizes these dynamics. The bulk of scholarly attention to fair trade has focused either on sites of production in the global South—evaluating the social and economic benefits to farmers and artisans of participation in this value-added market—or on the fraught politics of the international fair-trade movement as it wrestles with the contradictions of rapid growth (global fair-trade sales were expected to surpass $7 billion in 2012) and increasing corporate participation. Yet there is a dearth of substantive analysis regarding the dynamics of fair-trade consumption. While some recent books have partially addressed this issue (e.g., April Linton, *Fair Trade from the Ground Up* [University of Washington Press, 2012]), Keith R. Brown's *Buying Into Fair Trade* is the first book-length social science work to focus exclusively on the consumption side of fair trade, and as such it represents a much-needed contribution.

Through an ethnographic study of fair-trade retailers, consumers, and activists in Philadelphia, Brown examines both the strategies by which consumers manage the moral contradictions involved in attempting to purchase ethically and the tensions that small fair-trade retailers experience between their desire to offer socially just products and the need for profitability. He argues that the movement's moral power rests largely on the ability of retailers and consumers to tell "stories" about the social relations embodied in particular goods, whether or not those stories actually correspond to reality.