

EXPLORING THE CRAFT OF COFFEE

Nº68

Extracted



**Empowering
Women in Coffee**



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Review the Magazine

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EXTRACTED MAGAZINE seeks to educate, delight, and empower coffee drinkers everywhere bringing you into the world of **craft specialty coffee**. We build connection and understanding that raises the value and the lives of people in coffee around the world, as well as each individual cup that you enjoy.

Even though coffee is consumed by billions worldwide, many are unaware of the significance of the beverage in their cups. Conscious consumption of coffee leads to not only the best tasting coffee of your life, but more powerfully supports the various cultures and peoples that are responsible for that coffee.

Extracted reflects this growing awareness and empowers all coffee drinkers to discover the richness, not only of flavor, but also of the history and relationships of the coffee in your cup.

Extracted
MAGAZINE





FEATURE ARTICLE

Cafe Femenino: Empowering Women in Coffee

Joseph Robertson

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Do Your Own Coffee Tasting

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Coffee Facts



First and Second Crack

These are points in the roasting process where the coffee physically 'cracks' (it sounds kind of like rice krispy cereal). During the first, beans are explosively expanding as water evaporates and escapes. During the second, oils are starting to be pushed out as well and expand the coffee a second time.



HOW TO BREW

The 4:6 Brewing Method

WHAT YOU NEED:

- ▶ Any manual pour-over brewer
- ▶ Coffee ground coarse (30 grams)
- ▶ Slow pour kettle and hot water (205 degrees)
- ▶ A timer
- ▶ A scale

- 1.** Grind 30 grams coffee coarse and add to filter
- 2.** At 0:00 (start timer) pour 60 grams water
- 3.** At 0:40 pour to 180 grams water
- 4.** At 1:20 pour to 270 grams water
- 5.** At 2:00 pour to 360 grams water
- 6.** At 2:40 pour to 450 grams water
- 7.** Finish dripping by 3:50 (adjust grind size if time does not line up)



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IN RURAL PERU, only about one-third of the coffee farmers are organized and sell their coffee as a group; the rest depend on unreliable individual sales to intermediaries and as it is not always clear who owns the land, the farmers find it hard to get loans. Also, some 70% of women are regularly subject to domestic abuse: sexual, physical, or verbal, and girls generally marry between the ages of 12 and 16, lack education, and are largely marginalized. Despite all the work the women do in the house and on the farm, they get little recognition, and their husbands control the income and make all the decisions.

— McMURTRY, 2008



CAFE FEMENINO

Empowering Women in Coffee

CAFE FEMENINO IS A WORLDWIDE FOR-PROFIT PROGRAM which seeks to establish gender equality through value chains, working with women and communities in coffee producing countries. The program has been developed through modification of Fairtrade models to address larger problems of unorganized coffee farmers who depend on unreliable sales channels, alongside gender inequality. In addition to this, the program operates trying to deal with the traditional fair trade system problems, establishing coffee value chains that grow within these restricted systems.



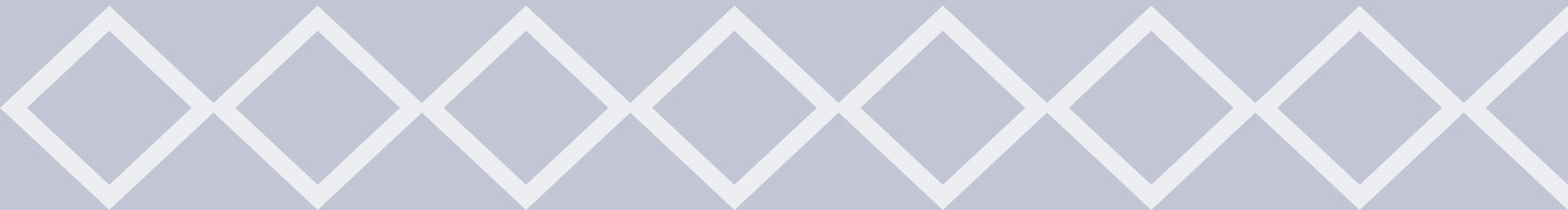




IN THE 1990S, WORK BEGAN TO COMBAT these challenges. Three organizational models were established: CICAP, PROASSA, and CECANOR. These organizations established the organic coffee market in Peru that gave rise to Café Femenino.

Today, Café Femenino's main program is driven by CICAP, PROASSA, CECANOR, and the U.S. commercial partner Organic Products Trading Company (OPTCO) who continue to work together to fulfill different roles in the project. In addition, the Women's Coffee Foundation, a non-profit organization, was created to contribute to the empowerment of women and contribute to the reduction of child malnutrition, support for education and health in rural communities.

CICAP directs technical assistance to improve the productivity of coffee producers. PROASSA is more oriented toward business management for the producers and their farms and manages the final processing and export of the coffee. CECANOR, as well as co-ops in eight other





countries around the globe, manages the Fairtrade Certification and enables access to services such as technical assistance, training, marketing and credit to the women farmer. OPTCO imports the beans to the U.S. and Canada and is responsible for marketing the Café Femenino label. (DRWakefield & Co. LTD imports to the U.K.)

There are two major areas that Café Femenino (CF) is trying to combat. The first is gender inequality, which has many problems outlined above, but in coffee, the root can be focused on male-dominated land ownership.

The second major area is the traditional fair trade system (or perhaps one could look at it as inequality in the value chain). When trying to nurture and develop the value chain, CF focused on existing chains and looked at fair trade as a base from which they could modify, taking into consideration their efforts to enact equality with the genders. Fairtrade has its own challenges.







Within male-dominated land ownership cultures, women end up being responsible for roughly 49% of all field labor as well as the care of the house and the family; but they do not typically have independent income and usually have no control or say over how all that is supported. Women develop and live with low self-worth. The problems outlined in the beginning can be addressed from a root perspective by giving Women economic control, and agency over their own lives.

When women own the land of their own coffee farm, the dynamic for their lives and their place within the society changes, as they can become economic producers, breadwinners of families, and leaders in their communities. The core comes down to asset ownership, which is why focusing on the ownership of land is so important, as opposed to focusing on just having 'women run' coffee farms (but which are still owned by the men).

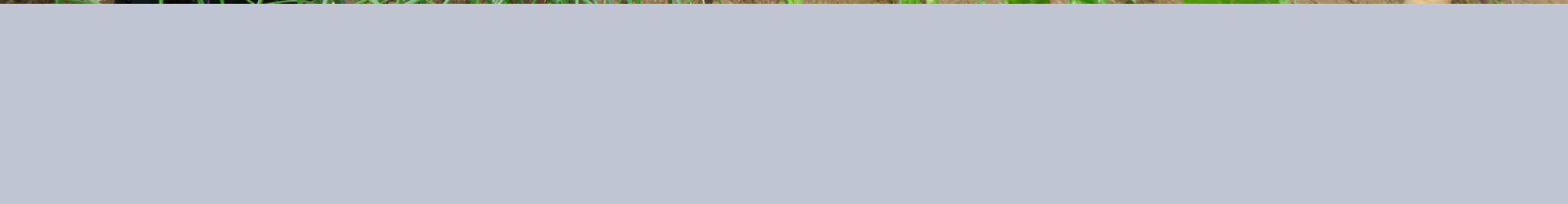
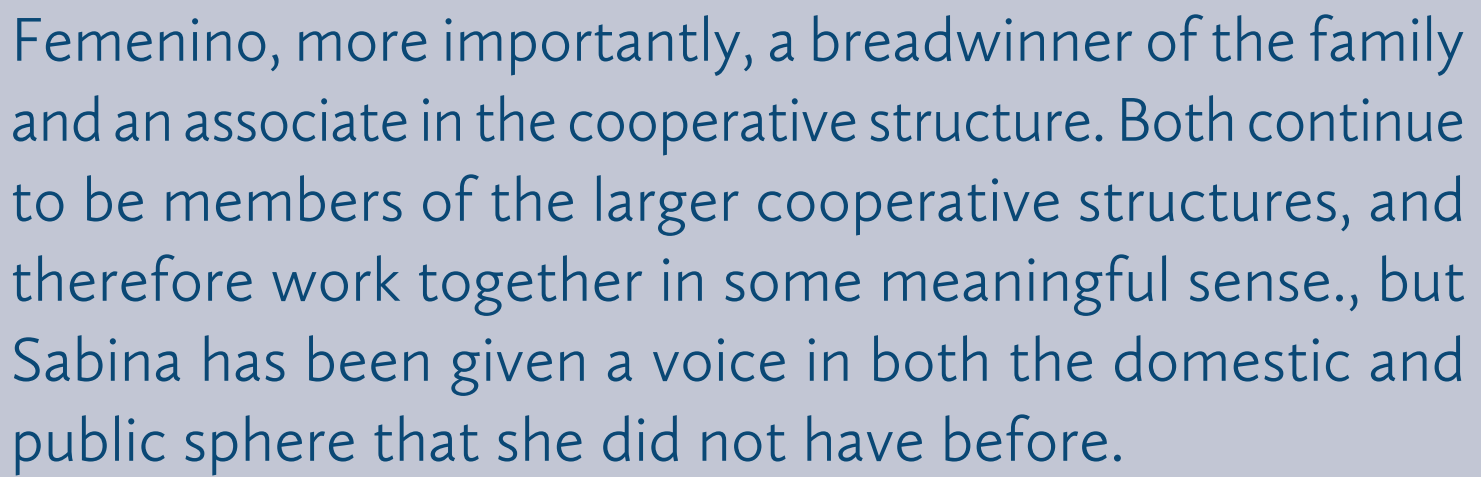




One of the direct ways that land ownership challenges are addressed is simply by making it a rule that in order to be a part of the Café Femenino project the farm has to be owned and operated by a woman. Because these producers are provided higher premiums and supporting resources for their lives and their communities, their communities are motivated then to support the land ownership of women for the benefit of everyone.

In a research paper on the work that CF does - “The Café Femenino Peru Story: Evaluating the potential of a for-profit gender equitable value chain” - the authors share an example:

Maria Sabina Hernandez Queva and her husband Enrique Queva, decided to split up their property to take advantage of the emergence of Café Femenino: they own and work a small coffee farm high in Agua Azul and have his and her parcels of land that they farm separately. Sabina has emerged from her domestic duties to be an active member of the cooperative and sometimes spokesperson for Café





CF operates utilizing Fair Trade certification and working by modifying the Fair Trade system (building on top of it). They do this because they have to address the inherent flaws in the Fair Trade system, while also providing the necessary changes to the value chain to enact gender equality through that chain, which is their primary goal.

As a short explanation of Fair Trade and its flaws, we use the authors' analysis within the Cafe Femenino Peru paper. They point to a 2010 study of Fair Trade with Nicaraguan farmers and Finnish coffee consumers. They discovered that - based on 2006 data - with an average



retail price of \$2.40 per pound, conventional coffee would provide the producing country about \$1.15 per pound of coffee, and the consuming country would retain about \$1.21 per pound of coffee. While Fair Trade coffee would have an average retail price of \$3.71 per pound, the producing country would earn \$1.30 per pound and the consuming country would retain a full \$2.24 per pound.

The numbers don't directly translate to today (2019), but the structure has hardly changed. The point is that while Fair Trade does provide a higher than commodity market value for green coffee to the producers, most of the benefit of Fair Trade occurs in the consuming country, with the end product due to the marketing benefits of Fair Trade, and consumers willingness to spend more for a 'more ethical' product. The inherent problem being that most of the price increase due to that ethical product does not actually go back to the producers. This is one of the challenges that CF has needed to address in building out its value chain modifications. Fair Trade is utilized because it guarantees "coffee has been bought at a fair non-exploitative price from the women farmers and assures a verifiable audit trail and includes a 'social



premium’ to be used by producer groups for social development activities.” However as demonstrated, there is further value which traditionally does not end up back at the producing country.

Solving these challenges means that more of the value needs to end up back with the producers. CF does this directly through the product itself, but also utilizing the





Cafe Femenino Foundation, which is a non profit wing of Cafe Femenino. The Foundation takes donations and utilizes their funds to take action which supports gender equitability of communities in the supported countries - including increasing education with schools and classroom resources, food workshops and food security, household resources, community gardens, sanitation, income diversification, health, and reducing toxicity and domestic abuse.

CF coffee includes in the green coffee price a premium for their women's coffee on top of Fair Trade, which goes directly back to the producer. On top of this, roasters are required to make a minimum donation of 5 cents per pound of green coffee purchased either entirely to the Café Femenino Foundation or 2.5 cents per pound to the Café Femenino Foundation and 2.5 cents per pound to a women's crisis center in the roaster's community.

This program has produced significant change, both tangibly demonstrated within the products themselves, but also in the lives of the women involved.

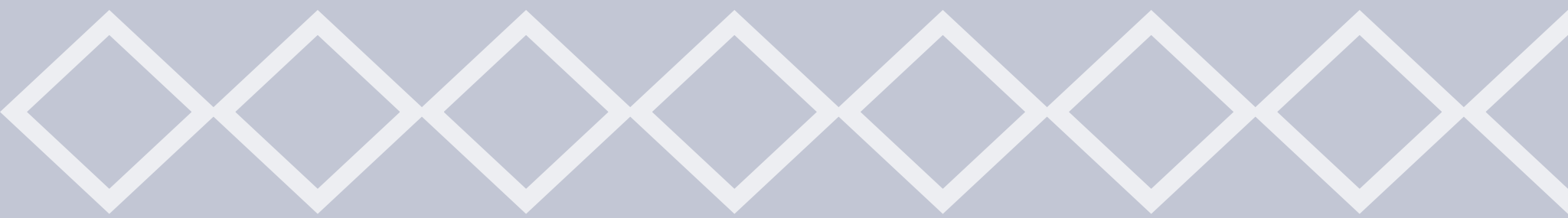
Through CF, women's coffee is distinguished from the moment it is harvested. It is held separate and traced through the entire value chain, all the way to unique packaging on the consumer end.

Roasters and Retailers are encouraged to share the CF story in their marketing and, when possible, to have women working and handling the coffee as it travels to the consumer. Also, roasters are not allowed to blend Café Femenino coffees. They are more than happy to comply, as this is one of their best-selling products.

In all, the women of Café Femenino make 17 cents more per pound of coffee produced, which is a difference of about 30% and have turned the social capital raised from sales of their unique “brand” into a number of community development initiatives.

The writers include further interview quotes which illustrate changes in participating communities:

There’s a change that is happening in the mentality of the male members. Now they accept the involvement of the women in the organization, they accept that they go to meetings. You can see men staying at home with the children, cooking something while their wife is in a meeting. It’s a very important change that for us is fundamental...We don’t want to separate them [men and women], given our









perspective that we are interested in the family's development, in the community's development and the development of the country, which is work for both men and women, together, the same rights, the same opportunities.

Farmer Maria Susana Guarchaj Tahay has been selling her coffee for a premium through the Cafe Femenino brand. She and her husband plan to pass down their coffee farm to their three children, and income from their coffee sales pay for important expenses such as their children's school fees. In an excerpt from an interview with Root Capital (2014),



she says: 'Coffee is an asset in this community and has helped us meet many of our needs. As coffee producers, we have been able to access credit through the cooperative. Coffee is what keeps us fed and gives sustenance to the family.' The entire community has been transformed by the women's active enfranchisement within the cooperative and the community's resources are directed from the perspective of female experience and from their work that was previously undervalued.

This is just a look into one organization - Cafe Femenino - which is doing work like this all around the world in coffee producing countries. Building gender equality into communities and economic systems has clear benefits once observed but remains a challenge in most of the world.

In 2018, Cafe Femenino launched a third part of their organization, Cafe Femenino Coffee, to directly roast and sell their producer's coffee. Cafe Femenino coffee functions "as a turbocharged national distribution channel for the Cafe Femenino women's harvests; but more importantly, it functions as a platform for consumer awareness/conversation about the importance of paying women producers fairly for their harvests."









You can now **BUY CAFE FEMENINO COFFEE DIRECTLY**, in addition to finding roasters around the world who sell women's coffees via Cafe Femenino and other programs.



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Türk Kahvesi



Fal Kahvesi

*We Turks have coffee in
our veins — not blood.*

**Overheard by a multilingual
customer in Mandabamat**

COFFEEHOUSE OF THE ANGELS



FORETELLING
THE FUTURE IN
ISTANBUL

By Steven P. Unger

Book Preview | Chapter 3 | Part 3

BEYOĞLU

Just across the Golden Horn from Sultanahmet but still on the European side of Istanbul, Beyoğlu is the neon-bright center of nightlife, a modern, secular city with a culture and technology five hundred years beyond the wildest dreams of Suleiman the Magnificent, as he slept in Topkapi Palace on silk sheets cooled by breezes drifting northward from the Marmara Sea.



Beyoğlu is the nexus for two of the world's best coffee experiences: Mandabatmaz and Melekler Kahvesi.

The tiny coffeehouse named Mandabatmaz, which seats a couple of dozen people if you count the chairs set up outside in the alley, is reputed to have the best Turkish coffee in Istanbul. It certainly ranks with the best coffee we've ever tasted. The name "Mandabatmaz" roughly translates to "so thick even a water buffalo wouldn't sink in it," and below the level of the perfectly brewed liquid coffee in your cup is an almost unpourable sludge of superheated grounds.

What makes Mandabatmaz and its coffee so revered is its adherence to tradition. Arabica beans come freshly roasted and ground every morning before opening, arriving in unmarked, clear plastic bags. To brew the coffee, two cups of boiling water from an ancient samovar, which could easily have stood in the corner of the dining car of the Orient Express, and one or two teaspoons of ground coffee are poured into a small, long-handled copper pot called a cezve, which is used to make two cups of coffee at a time.

Cemil Pilik has been the heart and sole brewmaster at Mandabamatz for a quarter of a century. "Not everybody can do this," Pilik told Istanbul Eats in 2009 (<http://istanbuleats.com/2009/06/mandabatmaz-grounds-for-celebration/>).



"It's all in the hand," he had added, making a twisting motion with his wrist. "The hand is very important."

It's true: Pilik's hands never stop moving, the thumb and forefinger of one hand always holding the long handle of the cezve, close to the pot to spoon in the coffee, then holding the handle at the far end when the cezve is hot. Always two cups of perfect coffee from the well-worn copper pot, an eternity of perfect pairs of cups of coffee, fourteen hours a day, six days a week for twenty-five years.



Pilik's every move is seamless and compact, his skin always inches away from boiling liquids and white-hot metal, and there is almost no time at all between pouring the rich liquid coffee and filling the cezve again with fresh ground coffee and boiling water. But this is what to watch for in Istanbul: when the coffee starts to boil, a thin layer of foam known as kopuk will appear on the surface. Using a spoon, the brewmaster will distribute the foam between the cups. Then the coffee in the cezve is boiled until it foams up again, and the foam is distributed again between the cups. This boiling action gives Turkish coffee its unique taste. It takes consummate skill to bring the coffee to simmering again and again without ever letting it burn.





Sugar may be added to taste into the cezve right before brewing, although it's not bitter by itself. The customer will be asked to specify the amount of sugar when ordering: sweet is sekerli; more sweet is orta sekerli; and unsweetened is sade. However you order your coffee, to avoid swallowing the grounds, stop drinking when about one fifth of the liquid coffee remains.

As noted, because Turkish coffee is not filtered or strained, as the liquid coffee is consumed, a dark, muddy sediment forms in the bottom of the cup. Now that you've finished the drinkable part of your coffee, if you're lucky enough to have a kahve falı reader (known as a falci) nearby, you can have your fortune told by having him/her read the coffee grounds on your cup and saucer. Will the shapes and symbols trapped in a tiny cup and

saucer reveal your future? And if they do, are you willing to accept that your fortune will only be good for forty days (or indefinitely, depending on the falci)? A brisk, caffeine-fueled walk from Mandabamatz will take you to Melekler Kahvesi, where all will be revealed.

Imagine you are in the court of Suleiman the Magnificent, wandering the palace hallways as if in a dream, peering into candlelit rooms that sprout into more rooms beyond. A casual whisper from a friend, soft as a breeze from the Marmara Sea, tells you that a great diviner, a master falci, is here to read Suleiman's fortune from the grounds in his golden coffee cup.

As you near the royal chamber, the fragrances of flowers; incense from India and Arabia; and coffee in all of its stages become stronger. In one room, green coffee beans are roasted to perfection. In another, fresh roasted beans are crushed to a fine powder. In a third room, a woman dressed in the finest embroidered silks (could it be Hürrem Sultan when she was still just a slave?) sits next to a basin of heated sand, hot enough to boil the coffee in the three cezves she expertly controls.

Of course not a drop is burnt, as she moves the cezves over the sand like coconut halves in a shell game. A cezve is never left to linger on the scalding sand, though sometimes one is pushed deeper in to increase the heat. At last the coffee is poured from the cezves into golden cups topped like minarets with a crescent moon . . .



Source: By John Frederick Lewis
1873: 3gFFY2gmy4bgYg
at Google Cultural Institute

In present-day Beyoğlu, at Melekler Kahvesi (Coffeehouse of the Angels) there really are rooms that branch out into other rooms; dining rooms and game-playing rooms and kahve fali rooms; as if Sarah Winchester had been forced to limit her Mystery House to two stories. And inside those rooms Melekler Kahvesi really does roast and grind their own coffee, and they even prepare their coffee in the traditional desert way—in cezves over scorching sand.

Here in Melekler Kahvesi we'll hear our future interpreted in the ancient way of the diviners. Though the coffee cups are ceramic, not gold, and unassertively covered with a thin brass shell, the ceramic cups and saucers and the thick, dark coffee are all perfect for a proper kahve falı reading. In Melekler Kahvesi, licensed falcis interpret the coffee grounds and then use a deck of cards, sometimes Tarot cards, for the second part of the reading.

Certain parts of the kahve falı readings at Melekler Kahvesi have become a ritual. After drinking the liquid part of the fresh, sand-brewed coffee, the querent (the person for whom the reading is done) places her saucer on top of the cup and makes a wish, holding the cup and saucer at chest level and rotating them counter-clockwise three times. Following this, the cup is turned upside down onto the saucer, and left to cool. Sometimes a coin may be placed on top to "make the cup cool faster" and to dispel bad omens.

The cup is turned upright. For divination purposes, the bottom of the coffee cup is considered in two horizontal halves. The shapes in the lower half represent the past; the shapes in the top half reveal the future. The shapes on the right side are usually interpreted positively, while those on the left are interpreted as signs of bad events, enemies, illnesses, or other troubles.

If a large chunk of coffee grounds should fall to the saucer just as the cup is being separated, the querent will soon be rid of all their troubles and sadness. According to another standard interpretation, if coffee drips onto the saucer as the cup is opened, the querent will soon be shedding tears.



The secret to reading coffee grounds lies in the shapes created in the upper and lower halves of the cup. There are many symbols, all open to interpretation. A circle means success, for example. The shape of a key means wealth or good fortune.

After interpreting the shapes within the cup, the falci will move on to the saucer, where the majority of the coffee grounds remain. The saucer symbolizes the querent's home and their domestic life. No news is good news: if there are large blank areas on the saucer that the coffee hasn't touched, the querent can breathe a sigh of relief about something worrying at home. If, however, the shapes on the saucer are confused and disorderly, this is taken to mean that there will be a death or illness-related crowd of people in the querent's house.

The rest depends on the individual falci. Ours was soft-spoken and possibly just a little psychic. Sometimes he was at a loss for just the right English words at a particularly dramatic moment; fortunately our guide was able to jump in to translate before the suspense became unnerving. I liked his imagery in my reading about my journey among "a sea of souls," and I'm still perplexed about our predicted new house with a view of a pine tree through the window.

I have some familiarity with Tarot cards and was happy to see our falci lay out a set of unusual cards in the usual Tarot pattern for the second part of the reading, where the cards would be used to answer three questions.

The best coffee experience in Turkey was over, but there were still those cards on the table and the three questions that the cards would answer. I won't know if one of the answers was true, until you find yourself with this book in your hands.



Source: [OpenCulture.com](https://www.openculture.com)



www

This article has been excerpted from **Black as Hell, Strong as Death, and Sweet as Love: A Personal Guide to the World's Best Coffee Experiences** Copyright © 2018 by Steven P. Unger and Ruthie Santistevan, currently in prepublication.

Coffee Tastes



Body

How a brewed cup of coffee feels as you taste it. This is often impacted by the oils in the coffee, as well as the sugars. Immersive brewing methods, and brewing methods that don't use paper filters lead to 'fuller bodied' coffees, as they contain more of these components.



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Cup of Joe



Some thoughts in this episode about Meditation and Coffee.



PRO TIPS

Do Your Own Coffee Tasting

One of the most fun parts of coffee is getting to enjoy all the unique taste and aroma combinations that it can present to you. If you followed last month's issue on Black Coffee, then this will be a whole new world of experience opened up to you. Coffee has over 800 known taste and aroma compounds, presenting itself as the most complex tasting thing that we consume (compared to Wine's ~150 or so known taste/aroma compounds).



Tasting and understanding coffee doesn't take any special skill, or particular predeliction. It's just a matter of perspective, practice, and repetition. The more different coffees that you taste, the more you'll recognize the subtleties and differences in coffee.

One fun thing you can do to explore coffee and discover all the different tastes is to do your own coffee tasting, trying out multiple different coffees at once. You can do this as a full on 'cupping' of coffee, or just taste regularly brewed coffee.

Cupping

Cupping coffee is the practice which is used in the coffee industry to taste and evaluate coffee. It is the standardized practice used by certified Q Graders (who determine the official quality for coffees), and is thus also used by everyone else in the industry so we're all speaking the same language.

The practical execution of a coffee cupping involves brewing coffees samples in several cups on a table. The dry ground coffee is smelled and observed. Water is then added, and while the coffee is initially brewing it is smelled and observed a second time. After 4 minutes of brewing, the crust of coffee grounds and oils that has formed on top of the cups is broken - distinct aromas are released during this process, so



these are smelled and observed. Finally after the coffee has cooled, those participating will taste the coffee, using spoons to slurp small amounts at a time.

In the professional approach to this process, each coffee being tasted gets 5 cups, each with 15 grams of coffee and 270 grams of water. This is done to weed out possible defects and inconsistencies in roast (a high quality produced and roasted coffee should be identical through all 5 cups, but often there may be a cup that stands out, which has a bad bean). If you embark on your own coffee tasting, you don't need to go to this extreme.

In doing a cupping at home, I recommend 1-3 cups per coffee. For your first tasting, if you want the 'cupping experience' going through each step of aroma observation, and then tasting with a spoon, I'd recommend just using 1 cup per coffee. Adding more later will give you opportunities to do fun activities like 'triangulation' (this is for a future article).

Fill each cup with a ratio of 18:1, water:coffee - so if you use 15 grams of coffee, you'll use 270 grams of water. You likely won't have the technically correct cups, but it will be fine for your experience as long as you have the appropriate ratio mentioned (feel free to use less or more coffee). The coffee should be medium ground.

As an alternative to cupping, you can simply brew coffee as you normally would. Just make sure, for all the coffees you are tasting, that you brew each of them identically (and ideally, simultaneously).

Coffee Explorations

To have your own coffee tasting, I recommend one of two approaches to get started. The important thing in tasting coffee when you are getting your feet wet is to have coffees which contrast. The more different the coffees are naturally, the easier it will be to taste and smell the differences, and this will enhance your experience, motivating you to explore further.

The first way to select coffees that contrast is to go by origin. This is probably the easiest up front approach. I'd suggest looking at Central American coffees vs African Coffees vs Indonesian Coffees. On average your Central American coffees will give you a lot of chocolate and nuttiness, the African Coffees will give you fruit and floral, and the Indonesian coffees will give you earthiness. This is not a universal map, but a good contrasting place to start. To be more specific, consider comparing Colombia, Ethiopia, and Sumatra.

The second way to select coffees that contrast is by processing method. If you have access to specialty grade coffee roasters, most of these will indicate processing method either on the bag, or if you are purchasing online you'll see this in the online store. Look for terms like 'Washed,' 'Natural,' 'Honey,' 'Sun-Dried' processed coffees. The most contrast will come when you compare a Washed vs a Natural processed coffee, as these are on the opposite ends of the coffee processing spectrum. Natural processed coffees will have one or two strong/distinct flavors while Washed processed will have less distinct but a lot more subtle flavors and aromas.

Dive In

Lastly, just dive in and try it all out! Get your friends together, grab three coffees, brew them up, taste, enjoy, and discuss. There's nothing like the camaraderie of enjoying a delicious thing with other people. You can make a party out of it and pair the coffee with treats as well, just beware that whatever else you are consuming will influence how you taste the coffee.

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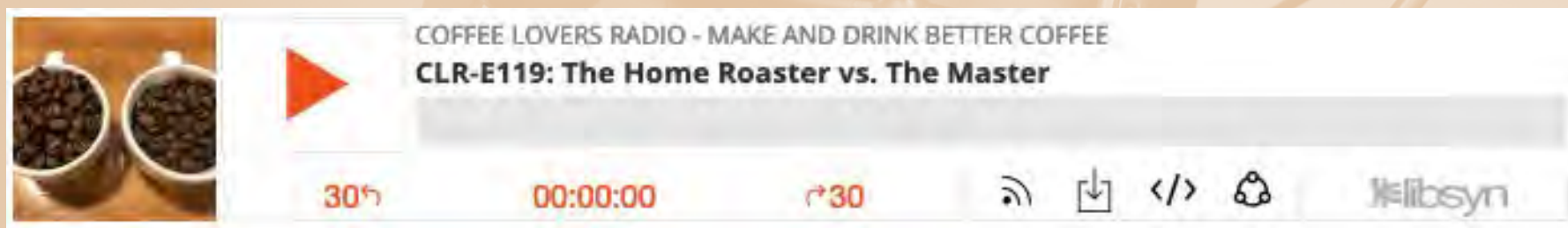
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Home Roaster vs. The Master

Coffee Lovers Radio



On this episode of Coffee Lovers Radio, Joseph brings in a batch of Guatemala Los Dos Socios he roasted, to pit against Conduit Coffee's version of the same. Who will come out on top? Featuring the Ikawa Home Roaster

Check Out the Ikawa

Get Some Conduit Coffee

Hosts

Joseph Robertson, Extracted Magazine

www.extractedmagazine.com

Jesse Nelson, Conduit Coffee

www.conduitcoffee.com

Moral and Ethical Responsibilities

We talk quite a bit in the magazine and in specialty coffee about how you as the customer have the choice of what value chain you will support (be it a discussion of local business vs international, or in coffee something like Fair Trade vs uncertified, etc).

Coffee, in particular, is unique in this way because the method in which specialty coffee (the highest rated) is labeled and offered to coffee drinkers is one which makes transparent that value chain – or at least it's supposed to (and it should be noted, it does this in just a partial way).

That is, you can at a quick glance see where the coffee comes from in terms of its origin, and roughly how it's produced.

The challenge, of course, is that this gets convoluted. 99.9% of the time the person viewing the coffee isn't going to know the farm's or origin's name unless it's one of the few very popular ones or the origin listed is as broad as

‘Ethiopia’ (which of course is a result that is anything but transparent). Also aside from the potential farm or coop that produced the coffee, and the general processing method, you know nothing about who made it, how they did so, how they are living, etc.

The only way to make full transparent decisions as a customer is to put your trust in the people and organizations you are buying from. This is why Cafe Femenino is a great organization because you can look at coffee from them and know that there’s above average support going directly to women producers and their communities.



Similarly you can look at your local roaster, know their motivations are to buy/produce with as much focus on providing value to the whole chain of production, to buy from ethical and sustainable sources, etc – you can know of certain importers that do this, and the places where their coffee is sold – but all the same, you are making your decisions based on trust in people who put their trust in other people, etc.

Business is an awkward thing. As a small business, you are driven by the need to make money to grow. You have to sell what your customers are going to buy, and then optimize your business around that interaction. Larger businesses have the same dynamic to an extent, though often they are more driven by the interests of the shareholders (profits) – that's another subject altogether.

So it comes down to you the customer being the one given the responsibility to make the ethical, moral, value-driven decisions, while in the end, you are in one of the worst positions to make these decisions and have this impact.

In the end, whether it's fair or not, your decisions at the customer end form the tapestry that is our economic system. Whether you like it or not, where you decide to put your money has an influence.

As a magazine, Extracted is driven to support the ethical and sustainable practices of the business, which all support the production and enjoyment of really delicious coffee. The magazine also has to produce content and provide an experience you'll enjoy.

My responsibility as an editor and a producer lies in the discourse which I chose to support. Discourse, especially at scale, has a tremendous long term impact. The more we make topics like women in coffee, or climate change, or even just the value of coffee as subjects of import, the more these become regular conversations, the more people everywhere start to drive towards these ideas.

We all make many of our decisions and actions based on the people we hope to be. So why not also do the same for the world we wish to live in? So ask yourself, the next time you do something (like have a cup of coffee), does this support the world you wish to live in?

Joseph Robertson
Editor, Publisher
Extracted Magazine

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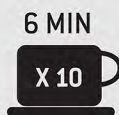
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This Month in Coffee

March 2019

Ethiopia Already Exports Coffee Beans: Exporting Its Culture Will Be The Next Big Step

One of the challenges facing coffee producing origins is how to thrive in an economic environment where the price of coffee is being forced below the cost to produce it.

► [Read More](#)

How Turkish Coffee Destroyed an Empire

This is a really cool look at some little known history of coffee during its original expansion through the Ottoman empire.

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Climate Change, Deforestation, Disease Threaten More Than Half of World's Wild Coffee Species

This is the challenge that coffee faces over the next 50 years. Will we find a solution?

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Coffee Bar, Now a Tel Aviv Institution, Turns 25

A look into coffee culture in Tel Aviv. One of the wonderful things about coffee is how it bridges cultures.

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In New York, Don't Just Drink Your Coffee - Learn About it First

A look into specialty cafe culture in New York where education about coffee is on the rise.

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