

literature studies. Using "feminist response theory," Fuller confronts the problem of the marginalization of Atlantic women writers within the wider Canadian dominant culture. She emphasizes the importance of "textual community," which includes writers' groups and provincial associations (such as the Writers' Alliance of Newfoundland and Labrador) as well as local publishers and granting agencies. The writers who formed the Newfoundland Writers' Guild in 1968 started out of a rebellion against the remote Canadian Authors' Association, of whom they were a "branch" but found they got nothing for their membership fees (91-92). The Guild was "a turning point for all of us - it was crucial in our development," poet Geraldine Rubia states (95). No longer marginalized by a distant organization in mainland Canada, Guild members found "the support and encouragement" they needed from each other, in the monthly workshops they organized (Fuller 95). Helen Porter, as well as Bernice Morgan and Rubia, continue to be staunch supporters of the Guild, and to mentor emerging local writers.

Fuller focuses on three fiction writers (Joan Clark, Bernice Morgan and Helen Porter) and three poets (Rita Joe, Maxine Tynes and Sheree Fitch). She does not examine the full range of the fiction writers' work, but narrows her discussion to one book each and in the case of Helen Porter, to only one short story. Still, what she has to say is fresh and interesting.

She chooses three performance poets who are largely ignored and disdained by academic critics. All come from disempowered groups within the dominant culture: aboriginal, the Miqmaq poet Rita Joe; black or "Afrocadian" Maxine Tynes; and working class Sheree Fitch. Tynes is disabled as well as black. Fuller makes an interesting distinction between the "formal" poetry reading and "outloud" poetry. The latter depends on a vital dynamic between poet and audience, which may well contain members of the oppressed group. The language is "demotic," simple and direct, confronting painful experiences such as racism, the difficulties of the disabled, or spousal and sexual abuse; and it appeals to the heart and emotions rather than the intellect. The listeners must empathize with those who are suffering; the poet must bear witness to their plight and become an agent of raising consciousness and thus bringing about social change. The audience can no longer plead ignorance of the terrible effects of racism, sexism and other forms of discrimination.

Despite the fact that the books of these three women poets are bestsellers, they are either ignored by academic critics or criticized for their use of clichéd and simplistic diction. (For example, Afrocadian George Elliott Clarke condemns Maxine Tynes for using clichés in her poem "Racism...to Raise the Heart Against.") Fuller defends her poets' use of the "demotic." Their poems must connect, and they must connect with the disadvantaged and poor and, by naming their oppression, empower them. Their political poetics are inimical to the intellectual, cerebral "poetic discourse" of elite High Culture.

The book suffers from some repetitiveness: Fuller summarizes what she is going to do at the beginning of each chapter, and what she has done at the end. Her pompous tone is irritating: "I have situated...I turn once again to...". These passages could well be deleted, and more space given to a wider discussion of the work of her fiction writers. For example, she should have included Helen Porter's path-breaking novel of St John's working-class life, *January, February, June or July*, rather than merely discussing just one short story by her.

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*Changing Tides: Gender, Fisheries and Globalization.* Barbara Neis, Marian Binkley, Siri Gerrard and Maria Cristina Maneschey. Halifax: Fernwood, 2005; map; xii+307pages; ISBN 1-55266-159-8; \$34.95 (paper). *What Do They Call a Fisherman? Men, Gender, and Restructuring in the Newfoundland Fishery.* Nicole Gerarda Power. St. John's: ISER Books, 2005; photographs, tables; viii+220pages; ISBN 1-894725-02-6; \$24.95 (paper).

The two books under review, although rooted in case studies of fisheries, are important contributions to the wider study of gender and globalization and will be of interest to an interdisciplinary audience of scholars, students and activists. *Changing Tides* brings together work of the Gender, Globalization and the Fisheries Network, founded in 2000 by an international group of feminist researchers, community workers and fish workers. It is a collection of articles based on scholarly research, poetry, personal reflections and community reports on the impacts of economic

restructuring of fisheries in diverse settings and from diverse perspectives. *What Do They Call a Fisherman?* by Nicole Gerarda Power is a full-length study of gender and restructuring in one particular setting: Bonavista-Trinity Bay, Newfoundland. Power is also a contributor to *Changing Tides*. What is most exciting about both of these books is the comparative perspective that informs the writing and the diversity of experiences that are documented, revealing the complex gendered dynamics of globalization which has brought both new constraints and new opportunities to individuals, households and communities. The careful attention paid to the household in these volumes is most welcome. The household appears to be a lost level of analysis in much contemporary research on globalization, which emphasizes either the individual or aggregate data on assumed homogeneous populations and communities. Both volumes also offer reflexive discussions of the ways that globalization has affected the roles and responsibilities of researchers and the possibilities for collaborative research.

Power's *What Do They Call a Fisherman?* is a rich full-length ethnographic study that firmly reminds us that people confront globalization not as isolated individuals but as gendered actors within households. Through the narrative voices of the men and women of Bonavista-Trinity Bay, Power takes us inside local understandings of and responses to the ecological and socioeconomic crisis of the cod moratorium. She identifies key elements in the ideals of masculinity embodied in the "traditional male fisher model" which some local actors follow in their efforts to maintain continuity with the past in a time of crisis. Meanwhile, others follow what Power calls the "modern male fisher model." They "look to the future" by adopting professionalization, science, privatization, limiting access and "transnational business masculinity." Both models disadvantage women through "the patriarchal dividend" that re-identifies women with domestic roles, renders invisible the work they do to sustain the fishing activities of the household, and removes them from consideration for retraining opportunities in male-centered government adjustment programs. Power's study urges re-evaluation of any assumptions that men as fishers have been more disadvantaged than women by economic restructuring in Newfoundland.

The work presented in *Changing Tides* offers glimpses into a diversity of gendered experiences in

contemporary maritime societies. Nayak describes the gendered impacts of the emergence of new elites with the privatization of once-communal water bodies for shrimp aquaculture and the marginalization and impoverishment of artisanal fishers in Kerala, India. Maneschy and Álvares analyse the changing consciousness of some women in fishing communities in Pará, Brazil. In order to receive social security benefits for their households, women need to re-classify as "work" tasks in the informal economy they formerly performed as extensions of household domestic labour. Overa's study on the coast of Ghana describes how local people actively engage with new opportunities globalization presents and how people's responses to global processes depend on where they are situated in local power relations. Here, a centuries-old "female market hierarchy" is in place denoting wide variation among women in income and social status. Market women's recent innovative entrepreneurial activity, based on their identification of a new commodity, "trawler by-catch," has inverted existing hierarchies (between elder sister and younger sister) but also undermined collective institutions (the lineage system).

McKay analyses the fascinating case of 33 women fish-processing workers and members of the Fogo Island Cooperative who filed a human rights grievance against the Cooperative when they were not called back to work for the 1999 season because their husbands were selling fish off-island and not to the Co-op. The Co-op has as its mandate to maintain the economic viability of communities on Fogo Island and, for the collective good, had decided to link jobs in the fish-processing sector to family members of boats that continued to sell their catch to the Co-op. The dismissed women, many of whom had worked at the Co-op for more than two decades, argued that their right to their jobs should not be dependent on where their husbands sold fish, i.e., on their marital status. McKay interprets the women's victory as "fraught with ambiguity and the potential for unintended consequences" as the women's actions both established their identities and rights as globalized individuals and potentially undermined the communal and economic integrity of their local social context.

Pahlke presents a short tragicomic reflection on her experiences as a representative of Nova Scotia's Women's FishNet at a consultation session about fisheries management organized by the Canadian

Department of Fisheries and Oceans. A male representative of a druggers' association objected to the presentation by the women from FishNet and suggested that, if women were speaking, Martians should be invited to speak as well. Titling her essay "Are Women Martians?" Pahlke highlights how decision-making about Canadian fisheries in the current context of globalization is a "closed circuit" that valorizes the knowledge of scientific experts, professionals and corporations and increasingly silences the views of residents who live their everyday lives in the environments and communities that are really affected by changing policies. Her contribution is a clear example of the reflexive, dialogic feminist approach taken in this volume that seeks to place the experiences of the global north on the same critical plane as those of the global south. As she finds, patriarchal cultures continue to thrive in the global north.

The essay by Power and Harrison is another interesting reflection and a deliberate attempt at anti-imperialist feminist research that applies the conceptual framework of South Asian feminist theorist Bina Agarwal to the global north through an analysis of the gendered effects of the collapse of the Newfoundland cod fishery. Following Agarwal's argument that resource degradation and privatization in commons-dependent rural communities promotes "revivalist" male-dominated hierarchical gender relations, Power and Harrison document the agentic role Newfoundland women play in re-trenching the gender division of labour within households by trivializing the attempts by un(der)employed male members to develop skills to contribute to domestic tasks and by supporting the personal consumption and leisure activities of husbands.

One topic that could have received more elaboration in the volume is tourism. The impact of privatization of coastal commons through tourism and the destruction of sensitive intertidal ecologies are briefly mentioned as are new sources of income through house rentals, food vending or cultural heritage tourism, but the global expansion of mass sex tourism in beach communities is a gendered impact of globalization in maritime communities that requires immediate and urgent attention.

The conclusion of *Changing Tides* is a valuable reflexion and auto-critique by two of the editors, Neis and Maneschy, who point to the potential

for collaborative research and networks to "challenge the negative tendencies within neo-liberal globalization." Certainly the diverse cases, methodologies and perspectives grounded in microlevel observation and analysis that are presented in both of these books take readers inside globalization and connect us to actors with alternative views and experiences of new opportunities and constraints and help us avoid the McDonaldization of contemporary research on globalization.

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*Mothers of the Municipality: Women, Work, and Social Policy in Post-1945 Halifax.* Judith Fingard and Janet Guildford, eds. Toronto: University of Toronto Press, 2005; illustrations; 318 pages; ISBN 0-8020-8693-4; \$35.00 (paper).

As the second wave of feminism swept into Canada, women historians began searching for the hidden history of their foremothers. One of their discoveries was something, beginning in the nineteenth century, that has come to be known as "social feminism." As contrasted with the more familiar feminism that seeks equality for women because they are like men, social feminism grew out of a valorization of women distinctiveness. Initially, it focused on women's unique capacity for reproduction. Having children, raising children - these were noble roles that implied both a capability and an obligation to take into public life the virtues that women exemplified in private life. So women organized clubs and service groups and gradually moved on to influence and participate in public policy, especially around the social issues that most obviously affected women and children. From this grew a wider mission to play a significant role as citizens.

The new historians were a bit dubious about this sort of feminism. Regrettably, these early activists shared many of their society prejudices. Perceptive about the exclusionary consequences of gender, they were not always as enlightened in their responses to differences of race and class and sexual orientation. Most seriously, the social feminists were thought to accept and thereby to reinforce the gender distinctions that feminist historians of the second wave wanted to abolish.