

Peter R.Sinclair, and Rosemary E. Ommer, eds., *Power and Restructuring: Canada's Coastal Society and Environment*

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doomed to fail like so many of her previous exploits and personal relationships. Ironically, Ruby's crass character and bad language enable her to ward off the fairies: "I always knew my filthy mouth had to be good for something" (2008, 314).

Notwithstanding this critique, Story's first novel is well written with humorous depictions of Toronto's city life balanced with equally poetic descriptions of the Southside Hills. Those interested in cynical realism will be as delighted with *Blasted* as those interested in regional folklore and mythology. By layering the ordinary with the fantastic, Kate Story's well-researched and well-developed plot outshines the novel's questionable character development making for a thoroughly enjoyable debut novel.

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Peter R. Sinclair, and Rosemary E. Ommer, eds., *Power and Restructuring: Canada's Coastal Society and Environment*. St. John's, NL: ISER, 2006, 336 pp., two 4-colour maps and three 4-colour maps, bibliography, CAN \$31.95 (soft cover), ISBN 1-894724-04-2.

A COLLECTION OF diverse and often historically detailed case studies, *Power and Restructuring: Canada's Coastal Society and Environment* offers a unique picture of the challenges facing communities located in Canada's furthest Western and Eastern coasts. A *Coasts Under Stress* project, editors Peter Sinclair and Rosemary Ommer present an examination of coastal communities experiencing economic, social and health care restructuring. This collection aims to identify themes in the challenges faced by coastal communities and aspires to begin building strategies for solving the problems that result from fluctuating ecology and shifting social policy. The book uses an integrated approach, focusing on the inseparable relations between humans and nature. More specifically, the volume aims to contribute towards sound policy development and the empowerment of communities.

These eleven case studies present distinct stories of individuals facing challenges arising from power inequities, authoritarian structures, top-down management and external factors that restrain local people's access to power. The chapters also speak to the resistance and resilience of these rural coastal populations, the strong effective social institutions they build and the local knowledge they develop in response to diverse challenges. The various essays explore the struggles of Aboriginal communities, forest harvesters, mining-company town residents, health care providers, fishers and youth. The themes central to all the studies include the importance of building strong social-ecological networks of power within communities and developing shared internal and external objectives. The text concludes with an examination of potential theoretical approaches and perspectives that might be used to build the framework necessary for obtaining these goals.

The case studies are sincere and compelling. Often insightful, they offer historical and contemporary perspectives on Canadians who depend on harvesting natural resources. The authors outline the crucial impacts the perpetual metamorphic state of resource access, legislation and management has had on individuals, families and communities; this is a perspective often overlooked in the public policy equation. Specific examples of power and restructuring impacts in Newfoundland and Labrador are illustrated in chapters such as Sean Cadigan's "Restructuring the Woods: Timber Rights, Power and Agency in White Bay, Newfoundland, 1897-1959." Focusing on class and restructuring, Cadigan builds on Sinclair and Jane-Hodder's 2004 actor network theory. The chapter outlines how access to timber rights has gradually shifted from a community resource to private property and the effect this loss has had on occupational plurality. Seasonal fish harvester communities, at the mercy of the logging industry to supplement their incomes, have been forced to accept increasing legislative changes favouring industry over community. Cadigan details how this evolution has resulted from class influence and a loss of community agency.

John Kennedy's work on the cod moratorium, "Disempowerment: The Cod Moratorium, Fisheries, Restructuring and the Decline of Power among Labrador Fishers," presents a similar story of the loss of power. Fishing industry restructuring has not only had an impact on fish species but has also changed the capacity of fishers' control over their livelihoods. Comparing northern and southeastern Labrador fishing communities, Kennedy explores the loss of power over a thirty-year period. Legislative responses, such as quota application to natural resource depletion, has meant these once nomadic seasonal working communities have lost not only access to resources but their way of life. Kennedy discusses the effect this has had on individual well-being and the local capacity for decision-making.

Chapter 9, "Making a Living: The Struggle to Stay" by Martha MacDonald, Barbara Neis and Brenda Grzetic, looks into the lives of work-age Newfoundland and Labrador men and women. This work specifically uses Foucault's definitions of power and resistance as a starting point when focusing on the health, as in the resilience, of communities. Three communities (Labrador Straits, Hawke's Bay-Port au-Choix and White Bay South) and three industry sectors (fisheries, forestry and tourism) are examined. The authors present strategies used, and often accepted without choice, to protect individual and community well-being. This gives pause for thought. This chapter is a particularly compelling presentation of how power is manipulated through space and time and cemented through the establishment of both formal and informal social institutions.

Other chapters extrapolate on the effects and outcomes of power and restructuring within the province. What is missing, however, is a consistent theoretical application of the main themes of power, resistance and restructuring. The theoretical links to the case studies presented are not always clear. It is also unfortunate that such a geographical and industry-specific text does not include an index. Where the

volume succeeds is in presenting the capacity of Canada's coastal communities to build resilience and move forward as they face environmental and social-economic uncertainty. Theorists and practitioners concerned about rural restructuring in coastal communities will gain greater understanding of these important issues and will find much use in this volume.

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Michael Crummey. *Galore*. Doubleday Canada, 2009. 365 pp. CAN \$32.95. ISBN 978-0385663144.

WRITING A REVIEW of Michael Crummey's new novel *Galore* makes me long to be reading it again. It is difficult to do justice to a book that is so spellbinding, so lush and exhilarating and layered that the workaday world comes to a standstill when you immerse yourself in it. Many reviews of this novel will tell you that it is a book rife with folk legend and superstition, which it is. But more profoundly, this is a book about inheritance and memory: cultural, historical, genetic, geographical, mystical. Crummey has stated that he wanted to pack all of Newfoundland into one great bible of a book. He sought to create a compendium of Newfoundland folk stories told in the way his grandparents would have told them. In the course of this book, one is taken on an unfolding transgenerational tour, an epic spectacle that covers such topics as human inheritance, historical encryption, destiny, the unconscious, immortality, apocryphal genealogies, and the fading of remembrance, all of it imbued with the lingering odour of fish. "There's more to the world than what your little mind can swallow," one of the characters tells her doctor/husband towards the end of the book (265). The character might as well be speaking to readers. If this is seduction, well, Michael Crummey has managed it. There is evil, yes, and vengeance, and grief, but more than that there is deep-seated human need and love, belief and error, ignorance and frailty, fatality and a yearning for ancestral presence. "Where do you come from?" is not the question here, but rather, "Whom do you belong to?" Whose blood flows through your veins? ... Whose destiny impinges on yours?

There is a temptation to invoke the "mythic" quality of this book, but the imprecision of the term does the novel a disservice. This book is less the stuff of myth than of legend. In general parlance, it is broadly agreed that a legend is a story that is told as if it has its roots in an historical event and geographical locale. Whether or not the legendary "events" actually did occur is irrelevant; what matters is that the stories are passed down as a tradition as though they had a real foundation in the past (however the facts have been altered in the interim). The transgenerational plotline of *Galore* allows us to witness a legend in the making. We see the catalyzing event, we see people's reactions to it, we watch how it becomes adapted and changed over time, we hear how the story is elaborated upon, how elements are for-