Michael Kimmel's *Manhood in America: A Cultural History* [Free Press, 1996]) that live on today in many organizations. The industry's elicitation of workers' emotional engagement is a long-standing control strategy of corporations (see Gideon Kunda's *Engineering Culture: Control and Commitment in a High-Tech Corporation* [Temple University Press, 1992]). The authors emphasize how DHS women use feminized cultural competence to leverage personal network ties and reciprocal obligation norms while ignoring the give-and-take of many male workers embedded in personal and professional networks of trust and reciprocity. I would have liked to hear more about how the focus on DHS helps scholars of work and occupations better understand all these points more broadly.

At the same time, I wish the particularity of this industry had been more fully discussed. This limitation loomed when the authors explained their motivation to study this case. They reported that they were both so bombarded by invitations to DHS parties and inundated with DHS acquaintances that they finally decided to study the industry. The authors and the interviewees are women, mostly white, mostly married, mostly mothers, mostly middle-aged. I happen to share these demographics and share an occupation with the two authors. But in contrast to the authors' experience of inundation, I have never been invited to a DHS party, nor am I aware that of any colleague or acquaintance who is involved in the industry. I cannot even imagine knowing anyone who would choose to spend personal time at a DHS event. I report this in order to point out that contact with the DHS industry is bounded within particular network and regional ties. Perhaps (although this is unclear in the book) the industry is overwhelmingly suburban rather than urban, and perhaps it is mostly inhabited by women from a particular type of middle-class fraction and habitus. In sum, this study is an interesting exploration of one industry that brings out the themes of emotional work and labor, middle-class femininity, and the industry's broken promises of work-life balance and entrepreneurial freedom in an uncertain economy.

Buoyancy on the Bayou: Shrimpers Face the Rising Tide of Globalization. By Jill Ann Harrison. Ithaca, N.Y.: Cornell University Press, 2013. Pp. xii+185. $69.95 (cloth); $19.95 (paper).

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Jill Ann Harrison's book is a highly readable and insightful account of the hardships faced by Louisiana shrimpers over the last decade. Based on "ethnographic interviewing," the empirical focus of *Buoyancy on the Bayou* is the social strategies of shrimpers dealing with the twofold threat

of lower prices paid for their product (resulting from cheaper imported shrimp) and soaring costs (mostly more expensive fuel). Harrison skillfully uses this context to extract sociological lessons on the diverse responses of actors tackling the social dislocations caused by economic globalization.

The author guides the reader through shrimpers' construction of an occupational identity and then explains the three strategies they deploy in weathering the "rising tide of globalization." She deftly describes the making of the shrimper identity, crafted in the bayou environment and rooted in Cajun culture and family trajectories. Weaving life stories and sociological debates, Harrison refines the seminal ideas of Albert O. Hirschman on exit, loyalty, and voice (Harvard University Press, 1970)—that is, categories used by economic sociologists to explain social action. She argues that Louisiana shrimpers do not fit nicely into these categories and classifies them in three groups: "persisters," "exiters," and "innovators."

These labels encapsulate different shrimpers' responses to economic adversity, and the groups are analyzed in separate chapters entitled "identity, "loss," and "innovation." "Persisters" are the "martyrs of globalization" (p. 88) who cling to their identity as shrimpers notwithstanding their declining social mobility. They are martyrs more than victims, since they "*actively* persist and deal with the hardships. . . . They had chosen to suffer for what they love, *even when they don't have to*" (p. 88, original emphasis). They "don't have to" because they could do what "exiters" have done. "Exiters" benefited from the skills learned in their trade and took advantage of job openings in the oil industry. Thus "we might be tempted to hold them up as survivors of globalization's mighty waves, and maybe even as victors" (p. 103). Here, Harrison is at her best, showing that in spite of finding steady and relatively well-paid jobs, this group of shrimpers suffered nonmaterial costs "associated with leaving an occupational identity behind" (p. 110). Last, "innovators" used globalization to their advantage by profiting from Internet marketing and onboard freezers, two tools allowing them to eschew low dock prices, eliminate the "middleman," and stay afloat while maintaining their shrimper identity.

Running against accounts of globalization portraying U.S. working-class communities as mere "victims," *Buoyancy on the Bayou*'s main contribution is its focus on the agency mobilized by shrimpers. In doing so, the book offers a series of sociological lessons. Harrison not only documents how a globalized economy negatively affects U.S.-based extractive industries, she goes beyond that to reconstruct the links between "occupational decline, community, and culture" (p. 16) while providing a fine-grained and lively analysis of the ways in which people react differently to the same broad-range social processes. As she puts it, "The large point is that in order to fully understand the decisions that individuals make, we must look beyond economic factors alone" (p. 126).

Buoyancy on the Bayou is filled with insights, yet a few caveats are still in order. Harrison's focus is on how shrimpers understand and react to globalization, yet in keeping this exclusive attention, the agency of others is missing from the picture. In other words, globalization (or, for that matter, the demand for shrimp) is mostly presented as an "unmoved mover"; we do not read much about the actors creating the conditions suffered by shrimpers (for instance, public officials or the "upstream" links in the shrimp trade). Furthermore, this reader was left wondering if shrimpers were not endorsing the principles behind the economic globalization that has been hurting them. Shrimpers' individualism (pp. 79, 85), their evaluation of government support as "handouts" (p. 169), their "antipolitical" views (p. 119), and their negative stance toward collective organizations (p. 131) can all be seen as concrete expressions of the neoliberal ideas animating what Harrison calls economic globalization.

The author could have also taken some distance from her interviewees and further explored the implications of some of their discourses. For instance, as an example of "work ethic" (p. 86), Harrison offers a shrimper's story of working 30 hours nonstop and criticizing fellow fishers for sleeping six hours in between, the interviewee closing with the rhetorical question "Are we gonna let ourselves to become a welfare nation?" (p. 87). The author neither critically examines the gender inequalities embedded in the male-dominated shrimp culture (e.g., husbands' reluctance to accept wives looking for jobs [p. 65]; local schools treating girls and boys unfairly [p. 74]) nor explores the contradictions of shrimpers praising the bayou environment while also being adamantly opposed to environmental regulations. But it would be shortsighted to evaluate a book for what it leaves aside. These points should be seen less as critiques than as new questions suggested by a book that, as any piece of good research does, answers a puzzle while opening a whole new set of inquiries.

Harrison makes a playful and effective use of fish-life metaphors, and the narrative style of the book (flowing between sociological concepts, economic context, social strategies, Cajun culture, and life stories) makes it very accessible. The scenes of shrimpers talking about their boats as if they were family (pp. 108–109; pp. 122–23) offer not only touching moments but also a lesson on how to make a sociological point through ethnography. *Buoyancy on the Bayou* should be read by people interested in the impacts of neoliberalism on U.S. industries and cultures, individual strategies in response to changing economic circumstances, and the connections between occupational identities and cultural milieus. The book will be an excellent addition to courses on global sociology, labor studies, qualitative methods, and economic sociology.