

to explain who they provision for and the forms that such provisioning work takes, this research exposes the multidimensionality of women's lives that is otherwise negated in a neoliberal policy context.

This approach also allows for a deeper exploration of the invisible work most often conducted by women, and is useful in going beyond the limits evident in much of the existing research on caring labour that focuses on the work associated with motherhood. By structuring their study around provisioning, the authors successfully broaden the scope of understanding to reach "beyond caring labour" and household duties to a wider understanding of the realities of work performed by women.

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RURAL WOMEN'S HEALTH

Beverly Leipert, Belinda Leach, and Wilfreda Thurston, Eds.
Toronto: University of Toronto Press, 2012

REVIEWED BY CHERYL VAN DAALEN-SMITH

Beverly Leipert knows of what she writes. Born and raised a Saskatchewan farm girl, Leipert always knew that place mattered when it came to health and quality of life. With great interest, I've watched Leipert's career and scholarship emerge over the years, and the culmination of her ground-breaking work exploring

rurality and health can be found at least in part in her new edited text *Rural Women's Health*. Together with colleagues Belinda Leach and Wilfreda Thurston, Dr. Leipert creates scholarly space for discourse surrounding, well, space. Geography, broadly defined, that is.

Leipert worked as a rural public health nurse in Saskatchewan for over a decade, and shared a similar awakening as did I. From that privileged perch afforded to Canada's public health nurses, we both came to understand health and quality of life as being affected by things far beyond mere biology or so-called "healthy choices." Her focus and thus the focus of the edited text is appropriately fixed on the social determinants of health. For as Canada's leading proponent of a social determinants of health lens, Dennis Raphael argues, "the primary factors that shape the health of Canadians are not medical treatments or lifestyle choices but rather the living conditions they experience." (www.thecanadianfacts.org) According to Raphael (2011) issues like education, income distribution, (un)employment/job security/working conditions, housing, social exclusion, social safety networks, health service access, aboriginal status, gender, race, and disability greatly impact health and quality of life. And the assembled scholars in *Rural Women's Health* have ensured the discourse considers all of these issues and then some.

And ok, I'll admit it. I just love that this is a primarily Canadian text, with discourse and debate representing the many different regions and living circumstances that make up rural Canada. Whether it be an exploration into the relationship of breast cancer and farm work in Ontario; exploring how assumptions affect Older Mennonite Women's health in Ontario; weaving together three generations of women in Newfoundland and Labrador; giving voice to the quality

of life of elder Ukrainian women in Saskatchewan; re-framing pregnancy and health issues in the North West Territories; re-naming PTSD with women living in remote Aboriginal communities; or legitimizing Nova Scotian African Canadian women's definitions of health, this edited volume is as ruggedly honest as is Canada's terrain. Established and budding scholars alike will find the twenty-two chapters thorough and enlightening, to say the least. Who, except Leipert and the emerging group of rural women's health scholars she's assembled, would think about food provisioning practices or food sustainability as impacting rural women's health? In fact when reading those chapters, I was reminded of Vandana Shiva's work exposing women's gender-entrenched role in global food security. She tells us that women plant, nurture, and harvest the food we all need to survive, and works tirelessly to empower women and to keep food security in their hands. In fact, only recently Shiva travelled to Nova Scotia and spoke at several universities regarding gender issues, as they relate to food security, food sovereignty, and seed saving.

Yes, place matters, especially how it intersects with gender-relations, race, class, identity, and power. And *Rural Women's Health* goes there. That rural women's health is deeply linked to women's safety is sadly, perhaps, the most predictable commonality. So much so that in a text meant to illuminate how rural living spaces impact health, a chapter needed to be dedicated to the one issue experienced by many women regardless of space: gender-based violence. And so there we have it. Violence emerges as central. Again.

But Leipert's team didn't stop there. Discussion regarding the experiences, struggles, and required resiliency of rural health care providers takes a prominent spot in the text. For

the dearth of supports and the oft dangerous isolation experienced by care providers creates a further health inequality for rural and remote women living in Canada. We know that women as paid or unpaid care providers has long been an area of much needed advocacy and policy change, but now we can look at the specificities involved in rural care provision.

Rural Women's Health represents an explosion in this much-neglected area of women's health scholarship, and could well be used as a core text in a year-long course or as a stand alone in a rural-specific women's health course. It's no wonder that for several years, Leipert held the Ontario Women's Health Council Chair in Rural Women's Health Research at the University of Western Ontario. This was the first and only Chair in North America to be dedicated to rural women's health research. Pretty cool. If you want to stay up to date on this exciting research and activism area check out *Rural Women Making Change* out of the University of Guelph. Well done Dr. Beverly Leipert. Keep up the amazing work. Giddyup!

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FEMMES ET EXILS: FORMES ET FIGURES

sous la direction de Dominique Bourque et Nellie Hogikyan ; préface de Gloria Escomel
Québec: Presses de l'Université Laval, 2010

REVIEWED BY SIMA APRAHAMIAN

Exile, a mindset intertwined with the fate of displaced peoples, has been a central concern since the second half of the twentieth century post-imperialist world, and has been given special attention and focus in scientific research along with Diaspora and Migration Studies. However, it is commonly known that women (and their children) constitute the great majority of the displaced¹. The volume on *Women and Exile(s) [Femmes et Exils]*, edited by Dominique Bourque and Nellie Hogikyan, focuses specifically on women's experiences as they are expressed in literature, visual and fine arts, as well as in other creative genres such as performance narratives and autobiography. The book, written in French, presents poetic and re-inventive attempts in the field of cultural displacements and can be considered as an important contribution to Cultural Studies. The essays in this anthology re-examine the nature and the set of terms associated with women's mobility since the emergence of women's writing and up-till present-day transnational migrations. For instance, as theorized by feminists, it has been widely established that women's transgression of national borders on one hand, and of the grounded categories of the social order on the other hand, has allowed them to experience flexible citizenship *avant la lettre*.

The anthology *Femmes et exils* offers a theoretical account that reviews

the system of terms of exile and the multiple displacements of women in an increasingly fluid world, with examples of de/-constructed subjectivities in the writings of francophone migrant women across borders and generations.

The large-scope and innovative introduction situates socially (patriarchy, colonialism, globalization, hetero-normativity) and esthetically (« écriture migrante », « écriture au féminin », etc.) the multiple displacements of women. The introduction can be used as a rich and complex reference for the study of exile and diaspora for it offers a full theoretical frame that reviews the terminologies associated with exile and migration in general and proposes a new category, the post-exile, in order to account for the generational factor in the context of displacement.

It is important to note that the majority of the authors in this collection of essays are Canadian citizens and they discuss works produced by artists from various backgrounds and origins. This reflects Canada's fundamental politics and reality of multi- and interculturalism. Other contributions on European, Japanese and Islamic cultures add to the international dimension of the anthology.

In addition to a preface by Quebec writer and lecturer Gloria Escomel, the volume consists of two main sections: Thematic Exiles and Poetic Exiles. Each section has three subsections with a concise and clearly stated introduction. Thus in the section on Thematic exiles, we find the following sub-themes: Inner/Exterior exile, Identity of exile, Generational exile. Hence, the authors capture the internalization of exile and examine how this is expressed in terms of language. The focus here is on being in exile from one's own self; and the condition of exile is understood as a linguistic phenomenon, a process of metaphorizing this unique lived experience.