

rience of Iranian women political prisoners. It is only very recently that several memoirs have been published as well as a ten-minute documentary called *They Did Not Fear Death* which includes the names of 2,843 women prisoners who were executed in Iran since 1980. This documentary was first shown at the tenth annual conference of the Iranian Women's Studies Foundation held in Montreal. There are 101 names of Kurdish women members of Komala in this documentary. The experience of Kurdish women is yet to be written and some of the women who have participated in this research have talked about their prison experience. ⁴This was also a very difficult period for Zohal's parents as well. Her oldest brother was suddenly diagnosed with leukemia and the family was struggling to finance his trip abroad. Zohal's arrival with a new-born baby was a burden on them, too. Her brother passed away soon which also caused the death of her father who could not bear the loss of his son. At which point the financial burden on her mother was exacerbated and made it very difficult for Zohal to stay much longer with her.

⁵The camp life in the mountains of Kurdistan has not been a subject of study at all. I have benefited from the studies presented at the Second Conference of Women in Conflict Zones Network in Sri Lanka (December 1998), in particular Darini Rajasingham-Senanayake, "After victimhood: Cultural transformation and women's empowerment in war and displacement"; Gameela Samarasinghe and Ananda Galappati, "Living in conflict zones, past and present: Women and psychological suffering"; Malahi de Alwis, "The 'purity' of displacement and the re-territorialization of longing: Muslim women refugees in north-western Sri Lanka"; and Neloufer de Mel, "Agent or victim? The Sri Lankan women militant in the interregnum." I hope that with the expansion of my current research, I can unravel the experience of

women's lives in the camps. ⁶Diaspora is yet another whole new life for Kurdish women like Zohal which is not included in this paper. Although I use the term "diaspora," but I find it problematic, especially as it has been applied to women. The masculine construction of this concept could be the topic of another paper; something that is clear from my research is that women challenge the notion of "blood and belonging," which I consider to be embedded in the concept of diaspora.

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ZAKIAH ALIYA KASSAM

April Showers

warm saltless tears
 fall upon her naked body
 kissing her cheeks
 caressing her neck
 providing comfort
 because they are not her own
 where is the strength?
 where is the resolve?
 the hot tears that beat
 against her skin
 are a painful reminder
 of beatings borne
 so many times
 where do the droplets stop
 and her own tears begin?
 with each painful blow
 she stood proudly
 head held high
 for she did not cry
 the tears that fell
 were not her own

Zakiah Aliya Kassam's poetry appears earlier in this volume.