

no networks of activists, and no political freedom for forging solidarity.

There is hunger in the South for radical knowledge and action on an international scale. Western feminism can also revitalize its own unfinished projects by learning from the women's movements in the South. At the UN Fourth World Conference on Women held in Beijing in 1995, a host of conservative forces ranging from the Vatican to the Islamic Republic of Iran coordinated their efforts to oppose the demands of women for serious reforms. The need for solidarity has never been so pressing.

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¹The story of the murder of these women by Islamic zealots and traditionalists must yet be written. The opposition press in Iraqi Kurdistan and some human rights organizations have uncovered some of the evidence.

²In recent years, Uppsala University in Sweden has expanded its Kurdish courses to the level of a BA program; in Paris a two-year diploma program in Kurdish is offered at the Institute National des Langues et Civilisation Orientales. Kurdish language courses have been offered, irregularly in some European and American universities.

³To cite only a few examples, D. N. MacKenzie was not allowed to study the Kurdish dialects of Turkey in 1954–56 (MacKenzie); Martin van Bruinessen's important research on primordial loyalties in Kurdistan was seriously restricted by the refusal of Iranian, Turkish, and Syrian authorities to issue him research permits (van Bruinessen 1992). The Turkish sociologist I. Besikçi was sentenced by the Turkish government to serve a 13-year term in jail for publishing his sociological and political study of the Kurds (van Bruinessen 1992).

⁴My bibliographic survey of theses written in Britain, the U.S., Canada, and France has revealed only one MA thesis (Eftekhari 1984).

⁵Some of the journals are: *Jina Serbilind* (Ambitious Woman, No. 4, 1993), published in Germany by Yekîtiya Jinên Welatparêzên Kurdistan (Union of Patriotic Women of Kurdistan), is pro-PKK; *Jiyan* (Life, No. 1, March 1991), published in Germany by Yekîtiya Jinên Kurdistan or KOMJIN (Union of Kurdish Women); *Yekbûn* (Unity, No. 2, 1990) published in the Netherlands by Yekêti Afretanî Kurdistan (Union of Women of Kurdistan). In Turkey, a Kurdish women's journal, *Rosa*, was published in Istanbul in 1996 but was later banned by the government. Several women's journals have appeared in Iraqi Kurdistan. One is *Tewar* (Origins, No. 8, 1994) published by Yekêti Jinanî Kurdistan (Union of Women of Kurdistan). The publication of a feminist journal, *Dengê* (A Voice), announced in 1996, is a joint work by women in Kurdistan and Europe. The latest journal is the feminist *Jin* (Woman), published in Swedish by a group of Kurdish and Swedish women.

⁶The suppression of Kurdish culture and language in the Middle East has not allowed the Kurds to maintain archives and museums or even private collections of letters and documents. Thus, archival and published material maintained over the past few centuries in Europe provide an indispensable source for studying Kurdish society.

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LORNA M. REDDICK

Earth Catcher

Here I stand
firmly grounded
into the earth.

The tiny bells
ringing on clothing
that I wear.

I swirl and stir
my arms down towards the
ground
then push these strong arms
up into the air.

I jump, and jump
with joy!
running faster
feeling the earth
catch my feet
as I land.

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