

Peyk

Persian Cultural Center's Bilingual Magazine
P.O. Box 500914, San Diego CA 92150



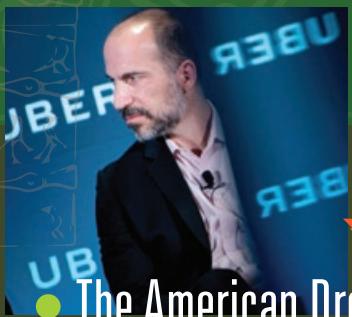
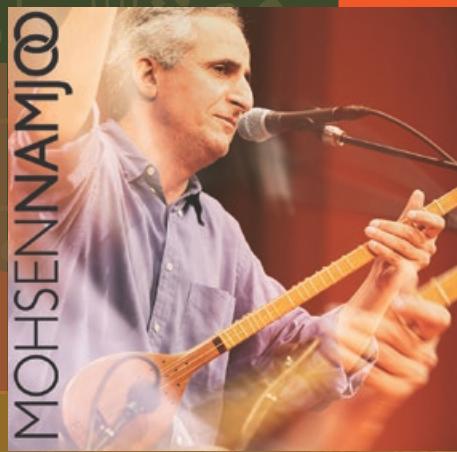
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September - October 2018

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Mohsen Namjoo
Saturday October 13



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AN IRANIAN WINS THE FIELD MEDAL IN MATHEMATICS
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A Career Sketched Through Letters
- Temporomandibular Joint (TMJ) Disorder

SILENCE = DEATH

By: Shahri Estakhry



For Whom The Bell Tolls...

We often take our privileges for granted or forget how lucky we are to have them.

One of the most important of these privileges for all, in particular, us women, is voting. Through an email I had received, I learned so much about women's suffrage in our nation. Tell your children and grandchildren, girls or boys the story and help them learn to respect and appreciate the rights that followed from many sacrifices in those years, not very long ago. Their determination has given us, today's women, the privilege and the right to vote. Now it's our turn to honor their memory by making sure that we vote. **Read again what these women went through for us! We can't let all of their courage and suffering be for nothing. "A history lesson....A TRUE STORY EVERYONE SHOULD KNOW!"**

This is the story of mothers and grandmothers who lived a century ago. Remember, it was not until 1920 that women in the United States were granted the right to go to the polls and vote. The women were innocent and defenseless, but they were jailed nonetheless for picketing the White House, carrying signs asking for the vote. And by the end of the night, they were barely alive. Forty prison guards wielding clubs and with their warden's blessing went on a rampage against the 33 women wrongly convicted of 'obstructing sidewalk traffic.'

(Lucy Burns) - They beat Lucy Burns, chained her hands to the cell bars above her head and left her hanging for the night, bleeding and gasping for air.

(Dora Lewis) - They hurled Dora Lewis into a dark cell, smashed her head against an iron bed and knocked her out cold. Her cell mate, Alice Cosu, thought Lewis was dead and suffered a heart attack. Additional affidavits describe the guards grabbing, dragging, beating, choking, slamming, pinching, twisting and kicking the women.

Thus unfolded the 'Night of Terror' on November 15, 1917, when the warden at the Occoquan Workhouse in Virginia ordered his guards to teach a lesson to the suffragists imprisoned there because they dared to picket Woodrow Wilson's White House for the right to vote. For weeks, the women's only water came from an open pail. Their food--all of it colorless slop--was infested with worms.

(Alice Paul) - When one of the leaders, Alice Paul, embarked on a hunger strike, they tied her to a chair, forced a tube down her throat and poured liquid into her until she vomited. She was tortured like this for weeks until word was smuggled out to the press.

(Helena Hill Weed) - Norwalk, Conn. Serving a 3-day sentence in D.C. prison for carrying a banner that said, 'Governments derive their just powers from the consent of the governed.'

(Pauline Adams) - In the prison garb she wore while serving a 60 day sentence.

We can learn much more of this suffrage by watching HBO's movie 'Iron Jawed Angels.' It is a graphic depiction of the battle these women waged to pull open the curtain at the polling booth to let women have their say. I feel ashamed to say I needed the reminder to not forget to take advantage of what is my right.

(Edith Ainge) - of Jamestown, New York: "All these years later, voter registration is still my passion. But the actual act of voting had become less personal for me, more rote. Frankly, voting often felt more like an obligation than a privilege. Sometimes it was inconvenient."

(Berthe Arnold)- CSU graduate: HBO released the movie on video and DVD says Arnold. "I wish all history, social studies and government teachers would include the movie in their curriculum. I want it shown on Bunco/Bingo night, too, and anywhere else women gather. I realize this isn't our usual idea of socializing, but we are not voting in the numbers that we should be, and I think a little shock therapy is in order. It is jarring to watch Woodrow Wilson and his cronies try to persuade a psychiatrist to declare Alice Paul insane so that she could be permanently institutionalized. And it is inspiring to watch the doctor refuse. Alice Paul was strong, he said, and brave. That didn't make her crazy. The doctor admonished the men: 'Courage in women is often mistaken for insanity.'

Persian Cultural Center's Bilingual Magazine

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Persian Cultural Center

6790 Top Gun St. #7, San Diego, CA 92121

Tel (858) 552-9355

Fax & Message: (619) 374-7335

Email: pcc@pccsd.org

www.pccsd.org

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PCC NEWS

Jong-e Farhangi (Cultural Variety Show)

Jong-e Farhangi is an arts and culture program that presents thought-provoking interviews and discussions with members of the Iranian diaspora, with an emphasis on authors, artists, literary readings, and musical performances. The program emphasizes lively discussions with audience participation. *Jong* is held on the stage of the Iranian-American center (IAC), on the second Friday night of the month. Hosting the program rotates between Ali Sadr and Reza Khabazian. The program guests are typically interviewed by the host on a variety of subjects with an eager audience.

Jong-e Farhangi- July 13, 2018

The July program, hosted by Ali Sadr, featured three guests: Fred Parvaneh and Shay Hanson. Mr. Sadr began with a brief introduction of the subject to be discussed, which was the importance of identity and what it means to be “Iranian-American.” The guests then gave their perspectives on the subject based on their research, investigations and /or background experience. Each guest brought a different generational viewpoint which made for a lively discussion about “living on the hyphen.” The second half of the program continued with a spirited Q & A between the panel and the audience.

Jong-e Farhangi- August 10, 2018

The August program, hosted by Reza Khabazian, was presented in two parts. The program started with Reza Khabazian’s tribute to Iranian musician, Morteza Neydavoud, and his legacy. The program was followed by a presentation by Sara Vazirzadeh, a PhD in Persian Literature, on using the structure of Persian poetry as a model for teaching democracy. In the second part of the program, Mahmoud Behrouzian, Ali Pirouzian and Rana Salimi performed *Shahnameh-khani*, a narration of the epic Iranian poem, *The Tale of Kings*, accompanied by live music from Kourosh Taghavi on Setar and Ali Sadr on percussion.

Soccer World Cup 2018, Russia- July 2018

In addition to “Team Melli” matches, IAC hosted the final match of the World Cup. The spectators shared many exciting moments during the games.



Youth committee

Last month a new committee was formed, a student committee. The members of the student committee, Anahita Emami, Navid Ghazi, Behrad Hafezi, Shakiba Mahmoudi, Shadi Mohebbi and Nick Taha, are all responsible for planning various events, engaging with the youth community, and helping with office tasks. The first event planned by the student committee was the family game night held at the Persian Cultural Center on July 27th 2018 from 7:00 to 10:00 o'clock. Family game nights are aimed at bringing everyone together with fun games ranging from cards to a raffle. For more information on the next family game night, check the weekly newsletter or the Persian Cultural Center Instagram.



Family Game Night- July 27, 2018

Children, parents and grandparents alike enjoyed a family night of traditional games, fun and food at IAC.

One Day with Art - August 18, 2018

The Persian Cultural Center organized a bus tour to the Los Angeles County Museum of Art (LACMA) and the Getty Museum in Los Angeles. The program included transportation, lunch and admission tickets to both museums. The temporary exhibit, *In the Fields of Empty Days: The Intersection of Past and Present in Iranian Art*, at LACMA will be on display until September 9, 2018.



Movie and Discussion - July 20, 2018

The Corridor is Behrouz Shoeibi's (2013) directorial debut in film. The movie was screened at IAC on July 20th. This production has many awards to its name. The screening was followed by a discussion by the audience.

Movie and Discussion - August 17, 2018

The Shallow Yellow Sky by Bahram Tavakoli (2013) was screened on August 17th. The movie has been nominated for, and won, several awards. The screening was followed by a discussion by the audience.



Docunight

Docunight is an organized program that facilitates the screening of documentaries concurrently on the first Wednesday of the month in more than twenty cities across North America. The documentaries are either made by Iranian film makers or are about Iran and Iranians.

Docunight 47: *Exilic Trilogy* by Arsalan Barahani (2015 - 74 minutes) -July 11, 2018

Due to the Fourth of July holiday this program was shifted to the second Wednesday of July. The documentary was about three prominent Iranian individuals who live in Canada. The director joined the viewers for a Q&A session via Skype following the showing.

Docunight 48: *Dust- Flower- Flame* by Shabnam Tolouei (2015) -August 1, 2018

This documentary featured the life of Tahirih Qurratu'l-Ayn, a woman of letters, whose effect on the women's equality movement in 19th century, Qajar-period Iran, has continued up until today. After the Islamic Revolution of 1979 in Iran, it has been forbidden to write or talk about Qurratu'l-Ayn. Even her name, or pages and chapters about her, have been removed in later editions of historical or literary books published in Iran.

PCC's Board Meetings

Persian Cultural Center's board of directors holds its meetings every second Wednesday of the month at IAC. The last two meetings took place on July 11 and August 8, 2018.

If you are interested in PCC's activities, please renew your membership or become a member. You can find the membership form on our website at www.pccsd.org.

The American Dream and Its Nightmares



Writing about immigration is as deeply personal for me as it is political. In 2010-11, I lived and worked in Mexico. I witnessed up-close and personally how the drug war, sponsored and armed by Mexico's northern neighbor and the world's biggest arms dealer, was tearing the country apart. Since its inception in 2006, the drug war has left in its wake grieving mothers searching for their kidnapped sons, fathers burying the unrecognizable body of their daughters, brave journalists risking (and losing) their lives to write about the truth, and a deeply demoralized and righteously angry public. My housemate, Oscar, was among thousands of victims consumed by the drug war. He was an innocent man who ended up in the wrong place and at the wrong time. His mother packed his life into a box and his room became vacant, rented days later. Life went on.

In 2013, I spent the summer studying and traveling in Palestine and witnessed the brutal realities of what now is over half a century of Israel's military occupation of Palestine. Then, those personal experiences compelled me to share my perspective in an article published in September 2013 (*Peyk* #147) in which I examined the role of the industry of border control in terrorizing indigenous communities and damaging the environment. The article began with the Article 13 of the Universal Declaration of Human Rights: "Everyone has the right to freedom of movement and residence within the borders of each state, [and] the right to leave any country, including his own, and to return to his country." Unlike the communities it keeps under its control, the industry of border control moves across national lines in pursuit of capital gain, forming alliances that only money can explain. When Donald Trump made building a border wall the cornerstone of his presidential campaign in 2015, I was not the least surprised.

Today, it is again the power of personal experience that compels me to write about immigration. Since January 2017, I have been volunteering at the East Bay Sanctuary Covenant, an organization based in the San Francisco Bay Area that has been serving asylum-seekers since 1982. The greatest privilege of my life has been sitting across from Latin American asylum seekers, listening to their stories of pain and resilience. I have bonded with them and identified with their dignified search for survival and security. The grace and patience with which they go through the overwhelming and invasive process of asylum inspires and humbles me. If anything were to happen to them, I don't know what I would do. This is the personal background that informs my views on immigration.

This summer, I was tasked with renewing TPS work permits for Honduran refugees, which is the focus of the rest of this article. TPS stands for Temporary Protective Status, a program granted to thirteen countries, one of which is Honduras. In 1998, a category 5 hurricane tore through Honduras and killed 7,000 people, destroying hundreds of homes and leaving 70% of the country's infrastructure in ruins. 1.5 million Hondurans became homeless in the process. The United States granted asylum to thousands of Hondurans, most of whom have been living here since 1998. In order to maintain their legal residence in the U.S., they have had to reapply for TPS and disclose arrests, criminal charges, or convictions. My clients are law-abiding and tax-paying residents who, after two decades of contributing to American society, have built a strong community in California. Contrary to what you will hear on certain myth-making networks, the overwhelming majority of them do not benefit from social welfare programs.

This year, the Attorney General, Jeff Sessions, announced the cancellation of TPS. Each national group has been given a specific deadline to return to their countries. For Honduras, it is January 5, 2020. The current administration has argued that the conditions in TPS-designated countries have returned to normal, and there is no need for their citizens to remain in the United States. However, Honduras remains politically volatile and economically unstable as evident in the violent protests that followed the presidential elections last November (not to mention American attempts at interfering in Honduran politics). Large segments of Honduran society are deeply homophobic and transphobic, and violence in general, and against women in particular, is rampant. Similar to El Salvador, their economy heavily depends on the money sent home from Hondurans working in the U.S. If viewed as a standalone act, the cancellation of TPS seems to make very little sense.

But the cancellation of TPS is no standalone act. It is part of a wave of policy changes designed to overhaul U.S. immigration laws: Asylum laws are being unravelled, namely to disqualify domestic abuse as a basis for asylum which directly targets women of color. DACA (Deferred Action for Childhood Arrivals), a program that has allowed individuals brought to the U.S. unlawfully as children to reside and work here legally, has been cancelled. The travel ban, upheld by the Supreme Court in June, severely restricts the entry of citizens from Iran, Syria, Somalia, Yemen, and North Korea (never mind the U.S. role in the ongoing humanitarian crisis in Yemen). The U.S. Immigration and Customs Enforcement, known as ICE, has raided places of work, and even worship, viciously ripping communities apart. ICE has targeted individuals with no criminal record (crossing into the U.S. without inspection is a misdemeanor, not a crime). Due to increasing xenophobia, the industry of border security is thriving now more than before. Without laying a single brick at the border, this administration has significantly slowed down immigration into the U.S., namely by reducing the number of refugees admitted into the country.

There are future plans too. The Diversity Immigrant Visa program, known as the Green Card lottery, may also be dismantled.



H-1B visas, allowing foreign workers in specialized occupations to work in the U.S., will likely be scrapped as of this August. These policy changes form a more complete narrative, one designed to attack the most vulnerable in our midst while misdirecting the righteous anger of the white working class away from financial institutions responsible for their economic hardship. The U.S. may not be as welcoming as it was a few years ago, but many are still willing to come here. Just look at my Honduran clients to see why that's the case. The U.S. came to their rescue when they were desperately in need. In return, they have worked hard with integrity and love for this country. They have become Americans, and passed their rich bicultural background to their children and grandchildren. In the waiting room, I often saw my clients play with their American grandchildren. Then, I would imagine a horrifying scenario in which they were taken away from their family. To many of them, two decades of loving labor and community building became nothing at the drop of the Attorney General's hat. They have paid social security for two decades and they will not see a penny of it when they are due to retire. The fact that over the past twenty years they were never given a path to residency shows that the U.S. immigration system is broken.

Even a conservative administration can celebrate TPS as an ideal form of immigration. It's a script for the American Dream: in the late 1990s, a group of refugees came to the U.S. with the intention of seeking asylum, a permissible act according to international laws. Instead of putting them in prison and abducting and drugging their children (which in addition to being illegal costs a lot more taxpayer money), the U.S. processed their requests case by case. Through due process, many gained legal status, which they had to renew every few years, by proving that they were law-abiding. Their legal status allowed them to be contributing members of their community, instead of shunning law enforcement out of fear of deportation. They may have lost their homes and families in a tragedy, but the U.S. gave them a platform to seek security and stability. They pulled themselves by the bootstraps and became a self-sufficient community that even contributes to Honduran economy. If this is not an immigrant success story, then what is? By deporting these precious members of our community,

the U.S. would once again write another shameful chapter in its young history.

We are all immigrants, but we are certainly not all the same. As an Iranian, I do not share the same historical connection with this land as my Latin American brothers and sisters. As immigrants, we also display very different attitudes toward immigration. Some of us come to the U.S. and want to shut the door behind us. We have the urge to align ourselves with the discourse of power, turning our backs on immigrants who are less fortunate than us. It is the easy thing to do. But there are those who consider it our obligation to fight for a more inclusionary society once we get our foot through the door. Shutting the door behind us will only reinforce all that has plagued our society, primarily self-centeredness and greed. If we embrace the latter vision, we will emerge as better individuals and a better society as a result of it.

Working with immigrant communities in the U.S. has helped me to see my family story in a different light. At the East Bay Sanctuary Covenant, I interviewed farmers who were coerced to work for drug traffickers in Mexico. Refusing to participate in their violent industry, they abandoned their farm and brought their family to the U.S. I identified with their story because my father, Ebrahim, attempted and failed to seek asylum in the early 1990s. Once he crossed into Turkey and saw the real price of asylum, he returned to his family in Iran and did not divulge a word of what had witnessed in refugee camps. He began to farm but was tragically gunned down by his extortionist a few years later. I was eight years old at the time and feared that I might forget his loving memory. Forming communal solidarity with Latin American asylum seekers, survivors of a misguided drug war, has enabled me to give new meaning to his memory, twenty four years after we lost him.

My sobering article does not intend to make you hopeless, but rather to remind my community that what's happening around us is not normal, it is not conscionable. Some of these cruel policies predate the Trump administration, and sadly it will not be the last time that immigrant communities will fall victim to the misdirected rage of a fast-perishing middle class. We must come together to advocate for those without a voice. We can take inspiration from history for every time there was a brief opening for immigrants seeking a better life here, it was realized thanks to acts of civil disobedience and social advocacy. After all, the American Dream is more accurately the history of brief openings in between the door being shut again for a long while. We must not fall asleep.

Images:

Standing at the border of Mexico and the United States, a girl holds a balloon near the wall where separated families are reunited for three minutes. Credit: Getty Images.

Donate

Please consider donating to the national coalition fighting to save TPS, visit <https://www.savetps.com>

Aria's views do not necessarily reflect those of the East Bay Sanctuary Covenant or *Peyk*.

One Day with Art

Visiting the Los Angeles County Museum of Art (LACMA) and Getty Museum

By Golsa Soraya



Following the popularity of PCC's previous excursions to the Getty Villa to view the CYRUS CYLINDER, we had many requests to arrange another bus trip. So, on August 18, 2018, PCC organized a bus trip tour to Los Angeles to visit LACMA and the Getty Museum. The main purpose of the trip was to visit the exceptional exhibition of Iranian contemporary art at LACMA.

As LACMA describes its exhibition, it is a "novel approach to viewing anachronism in Iranian art. In bringing together so many beautiful, historically significant , and varied works of art, the exhibition will demonstrate not only that Iranian culture is multidimensional, but also that in evoking the past, Iranian artists continue to create new visual metaphors to describe the present ."

At LACMA, the PCC tour group was received by Ms. Linda Kamaroff, the curator of the museum. She was instrumental in understanding the exhibit, the theme, and the creative thought behind a large number of Iranian contemporary artists- most of which had come directly from Iran. She emphasized the importance and presence of the PAST in Iranian society, and how every Shah and person in power has had a desire to place himself in that timeline.

The LACMA exhibit is entitled, "**IN THE FIELD OF EMPTY DAYS: The Intersection of Past and Present in Iranian Art.**" The theme of the exhibit is MARTYRS, HEROS and KINGS. 125 works of art are displayed with a mix of media ranging from painting, digital print, videos, political cartoons, animations, moving photography, carpets, paintings and calligraphy, including the priceless pages of the Shahnameh (Book of Kings).

Many of the images depict "Rustam"-a national superhero-as well as others, ranging from Reza Shah, to the prophet Mohammad. Among the notable pieces are artists from the early 20th century such as Abdollah Musavar (b. 1930), Hossein Zendehroodi (b. 1937) to contemporary pieces by Shoja Azari (b. 1958) who inserts video images into a mural painting , Khosrow Hassanzadeh (b.1963) with painting called "Pahlavan" (Iranian wrestler/public hero), or Yasamin Sinai (b.1969) with paper mache of "Gurdafarid"- female warrior in Shanameh, Shirin Neshat photographs with tattoos, to Siamak Filizadeh (b. 1970) with his impressive series of UNDERGROUND- created in 2014- which

depicts a new interpretation of the history of Nasi al-din Shah with frames entitled "Coronation" and "Assassination," among others.

After a few hours at this terrific exhibit, and after lunch, the bus headed to the beautiful Getty Museum. The major exhibits currently showing are: "Egyptian" - **BEYOND THE NILE: EGYPT AND THE CLASSICAL WORLD**, and a French display from Versailles, **A QUEEN'S TREASURE FROM VERSAILLES**. In addition, there are myriad other resident displays at thi fabulous treasure of Los Angeles, perched high up on the hills like a magnificent fortress of art, containing a treasury of over 5 pavilions of artifacts, photography, sculpture, and of course, the GARDEN.

The Getty Museum is itself a work of art; visible from the 405 freeway from miles away, it was designed by renowned modernist architect RICHARD MEIER who is known for his innovative use of outdoor space and integration of inner/outer architectural space. Even if you do not appreciate art, you will love and enjoy the public spaces, views, fountains and streams and points of interest created by the building and its designers-one of my personal high points of the day.

We hope to have many more day tours and invite all your suggestions for future destinations.



House of Iran

House of Iran celebrated its "Member Appreciation Night" on August 9th at Sufi Restaurant. This was House of Iran's 26th annual General meeting. They celebrated with a great buffet dinner followed by report from Mr. Ebrahim Davodi Far, President of House of Iran, and a Financial Report was presented by Mr. Mehdi Moein, House of Iran's Treasurer. It is great to know that House of Iran enjoys a sound financial situation.

House of Iran is one of the largest organizations outside of the borders of Iran in sharing our cultural values and our deep roots with hundreds of thousands of visitors from all over the world who visit our cottage on an annual basis located in Balboa park San Diego.

House of Iran is the most well run House amongst International Houses. The goal of House of Iran is to share our cultural values with all visitors to our cottage who are mostly non Iranians, however the cottage was built and is run through the hard work and financial assistance of Iranian American community of San Diego. Please join House of Iran as members, and say thank you to Board members who are running the House and make us all proud on voluntary basis.

Events in San Diego

Persian Cultural Center

Tel: (858) 552-9355 Fax & Voice: (619) 374-7335
www.pccsd.org



Jong e Farhangi (Cultural Variety Show) 7:30 pm at IAC.
 Friday September 14, 2018, and October 12, 2018

Movie "No Date, No Signature" at IAC 7:30 pm

September 21, 2018
 Tickets and Information: 858-552-9355

Tasnifkhani with Kourosh Taghavi at IAC 7pm

Saturday September 22, 2018
 Tickets and Information: 858-552-9355



Second Annual Hafez Day at the San Diego Central Library, with poetry and music
 Saturday October 6, 2018 Open to public

Mehregan Celebration at the San Diego Museum of Art, with Mohsen Namjoo

Saturday October 13, 2018 Tickets and Information: 858-552-9355

Tabla Concert at IAC

Saturday October 20, 2018
 Tickets and Information: 858-552-9355

Filmoween at IAC at 8pm

Friday October 26, 2018
 Tickets and Information: 858-552-9355

Art Exhibition Open to Public

From 9:00 am to 3:00 pm (Monday to Friday)
 Iranian-American Center • 6790 Top Gun St. #7, San Diego, CA 92121
 Info: 858-552-9355

Setar Class by Kourosh Taghavi

Registration and info: (858) 717-6389

Tar & Guitar Class by Farhad Bahrami

Registration and info: (619) 318 1286

Tombak Class by Milad Jahadi

Registration and Info: (858) 735-9634

Iranian School of San Diego

858-552-9355

Iranian School of San Diego

Starting academic Year 2018-2019
 Branch I, Sunday September 9, 2018 at 9:30 am
 Branch II, Thursday September 6, 2018 at 6:00 pm
 Mt. Carmel High School
 Mount Carmel High School
 9550 Carmel Mountain Road • San Diego, CA 92129



Persian Dance Academy of San Diego

Dance classes for all ages at the location of Iranian School
 10:00 AM to 1:00 PM
 (858) 552-9355 www.pccsd.org



Dollar a Month Fund

Dollar a Month Fund Halloween Party

at the Sufi Restaurant, Sunday October 28, 2018 5-9pm. Tickets and Information: 858-552-9355
 Tel: 858-552-9355 • www.dmfund.org
www.facebook.com/DollaraMonthFund



AIAP

(Association of Iranian-American Professionals)

Tel: (858) 207 6232 • www.aiap.org

Last Wednesday of each month at 6:30 PM
 at Sufi Mediterranean Cuisine
 5915 Balboa Ave, San Diego, CA 92111



ISTA (Iranian Student Association at UC San Diego)
www.istaucsd.org



House of Iran

House of Iran Persian Harvest Festival

at Balboa Park
 Saturday November 4, 2018 10am- 6pm
 House of Iran Balboa Park
www.thehouseofiran.com



Iranian-American Scholarship Fund

20th Anniversary Celebration

Saturday November 4, 2018
 University Club Atop Symphony Towers 4pm
 Tickets and Information: 858-552-9355



Tel: (858) 552-9355 • www.iasfund.org

www.facebook.com/Iranian-AmericanScholarshipFund

Mehrgan Foundation

www.Mehrganfoundation.org Tel (858) 673-7000



PAAIA

Public Affairs Alliance of Iranian-Americans
www.paaia.org



NIAC

National Iranian-American Council
www.niac.org

IABA

Iranian-American Bar Association
www.iaba.us/chapters/san-diego

Book Club Meeting

Last Saturday of each month

Iranian-American Center (IAC)
 6790 Top Gun St. #7, San Diego, CA 92121
 Tel (858) 552-9355

Iranian-American Life Science Network (IALSN)

www.ialsn.org

For latest events in San Diego visit:

www.chehababar.com

Central Library Art Gallery

A Method for Reaching Extreme Altitudes
 May 26 – Sept. 16, 2018 | San Diego Central Library Gallery

BALBOA PARK DECEMBER NIGHTS

FREE Dec 7 - Dec 8, 2018

SAN DIEGO BAY WINE & FOOD FESTIVAL

15TH ANNUAL CLASSIC Nov 12 - Nov 18, 2018

FLEET WEEK SAN DIEGO 2018

FLEET WEEK CELEBRATES 83RD ANNIVERSARY
 Oct 22 - Oct 28, 2018

Visit Our web site at www.pccsd.org



From Tehran to Silicon Valley

By Leily Rezvani

Iranian-Americans are breaking glass ceilings in new fields, beyond the often sought-after careers in medicine and law. Iranian entrepreneurs have taken executive roles in companies including Twitter, Google, YouTube, Tinder, eBay, and Dropbox. Additionally, through social entrepreneurship, they have created opportunities for others, like lower-income students, to unlock their entrepreneurial spirit.

The role of Iranian-Americans in this alternative sphere entered the spotlight after Dara Khosrowshahi was named the Chief Executive Officer (CEO) of the ride-sharing company Uber. Growing up in Iran, Khosrowshahi was exposed to the entrepreneurial spirit since his family founded the investment group, Alborz Investment Company, which invested in various trades such as food, distribution of goods, and pharmaceuticals. Alborz Investment Company instilled in Khosrowshahi and his family a sense of creativity and serial entrepreneurship. His brother and cousins all have leading positions in companies such as Allen and Co., Google, and Nervana Systems, an artificial intelligence company. When Khosrowshahi was nine years old, his family immigrated to the south of France for four years before leaving to live with Khosrowshahi's uncle in suburban New York. Khosrowshahi has used his prominence in business to speak out against the current administration's immigration policies. In an interview with the New York Times, he explained his family's immigration to the United States: "We sure didn't feel like refugees, but in hindsight I guess we were — my father and mother left everything behind to come here — to be safe and give their boys a chance to rebuild a life."

In the early 1990s, Khosrowshahi graduated from Brown University with a degree in electrical engineering, continuing him on the path of business and entrepreneurship. Following his family's example, he joined an investment bank subsequent to graduation, which prepared him to drastically increase the earnings and admiration of the companies he served with after his time with investment firms. Before his new position at Uber, Khosrowshahi was the CEO of one of the largest online travel agencies, Expedia, and still serves on its board of directors. *The Economist* reported that "In his 12 years at the helm of Expedia, the gross value of its hotel and other travel bookings more than quadrupled and its pre-tax earnings more than doubled." Currently, Khosrowshahi manages over 16,000 Uber employees and the company's expansion in 65 countries.

Social entrepreneurship has also caught the attention of Iranian-American businesspeople. Code.org—founded by brothers Hadi and Ali Partovi—is a non-profit aimed at making understanding technology and various coding languages more accessible, especially to students. In 2013, the website began receiving more traction after the non-profit released a video with



prominent entrepreneurs—like Bill Gates, Mark Zuckerberg, and Jack Dorsey—explaining the vitality of students learning programming. In 2015, Code.org taught 100 million students worldwide, a number which has grown after Code.org's partnership with Microsoft. The organization has been praised by former President Barack Obama, Canadian Prime Minister Justin Trudeau, as well as executives from Apple and Microsoft. In an effort to increase engagement in software engineering amongst females and minorities, Code.org has provided programming curriculum and resources for over two million students and has outlined an Advanced Placement Computer Science course with College Board.

During this tense political and social climate, it is becoming more imperative for Iranians to show that they are able to commence positive change in various fields. Leaders like Khosrowshahi, the Partovi brothers, and many others are proving that—regardless of their cultural background or hardships—immigrant communities can improve their society through education and social entrepreneurship.

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Leily Rezvani is a rising freshman at Stanford University where she hopes to pursue a career in journalism and public radio. She is also very passionate about helping refugees and the disabled community through journalism and advocacy.

ONCE AGAIN, AN IRANIAN WINS THE FIELD MEDAL IN MATHEMATICS

Shahri Estakhry



The Field Medal in mathematics is awarded every four years to two to four individuals under the age of 40 at the International Congress of International Mathematics Union. The prize is considered one of the highest in the field of mathematics—in fact, some consider it equivalent to a Nobel Prize.

Last month, when the official announcement came over the wires, you could almost hear the shouting of cheers and hurrahs from the global Iranian community as a second young Iranian mathematician in less than five years was awarded this spectacular honor. The news, a source of pride and happiness, dominated for several days.

An Iranian was first awarded the Field Medal in 2014, when Professor Maryam Mirzakhani, who had immigrated to the United States and was teaching at Stanford, won for her research about Teichmüller theory, hyperbolic geometry, ergodic theory, and symplectic geometry. She was the first woman to receive the honor. Sadly, three years later she lost her battle with cancer at the age of 40.

Now, another Iranian has been honored with the Field Medal—this time, Caucher Birkar, a Kurdish-Iranian professor at Cambridge University in Great Britain. According to *The Guardian*, “Cambridge University released a statement saying that Birkar was honored ‘for his work on categorizing different kinds of polynomial equations. . . He proved that the infinite variety of such equations can be split into a finite number of classifications, a major breakthrough in the field of bi-rational geometry.’” Caucher was born in a small village in Kurdistan, Iran, and after completion of his studies at Tehran University, he immigrated to Great Britain as an asylum seeker and completed his studies at the University of Nottingham.

The Field Medal ceremony took place in Rio de Janeiro, Brazil. After receiving the 2 ½ inch gold medal, the professor placed it in his briefcase with other belongings and left the briefcase on a table in the convention center. His briefcase was stolen and, as a result, he lost his medal and wallet. The authorities have promised to cooperate and find the lost items.

It is with a great deal of pride and honor that we congratulate Professor Birkar for his achievements and the Field Medal honor he has received.

EDUCATIONAL SERIES

The Science of

Nutrition

NUTRITION FOR OLDER ADULTS



By: Mohammad Ahrar, PhD

Introduction

The global average life span has increased from 49.5 years in 1972 to more than 63 years at present. Although the 85-and-older segment of the population is growing, susceptibility of the elderly to many age-related chronic diseases—such as cardiovascular disease, neurological disease, diabetes, and some types of cancer—has also increased during the last decade. The cost of medical treatment tends to escalate with age. Proper nutrition and moderate exercise can preserve health in the elderly, delay aging, and reduce future health care expenditures. Research institutions at a national level provide guidelines for proper nutrition for the elderly, and research results are depicted in this article.

Physiologic changes during the aging process

Most age-related changes are gradual, and their effects accumulate with time. As we age, changes occurring in individual cells cause changes in the function of the cells, as well as in tissues and the organs. Most cells of the body die and regenerate. But cells can only divide so often and, eventually, they die. Cell death also occurs as a result of damage from toxins and environmental factors. A reduced number of cells affect organ function, which can lead to aging problems.

The rate at which individuals change depends on genes, the environment, and lifestyle choices. Genetics determine the rate at which cells are maintained, regenerated, repaired, and die. Therefore, the aging process in individuals is quite different.

Physiological effects of aging include changes in body composition, including reduced muscle mass (sarcopenia) and increased body fat; a decrease in immune function; declining sensory abilities; and gastrointestinal problems. As blood flow to the brain declines during the aging process, brain function changes and mental problems, such as memory loss and dementia, occurs. A lower basal metabolism during the aging process can result in weight gain in older adults. Since 1980, the number of Americans diagnosed with diabetes has more than tripled, which is linked to rising obesity, inactivity, and advancing age.

Nutrient needs for older adults

As metabolic and physiologic changes occur during the aging process, there is a need for changes in the actual requirements of some nutrients. Health status, gender, and level of physical activity all play a role in an older individual's nutrient needs.

Energy requirement

Muscle cells use more energy than most other cells in the body. As we age, we lose lots of muscle mass. Some people lose 30% of their muscle mass before the age of 70. Severe muscle mass is called sarcopenia, which is seen in some people over age 80. The less muscle mass, the less energy needs there are in the diet.

On the other hand, cellular metabolism and production of energy in the body also decline as we age. Therefore, a lower metabolic rate combined with less muscle tissue in the body, together with less physical activity, reduces caloric needs in older adults. As an example, a 70 year old man needs about 400 kilocalories less than when he was in his 40s. An 80-year old woman may need 600 kilocalories less than when she was 20 years younger.

Though kilocaloric needs may be reduced in the elderly, the need for most nutrients does not decline. The need for certain nutrients may even increase as we age. Table 1 shows estimated caloric needs per day for adults older than 50 years (derived from *Peyk* 167). More information can also be found by visiting Reference 1.

| AGE | Males | | Active ³ | AGE | Females | | Active ³ |
|-----------|------------------------|--------------------------------|---------------------|-----------|------------------------|--------------------------------|---------------------|
| | Sedentary ¹ | Moderately Active ² | | | Sedentary ¹ | Moderately Active ² | |
| 51-55 | 2200 | 2400 | 2800 | 51-55 | 1600 | 1800 | 2200 |
| 56-60 | 2200 | 2400 | 2600 | 56-60 | 1600 | 1800 | 2200 |
| 61-65 | 2000 | 2400 | 2600 | 61-65 | 1600 | 1800 | 2000 |
| 66-70 | 2000 | 2200 | 2600 | 66-70 | 1600 | 1800 | 2000 |
| 71-75 | 2000 | 2200 | 2600 | 71-75 | 1600 | 1800 | 2000 |
| 76 and up | 2000 | 2200 | 2400 | 76 and up | 1600 | 1800 | 2000 |

Table 1-Estimated Caloric Needs per Day for Different Adult Age Groups

1- Sedentary means a lifestyle that includes the least physical activity, such as watching TV.

2- Moderately Active means a lifestyle that includes physical activity equivalent to walking about 1.5 to 3 miles per day, moving around the house or at work, or similar activities.

3- Active means a lifestyle that includes physical activity equivalent to walking more than 3 miles per day at very fast walking speed, jogging, hiking, lifting light weights, or similar activities.

Protein need

Protein is essential for tissue repair, wound healing, immune system function, helping to prevent bone loss, and reducing the loss of muscle. Because overall kilocalorie needs decline as we age, older individuals must obtain a relatively higher proportion of kilocalories from protein-rich foods. For healthy older people, the government Recommended Daily Allowance (RDA) is 0.8 grams of protein per kilogram of body weight. Protein intake greater than the suggested value may enhance muscle build up and reduce progressive loss of muscle mass during the aging process. Some experts recommend protein intake of 1.0 to 1.6 g/kg daily for healthy adults. For example, a 70 Kg. (155 Lb.) 80-year-old male may require 70 to 112 grams of protein per day, which is more than the amount of protein recommended by the RDA. This amount of protein can be obtained from consuming a handful of almonds, three slices of bread, 100 grams of chicken breast, one egg, 100 grams of fish, and 8 spoonfull of rice during a 24-hour period (as an example).

Because most elderly people cannot consume enough food during the latter part of their lives, a higher level of protein in the diet of healthy elderly people may be a good idea.

Table 2- Protein Values of Some Common Foods

| Unit per 100 grams | Protein (%) |
|--------------------------------|-------------|
| Almonds (Raw) | 19.5 |
| Bacon | 15.8 |
| Bagel - plain | 10 |
| Beans, white cooked | 7.5 |
| Beef Stake tenderloin | 23.7 |
| Black Beans | 6 |
| Bread - Whole wheat | 8.3 |
| Broccoli raw | 3.3 |
| Cheese Cheddar | 25.4 |
| Chicken breast, no fat, cooked | 30 |
| Eggs boiled | 12.9 |
| Fish | 20.8 |
| Hamburger | 21 |
| Milk 2% | 3.1 |
| Peanut butter | 26 |
| Salmon | 20.2 |
| Sardines, in oil, canned | 22.5 |
| Walnuts | 14.4 |
| White Rice, cooked | 2.5 |

Table 2 shows the protein content of selected foods. More information about protein is listed in the nutrition section in *Peyk* 162.

Results of research conducted at the Harvard School of Public Health favors consumption of poultry meat over red meat. The research shows that replacing red meat and especially processed red meat with healthy protein sources such as poultry, fish, or beans seems to reduce the risks of cardiovascular disease.

Carbohydrates

The amount of carbohydrates in the diet does not change much with age. However, because caloric requirements decrease with age, older adults may need fewer carbohydrates. Most of the carbohydrates older adults consume should be of the complex variety, which contain more fiber. It is recommended that older adults choose high-fiber foods, such as whole grains, fruits, and vegetables. Research also shows advantages of fiber in the diet, which helps prevent constipation, diverticulosis, and type 2 diabetes.

Fats

Fats are dense sources of energy and provide twice as many calories as carbohydrates and proteins. Fats are also needed for the absorption of fat-soluble vitamins. Omega-3 fatty acids found in most fish are heart healthy nutrients and should be incorporated in the diet of older adults. It is recommended that most of the fats in a daily diet should be polyunsaturated and monounsaturated fats, which are primarily found in nuts, seeds, avocados, olive oil, and fish. Because fat is calorie-dense, eating too much fat may contribute to excessive kilocalories and lead to an overweight condition or obesity.

Vitamins

Older adults should ensure that they get enough vitamins in their diet.

Vitamin A- The recommended daily amount of vitamin A doesn't change for those over age 50. The concern is that, because vitamin A can accumulate to toxic levels in the body, consuming vitamin A supplements in excess of the RDA may increase the risk of osteoporosis and fractures. When choosing dietary supplements, such as a multivitamin, it's wise to choose products with the majority of vitamin A as beta-carotene. Beta carotene is found in carrots, red pepper, squash and most vegetables and fruits.

Carotene will be converted to vitamin A in the body, and also acts on its own as a powerful antioxidant.

Vitamin D- The skin's ability to produce vitamin D from sunlight declines with age. Further, vitamin D absorption in the intestine declines, and the kidneys lose some ability to convert vitamin D to its active form calcitriol (vitamin D3). Therefore, the need for dietary vitamin D needs to be increased during old age. The recommended daily allowance of vitamin D for older adults is 800 International Units (IU). Vitamin D supplements can be helpful, especially for those who avoid vitamin D-fortified dairy products. (Refer to *Peyk* 170 for more information about vitamin D).

Vitamin B12- Getting enough B12 is a challenge for older people because they can't absorb enough of it from food as younger people do, even if their diet contains enough vitamin B12. The stomachs of older adults produce fewer digestive enzymes and a chemical referred to as intrinsic factor, which is essential for absorption of vitamin B12. Proper nervous system function requires vitamin B12, and prolonged deficiencies can lead to permanent nerve damage. Vitamin B12 is important for formation of red blood cells and DNA in the cells, and for maintaining healthy nerve function. Vitamin B12, along with adequate amounts of folate and vitamin B6, helps reduce the risk of heart disease and stroke. The richest sources include fish, meat, poultry, eggs, milk, and milk products.

Minerals

Minerals are essential to overall health and well-being. Like vitamins, minerals can be part of enzymes to enhance chemical reactions in the cells.

Iron- Older people are more prone to iron-deficiency complications. Iron deficiency can lead to fatigue, decreased physical activity, and impaired immunity. Foods rich in iron, including meat, chicken, and seafood.

Zinc is found in many of the same foods as iron, so if a person is iron deficient, he or she may also be short on zinc. Zinc is necessary for many bodily functions, including a functioning immune system, wound healing, and supporting a strong sense of taste and smell. Several chronic conditions, including diabetes, chronic liver disease, and chronic kidney disease, are associated with zinc deficiency.

Calcium- Calcium absorption decreases by 10 to 15 percent in older adults, and continues to decrease with age. Inadequate calcium intake increases the risk of osteoporosis. The calcium requirement for women over the age of 50 is 1,200 milligrams/day; a man's requirement is 1,000 milligrams daily until age 71. After age 71, both men and women need 1,200 milligrams of calcium daily.

Other important considerations that are very important in the health of aging individuals are the consumption of adequate water, and physical activities in any form that may be suitable to each person. (Information about the benefit of exercise is summarized in *Peyk* 168.)

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Silence and Signs

By Marriam Zarabi

As I drove past the Hirshhorn Museum and Sculpture Garden in Washington, D.C., I noticed an LED-sign that read *Silence = Death*.* Wow, that's intense, I thought to myself, or is it? The current political climate has encouraged a range of emotions and respective actions, most notably, silence. My silence is stemmed from fear, a long history of responsibility and resistance to "do right" by my culture and ethnicity by being open to explaining my identity, or locating Iran on a map, or explaining that Iranians do not wear burkas. My level of resistance is embedded in the constant realizations that I have a choice to speak up and out, or to stay silent. I will not always have a choice. There are millions of people who do not have the privilege of choice. How will I engage with and respond to my moments of choice?

As a first-generation Iranian-American, sharing my thoughts and opinions is a strategic choice that often teeters on the risk of reinforcing an unwanted stereotype, a mechanism of prejudice and other long-term consequences for not only me, but my family, members of my community, Iranians living in the United States, and Iranians living in Iran. Choosing when and where to share my thoughts and opinions follows a long, semi-streamlined thought process of choice points. Arguably, these choice points are experienced by everyone, but as an Iranian-American woman, I have found that sharing my thoughts and opinions, whether in academic settings or in the presence of my immediate community, increases the risk of further demonizing not only my family, but Iranians living in the Midwest and Iranians in Iran. Unfortunately, sharing my thoughts is rarely conceived as *my* thoughts; the ripple-effect of voicing my opinion quickly becomes an unwanted reflection of the thoughts and values of all Iranians, living in the United States and abroad. The privilege of sharing my opinions is followed by a looming tornado of risk, misunderstanding and demonization. This tornado has grown since the 2016 election.

Following my trip to Washington, D.C., I visited my family in Kansas City. As I drove down the street of my childhood home, four Kobach signs decorated neighboring yards, the same yards that planted Trump signs during the November election.

I took a deep breath. *The level of emotion and considerations of self-identity has become fueled by signs*, I thought to myself.

Although the Iranian side of me cautiously and strategically chooses when to share, and with whom to share, the American side of me continues learning how to celebrate my Iranian side. My American side continually navigates how to lean into the privilege of living in the United States, practice the privilege of voting, and practice the privilege of choosing when and with whom to unapologetically share my thoughts and opinions. Voting has taken a new meaning, especially voting as a millennial Iranian-American woman.

*As each family member exited,
we greeted one another with a high-five.
Three generations of women voted.*

The morning after I arrived, our first family outing was voting in the primary election. My sisters and I were the youngest voters, and my family was the only minority family present. Although our parents politely reminded us to speak English as we were in public, I made a conscious effort to be more mindful of my posture



and to stand tall. We were especially aware that we were the only minority family present. We were especially aware that we were uncomfortable speaking Farsi.

We cast our votes and waited outside the voting room for one another. As each family member exited, we greeted one another with a high-five. Three generations of women voted. Four generations celebrated their Iranian side and their American side.

*The *Silence = Death* poster was first used as an advertisement for The Silence = Death Project used by The AIDS Coalition To Unleash Power (ACT-UP). The poster was first used in 1987.

Marriam is a graduate student studying psychology. She explores her dual identity through narrative and written prose, often writing about her personal experiences as a first-generation Iranian growing up in Kansas City.

Questions? Comments? Story ideas? Please send me an email: marriamzarabi@gmail.com

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For Whom The Bell Tolls...

Indeed, we often take our privileges for granted or forget how lucky we are to have them. We need to get out and vote and use this right that was fought so hard for by these very courageous women. Whether you vote Democrat, Republican, Independent party, or one of the many others - remember to vote. We must honor their sacrifices and memory. Things we perceive as obstacles to voting – getting a ride to the polling station, rainy weather, busy schedule – are so much smaller than the battles women had to fight to get the right to vote. Also, the thought that one vote doesn't make a difference, is such a misconception... especially in the local elections.

For Whom the Bell Tolls...it tolls for you and only by you - for it is your life and your future at stake. Now is the time to make sure you are a registered voter and make sure YOU VOTE. Go to: sdvote.com to register to vote in San Diego. The Statewide General Election will be held on November 6, 2018 and you must be registered to vote at least 15 days prior to the election. Remember, voting is a privilege for us and we must honor and protect the rights given to us by sacrifices of so many honorable individuals.



nush-e Jan

Persian Cuisine

From our last issue we began a series on variety of kabob receipes. In Peyk #176 you will find recipes for Ground Meat or Ground Chicken Kabob (Kabob-e-kubideh).

From: New Food of Life *Najmeh Batmanglij*



Fillet Kabab (Kabob-e-Barg):

Makes 4 servings; preparation time is 20 minutes, plus 4 hrs. marinating and cooking time is 10 minutes

2 loins of lamb, beef or veal
 3 large onions, peeled and grated
 1 cup fresh lime juice
 1 cup yogurt (optional)
 1 tsp salt
 1 tsp freshly ground pepper
 8 cherry tomatoes or 4 large tomatoes, cut in half
 One 12 ounce package of lavash bread
 6 flat, 1/8 inch-wide swordlike skewers

Baste:

1/4 cup butter melted
 1/4 tsp ground saffron dissolved in 2 tbl spoon hot water
 1 tsp salt
 1 tsp freshly ground black pepper
 2 tbl sumac powder (optional)
 1 lime, cut in half

1. Have your butcher remove back bones from the loins, then the fillets from the loins, and then trim all fat and gristle from the main muscles.
2. On a wet board, cut main muscles (the eyes) lengthwise with the grain into strips 3 inches wide, 8 inches long, and 1/2 inch thick. Split each fillet without cutting entirely through the meat, and open out. Pound each piece lightly with a heavy-blacked knife to make shallow incisions along the meat. Place meat in a large bowl.
3. Start charcoal 30 minutes before you want to cook and let it burn until the coals are glowing evenly.
4. Peel and grate the onions, then take the onion and press the bits against a sieve being held over the large bowl with the meat. This will allow the onions' juices to be released into the mixing bowl. Add lime juice, salt, pepper and the yogurt. Mix well. Cover the meat and marinate for 4-24 hrs. in the refrigerator.

5. Thread the strips of meat onto each skewer, leaving a few inches free on both ends. Spear tomatoes onto separate skewers.
6. In a small saucepan, melt butter. Add the saffron water, salt and pepper. Keep warm. Baste the meat and tomatoes with this mixture.
7. When the coals are glowing, first place tomatoes on grill; after 1 minute, place the skewered meat on the grill. Cook for 4-4 minutes on each side, turning frequently and basting occasionally. The meat should be seared on the outside, pink and juicy on the inside.
8. Spread *lavash* bread on a serving platter. When the meat is cooked, place the skewers of meat on the bread and brush them with the baste. Slide the meat off the skewer with another piece of bread. Arrange the meat on the bread, garnish with the grilled tomatoes. Sprinkle with sumac to taste and squeeze half of a fresh lime over them., and cover meat with more lavash bread to keep it warm. Serve immediately with chelow (white rice) or bread, fresh herbs, scallions, salad, yogurt and cucumbers (mast-o-khiar), and Persian pickles (torshi).



Public Announcement



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Malek o-Sho'ara Bahar: A Career Sketched Through Letters

Mohammad Taqi Bahar (1886-1951) is primarily known today as a prominent Persian-language poet who also held the title *malek o-sho'ara* or poet laureate in the early twentieth century. His verse is well anthologized and admired, particularly by those acquainted with classical forms of Persian poetry. However, Bahar's fame as a poet only scratches the surface of his multifaceted and influential literary career. His involvement in the Constitutional Revolution (1906-1911) may be known to the general public, but his role in organizing literary associations, publishing and contributing to a number of important periodicals, and defining Persian literature as a scholarly field is better known within academic circles. Recently, I read a collection of his letters, compiled and edited by Ali Mir-Ansari, to better understand his career through the global network of people to which he was connected. This article aims to show the breadth and depth of Bahar's impact on shaping Iran's cultural and literary landscape in the early twentieth century.

Anjomans & Civic Participation

Similar to West and South Asia, *anjomans* or voluntary associations sprang up in early twentieth-century Iran. Many *anjomans* were independently run and privately-funded circles (as opposed to state-funded), focused on educating the public on political reform, women's rights, the importance of literature, and many other issues of import. Collectively, *anjomans* encouraged and created a model for civil participation in Iran. In *Making History in Iran*, Farzin Vejdani writes, "From the 1906 Constitutional Revolution onward, the term *anjuman* came to signify local and provincial bodies of informal and formal governance, guild

and workers' associations, confessional representative bodies, and literary associations. Each group promoted a collective agenda."

Literary associations played a seminal role in developing a new social consciousness by introducing and synthesizing different ideas regarding the role and function of literature from Ottoman lands, Europe, and South Asia. In his career, Bahar participated in a number of literary associations. In 1909, he wrote a letter to Khorasan's department of education in order to ask for his permission to establish a literary association and launch a newspaper as its written platform. The letter was mailed to Sani' ol-Dowleh, the minister of sciences in Tehran, who sent Bahar a copy of state bylaws that pertained to the press. Bahar had to modify his request accordingly to the state document. As the letter shows, the Qajars were aware of the proliferation of literary associations and attempted to monitor and regulate them through their bureaucratic institutions.

In the late 1910s, Bahar gathered a group of Iranian savants that included 'Ali Asghar Hekmat, Rashid Yasami, Abbas Eqbal-Ashtiyani, and other men, as was characteristic of the male-dominated arena of cultural production in twentieth-century Iran. In 1916, the clique, which called itself Jargeh-ye Daneshvari or the Daneshvari Circle, regularly gathered at Bahar's home. The literary association was later renamed to Daneshkadeh. The name, which means a place for the engagement of knowledge, would have appeared as novel to many Iranians in the mid 1910s. The clique's name articulated a clear message: we are here to discern and produce

knowledge. Daneshkadeh and its namesake journal created ways of thinking about literature and its place in Iranian society.

Print Culture: Possibilities & Challenges



Today, *Peyk* is printed in a matter of hours. But we cannot take for granted the accessibility and efficiency of print technology in the early twentieth century. In Bahar's Iran, printing a journal was extremely costly and time-consuming. In a letter to his wife, Sudabeh Bahar, dated 1919, Bahar complained about the challenges of finding white paper and a decent printing press in Tehran, both of which according to him were of great rarity. In order to acquire quality paper and a printing press, he had to travel to Baku, a port close in proximity to both Ottoman lands and Russia, where print culture had made more advances. But in order to travel to Baku, Bahar recounted to Sudabeh, he had to first contact the British embassy, for it controlled the ships that traveled between Anzali and Baku in the Caspian Sea. He managed to raise 10,000 *tomans* in order to bring paper and a printing press to Tehran.

While he was editing and contributing to the journal *Daneshkadeh*, Bahar was also publishing the newspaper *Now-Bahar* for which he imported paper and a printing press from Baku. Before the Bolshevik Revolution of 1917, his stance against Russian interference in Iranian politics led to the discontinuation of his newspaper. He was even once exiled from Mashhad, having angered the Russian consulate in that city. Bahar continued to publish periodicals in spite of such challenges. *Now-Bahar* covered domestic and international news and provided political commentary. It also featured a series titled "The History of Political Parties in Iran" in which Bahar aimed to provide an objective narrative of political life in Iran from the Constitutional Revolution to the coronation of Reza Shah in 1926. His columns in *Now-Bahar* were later compiled and published as a book in two volumes. *The History of Political Parties in Iran* has been printed many times since then, and is a valuable source for scholars of contemporary Iran.

In order to publish *Now-Bahar*, Bahar had to navigate a state apparatus designed to regulate and censor the press according to its shifting political interests and cultural ideology. In a letter written in 1923 to Mohtashem ol-Saltaneh, the minister of education at the time, Bahar inquired about the possibility of resuming the publication of *Now-Bahar* which had been discontinued along with a host of other periodicals in 1908. "The mission of this newspaper," Bahar wrote, "accords to the principles of democracy and will be a literary, social, and political periodical. I humbly request the cooperation of [your] Honorable Ministry in harmony with the current laws." Operating as an independent publisher was an extremely challenging and unpredictable enterprise. In the early twentieth-century, many periodicals would not last more than a year, as was the case with Bahar's literary journal *Daneshkadeh*. In spite of financial and political difficulties, Bahar left a big mark on the development of print culture in Iran.

From Literary Associations to the University

In the early 1930s, Bahar wrote a series called "The History of Poetry in Iran" for the journal *Mehr*. Per a request by Majid Movaqr, the editor of the journal, Bahar later expanded on the subject in a series called "Poetry in Iran" in which he packaged Persian poetry as part of the history of a distinct people called Iranians. As was characteristic of the early



twentieth century, Bahar's understanding of what constituted Iranians as a people was informed by the idea of race. The first line of his series began with the following observation: "One of the features of the Aryan race is that its most ancient prophets and guides, whether in Iran, India, or Greece, have been poets."

Bahar's investigation of literary styles (*sabk*), paired with his invented ethno-nationalist narrative, created much enthusiasm among the literary public. This positive reception prompted the Ministry of Education to commission him to develop another his series, a multi-volume book on the stylistic history of Persian prose (see *Peyk* 175) known today as *Sabkshenasi* (Stylistics). Its reception aside, Bahar's letters to state institutions show that he was not paid sufficiently or that, when he was, it was not done in a timely manner. Throughout his life, including his final days of illness in Switzerland, Bahar struggled with financial hardship. In many cases, what funded civil participation in the form of literary associations and publishing periodicals came from small donations and hours of personal investment. The story of nation-building is ultimately the story of such individuals.

In *Stylistics*, Bahar posited that the history of Persian poetry accords to four regionally-identified styles: Khorasani, 'Eraqi (Iraqi), Hendi (Indian), and Bazgasht (Return). His "styles" constituted a narrative that for decades has remained unquestioned: Persian poetry reached its apogee in the Khorasani and 'Eraqi styles, the Indian style was an age of decline and Bazgasht (Return) was a uniquely Iranian attempt at returning Persian poetry to its lost glory. Bahar's invented categories, though they increasingly appear dated and imprecise, show his efforts to create a sense of historical consciousness for an emerging literary public that showed enthusiasm for his work. The context of Bahar's *Stylistics* might have been nationalistic, but the ideas and materials that made it possible had come from different parts of the world. When he was gathering his primary sources, Bahar corresponded with his colleagues who were abroad and, in some cases, had more access to Persian-language manuscripts held in European collections, as seen in his letters to scholars Mojtaba Minovi in London and 'Ali Mazaheri in Paris.

On Service and Servitude

There are many letters in Bahar's collection that speak to his conflicted relationship with the state. His letter to Reza Shah in 1936 after his cousin was put in jail is particularly relevant. In it, he evoked a story about the Ghaznavid emperor Mahmud (d. 1030) beating a man with a stick. Bahar said that because the stick had been graced and honored by Mahmud, it turned the man's life around for the better. Bahar wrote, "This punishment and discipline may become a way of educating and refining [my cousin], and a happy outcome follows this royal attention and objective." Bahar himself had spent time in Pahlavi prisons during which he sent letters to statesmen in an effort to understand the reasons behind his arrest. In a letter written in 1933 to Fazlollah Bahrampi, the head of the department of criminal investigation, Bahar speculated that his reputation as a poet and educator has earned him many haters [*hasedan*] and that Reza Shah should learn from the fate of Napoleon III who tarnished his name by banishing Victor Hugo. Eventually, Bahar was freed after 'Ali Asghar Hekmat, an influential statesman and a former member of Daneshkadeh, vouched for the poet.

Bahar's thorny relationship with the Pahlavi state was more of a norm and not an exception. The state sought to create a class of intellectuals and educators in its ideological mold; it demanded not their service but their servitude. For Bahar, the idea of Iran as his homeland was dear and sacred; he devoted his life to its service. He viewed the

state, whether it was the Qajars or the Pahlavis, as flawed and imperfect. But a state was necessary to provide patronage for Iran's cultural agents: poets, writers, scholars. According to Bahar, the Ministry of Culture's responsibility was to "protect each artist who has a unique taste and style." The state and intellectuals worked cross-purpose from one another, but there was a lot of overlap in their shared investment in inventing a cultural identity for Iran. There were also many times when the two would come into a conflict. Bahar's detention in a Pahlavi jail was the result of the state trying to bring the intellectual class into ever closer alignment with its ideology. Bahar had to learn how to navigate the shifting boundaries of service and servitude.

Bahar: A Guardian of Tradition?

Almost seven decades have passed since Bahar's passing. In that time, another Bahar has emerged, one who is a product of Iranian historiography. The writing of history tends to favor simplification and classification. In the case of the Constitutional Revolution, we are asked today to view a wide spectrum of social activism and political views through the prism of only two camps: anti-Constitutionalists or Constitutionalists. These camps are seen as mutually exclusive, locked in a timeless conflict. Two other facile categories often applied to the early twentieth century are "traditional" and "modern." Today, Bahar is primarily viewed as a guardian of tradition, a conservative figure who was weary of the wave of changes ushered in by modernity (whatever we decide modernity means). A critical consideration of Bahar's cultural and literary involvement illustrates that "tradition" and "modernity" are meaningless concepts for the understanding of his legacy. The concept of tradition, much like modernity, has to be grounded in certain contexts and contingencies before it can be cautiously applied as a descriptive category. But I propose that we dissolve "tradition" and "modernity" altogether as rubrics, for they fail to register the historical nuances of Bahar's life.

In his many years working as an editor, Bahar helped to produce a Persian prose suitable for journalistic writing. In his scholarly work, he created and popularized categories that are used and debated to this day. Through his involvement in literary associations like Daneshkadeh, he helped to spread a culture of civic participation. The literary journal *Daneshkadeh* was published only for a year between April 1918 and April 1919, but in that short period it managed to shape early twentieth-century discussions on literature, its history, and social domain. Through much of his own financial resources and tireless work, Bahar helped to broaden the domain of print culture in Iran. Framing Bahar as a guardian of tradition is not just simplistic, but one can say cartoonish, for it falsely assumes that in Bahar's time there existed ready-made models for journalistic and scholarly writing in Iran. Bahar's innovative and influential career ensures that his work will be read and analyzed for decades to come.

Images:

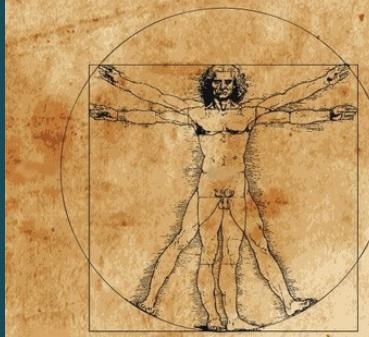
1. In the late 1910s, Bahar formed a clique called Daneshkadeh that gathered in his house.
2. Cover of the literary journal *Daneshkadeh* (1918).
3. A portrait of M. T. Bahar.

References:

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2. Vejdani, Farzin. *Making History in Iran: Education, Nationalism, and Print Culture* (Stanford University Press, 2015), 99.



You may reach Aria via ariafani@berkeley.edu



By Sanaz Majd, MD

Temporomandibular Joint (TMJ) Disorder

Temporomandibular joint (TMJ) disorder is one of the top causes of jaw pain. It is quite common—approximately 1 in 10 people suffer from TMJ disorder. If you've ever had jaw or ear pain, you just may very well be one of them.

What is TMJ Disorder?

The TMJ is the joint space between the temporal bone of the skull and the jaw bone (or mandible), hence the name “temporomandibular.” It sits behind the cheeks, and is easily identified and felt to the touch while opening and closing the jaw.

Just like with any other joint (think knee or shoulder), this joint space can also get inflamed and irritated. And some people tend to be more susceptible to it depending on their anatomy. Those people who tend to clench their teeth when they are stressed or grind their teeth at night are also more susceptible, in addition to those with rheumatoid arthritis, and those who may have had prior trauma or microtrauma to the face.

Patients often report one or more of the following symptoms:

- Pain at the TMJ joint, especially with chewing
- Referred pain to the ear, face, or head
- Popping or clicking of the jaw with chewing or yawning
- Difficulty opening or closing the jaw

6 Tips to Treat TMJ Disorder

Soft foods:

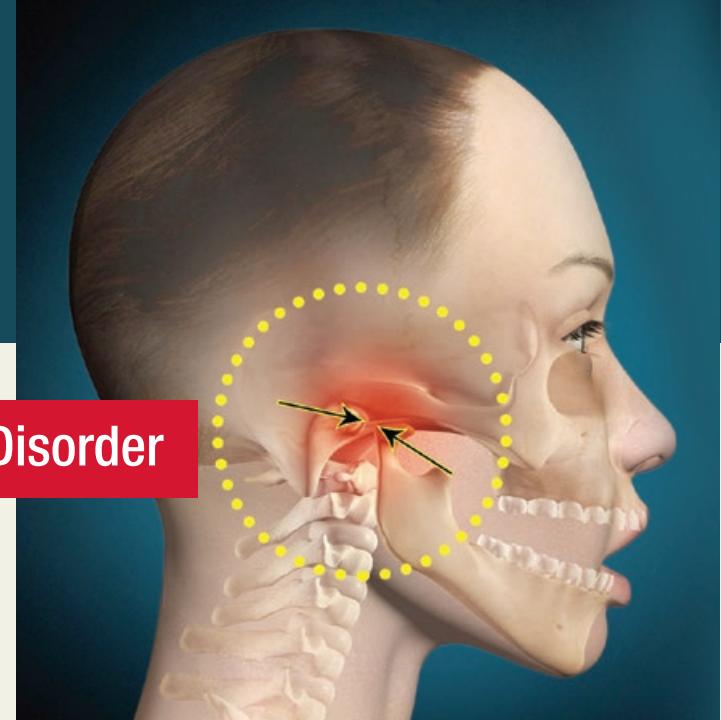
Harder to chew foods will further stress the joint. Therefore, avoid anything that requires the jaw to overwork, such as *tahdig* (yum, I'm so sorry), certain breads (think baguette), meats, hard candy, or chewing gum. Opt for soft foods until the joint calms down—think *khoresh*, mashed potatoes, soups, and boiled veggies.

Heating pad:

Apply a small heating pad to the joint, about 3-4 times a day for 10-20 minutes, in order to help soothe the joint.

Anti-inflammatories:

Over-the-counter anti-inflammatories, like ibuprofen, taken around the clock for a short period of time (like 1 week) is not simply for pain relief, but also to help calm down the joint. Check with your doctor beforehand, however, because not everyone can take this group of drugs (such as those with kidney disease, bleeding stomach ulcers, or taking certain medications like blood



thinners). Remember to take anti-inflammatories with food; otherwise, they can irritate the stomach.

Mouth guard:

If you grind or clench your teeth at night, consider wearing a mouth guard to sleep each night. Your dentist can create a custom-made mouth guard, but before forking over your kids' college savings for a piece of plastic, check out over-the-counter mouth guards sold at sporting goods store. Simply adjust a guard by cutting the top edge for a better fit if needed.

Massage:

A light, gentle massage of the joint and muscle can help de-stress the joint. In fact, anything for stress reduction in general can be helpful—body massage, yoga, meditation, quiet time at the beach, jazz music, anything that relaxes you.

Surgery:

Surgery is the very last resort for patients with recurrent, debilitating TMJ pain that doesn't improve with the above treatment tips. But truly less than 1% of patients require surgical correction of the jaw. Specifically, an ear/nose/throat (ENT) doctor or maxillofacial surgeon performs these operations, which may require a referral from your primary care doctor depending on your insurance plan.

A last word about a possible complication from TMJ disorder—if you experience a “locked jaw,” one that you are unable to open or close and which does not quickly resolve, please see your doctor right away and/or head to the nearest emergency room. Your doctor may need to help unlock your jaw (sometimes under sedation).

As for that *tahdig* you're unable to tolerate, I'd be more than happy to take it off your plate.

Sanaz Majd, MD is a board-certified family medicine physician who hosts a health video blog at www.youtube.com/c/MajdMD. You can also follow Dr. Majd on Facebook, Twitter, or Instagram @SMajdMD.



Financial Planning – How Does Modern Planning Work?

In this article, the first of a new financial literacy series in *Peyk Magazine*, we examine a brief overview of the importance of sound household and business financial planning. Establishing a financial plan helps individuals and business owners determine their short and long-term financial goals and create a balanced plan to meet those goals.

For business owners, running a business has many responsibilities. Over time, a successful business can suffer due to inattention to personal retirement planning, mortgage selection, cash flow, protection, and exit planning decisions that the business owner makes. It's challenging to envision the impact your decisions have on the four important financial domains of Protection, Assets, Liabilities and Cash Flow – across your business and your personal finances.

No One Has a Crystal Ball

In traditional financial planning, advisers routinely ask consumers to try to predict the future... their future. How much will you need for retirement? How much will college cost? How much will your family need if you die? What will the market do? What will things cost? Will taxes go up? What new inventions will you want that don't exist today? Will you become disabled or die prematurely? How long will you live into retirement?

Making guesses about the future is not the way to build your financial confidence. There is a better way.

Flaws in Traditional Financial Planning

Here's how traditional financial planning plays itself out around kitchen tables and in conference rooms across the country:

An advisor asks you to identify your future financial needs and provides various strategies to meet those goals. Your to-do list may include retirement, paying for your children's education, and perhaps putting a bit aside.

Next, you'll be asked to make some assumptions about average life expectancy, medical expenses, future education costs, expected investment returns and more.

With "answers" to these questions and probably a few more, your advisor thinks he has the numbers needed to fuel his calculator and voila — your financial plan is ready!

Stated financial objectives can be a detriment to the financial future that you so richly deserve. It's a number isn't it? There is no way to really know the exact amount you will need in the future. When you really think about what you might be doing next month, it's a little blurry. Targets beyond next week are hard to determine, so 25 or 30 years down the road they're almost impossible to get right. Unfortunately, there are more than a few flaws in this approach:

The financial goal or target you guessed will rarely be correct.

There is absolutely no way to know how much money you will need for a financial event that is going to happen decades from now.

Needs-based planning is a minimalistic approach. You need shelter, bread, and water to live, and yet, you want much more out of life.

Traditional planning may cause people to take too much risk with their money. To hit a stated financial goal, high risk products are often introduced.

There are no financial shock absorbers. Traditional financial plans allow little room for life's surprises.

Focusing on needs often grossly underestimates the true cost of living. Traditional financial plans assume an unrealistic world where market rates of return are level and inflation rates remain constant.

A Better, Sounder Approach: No Crystal Ball Required – Coordination is Key

Every financial decision you make not only impacts one area or financial domain, but it affects every other area of your finances as well. In addition, each decision you make now, will affect your future decisions. Often the impact of these decisions will not produce optimal results without a coordinated financial plan in place.

The use of a holistic coordinated financial planning model based on individuals' and businesses' values, to treat the whole, from tax relief to saving for retirement planning, as opposed to buying single tasked financial products or traditional planning.

To understand the effects of your financial decisions, streamline costs and plan for your future, you need an organized and integrated view of your financial decisions across your household, business (if you're an owner) and personal life. This view will help you maximize protection, minimize cost, and provide an impenetrable barrier to protect your business and your personal assets.

A better and sounder approach to preparing for the future is one that relies on sound economic theory.

Protect first. The most important step in planning your financial future is to secure what you have with proper insurance protections.

Increase savings. Perhaps as much as 15-20% a year so you don't have to rely upon unsafe market returns that may not materialize.

Minimize taxes. Seek tax-advantaged financial strategies to reduce your tax burden and make your money work more efficiently.

Reduce risk. Don't chase a high rate of return on your investments. Instead, seek lower risk financial strategies to help assure that your financial future will be realized.

Adequate liquidity. Investments are important, but you need enough liquidity to respond to life and seize opportunities.

Trim back or eliminate debt. Don't drag your wealth through time with a log of debt attached to it. Restructure your debt so that it is in healthy balance with your earning potential.

Budgeting skills. Develop a budget that gives you freedom to enjoy life but instills the discipline necessary to keep you on track.

We've questioned the traditional thinking that has led so many Americans astray. The holistic financial approach makes it easy

to recognize the long-term potential of every dollar you earn so that you can make educated decisions toward achieving improved financial balance.

Amir Naghshineh-Pour, MBA

[WestPac Wealth Partners](#) | 4275 Executive Sq. Suite 800 | La Jolla, CA 92037

Hawaii | Nevada | California | Oregon

C 858.349.2298 | O 858.779.1668 | F 619.684.6410 | amir_npour@thewp2.com



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