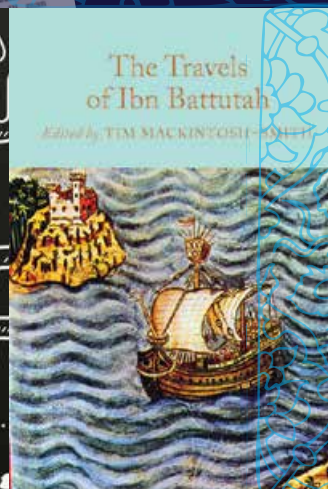
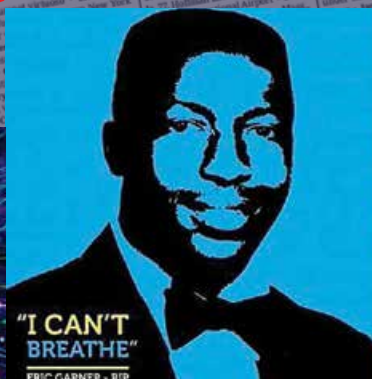


United States Census 2020



● **TRAVEL & ENCOUNTER:**
A SUMMER READING LIST

● **"NO JUSTICE, NO PEACE"**
IS A SLOGAN WE SHOULD EMBRACE

● **BLACK LIVES MATTER**
AND THE IRANIAN AMERICAN COMMUNITY

● **TIME TO LEVEL THE INJUSTICES IN AMERICA**

● **BOOK REVIEW: MY SHADOW IS MY SKIN**

● **AIAP & "COVID-19 COMMUNITY OUTREACH"**

● **BRAIN FOODS**

● **WEIGHT GAIN**

BETTER INGREDIENTS, BETTER KABOB.

bistrokabob

Gourmet Mediterranean Kitchen

760-431-0055

SAVE TIME | ORDER ONLINE

kabob lounge
CARLSBAD

*We
Cater*



\$45.99

FAMILY PACK
(Serves 5)

DIGITAL MENU



WWW.BISTROKABOB.COM

FOR FASTER SERVICE ORDER ONLINE

2519 PALOMAR AIRPORT RD, STE 101

CARLSBAD CA 92011

760-431-0055





Time to Level the Injustices in America

“Justice will not be served until those who are unaffected are as outraged as those who are.”
Benjamin Franklin

Well, I’m still around and in a greater state of disbelief than I was last month, wondering where on Earth am I? With the emerging videos of police violence, the three words “I Can’t Breathe” now has a deeper meaning for many, including myself, who up until now have been privileged in our interactions with the police. The air of injustice is too thick to breathe!

I sat in my chair and witnessed, in a video shared millions of times on-line, a police officer sitting on the airway of another man, slowly suffocating him for 6 minutes until he died, and then continuing to sit on his airway with his hand in his pocket for an additional 3-4 minutes. The world saw the execution of a human being by the hands of those who were supposed to protect him.

Someone said “one stupid decision led to all of this” and was corrected by this answer: “on the contrary...it’s hundreds of years of white privilege that have led to this moment.” Imagine a sector of humanity feeling they have special privileges because of the color of their skin. What an ignorant notion.

For me, what happened in 1962 and the cruel incident after incident forced on the African-American community is as vivid as the recent Minnesota incident. Renowned civil rights leader the Reverend Dr. Martin Luther King, Jr., said: “Our lives begin to end the day we became silent about things that matter.” That was our mistake for keeping silent.

From day one, when it was decided that we wanted a nation on the grounds of this land, already inhabited by others, and built up with slave labor, it was an unjustified system. Slaves, having been kidnapped and stolen from their countries, having survived the notoriously brutal Middle Passage from West Africa, having been being sold as human chattel in public markets, were forced to carry the heavy burden of building a new land. That is when inequitable and brutal treatment of Black people in this country started. Since then it has been non-stop and with evolving systems of racism that our country perpetuated the racial wealth gap. The result has been tremendous inequities in education, work opportunities and advancement, health outcomes, housing, and the policing of communities. All in the name of democracy.

If you are living in this country and have never taken the time to learn about the history of this country, maybe this would be a good time to do so. Time to read and learn and speak out for equality. Time to stand up for what is right for humanity and to be proud to be part of that humanity. Don’t think these protests are going to be over soon. This is just the start. The young generations have been showing themselves to be active in organizing for equal justice and respect for all. They are not satisfied with what our generation accomplished and they demand more.

In 1967, the aforementioned Dr. King gave a speech at Stanford University, and his words still ring true today:

“I think America must see that riots do not develop out of thin air. Certain conditions continue to exist in our society which must be condemned as vigorously as we condemn riots. But in the final analysis, a riot is the language of the unheard. And what is it that America has failed to hear? It has failed to hear that the plight of the Negro poor has worsened over that last few years. It has failed to hear the promises of freedom and justice have not been met. And it has failed to hear that large segments of white society are more concerned about tranquility and the status quo than about justice, equality, and humanity. And so, in a real sense, our nation’s summers of riots are caused by our nation’s winters of delay. And as long as America postpones justice, we stand in the position of having these recurrences of violence and riots over and over again. Social justice and progress are the absolute guarantors of riot prevention.”

Persian Cultural Center’s Bilingual Magazine

Is a bi-monthly publication organized for literary, cultural and information purposes

Financial support is provided by the City of San Diego Commission for Arts and Culture.

Persian Cultural Center

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

Tel: (858) 552-9355

Fax: (619) 374-7335

Email: pcc@pccsd.org

www.pccsd.org

July - August 2020 Vol. XXIV

Circulation: 6000

Persian Cultural Center

A non-profit national corporation

Established in 1989. San Diego, California

Board of Directors:

Nikoo Atefi, Fariba Babakhani- Ghazi,
Amir Farshad Babakhani, Parnian Badii,
Hamid Beikzadeh, Farideh Fazeli,
Hossain Hajimowlana,
Ali Sadr, Venus Safaei,
Shahla Salah, Golsa Soraya

Editorial Board

Shahri Estakhry, Aria Fani,
Saeid Noori Bushehri,
Shahzad Julazadeh, Shaghayegh Hanson,
Hossein Hajimolana, Reza Khabazian,
Ali Sahebalzamani and Rachel Tait

Contributing Writers

Tania Ahmadi, Mohammad Ahrar,
Noushin Khorsandian, Sanaz Majd,
and Sara Vazirzadeh

Editor-In-Chief: Ali Sadr

Graphic Artist: Saeed Jalali

Peyk reserves the right to edit all materials at its sole discretion. Materials submitted will not be returned to sender, even if not used, and the contributor will be deemed to have given consent and license for the reproduction and publication of such submission in Peyk magazine and / or the Peyk website

PCC Foundation

Charitable Organization

Affiliate of Persian Cultural Center

Tel (858) 552-9355

Fax & Message: (619) 374-7335

Cover Design: Saeed Jalali



PCC (Persian Cultural Center):

PCC NEWS

PCC's Board Meetings

Dear PCC Members,

Persian Cultural Center's board of directors holds its meetings every second Wednesday of the month at the Iranian American Center (IAC). The last two meetings took place on May 13 and June 10, 2020. Due to the COVID-19 outbreak, the meetings were held online.

PCC Events – May and June 2020

Due to the COVID-19 outbreak and for the safety and health of the Persian community, all of PCC's March, May, and June events—including Jong, Poetry and Literature Night, and Movie Night—were cancelled. The Docunight event was held online for the months of May and June.

Documentary Night – May 20, 2020

The documentaries *Nesa* (2010) and *Moving Up* (2009), directed by Loghman Khaledi, were selected for the month of May. *Nesa* is about a young girl who longs to be an actress and wants nothing more than to perform with a theater group. But, as a young woman from Kermanshah, she is expected to marry and have a "normal" life. With a family that is desperate for her to capitulate and an oppressive and violent brother, Nesa's life is a struggle between her love and passion and her family. *Moving Up* is about Shahriyar, a garbage collector and a passionate unpublished novelist. Shahriyar finds it impossible to conform to society's expectations; rather, he aspires to be Jack London or Dostoevsky. He writes imaginative stories to escape from his dull, prosaic life in Kermanshah, a city in Iran's western region. But his wife, his family, his neighborhood, and all the people around him constantly conspire to hold him back from moving up. *Moving Up* is a powerful, inspiring, and deeply affecting story of an outsider who wants to be an artist, seemingly impossible in the provincial town of Kermanshah. A discussion session was held online, moderated by Mahmoud Pirouzian.

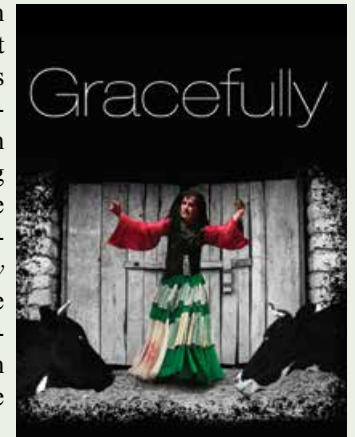


Docunight Online- Sunday May 24, 2020

The world online premiere of *Formerly Youth Square*, directed by Mina Akbari, was the first Docunight program held after several months. With the new format, people can go to the Docunight website, watch the movie at their convenience during the week, and then attend a Q & A session via Zoom. *Formerly Youth Square* is a documentary about a group of reporters who were forced to change their careers or move out of the country after the government shut down their newspapers. Akbari herself was one of these dedicated reporters who has become a documentarian. She meets with some of the reporters and editors, and attempts to reconstruct a memorable picture they took at the "Youth Square," in front of the newspaper office with whomever was left of them. At the Zoom meeting, Ms. Akbari and two other reporters were present and directed a lively discussion.

Docunight – June 14, 2020

The documentary *Gracefully* (2019), directed by Arash Es'haghi, was selected for the month of June. *Gracefully* tells the story of an 80 year old man who was known in his youth for having danced at local ceremonies and celebrations dressed as a woman. Dancing publicly was banned after the revolution and he now lives as a farmer taking care of cows. This film captures one man's continued pursuit of happiness through dancing. *Gracefully* has won many awards, including the director award at Yamagata International Documentary Film Festival in Japan. A live Q & A session with the director was held online on June 14.



Documentaries previously shown at Docunight events are now available to watch online at the docunight.com site.

PCC Youth Committee

We wanted to thank the PCC Youth Committee for volunteering their time to tutor others during the corona virus pandemic. It was very helpful to students who did not have the same access to resources as they normal would. This goes to show how the members of the committee are eager to help and improve their community specially during times of need.

Thank to Armita Fazel, Melody Khoshneviszadeh, Donna Mahmoudi, Shakiba Mahmoudi and Melika Khoshneviszadeh for their efforts.

Dear community member,

We live in a challenging time. The COVID -19 pandemic has not only affected our health and daily lives, but it has also caused drastic financial hardship for most people and organizations like ours. Persian Cultural Center is your organization, and now, more than ever before, we need your support to help us navigate through this crisis and continue our services to the community.

As you know, we receive a large portion of our annual budget from government grants. However, due to the COVID -19 pandemic, the City of San Diego has announced that the arts and culture grants will be roughly cut in half. Also, because of the cancellation of our annual Nowruz Gala, which typically is the main fundraising event for PCC, not only we did not raise any funds, we suffered monetary damages due to cancellation penalties. These huge losses mean PCC is solely dependent on your support. There are several ways you can help:

- If you are not a member yet, please become a member at the level of your choice. PCC membership levels include Individual, Family, Student, Senior Citizen, Bronze, Silver, Gold and Platinum. Each level enjoys different benefits. For more information and to become a member, please visit our website pccsd.org/membership.
 - If you are already a member, please renew your membership.
 - Make a donation at any level. All donations are tax-deductible.
 - If you own a business, by placing your ad in Peyk magazine or Peyk online (peykmagazine.com) and the PCC weekly electronic newsletter, you will help us to promote your business. For more information, please contact us at (858) 552-9355 or pcc@pccsd.org.
- We appreciate your support at any level. Hopefully, this crisis will be over soon and we will go back to our regular gatherings such as Jong e Farhangi, Movie and Discussion Nights, Docunight, music concerts, art exhibitions, along with the celebration of Yalda, Mehregan, and Nowruz as well as cross-cultural events. Thank you sincerely for considering a gift to the Persian Cultural Center to help us continue our important mission.

Respectfully,

Board of Directors of the Persian Cultural Center



Persian Cultural Center

Annual Meeting and Election Sunday, September 20, 2020

The Persian Cultural Center general assembly usually takes place on the third weekend of the month of May. This year, due to the COVID-19 pandemic the meeting was postponed. We are planning to have the meeting and election on Sunday, September 20, 2020. If the situation permits at the time, the meeting will be held at the location of Iranian School of San Diego, otherwise there would be a virtual meeting and election online. The meeting agenda will consist of the annual report of activities of the past year, projection of the future activities and events for next year, and the election of several new board members who will be replacing the current members whose terms have expired.

Please join us.

If you have been a member for the last year and are interested in running for the board, please contact us by sending an email to pcc@pccsd.org. If your membership has lapsed or you would like to become a member, this is the best time to do so and join us at our annual meeting. Please visit www.pccsd.org.

Thank you,

Board of Directors of Persian Cultural Center





Travel & Encounter: A Summer Reading List

Last December, when I decided to offer a literature course in the spring on travel and social encounters at the University of Washington, I had no idea that I would be teaching online while living under a lockdown. Teaching at home made for a potent irony, reading and thinking about travel during a time of severely restricted mobility. I have taught travel literature twice before and I always make sure to mention that travel is not limited to people with disposable income. In fact, it is the displaced and the dispossessed of the world who do most of the traveling. For them, there is a human cost associated with mobility. They have to overcome multiple barriers and borders to make themselves visible to legal systems and navigate their bureaucratic labyrinth to safety, or alternatively, hide from legal institutions in fear of deportation or incarceration.

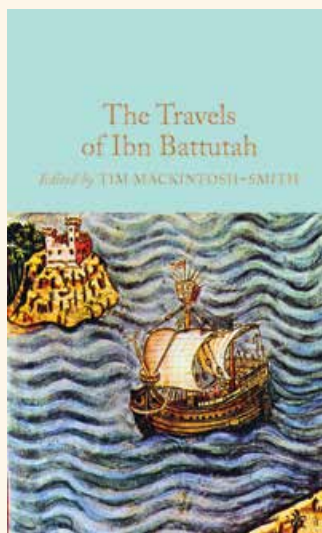
Experiencing a nation-wide lockdown is probably as close as many of us will ever come to understanding a world in which mobility cannot be divorced from grave risks. During the stay-home order, we all had to leave the house at some point because not eating was not an option. I seized on this experience to remind the class that staying put is simply not an option for millions of people who are displaced by war and conflict—for many of them, home is simply a death sentence. One documentary that shows the true cost of mobility is Rebecca Cammisa's *Which Way Home* (2009). It follows a group of unaccompanied Central American minors who are fleeing broken homes and an ecology of criminal impunity to seek a better life in the United States. As Valeria Luiselli has so eloquently put it in *Tell Me How It Ends* (2017), they are not coming to steal your American dream; they are just trying to escape the nightmare into which they were born.

Which Way Home captures some of the dangers these unaccompanied minors from Guatemala, El Salvador, and Honduras have to overcome on their way to the U.S.-Mexico border. They have to overcome extreme hunger and thirst, physical injuries as a result of walking long distances, the rampant criminality of Mexico's federalist police, the general xenophobic climate of Mexico toward Central Americans, armed drug cartels who prey on them, and—if they are lucky enough to make it—a desert with a deadly heat that separates the U.S. from Mexico, as well as a racist administration in the White House determined to continue using dark-skinned immigrants as a scapegoat to cover its own political corruption and thievery. These minors traverse the length of Mexico by jumping on the roof of a network of freight trains infamously called *La Bestia* or the Beast. *La Bestia* has maimed and killed hundreds of immigrants over the years.

You would be hard pressed to find a more potent metaphor for the human cost of mobility in many parts of our world.

Which Way Home is a very powerful documentary; there is no narration or expert commentary by some stuffy historian of Central America. Of course, the documentary is still mediated by what the cinematographers show us (and do not show us) and the questions they ask these minors along the way. But you still get a nuanced, real sense of what mobility means to a group of Central American youths who grow up in extreme poverty, brought up by parents who have not had the chance to address the collective trauma of long and brutal civil wars that were supported and funded by the United States of America. I show *Which Way Home* on the last day of class because it offers us an opportunity to separate travel from tourism as a modern industry and question the discourses of power that govern the composition, publication, and circulation of every travelogue we read in class.

Since I thoroughly enjoyed teaching this course, mainly thanks to my insightful students, I have selected some of the texts to make a summer reading list for my *Peyk* readers. I only plead with you not to buy any of these books on Amazon. Boycotting a mega-corporation because it benefits from a deadly pandemic, pays no taxes, spends unlimited cash to buy influence in politics thanks to our broken democracy, and abuses its workers is not a long-term strategy. But in the absence of a Congress willing to address our broken economic system that allows for and actively facilitates such immoral accumulation of wealth (Jeff Bezos is said to be on track to become the world's first trillionaire by 2026), then boycotting will sadly have to remain in our strategic arsenal as progressive-minded consumers. Please consider supporting bookshop.org or your local bookstore by purchasing the books on this reading list.



The Travels of Ibn Battuta
(Translated by Sir Hamilton Gibb and C. F. Beckingham and edited by Tim Mackintosh-Smith, 2003)

This work was originally composed in Arabic and entitled *Tuhfat al-anzar fi gharàib al-amsar wa ajàib al-asfar* or "A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Traveling." Born in Tangier, Morocco, in the early fourteenth century, Ibn Battuta is without a doubt the most celebrated Muslim traveler. He undertook a series of breathtakingly long travels from his hometown of Tangier to Far East Asia, the eastern coast of Africa, and the Indian Ocean. The outcome of his travels was a detailed ethnography of post-Mongol Muslim lands, their urban centers, cultural practices, linguistic make-up, and luminaries.

What would be of interest to *Peyk* readers in particular is Ibn



Battuta's travels in Anatolia where he visited Konya and talked about a certain Jalaluddin (Rumi) who had created the Persian rhyming couplets—a text that, according to Ibn Battuta, was deeply studied and commented on at the time (Ibn Battuta was born some three decades after Rumi died). Ibn Battuta actually went on to learn Persian during his travels and even served as a judge in the court of Muhammad Tughluq in Delhi where Persian was a language of political administration and cultural production.

Nasir-i Khusraw's Book of Travels: Safarnamah (Translated by Wheeler M. Thackston, 2001)

This is the first major travelogue or *safar-name* composed in New Persian in the eleventh century, the literary language that emerged after the advent of Islam in the ninth century. Naser Khosrow (a spelling that more closely reflects the Iranian pronunciation of his name) worked as a financial secretary and revenue collector for the Jughra Beg, the emir of Khorasan. He decided to abandon his courtly station and go on *Hajj*. Our modern-day expectation of a travelogue written for the purpose of pilgrimage is devotional or spiritual. But we need to remember that prior to the rise of tourism, pilgrimage was and continues to be one of the most major forms of population mobility. Ibn Battuta and Naser Khosrow both state in their travelogues their desire to visit Mecca, but this intention does not in any way exclude their desire to visit major urban areas and expand their courtly and scholarly networks by spending time in those cities.

Naser Khosrow's *Book of Travels* is written in a very clear and cogent Persian prose. Naser Khosrow was also a very skilled poet and has a collection of highly philosophical poems in Persian. But we do not see his philosophical side in his travelogue. Instead, we meet a traveler who observes unemphasized details in architectural monuments, delves into irrigation techniques used in Egypt, and carefully documents the dates and distance of his travels from Saljuq Khorasan to Fatimid Cairo, a journey that took him seven years to complete. His travelogue may seem uninteresting to some given our modern-day expectation to see an autobiographical or introspective voice in travelogues. But once we adjust our expectations, we see a brilliantly insightful travelogue that gives us access into the urban structures of eleventh-century Muslim lands. One lingering mystery about Naser Khosrow's travelogue is the fact that there is no mention of the pyramids at all. Go figure!

A Princess's Pilgrimage: Nawab Sikandar Begum's A Pilgrimage to Mecca (Translated by Emma Laura Willoughby-Osborne, 2008)

Tārīkh-i safar-i Makkah, translated into English as *A Princess's Pilgrimage*, is the account of Sikandar Begum's journey to Mecca in 1863-1864, composed originally in Urdu in 1867. Astonishingly, Sikandar Begum is the first Indian ruler to have gone on *Hajj*. The challenges of making the pilgrimages were so extreme that rulers usually avoided making the journey themselves. Sikandar

Begum was a ruler of Bhopal, a nominally independent region in British India. She was a just ruler and a patron of arts and culture.

Her British friends encouraged her to document her journey in writing as they thought it would make for a compelling read in the

UK. In 1863, Sikandar Begum left India for Mecca with a retinue of a thousand people. In making the *Hajj*, she showed her strong connection to her Muslim faith and established her credentials as a worldly and accomplished ruler by doing something that her male predecessors had not done. The travelogue is fun to read and contains the author's candid and sometimes highly critical assessment of mid nineteenth-century Arabia, its urban people and rural tribes, its slave markets, and cultural practices.



'Abdu'l-Bahá Travels to North America

Born as Abbas Efendi (1844-1921), 'Abdu'l-Bahá was the eldest son of Bahá'u'lláh. He served as head of the Bahá'í faith from 1892 until 1921. He lived under house arrest in British-mandate Palestine until the revolt of the Young Turks against the Ottoman sultan finally gave him freedom of movement when he was 64 years old. Invited by the Bahá'í community of the U.S., he visited the United States twice between 1911 and 1913. On April 11, 1912, he began an eight-month journey to North America. During his stay, 'Abdu'l-Bahá gave 373 talks in the U.S. and Canada to a cumulative audience of more than 90,000 people. 'Abdu'l-Bahá did not leave behind a personal record of his many lectures, but some of them have been transcribed in Persian while others have been documented in English translation. You can find them in *The Promulgation of Universal Peace* (Bahá'í Publishing, 2012). You can also access those lectures in audio format at centenary.bahai.us.

'Abdu'l-Bahá's travels in North America were relevant to my course for a number of reasons. A recurring theme in class was the problematic history of assigning a single essence to large cultural entities. We have all heard (or even uttered) the cliché

Continued on page 13



BLACK LIVES MATTER

Hooshyar Afsar

AND THE IRANIAN AMERICAN COMMUNITY

We are witnessing a peaceful revolution in America. How did we end up here? The short answer is that over 400 years of racial injustice—represented today in a brutal system of mass incarceration/mass deportation with policing as one of its strongest weapons—has come to yet another watershed moment. The spark was the publicly viewed lynching of George Floyd by Minneapolis police officers on May 25, 2020. Yet, the powder keg of social anger over the injustices of systemic racism in the U.S. has been growing in size for decades. Starting in March 2020, the boiling lava in the powerful American social volcano took a giant leap in size with the COVID-19 pandemic disproportionately killing Black and Brown people in the tens of thousands and leaving tens of millions unemployed. Conditions were ripe for an unprecedented eruption of racial justice protests when Derek Chauvin and three fellow officers murdered George Floyd with the cruelty of hunters squeezing the life out of their prey. Let's pause and take a deeper look at how United States of America arrived at this moment of reckoning.

A Brief History of Economic Disenfranchisement

To shed light on the history of racism and economic disenfranchisement of Black people in the United States, I have provided an abridged set of historical turning points below. For more detailed information, please see the articles I wrote for *Peyk* #173 (*My Journey Toward Racial Justice*, available in both a Farsi and English version, with additional resources on the topic referenced) and more recently *Peyk* #187 (*Race and Census*). Please note that certain details about the following historical points are lost in the interest of being brief; the purpose is to entice the readers to make their own inquiries and consider various perspectives including the ones below.

1. In 1492, three ships led by Portuguese slave hunter/trader Christopher Columbus and financed by the Spanish crown arrive at present day Bahamas and later Cuba and Hispaniola (Haiti and Dominican Republic) in search of gold. Enslavement of the Arawaks native people of these islands by Columbus and his successors, along with violence and disease brought by Europeans, completely eliminates them from the face of the earth. European arrival in the Americas starts and continues with the genocide of millions of native people for centuries.
2. Colonialism grows with the rise of Europe in the sixteenth and seventeenth centuries and Enlightenment pioneers such as Voltaire, Locke, Newton, and Kant develop the concept of "Whiteness" as the symbol of racial superiority, beauty, and intellect. Race, racism and White supremacy become the justification for the enslavement of African people to build and expand the colonies primarily in the Americas.
3. The first African slave ship arrives in Jamestown, Virginia, in August 1619, starting a prolonged history of racial injustice against people of African descent in North America that continues today in different forms.
4. After decades of conflict with the British crown over taxation and in search of freedom to trade and expand their



wealth, White male leaders and plantation/slave owners of the thirteen American colonies declare independence from Britain on July 4, 1776.

5. A majority of the new country's founders agree that slavery is needed for the economies of the slave-holding states. Avoiding the use of the terms "slave" or "negro," the 1787 Constitution of the United States stipulates counting the slaves as 3/5 of "free men" for purposes of census.
6. Conflict over slavery finally results in the cessation of southern slave-holding states in 1861 and the start of the American Civil War.
7. With the surrender of the Confederate Army in 1865, the Civil War effectively ends. The U.S. Congress passes and states ratify the 13th, 14th, and 15th amendments to the U.S. Constitution, rendering slavery illegal, granting full citizenship to the freed slaves, and safeguarding their right to vote.
8. Lincoln is assassinated in 1865 and his order of distributing land to the freed slaves, known as "forty acres and a mule," is reversed. Economic justice for 4 million freed slaves does not materialize.
9. The Union Army leaves the south in 1877, resulting in a regime of racial terror led by thugs of the Ku Klux Klan along with a set of racist laws that put in place practices of convict leasing similar to slavery.
10. A new system of racial and social control known as Jim Crow segregation is put in place in all the Southern states through legislation, starting with the "Mississippi Plan" of 1890. All facets of life are segregated in the South to push African Americans into a life of economic, social, and political disenfranchisement, supported by the terror of lynch mobs.
11. After decades of struggle by the Civil Rights movement, Jim Crow segregation finally comes to an end with the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965.
12. White liberals of the North start to abandon the Civil Rights movement and its most prominent leader, Dr. Martin Luther King, Jr., when he starts organizing for economic justice.
13. King is assassinated in Memphis in April 1968, followed by the election of Nixon as president in November and brutal police terror against progressive blacks. The coalition consisting of Civil Rights and anti-Vietnam War movements begins to disintegrate.

14. Nixon's election campaign's reliance on a "Law and Order" crusade is continued with Reagan's "War on Drugs" (that is later pursued by the Bush and Clinton administrations) and further augmented by mass deportations and family separations in the Obama years (that is further intensified by the Trump administration). A new system of social and racial control—namely Mass Incarceration/Mass Deportation—is born, heavily relying on the police and the criminal justice system.
15. On the eve of the COVID-19 outbreak in 2020, one in five prisoners in the world (21%) are incarcerated in the United States, a country that has less than 6% of the world population. African Americans make up 40% percent of people in U.S. prisons while they only constitute 13% of the U.S. population. The wealth gap intensifies, with the Pew Research Center reporting in 2016 that Black families' median wealth is 1/10th that of White families.

COVID-19 and Economic Downturn Takes the Hidden Crisis to a New Level

Centuries of little or no opportunity for African Americans have forced the majority of them into low wage service industry work. As a result, the COVID-19 pandemic has either put them in the direct path of harm or has left them at home with no employment due to lockdowns.

The pandemic has also stripped naked health disparities along racial lines. Centuries of discriminatory economic and environmental policies have resulted in high rates of obesity, diabetes, and high blood pressure in African Americans, making them more susceptible to COVID-19.

The pandemic fatalities in Black communities are horrifying. According to the Center for Disease Control (CDC), African Americans constitute 23% of U.S. COVID-19 deaths (again while only constituting 13% of the total U.S. population). Recent data published by APM Research on June 10, 2020, shows that the African American COVID-19 death rate is 2.3 times higher than that for Whites or Asians. Same report states that if Blacks had died from COVID-19 at the same rate as Whites—in other words, if we had racial and economic parity—at least 14,400 Black Americans would still be alive today.

COVID-19 has also ravaged through prisons and jails. On June 16, 2020, New York Times reported that over 68,000 inmates in the United States have tested positive and over 600 inmates and prison workers have died from the disease. With over 60% of prisoners in the U.S. belonging to Black and Brown communities, there is no doubt that they also share a disproportionate percentage of COVID-19 deaths in prisons.

Black Lives Matter Gains a New Level of Influence

Since the murder of George Floyd, millions of people have demonstrated across the U.S. and the world. The absolute majority of protests have been peaceful. The Trump administration's attempt to coin the movement organizers as "terrorists" has not taken hold in American public opinion; the latest polls show that over 70% of Americans support the Black Lives Matter movement. Defunding

and even abolishing the police has either been taken up by major city governments such as Minneapolis or is being seriously discussed or considered. The size, diversity, and energy of the movement is unprecedented. Young White Americans are also showing up for racial justice—not just in major American metropolises, but in medium and small size cities all across the United States. So, where is the Iranian American Community with regards to this movement and how could or should our community respond and/or participate?

Iranian Americans and the Black Lives Matter Movement

While there are no clear surveys and/or statistics showing what our community thinks about Black Lives Matter (BLM) movement, there is support for the movement and participation in various forms by second generation Iranian Americans. A group of young Iranian Americans has started "Iranian Americans for Black Lives" and their initial pamphlet is encouraging us to educate ourselves on the history of racism in the United States and support the movement. They have raised many points, such as the history of slavery in Iran, passing as White by Iranians who look White, the "Aryan" myth, racism and anti-Blackness in our community, and how Iranian Americans have benefited from the struggle of anti-racist movements in the United States.

Iranian Americans might be in one of several places when it comes to the BLM in particular and the racial justice movement in general.

Many of us may think that Iranians share a racial heritage with White Europeans, and hence with White Americans, by assuming that our "Aryaie" heritage is the same as the "Aryan Race." Along the same lines, many of us might think that Iranians are somehow superior in intellect and culture to other nationalities, ethnicities, or races. If we think that we are "superior," we might think that Blacks are somehow or another inferior to Whites. Even if we don't go that far, we might think that Blacks are responsible for their plight because they are somehow lazy and/or stupid. Finally, some people in our community may say that they like to be White, identifying that with more power and privilege. The fact that in 1978, the U.S. government began to recognize Iranians (and Arabs) as White could also feed our tendency to consider ourselves White. So, let's take each one of these thoughts or arguments and try to shed some light on them from historical and scientific perspectives.

Before we start, I want to emphasize that my own personal journey toward racial justice in the past few years has taught me that I have had racist ideas, too. As I study, discuss, and learn, I continue to discover new angles. So, there is no shame in such discoveries as many of us have had to "drink from the fire hose" of the U.S. racial injustice history as recently as in the past few weeks.

As far as sharing a heritage with the White Europeans is concerned, let's see what historians and sociologists tell us. According to professor Neda Maghbouleh, author of *The Limits of Whiteness*, *Iranian Americans and Everyday Politics of Race* and *Encyclopedia Iranica*, the term "Arya" was used to refer to certain groups of nobility in ancient Iran. The term "Aryan," again according to *Encyclopedia Iranica*, had more of a linguistic connotation and meant people who spoke ancient Iranian and Indian languages.

Continued on page 10

The historical notion that “Aryaie Tribes” moved from present day Siberia in three groups escaping the Ice Age and looking for warmer lands—one group going to present day India, one moving to present day Iran, and the third one moving to Europe—has some truth, but for the most part it is more of a story book notion with not much historical evidence or temporal congruency. Citing multiple sources, Professor Maghbouleh argues that the story of “Aryan Race” having anything to do with the term “Arya” was invented during Reza Shah, by homegrown Orientalists such as Hassan Pirnia who wanted to somehow link the European racists’ thinking about the Aryan race with Iran. Later, with the rise of the National Socialists and Hitler in the 1930s, who promoted White supremacy and the “purity” of the “Aryan Race,” it became plausible for Reza Shah to sympathize with the Third Reich. Hitler openly praised the system of Jim Crow segregation in the American South. I understand that it is difficult to pop the bubble for many of us by saying this, yet “Iran as land of Aryans” is a myth invented to link our heritage with Europeans in pursuit of reviving the long-lost grandeur of the Persian Empire. The tribes who moved to present day Iran thousands of years ago could not be considered White since Whiteness was invented during the age of “Enlightenment” in Europe. Let’s ask ourselves as people of Iranian heritage, do we want to identify with Hitler, his Nazi Party, and Southern segregationists by clinging to the Aryan myth?

Next comes the notion of Iranian exceptionalism, the idea that Iranians are the “smartest” people on the planet and are somehow better in many ways from other nationalities, races, or ethnicities. If there were any scientific doubts in the past, with the conclusion of the Human Genome project in the year 2000, there is now undeniable scientific evidence that human beings, otherwise known as *Homo sapiens*, share approximately 99.98% of their DNA with each other. Simply put, no race, ethnicity, or nationality has a biological superiority over any other. We have every right to be proud of our heritage and our contributions to the human civilization in many different ways. Yet, that does not make us exclusive or superior. We could build on our heritage and culture by sharing our accomplishments with all the humanity and learning from all other cultures in return.

Some of us may say, okay, I agree, yet if the American government tells me I am White, why should I disagree? Doesn’t that put me in an advantageous position? The answer is no, it doesn’t. It is important to acknowledge that a lot of official U.S. government verbiage to identify people from the “Middle East,” including Iranians and Arabs, as White is confusing and contradictory. Up until 1978, this designation did not exist. In fact, Professor Maghbouleh documents multiple cases where different people used their ancestry connection (or lack thereof) to Iranian heritage to prove Whiteness in American courts successfully or unsuccessfully. As I noted in another article on Census 2020 (see *Peyk* #187), promoting the notion of Iranian Whiteness is a double whammy. It deprives our community of an accurate count that has many practical ramifications, including services at different levels of government. Along the same lines, it eliminates the possibility of using the provisions in the U.S. Federal code that minority communities (e.g., Asian, South Asian, African, Hispanic) utilize to enhance their status. Second, it disarms us in

defending ourselves against discrimination as shown by unsuccessful lawsuits by Iranians who were openly discriminated against in the United States. The Moslem Ban (that statistically should really be called the Iranian Ban) is only one example of how discriminatory policies negatively impact our community by stopping the flow of new immigrants joining our ranks. Considering the events of the last few years, there could be similar policies against the rights of our community in the future.

How do I think our community should respond to the Black Lives Matter movement? There is historical evidence that expansion of freedom and civil rights in the United States also helped establish new safeguards for the rights of immigrants. A few months after the passage of the Voting Rights Act of 1965, Congress passed the Immigration and Nationality Act of 1965, abolishing the race-based immigration quota system and replacing it with a system that prioritized refugees, people with special skills, and those with family members living in the United States. Undoubtedly, those provisions have directly helped the growth of the Iranian American community. As such, there is a strong possibility that the success of the Black Lives Matter movement will contribute to the enhancement of immigrant rights in this country. Our participation and support for this movement will increase that possibility.

Where will the U.S. go from here?

The U.S. movements for racial justice to achieve a real democracy with equal economic opportunity for all citizens has been dwarfed many times by pernicious actions of proponents of White supremacy and racism. Systems of social and racial control have mutated so that racism survives and keeps the essence of White supremacy in place. The racial justice movement will continue with its own ebbs and flows. Let’s not forget that slavery—with all its perceived invincibility—was defeated, Jim Crow segregation was overturned, and today the Black Lives Matter movement has gained popular support. Michelle Alexander, author of *New Jim Crow: Mass Incarceration in the Age of Colorblindness*, reminds us that there is no inevitability to the history of racial injustice in the United States. Humanity has always had the power of choosing how to proceed. While we have our own share of injustices throughout our history that continues to hunt us today, if our ancestors paid laborers over 2000 years ago to build the Persepolis, Europeans could have chosen a path other than slavery and genocide of Native People in the Americas. As Iranian Americans, we have a choice, too. We can choose to have a commitment to social justice, human rights, economic equality, and true democracy as “one person, one vote.” We can stand in solidarity with African Americans and all Peoples of Color. Perhaps, such a commitment could be justified as something much bigger than a humane gesture. Perhaps, it is a necessity, a commitment that will empower us to find our deserved place among all human communities.

*Hooshyar Afsar is one of the founders of Racism Awareness Project (RAP), an educational program on history of and present-day racism in the United States and its impact on Iranian American Community. RAP has had a variety of educational forums across the United States. Mr. Afsar has written several articles and book reviews on the topic for *Peyk* and other publications. He can be reached at hoosh.afsar@rapusa.org.*



“No Justice, No Peace” is a Slogan We Should Embrace

By Shaghayegh Hanson



Let us begin with a well-known fact: in Iranian culture, lighter skin and more European looks have always been favored. I know this first-hand because I fall on the darker side of the spectrum and have had to deal with such prejudice from my own community. I have written about the experience before in these pages, in an article entitled, “Why Whiter is Not Better.” It is, therefore, no surprise that racism and prejudice against black Americans is a problem in our community, however implicit it may be.

Predictably, observing my fellow Iranian Americans’ reactions to the Black Lives Matter (BLM) demonstrations has been both heartening and disappointing. I am happy to say that most of us were, at the very least, sympathetic, and some of us donated to the cause or marched in support and solidarity. However, I have come across some views and comments on social media and other forums that are perplexing, to say the least.

For example, some of our number in the Los Angeles area were so outraged about the broken windows of their up-scale Beverly Hills’ stores that they decried the largely peaceful protests as untamed lawlessness. It seemed the sheer nerve of people intruding into their exclusive bubble was far more criminal than the reason why the demonstrations were happening in the first place.

Another example is a comment on an article I saw about an Afghan artist’s mural of George Floyd in Kabul, next to an Iranian flag (in protest against reported racist attacks in Iran against Afghan refugees). The article quoted the artist as saying that Floyd was now a symbolic global figure. The Iranian person’s comment was: “A criminal is a global figure!” I could not help but feel this was a racist statement since it was so baseless and venomous. By then, the Minneapolis police department had arrested the officers involved in the only crime that had taken place—the murder of an unarmed, restrained human being who repeatedly said “I can’t breathe.” The police admitted Mr. Floyd was not resisting arrest as first alleged, nor was it true that he gave the store in question a fake \$20 bill.

An especially offensive piece of writing came from an unexpected source; the editor-in-chief of the *Independent Persian*, Camelia Entekhabifard—a respected journalist, writer, and Middle East commentator, with master’s degrees from NYU and Columbia—wrote: “In Mashhad, they did a candlelight vigil for George Floyd. Do they know he was a porn star? The Shiite Ayatollahs and Mr. Khamenei speak of Floyd’s citizenship rights being violated. In Iran, he could have been executed and buried in an unmarked grave long ago.” Some felt this was not racist so much as commentary about the Islamic regime’s hypocrisy. But we all know this already about the Islamic regime. Why was it necessary to denigrate the memory of a murdered man, and the validity of the BLM movement, just to make an obvious and well-documented point about the undemocratic, oppressive nature of the Islamic regime? The statement in itself is logically confounding; are we, as Iranian Americans, forever destined to measure the quantity and quality of freedoms here against the low bar set by the Islamic regime? Are we not allowed to expect more for everyone, not just us lucky Iranian escapees, from one of the largest democracies in the world? Should the theory that George Floyd would have been killed for his undesirable occupation in Iran make it any better that, in fact, in this new, free country of ours, he was targeted, then murdered, by a police officer for the color of his skin?

Entekhabifard also stated: “The black people in this country have come a long way to achieve equal citizenship rights and freedoms.” No, they have not, Camelia; that is the whole point of the movement. Quite apart from the systemic racism in places like the job market, the housing market, healthcare, education, and voting rights, black Americans are two-and-a-half times more likely to be shot and killed by police than white Americans. This is not an opinion by what she calls “chaos-making Democrats ready to invert the truth just because they are anti-Trump,” it is a fact. It is also a fact that Trump has used racist tropes as a dog-whistle to his base, legitimizing their prejudices and making the racists bolder and more vocal. It is not surprising that photos show the officer who killed George Floyd—Derek Chauvin—at a Trump rally, looking happy as a lamb.

“It is good for us to worry about the rights of other minorities such as Black Americans,” Entekhabifard went on. You could just feel the “but” coming, and it did: “But should we also worry for looting, chaos and destruction of property? What about peaceful demonstration in support of citizenship rights?” I would just make two points. Trump used tear-gas (and then lied about it being tear-gas) to disperse a peaceful crowd protesting outside the White House so that he could facilitate a photo-op, while holding a bible—remind you of a certain regime? No one said looting was okay; it is the characterization of all the hundreds of thousands of protestors as looters who need to be contained by the national guard that smacks of authoritarianism. It is the elevation in concern for, and focus on, property damage over the value of black lives that offends humanitarian values.

Disappointingly, Entekhabifard further stated: “Those of us who have migrated to the West in the last few decades, escaping the tyranny and oppression brought along by the rulers of the Islamic Republic have forgotten all that the second country has given us.” Why? Because we see both the hypocrisy of the Islamic regime and the hypocrisy of the U.S. in the way it deals with its black citizens while claiming to be the greatest democracy in the world? Because we do not dismiss the BLM protests based on the looting that has taken place? Because we expect more from this country than just not being arrested, tortured, and killed for having an opinion?

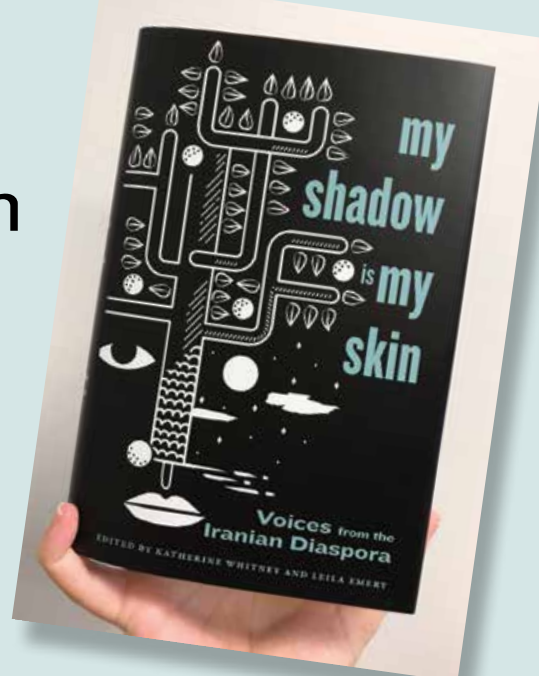
We are indeed fortunate—and grateful (who wouldn’t be?)—that we do not live under a regime as oppressive as the Islamic Republic. But to imply that our gratitude, as free Iranians in America, should blind us to the way black lives are devalued in this country is selfish, short-sighted, and, yes, racist. Racism exists not only in the form of the burning cross and the white hood, it also exists in the silence and inaction of those who can watch yet another innocent black life taken by police and still believe black Americans have “come a long way.”

If anything, exposure to the inhumane tactics of the Islamic regime should make us Iranian Americans even more sympathetic to the Black Lives Matter movement. We know demonstrations for freedom are not clean and tidy affairs. We know there will be some property destruction and other undesirable side effects, but the cause must persist, regardless. “No justice, no peace,” is a slogan we should embrace.



Book Review: My Shadow is My Skin

By Ali Sahebalzamani



My Shadow is My Skin: Voices from the Iranian Diaspora is a collection of essays organized and edited by Katherine Whitney and Leila Emery and published by the University of Texas Press. Thirty-two writers, including the editors themselves, contributed to the collection. The writers are all first- or second-generation Iranian immigrants to the United States. This book is not a singular entity; rather it is a patchwork or quilt that, once read from cover to cover, resolves into an image that still, nevertheless, cannot be considered a singular creature. The title of the book is taken from a line in the third essay of the collection, “Shadow Nation,” written by Cyrus Copeland, which is arguably one of the best pieces. The central idea of the collection is that identity, especially multi-cultural identity such as the Iranian-American one, can only exist inside the medium of the story; in this case, the story of the diaspora repeated in the lives of the individuals belonging to said diaspora. As one reads further through the collection, glorification of the medium becomes ever more perceptible; storytelling, already beyond mere entertainment, surpasses even its intended role as the vessel for the cultural identity of the Iranian diaspora—it becomes akin to a patron deity, or saint, for these lost, exiled souls set adrift by revolution and war.

Many of these essays are in fact, short stories—non-fiction slices from some of the most intimate nooks and crannies of the writer’s own life, rendered in shocking detail and with disarming sincerity. Most of the writers emigrated from Iran some time during the 1980s which, understandably, “...was not the best time to be an Iranian living in America...” This phrase, or something similar, is repeated throughout the collection to the point of monotonousness and it does get the intended point across. From the very first piece, written by Jasmin Darznik, the reader is bombarded by tales of hardship, discrimination, struggle, and even violence, punctuated by other, less bitter stories, such as an American mother’s endeavors to ensure her children’s familiarity with their father’s Iranian heritage in “Mothering Across the Cultural Divide” by Katherine Whitney. Another piece, “Silkscreen” by Omid Fallahzad, tells the story of an Iranian couple living in America on green cards which, in the America of Donald Trump, must govern their passions very carefully, with the protagonist railing against the activism of his wife in a narrative that seems male chauvinistic to the eyes of their American friend. The dynamic of the husband-wife relationship and how it is affected by the political climate, against the backdrop of trauma sustained in Iran during the eighties, is truly a delight to read. Then there are a few of the pieces, such as “Sacrifices” by Iraj Isaac Rahim, where painful and traumatic events are retold through the medium of humor. Another piece that utilizes humor to aid in the digestion of the immigrant experience is “The Name on My Coffee Cup” by Saïd Sayrafiezadeh, resulting in a splendidly mischievous tale.

The essays are organized into three thematic categories: the first section, “Light/Shadow,” deals with themes of secrecy and shame

as the writers reveal their struggles with traditional-minded parents or an unwelcoming host community that saw Iranians as foe. Within the second section, “Coding/Decoding,” the so-called *hyphenated living* is discussed as the contributors describe their ordeals in navigating the abyss between the two oft-conflicting cultures. Finally, the third section, “Memory/Longing,” is dedicated to a sort of reminiscence on Iranian heritage, seeing the old country in the rearview and longing for it, as the writers examine, rather romantically, the Iranian bits they have stuck unto their souls.

Some of the essays give in to victim culture rhetoric and even descend into self-pity, yet the whole image remains untarnished as, through the tactful ordering of the pieces by the editors, those few stories, which can be counted on the fingers of one hand, are placed in between the others in a way that does not compromise the integrity of the collection or in any way ruin the reading experience. There are also the ever-present misspelled names—such as that of foods and confectionaries—and the clumsy, ill-executed attempts at writing Persian dialogue in English that certainly could have been avoided. Perhaps the contributors could have done more research before submitting their pieces. How difficult could it be, after all, to ask a Farsi-savvy relative or friend how a particular sentence is actually spoken.

If someone were to ask me who is the ideal audience for this book, I wouldn’t be able to tell; on the one hand there are more recent generations of immigrants, myself included, who merely got on a plane and came to America where we were greeted by natives who are used to seeing brown people in their midst, whereas the previous generations of immigrants were not so fortunate. The thought of being an Iranian living in America during the hostage crisis sets my teeth on edge. On the other hand, the insight provided by most of these pieces would certainly be eye-opening to non-immigrants. Then, of course, there are those whose own experience might be reflected in these writings which doubtless would find some solace in the knowledge that they did not struggle alone. All in all, through noble endeavors such as the compiling of this collection, one can say it is a good time to be an Iranian in exile.

Ali Sahebalzamani is a psychology graduate who recently migrated to the U.S. He is the newest member of the Peyk Editorial Board. He can be reached at aliespandar@yahoo.com.



Aria Fani

Continued from page 7

statement that “the East is the land of philosophy” or “Iran is the land of poetry.” One of the pervasive stereotypes of the so-called East in early twentieth-century U.S. would have been the East’s association with mysticism (as opposed to the West embodying rationality). ‘Abdu’l-Bahá physically fit that stereotype, a man speaking an exotic tongue with a long white beard. But the content of his message defied any single stereotype. He lectured on the question of social justice, officiated the first interracial marriage of an American Baha’i couple, insisted on being seated next to his black companions in white gatherings, and called on the U.S. society to address systemic racism. One can imagine that many would have been taken aback by an Eastern man lecturing the U.S. on social justice. The fact that an Iranian traveled so extensively in the U.S., spoke to hundreds of Americans in different urban areas, and received press coverage at a time when no Iranian communities existed in the U.S. is itself deeply intriguing. Unfortunately, very few non-Bahá’i Iranians seem to have heard of the story of ‘Abdu’l-Bahá’s travels.

If there is one key lesson to take away from these readings, it is the fact that humans have always been on the move. Travel and mobility are not unique to the age of globalization. In fact, when one views our history at a macro-level, one quality that emerges as fundamentally human and socially pervasive is movement. This is precisely why any ideology that assigns a proper place to humans, languages, and religions boils down to one common denominator: erasing and reducing patterns of human mobility. White nationalists in Europe sell the fiction that there was once a Europe empty of Muslims to which white Europeans can now strive to return. Hindu

nationalists in India frame the military campaigns of Mahmud of Ghazna as an invasion of “foreigner Muslims” who invaded and ruled over “Hindu India.” Iranian nationalists obsess over the historical migration of a semi-nomadic group called Aryans who are credited to have created an early civilization in the Iranian Plateau.

Let me be absolutely clear: I do not deny that Mahmud made military inroads into India or that some tribe settled the Iranian Plateau at some point in history. There are historical and archaeological documents that prove, to varying degrees, both of those events. Here, I want us to think more critically about why there is so much importance—bordering on obsession—placed on locating and celebrating a pure origin story for the nation or its invaders. Before nationalism, in a world with no nation-state borders—where the relations between ethnicity, land, language, and origin were deeply complex and non-linear—what does it mean to speak authoritatively about a group of “foreigners” ruling over India or Aryans constituting a people “starting” a new civilization that we as Iranians have learned to claim as our “own.” You are welcome to disagree with my assessment. But I still want you to imagine a world of movement in which ideas of “insider” and “outsider” were in constant flux and there was no singular or proper place to which humans, languages, and cultures belonged.

You may reach Aria to ask for the entire reading list: ariafani@uw.edu
Aria Fani is an assistant professor of Near Eastern Languages at the University of Washington, Seattle. Reach out to him at ariafani@uw.edu.

Events in San Diego

Persian Cultural Center

Tel: (858) 552-9355 www.pccsd.org

Docunight

Second week of July and August 2020

Time and date to be determined

Docunight www.docunight.com

Thursday July 30, and August 27, 2020

Virtual Movie and Discussion

For updates, please refer to PCC weekly newsletter

If you are not receiving the newsletter on every Tuesday

Please call (858)552-9355 or email to pcc@pccsd.org

and leave your email address.



Iranian School of San Diego

858-552-9355

Registration for 2020-2021

From Monday August 24 to 28, 2020

www.issd.pccsd.org



Dollar a Month Fund

Tel: 858-552-9355 • www.dmfund.org

www.facebook.com/DollarAMonthFund



AIAP (Association of Iranian-American Professionals)

Tel: (858) 207 6232 • www.aiap.org



ISTA (Iranian Student Association at UC San Diego)

www.istausd.org



House of Iran House of Iran Balboa Park

www.thehouseofiran.com



Iranian-American Scholarship Fund

Tel: (858) 552-9355 • www.iasfund.org

www.facebook.com/Iranian-AmericanScholarshipFund



Mehrgan Foundation

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

PAAIA www.paaia.org

Public Affairs Alliance of Iranian-Americans



NIAC www.niac.org

National Iranian-American Council



IABA Iranian-American Bar Association

www.iaba.us/chapters/san-diego

Iranian-American Life Science Network (IALSN)

www.ialsn.org

The Science of Nutrition

Brain Foods

By Mohammad Ahrar, PhD



Introduction

The human brain is larger than the brain of any other animal per body weight. The brain represents only 2% of total body weight but uses more than 20% of the body's total energy. The brain also uses more energy than any other organ in the body. Billions of brain cells continually function without rest, even during sleep. Therefore, the brain needs a constant supply of oxygen and nutrients to function. In this article, we will discuss what the brain cells need to function properly and what foods meet those requirements.

Mystery of the brain

The average human brain is about 1,400 grams (with substantial individual variation). The brain continues to grow until it reaches its peak size at about 30 to 40 years of age. Human brains contain roughly 100 billion special cells called neurons and four times as many supportive cells called glial cells. Each neuron may have 10,000 connections to other neurons. Inside each neuron, hundreds of chemical reactions occur per second to control internal environment as well as diverse sensations to communicate with outside world.

Critical nutrients for the brain

Oxygen - All animals need oxygen to survive. Without oxygen, animal cells cannot function. Brain cells are most sensitive to oxygen level in blood and cannot survive more than a few minutes without oxygen. Therefore, the neurons must have a constant supply of oxygen, which is provided through breathing.

Energy - All cells of the body, including neurons, need energy to function. Without energy, no cells can survive. The energy that cells use is the chemical energy referred to as Adenosine Tri Phosphate (ATP). Energy runs most chemical reactions in the cells. Energy is produced by metabolic reactions inside the cells using nutrients such as carbohydrates and fats.

Nutrients brain cells need to produce energy

1- Carbohydrates - The primary source of energy for brain cells is glucose. This simple sugar is a quick source of energy for all the cells of the body, but especially for brain cells. The typical human body has an available source of glucose in the form of glycogen for about one day's energy needs when the body is in resting condition and does not do much physical activity. For marathon runners, the glycogen reserve may not last more than 15 minutes. The brain cannot store glucose. Therefore, it must have an uninterrupted and constant supply of glucose to provide energy for the nerve cells to function. Too much or too low blood glucose level is harmful to the brain. It is critical to maintain blood glucose in a normal range. Research indicates that people whose blood sugar is on the high end of the "normal range" have a higher risk for brain shrinkage, which causes brain disorders and dementia. Other studies also show that even people without diabetes who had high blood sugar performed worse in memory tests and had a shrunken hippocampus (part of the brain involved in learning). For information about carbohydrates please visit *Peyk* #163. (The Persian Cultural Center now has all its periodicals online. You can click on www.pccsd.org and choose the English version of *Peyk*.)

2- Fats and lipids - Fats are an integral part of brain cells. The cell membrane is mainly made of phospholipids, sphingolipids, and other types of fats, including cholesterol. Most neuron axons (the long extensions of

brain cells) are covered by a fat-based molecule referred to as myelin, which is responsible for the fast nerve impulse transmission. Degeneration of the myelin sheath causes Multiple Sclerosis (MS) and other brain malfunctions. Although fats are essential nutrients for brain cells, the brain is very picky about the type of fats it needs.

Healthy fats for brain - The brain can use different types of fats and even fat metabolites, such as ketones, when necessary. Studies have shown that lipids that contain essential fatty acids, such as omega-3 fatty acids, are preferred fats for brain function. A decrease in the omega-3 fatty acid in the brain is associated with cognitive decline during aging and with onset of sporadic brain disorders. Additionally, according to Dr. Perlmutter (1), omega-3 fatty acid may activate the genes that produce new neurons in the hippocampus of the brain (the memory area), and not only improves the memory, but also can prevent Alzheimer's disease.

Foods high in omega-3 fatty acids - Foods rich in omega-3 include fish oil, egg yolk (especially if the hen had access to pasture or was fed alfalfa), mother's milk, and cold-water fish such as salmon, herring, mackerel, tuna, anchovies, and sardines. Omega-3 can also be derived from soybeans, nuts, and flaxseed.

Besides omega-3 fatty acid, foods that contain unsaturated fatty acids are conducive to brain health. Olive oil is rich in monounsaturated fats and has shown to improve overall cognitive function as well as verbal memory. For more information, please visit *Peyk* #159 and #160.

Other nutrients essential for brain function

Proteins - Proteins are components of the brain cell membrane. The enzymes inside the cells that run the chemical reactions and produce energy are proteins. Most neurotransmitters, such as serotonin and dopamine, are made of amino acids, which are subunits of proteins. The amino acid glutamate plays a crucial role in the rapid signaling between brain cells. Good quality proteins are good sources of essential amino acids that the brain cells need. Meat, poultry, fish, and eggs are excellent sources of good quality animal proteins. Beans, nuts, and seeds are also good sources of plant proteins. (For a further discussion about proteins, see *Peyk* #162.)

Vitamins - Vitamins are essential for healthy brain function. The B vitamins—especially folate and vitamins B12 and B6—play a major role in cellular metabolism and energy production in brain cells.

All vitamins are abundant in fruits and vegetables except vitamin B12, which is found in animal sources such as meat. (See *Peyk* #174 for more information.)

Vitamin C is known for its high antioxidant activity and its role in deactivation of free radicals and prevention of inflammation. So is vitamin E, which is a powerful antioxidant. Vitamin K is required for formation of sphingolipids, a form of fat in brain cell membranes.

Antioxidants - The brain is more sensitive to oxidative stress than any other organ of the body. Antioxidants play a major role in reducing cellular stress by deactivation of free radicals. Free radicals are unstable molecules that can disrupt and damage the normal chemical reactions in brain cells. Several studies have suggested that cellular damage caused by free radicals may be linked to a range of disorders including cardiovascular disease, certain cancers, Parkinson's disease, and Alzheimer's disease. Consuming foods that have antioxidant properties can block harmful chemical reactions caused by oxidation, and prevent neurodegenerative disorders, such as Alzheimer's disease. This is especially true with aging adults to have foods with antioxidant property in their daily diet.

Foods that boost brain function

To be upfront, no single food can work magic to prevent cognitive decline or prevent brain disorders or ensure a sharp brain as you age. Nutritionists agree that the most important strategy for a healthy brain is to follow a healthy dietary regimen. If we consider some foods to be brain-boosters, we should mention the foods that contain antioxidants, such as flavonoids and carotenoids, vitamin E, vitamin B group, and healthful fats—foods rich in these substances are known to support brain health, which could translate into better mental function. Research shows that the best brain foods are the same ones that protect your heart and blood vessels.

Sources of vitamins and antioxidant foods - Foods that contain vitamin C such as berries, broccoli, cauliflower, citrus fruits, tomatoes, and red or green peppers are good sources of antioxidants.

Eggs are a good source of vitamin B6, vitamin B12, and folic acid. Recent research suggests that these vitamins may prevent brain shrinkage and delay cognitive decline. Eggs from hens that had access to pasture are also rich in omega-3 fatty acids.

Broccoli contains vitamin C and flavonoids, which are rich in compounds that—when broken down in the body—produce isothiocyanates, which are potent antioxidants. Other cruciferous vegetables such as Brussels sprouts, cabbage, cauliflower, and kale are also rich in antioxidants.

Dark chocolate contains cocoa, also known as cacao, which itself contains flavonoids, a type of antioxidant.

Most berries also contain flavonoids, such as anthocyanin, which can reduce inflammation and oxidative stress.

Nuts such as walnuts, almonds, and hazelnuts contain omega-3 fatty acids, as well as vitamin E which have antioxidant properties and can protect cells from oxidative stress caused by free radicals. **Pomegranate** has antioxidant benefits which protect the brain from the damage of free radicals. Foods that contain carotenoids, lutein, resveratrol, lycopene, and other phytochemicals—such as carrots, red grapes, tomatoes, and most berries—are also good sources of antioxidants.

Exercise for brain function

Many research institutions and health professionals suggest that the number one thing you can do to improve brain health is exercise. Results of studies show that exercise may activate certain genes in brain cells that control brain function, regardless of age. Each of the billion nerve cells can have 10,000 connections or synapses to other nerve cells. Those synapses can get stronger or weaker depending on how often we are exposed to new activities and mental challenges. The more we are exposed to an activity, even a simple sport, the stronger the connections will be. Any exercise that makes your heart beat faster, the more oxygen can increase blood flow to the brain and provide more oxygen to brain cell. (See *Peyk* #168 for more information.)

What foods can harm the brain?

Studies have shown that excess sugar, or sugary drinks, high fructose corn syrup, artificial sweeteners, such as aspartame, and processed white flour when eaten in excess, can adversely affect brain function and may result in brain fog.

Foods that contain saturated fats, and foods cooked in high temperature or in boiling oil, such as fried foods, can cause inflammation; therefore, they are not friendly to brain tissues. Oils that contain a high proportion of

5 FOODS LINKED TO BETTER BRAINPOWER

GREEN VEGGIES



1. Leafy greens such as kale, spinach, collards, and broccoli are rich in brain-healthy nutrients like vitamin K, lutein, folate, and beta carotene. Research suggests these plant-based foods may help slow cognitive decline.

FATTY FISH



2. Fatty fish are abundant sources of omega-3 fatty acids, healthy unsaturated fats that have been linked to lower blood levels of beta-amyloid—the protein that forms damaging clumps in the brains of people with Alzheimer's disease.

BERRIES



3. Flavonoids, the natural plant pigments that give berries their brilliant hues, also help improve memory, research shows.

TEA + COFFEE



4. Coffee and tea might offer more than just a short-term concentration boost. In a recent study, participants with higher caffeine consumption scored better on tests of mental function.

WALNUTS



5. Nuts are excellent sources of protein and healthy fats, and walnuts in particular might also improve memory, according to a study.

Created by:

www.health.harvard.edu

Adopted from source # 6

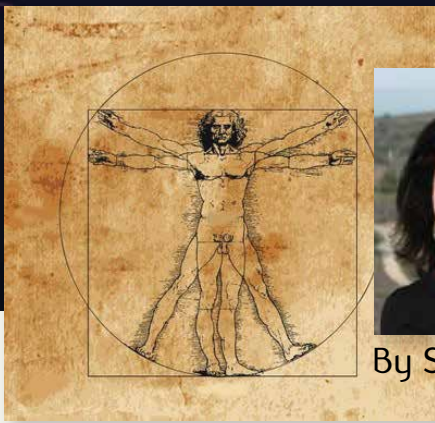
omega-6 fatty acids, such as soybean oil, can cause inflammation. Alcohol, tobacco smoke, pesticides, heavy metals such as mercury, certain drugs, industrial solvents, and air pollutants are among the substances that produce most free radicals.

Summary

The brain needs a constant supply of oxygen and energy to function. The brain cells (neurons) are very sensitive to oxidative stress and harmful chemicals. Foods that contain antioxidants and omega-3 fatty acids are known to support brain health, which could translate into better mental function. The best brain foods are the same ones that protect the heart and blood vessels.

Selected References

- 1- Grain Brain, David Perlmutter, 2013, Little, Brown and Company, New York
- 2- <https://www.health.harvard.edu/mind-and-mood/foods-linked-to-better-brainpower>
- 3- <https://www.hopkinsmedicine.org/health/wellness-and-prevention>
- 4- <https://www.webmd.com/diet/features/eat-smart-healthier-brain#1>
- 5- The Brain Fog Fix, Mike Dow, MD, 2015, Hay House, Inc. Carlsbad, California
- 6- <https://www.health.harvard.edu/mind-and-mood/foods-linked-to-better-brainpower>
- 7- <https://www.medicalnewstoday.com/articles/324044>



By Sanaz Majd, MD

Weight gain

Weight gain -- it is *the* main complaint I have been hearing repeatedly from patients during this COVID-19 quarantine. Sure we have more time to sit around, eat and snack now than ever before, and that might have a lot to do with it. But you do not want to miss these eight other sometimes missed medical conditions that can contribute to the “quarantine 15,” a term referring to the weight gained since this stay-at-home order went into effect.

Thyroid Disorder:

The thyroid is a small gland that sits in front of your neck. But do not let its size fool you. It helps regulate almost everything, including your metabolism. People with untreated hypothyroidism, which means they have decreased thyroid hormones, can gain weight.

This is typically due to a hereditary disorder called Hashimoto's. It is an autoimmune disorder, which means the body erroneously considers parts of itself as “foreign” and triggers the immune system to attack it as a result. In Hashimoto's, the immune system attacks the thyroid and hence decreases its hormone production.

Other symptoms of hypothyroidism, besides weight gain, include fatigue, constipation, depression, hair loss -- basically, everything slows down. A simple blood test can rule this one out.

Diabetes/Prediabetes

Diabetics have something called “insulin resistance,” a topic I have reviewed in my prior YouTube videos. Insulin's job is to help glucose enter the cell. But in diabetics these receptors (or doorways of sorts) do not function properly, and therefore insulin cannot do its job.

Because of this, the pancreas keeps pumping out more and more insulin in order to get that glucose into the cell. And insulin causes weight gain. Therefore, uncontrolled diabetics tend to be overweight and gain weight more easily.

A blood test called the “hemoglobin A1c” can diagnose it -- it will measure the amount of glucose circulating in your body for the last three months and is now used as the primary test for diagnosis of diabetes and prediabetes, and also for surveillance of diabetes through time once diagnosed.

PCOS

Polycystic Ovarian Syndrome (PCOS) is a hormonal imbalance in women that also causes insulin resistance, just as in diabetics. This

hormonal imbalance also causes irregular periods and sometimes acne, hirsutism (excess facial/body hair), scalp hair thinning, and weight gain. Its treatment can be complex, and may vary depending on the patient -- but weight loss is key to its management and control.

There are blood tests to help support the diagnosis, but it is mostly a diagnosis based on symptoms and exam. That is, the labs can be normal and the patient can still have PCOS.

Menopause

Estrogen levels decline in menopause, and this causes a shifting of hormones and subsequently our adipose tissue, which is just a fancy word for fatty tissue, which we all have to some extent. Women report weight gain quite commonly during menopause.

Menopause is defined as one year without a period in females in their late 40's to 50's, and a blood test is often unnecessary. Average age of menopause is 51 in the U.S.

Medications

Certain medications can cause weight gain as a side effect. Here are a few examples:

- certain antidepressants
- hormonal contraceptives
- certain anti-seizure medications
- anti-psychotics used to treat bipolar disorder, schizophrenia, and sometimes severe anxiety/depression
- chronic steroids used to treat autoimmune conditions, such as rheumatoid arthritis and lupus
- Insulin and certain diabetes medications

If you are struggling with your weight, however, for your own safety make sure to always discuss your medications with your doctor *before* you decide to change or stop any treatment.

Pregnancy

I have seen this one before, and more than once, I must say. Women who do not menstruate regularly, or those who are postpartum and breastfeeding and may not have regular periods return yet, may come in with weight gain complaints. They may not know they are pregnant in the first trimester (or possibly even second trimester depending on the patient) and may gain weight through this time. It is almost always a surprise.



Stress

I don't like to blame stress for every little thing. But cortisol levels rise during stress. And cortisol is a fat storing hormone. Therefore, people experiencing great stress may possibly gain weight more easily. Or indirectly, and perhaps more commonly, they may be snacking or paying less attention to their nutrition and health and thereby gaining weight in this way.

Snacks/Liquids

Staying home during this lockdown means easier access to food and more downtime to snack. But be careful -- snacking in between meals can pose as a great source of extra unnecessary calories. Especially since most "snacks" are processed and high in carbohydrates -- think chips, breads, sweets, etc.

Also be wary of any of your drinks with sugar. Sodas, juice, sweetened iced teas, gatorade, fancy coffee drinks, or simply sugar in your coffee, etc. may contain unnecessary amount of carbohydrates. Sometimes I see my patients lose weight simply by discontinuing their liquids with sugar. Opt for water with a squeeze of lemon, or sparkling water. Whatever you select, read the food label and make sure it states "0 grams" of carbohydrates.

In summary, no doubt that our lifestyle choices may account for the majority of weight we have gained during this unprecedented time. With gyms closed and social distancing requirements, we may be less physically active and perhaps less motivated when our daily routines have been disrupted. We also have easier access to our fridge and pantry, and more free time to occupy with snacking and indulging in food we may not typically consume as frequently.

Yet, keep in mind that other medical conditions and circumstances can help contribute to this "quarantine 15" for some people as well, with the above eight serving as some of the most common culprits. Which means that we may need to place greater effort in changing our lifestyle habits or perhaps may require modification to our medical management, depending on the specific medical condition affecting your health.

As always, stay safe and stay healthy.

Sanaz Majd, MD, is a board-certified family medicine physician who hosts a patient-education YouTube channel (@MajdMD), sharing home treatment tips for common medical conditions. You can also follow her on Facebook, Twitter, or Instagram: @SMajdMD.

Public Announcement



SDG&E offers bill discount programs to help customers in need

SDG&E Encourages its Customers Impacted by the COVID-19 Pandemic to find out if they qualify for Bill Savings of 30% or more and Other Available Assistance

With the coronavirus pandemic causing financial hardships for many individuals and families in the region, San Diego Gas & Electric (SDG&E) is encouraging those in need to apply online for bill discount programs, which can save 30% or more off their utility bill. Many people who previously couldn't take advantage of these income-based programs may now qualify due to lost wages – even if they're receiving unemployment benefits. These programs include:

California Alternate Rates for Energy (CARE): Provides a 30% or more discount on SDG&E bills. Qualification is based on participation in certain public assistance programs or household income as of today. Apply at sdge.com/CARE.

Family Electric Rate Assistance (FERA): If a customer doesn't qualify for CARE, they may qualify for FERA, which provides income-qualified households of three or more with a reduced electric rate (18% discount) on their monthly bill. Learn more at sdge.com/FERA.

Low-Income Home Energy Assistance Program (LIHEAP):

A federally funded program that helps low-income households with their energy bills. Find details on sdge.com/LIHEAP. SDG&E urges customers who are struggling to pay their utility bill to call its Customer Contact Center at 1-800-411-7343 to learn about flexible payment options. Visit sdge.com/coronavirus for updates on the coronavirus pandemic and how SDG&E is helping, and learn more about SDG&E's assistance programs at sdge.com/assistance.



In Memory of Dr. Gholamreza Bagherzadeh (1928-2020)

In the summer of 1988, when I had the idea of starting a class to teach Persian to our children, the first two people to encourage me and stand by me were the wonderful Bagherzadehs. The first check written to start a school instead of a class was by Dr. Gholamreza Bagherzadeh. The school led to our Persian Cultural Center (PCC). Through the years, Dr. Bagherzadeh was always there to support the school, the PCC, and our community. He lost his wonderful wife, Mozayan, in 2002, and we learned that our dear Dr. Bagherzadeh passed away on April 7th of this year in Washington, D.C., where he resided since 2012 to be closer to family.

Dr. Bagherzadeh received his PhD from the American University in Beirut and moved to London to work for Barclays Bank and the Lloyds of London. He was an entrepreneur and hotelier. With his soulmate Mozi, they moved to La Jolla in 1982 and considered it to be a beautiful place to make a home. I was privileged to have them as dear friends.

I learned so much from and will be forever grateful to have known both of them. Our community has been fortunate to have had them as pillars for so much that we hold dear. May they rest in peace and look upon us with blessings.



Cooperation of the Association of Iranian-American Professionals (AIAP) with the “COVID-19 Community Outreach” group

In connection with the epidemic of coronavirus and in order to help the elderly and the needy who are unable to go to the grocery stores for their daily needs, it has been a while that with the initiative of three students from UCSD School of Pharmacy and the help of some eighty volunteers a group called “COVID-19 Community Outreach” has been formed..

Before discussing how this group operates and provides help, as well as AIAP’s cooperation with this group, it is necessary to briefly mention the history of the formation of AIAP and its various programs and activities.

The Association of Iranian-American Professionals of San Diego (“AIAP”) was formed about 27 years ago to introduce, gather, and exchange views among Iranian professionals specializing in various fields of medicine, engineering, technology, psychology, advocacy, accounting, etc. This Association which is a non-profit organization, in its monthly meetings, invites speakers and experts in various fields in order to provide cultural, scientific, and social programs to its members as well as other Iranians in San Diego. In addition, AIAP offers and organizes entertainment programs throughout the year such as Nowruz celebration, annual picnic, Yalda night celebration, monthly hiking program, etc.

AIAP also organizes other joint programs with two other active Iranian organizations in San Diego, the Persian Cultural Center (“PCC”), and the House of Iran (“HOI”), such as Chaharshanbeh Soori and Sizdeh Badr.

AIAP also has other projects to collect funds and donations in order to assist people who may need financial assistance, such as providing scholarship to college students through the Iranian American Scholarship Fund (“IASF”), donating to Child Foundation and provide financial assistance to people with healthcare expenses.

It should be noted that all members of the board of directors of AIAP voluntarily devote their time and, same as all AIAP members, pay the annual membership fee.

Regarding the COVID-19 Community Outreach group, the motivation for launching this group, taken from the content of an interview that was conducted by Radio Hamrah, which is one of the Persian-language radio stations in Los Angeles, with one of the three founding students named Ms. Afroz Sabouri, is as follows:

“It all started when my classmate called me and said that she saw a sad picture of an old lady on Facebook looking at an empty store shelf and she looked very worried that she couldn’t buy what she needed. We got very upset and decided to launch a campaign”.

This was how this group began its activities and started assisting high-risk members of our community including the elderly, people who are living alone, immunocompromised people, and those with other severe health issues, by facilitating their daily shopping needs, shopping and delivering their groceries and picking up their prescription drugs for them. People needing such help would give the volunteers their list of needed items by phone



or email, and then the group works together with more than eighty volunteers who are fluent in various languages, including Persian, Arabic, Chaldean, Assyrian, Spanish, and even sign language for the deaf, do the shopping for them and deliver it safely at the door step. In some cases, the group provides the purchased groceries to people who may not be able to pay for them, free of charge. So far, the group has helped more than 100 people and continues to help more people in need.

In this regard, the board of directors of the AIAP, knowing the goals and humanitarian activities of this group, decided to cooperate with them in order to promote their charitable endeavors as much as possible. Accordingly, with unanimous votes of its board members, an account called COVID-19 was opened on AIAP’s website and all compassionate and kind-hearted people were invited to participate in this charitable campaign by donating funds to this account to be forwarded to the Community Outreach Program. All collected funds are completely available to this group so they can use it to cover their expenses such as the cost of the groceries and other necessities for some of the people who are not able to pay for their groceries, and fuel cost for the vehicles of the volunteers that are delivering the purchased groceries to such people at their door steps.

To-date, all funds raised have been disbursed to that group. In addition, AIAP’s board of directors decided and approved, despite its financial constraints, to donate to the said group from its budget.

In addition, one of the members of AIAP’s board of directors who is the treasurer of AIAP is responsible for transferring the funds raised to the above-mentioned group and on behalf of AIAP has conducted several interviews with media, including an interview with KIRN 670AM Persian Speaking Radio in Los Angeles to provide information about this group to Iranian fellow citizens and encourages individuals to participate in this great cause.

Those interested in listening to such interviews and Ms. Afroz Sabouri’s interviews could refer to the links on the AIAP website.

AIAP invites all philanthropic readers and all the people who are always ready to help and support the needy in the society to visit AIAP website at www.AIAP.org and make a donation by credit card or by sending a check to AIAP’s address provided in that website to provide your humanitarian support the people in need during these difficult times.

It should be noted that because the AIAP is a non-profit organization, all donations are tax deductible.

With our extreme appreciation,
Association of Iranian-American Professionals (AIAP)

hush-e Jan

Persian Cuisine

from *The Joy of Cooking* by Pari Ardalán Malek



CUTLET (Persian Beef Cutlet):

Preparation time: 2 hours Servings: 15 medium-size cutlets

Ingredients: 1 pound lean ground beef; 3 medium potatoes; 1 raw potato, grated; 1 medium onion, grated; ½ teaspoon baking soda; 1 egg + 1 egg yolk; ½ teaspoon turmeric; ½ teaspoon cinnamon; 1 teaspoon liquid saffron; ½ teaspoon salt; ¼ teaspoon pepper; 2 cups bread crumbs; oil for frying

Instructions:

1. Boil potatoes until thoroughly cooked (about 30 minutes), then peel.
2. Place ground beef in a large bowl; while still warm, grate potatoes on top of beef.
3. Add all remaining ingredients, except bread crumbs, and mix well, kneading thoroughly.
4. Blend mixture in a food processor for 3 minutes, then refrigerate for at least 1 hour, and preferably overnight.
5. In a large frying pan, warm oil.
6. Roll meat mixture into balls (slightly larger than golf balls).
7. On a wooden cutting board, spread bread crumbs and roll balls in crumbs.
8. Flatten each ball on the board, forming into 1/3 inch thick, oblong shapes, with one slightly pointed side about 4 inches long (both sides should be covered with bread crumbs).
9. In the skillet, warm oil and fry each cutlet until golden on both sides (about 7-8 minutes).

Note: Cutlets may be made in advance and reheated or served cold. They also freeze well. Cutlets are popular for lunch and as a mid-afternoon snack, served with fresh tarragon, mint, and basil.



Summer Berry Mousse:

Preparation time: 1 hour Servings: 10

Ingredients: 32 ounces plain yogurt, drained in cheesecloth; 1 ½ cups whipping cream; 1 ½ cups raspberries; 1 ½ cups blackberries; 2 packages unflavored gelatin; ¼ cup boiling water; 1 ½ cups crushed graham crackers; ½ cup butter

Instructions:

1. Mix crushed crackers and butter and line a greased 9-inch spring form pan.
2. Whip cream and mix with thick yogurt.
3. Soften gelatin in boiling water, cool slightly, and add to cream mixture.
4. Puree ¾ of the berries in a food processor and add to gelatin mixture.
5. Spoon out contents of bowl on top of the crust and even out the top.
6. Refrigerate for eight hours.
7. Remove pan ring and place on platter.
8. Garnish with additional whipping cream and berries and serve.



پیک
نشریه کانون فرهنگی ایرانیان

برای درج آگهی لطفاً با تلفن
858-552-9355
یا pcc@pccsd.org
تماس حاصل فرمائید.
email: pcc@pccsd.org

STOP DREAMING

PLACE YOUR AD ONLINE

PEYKMAGAZINE.COM

HOW SHOULD YOU RESPOND TO THE "RACE" QUESTION?

If you would like to be counted as an Iranian,
in your response to question number 9
of the Census questionnaire:

Mark [X] any single
Race box that you
most identify with,
and make sure
you write-in
"IRANIAN" in the
text-box below it.

IMPORTANT:
DO NOT MARK
[X] ON MULTIPLE
RACE BOXES
unless you truly
identify yourself as
being from
"Two or More
Different Races."

9. What is Person 1's race?
Mark [X] one or more boxes AND print origins.

☐ White – Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc. _____

☐ Black or African Am. – Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc. _____

☐ American Indian or Alaska Native – Print name of enrolled or principal (tribe), for example, Navajo Nation, Blackfoot Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc. _____

☐ Chinese ☐ Vietnamese ☐ Native Hawaiian
☐ Filipino ☐ Korean ☐ Samoan
☐ Asian Indian ☐ Japanese ☐ Chamorro
☐ Other Asian – Print, for example, Pakistani, Cambodian, Hmong, etc. _____
☐ Other Pacific Islander – Print, for example, Tongan, Fijian, Marshallese, etc. _____

☐ Some other race – Print race or origin. _____

در آمارگیری سراسری آمریکا شرکت کنید



United States[®]
Census
2020

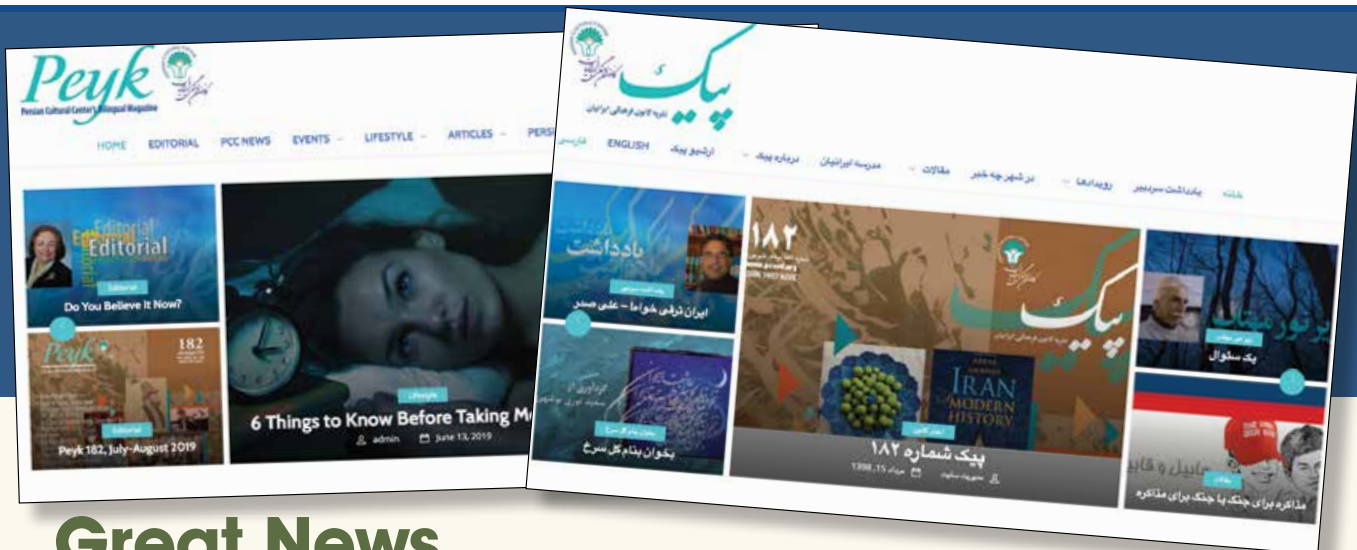
Persian Cultural Center encourages all members of
the Iranian American Community to actively
participate in the Census 2020

هموطنان گرامی:

بخاطر اهمیت نشان دادن تعداد ایرانیان در جامعه آمریکا و بهره برداری
از امکانات دولتی لطفاً در سرشماری سراسری ۲۰۲۰
به سوال شماره ۹ به صورت زیر پاسخ دهید.



MORE INFO AT
IRANIANSCOUNT.ORG



Great News Peyk is available online Now!

مژده
پیک آنلاین شد

Dear reader,

In response to your demand, we are happy to inform
you that from now on we will have an online version of
Peyk available for your convenience. Our web address is
peykmagazine.com. This site will be interactive, and you
can directly communicate and send your comments to us.
The past issues of Peyk are still available at our archive,
pccsd.org/peyk.

در پاسخ به تقاضای شما، خوشحالیم به اطلاع برسانیم که نسخه
آنلاین پیک از این پس در دسترس شما خواهد بود. آدرس وبسایت ما
peykmagazine.com است. در این سایت شما می‌توانید به طور
مستقیم با ما و نویسندگان مقاله‌ها ارتباط برقرار کنید و نظرات خود را
با ما در میان بگذارید. شماره‌های گذشته پیک کماکان در آرشیو ما در
pccsd.org/peyk در دسترس شما است.

خواننده گرامی،

حذف هزینه برق از مخارج سالیانه شما

COSMIC SOLAR

www.cosmicsolar.com

Your Local Solar Experts!

System Designed By Masters of Engineering

- Solar Electric PV
- Solar Pool Heating

Eliminate Your Electric Bill With No Money Down!

- با مدیریت ایرانی و پانزده سال سابقه درخشان
- مشاوره، مهندسی و اجرای پیشرفته ترین سیستم های متکی به انرژی خورشیدی
- منازل مسکونی و مجتمع های تجاری
- ۳۰ درصد معافیت مالیاتی

- وام های آسان ۲۰ ساله بدون پیش پرداخت
- اجاره سیستم با پرداخت ثابت بیست ساله

- برای مشاوره رایگان با ما تماس بگیرید.
- تخفیف ویژه برای خوانندگان پیک



تماس با ما:

Solar Energy Consultant

Cosmic Solar, Inc.

760-617-1710 Cell

760-749-1111 Office

Ken@cosmicsolar.com

www.cosmicsolar.com

100% Customer Satisfaction!

Licence # 831831
C-10 & C-46 Solar