

Peyk



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

121

May/June 2009
Vol. XIX No. 121

ISSN:1557-623X

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US POSTAGE
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SAN DIEGO, CA
PERMIT NO. 2322

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on Geese . . .
Teamwork . . .
Community . . .
Trust

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Editorial

by *Shahri Estakhry*



A Commentary on Geese . . . Teamwork . . . Community . . . Trust

I'm a collector...I have stacks of this and that which includes many commentaries! Some are not so good and for sure some need to be pulled out to be a good reminder. The author of "A Commentary on Geese...Teamwork...Community...Trust" is unknown to me, but coming across it recently I thought of sharing it. We are a community of different organizations with many hardworking individuals believing strongly and with great passion in the contributions that each is making for the betterment of our community. This commentary is a favorite of mine and a good reminder of what a difference teamwork can make.

"When you see geese heading south for the winter, flying along in a "V" formation, have you ever wondered why they fly that way? It has been learned through scientific discovery that as each bird flaps its wings, it creates uplift for the bird immediately following. By flying in a "V" formation, the whole flock adds at least 71% greater flying range than if each bird flew on its own. Staff/people who share a common direction and a sense of community can get where they are going quicker and easier, because they are travelling on the thrust of one another.

Whenever a goose falls out of formation, it suddenly feels the drag and resistance of trying to go it alone, and quickly gets back into formation to take advantage of the lifting power of the bird immediately in front. If we have as much sense as a goose, we will stay in formation with those who are headed the same way we are going. That's another way of saying that by working in harmony we can accomplish greater things together.

When the lead goose gets tired, he rotates back in the wing and another goose flies point. It pays to take turns doing hard jobs...with other people or with geese flying south. Our committees work diligently to see that the jobs are rotated on a regular basis. Do you have a mechanism in place in your department or community or family for rotating the "hard" work?

The geese honk from behind to encourage those up front to keep up their speed and spirit. What do we say when we "honk" from behind? Is ours "uplift" or a "downdraft"?

Finally, when a goose is sick, or is wounded by gun shot and falls out, two geese fall out of formation and follow him down to help and protect him. They stay with him until he is either able to fly, or until he is dead. Then, they launch out on their own or with another formation to catch up with their original group. If people knew we would stand by them like that, people would push down the walls to work here or live here. That's caring for others."

You see, all we have to do in order to attract the best people and keep them is to demonstrate that we are willing to learn how to fly in that V formation!"

Persian Cultural Center's Bilingual Magazine

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

Partially Funded By
The San Diego Commission for Arts and Culture

Persian Cultural Center

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May-June 2009

Vol. XIX No. 121

Circulation: 6000

Persian Cultural Center

A non-profit national corporation
Established in 1989. San Diego, California

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Iranian Foundation

Charitable Organization
Affiliate of Persian Cultural Center
Tel:(858) 653-0336
Fax & Message: (619) 374-7335

Cover Design: Saeed Jalali



LEGACY

By: Ali Sadr

In February 2008 we were informed that Dr. Amir Pirouzan, a friend and supporter of the Iranian School of San Diego (ISSD), and the Persian Cultural Center (PCC), had lost his battle to cancer. Subsequently, representatives of Dr. Pirouzan's estate informed PCC that he had included PCC in his will by leaving several properties for the Iranian school. This was extraordinary for us. In the past 21 years, we have managed our budgets by tuition fees and donations. We are not accustomed to such donations.

I met Dr. Pirouzan for the first time at an AIAP monthly meeting a few years ago and several times thereafter. He always asked about school and our progress. He was always very supportive. He was an educator himself and gave me copies of several articles he had written on the subject of education, which had been published in Iran. I remember once I was complaining about the bureaucracy and red tape that we had to go through for renting our classrooms. He got upset and wondered why the Iranian community has not been able to provide a permanent school for the kids.

The legal process of transferring ownership of the bequeathed properties has just concluded. The properties that Dr. Pirouzan has donated to school consist of his own residence located in Spring Valley, two undeveloped parcels, and a property in Jacumba.

What Dr. Pirouzan has done has brought us a step closer to fulfilling our dream of having a center for the community and a permanent location for the school. What he has done is groundbreaking in our community here in San Diego. In other parts of the country, there are Iranian- American philanthropists who provide significant donations or establish endowments in educational centers to support the arts, sciences or specifically "Iranian Studies." This phenomenon is fairly new in our community. I myself have learned that not all philanthropists have to be wealthy. Anyone with a good heart can plan during their lifetime to leave a legacy either for themselves, or for loved ones, or for causes they champion. I know some of us do not want to think about death, let alone plan for it. One of the contemporary thinkers of Iran once said: "Death will come to all of us, sooner or later. The important thing is the effect our life and death has on other people's lives."

Wouldn't it be good to be prepared, to consider future generations, to help keep our culture and identity alive and vibrant, to leave a legacy and have our name bestowed on a classroom, auditorium or a center? There are lawyers and specialists in this town that can help us with the process of legacy giving. Perhaps the best gift we can ever give our children, and the most practical way to establish a community center, which future generations can use to learn the language and uphold the culture, is for our generation to leave legacies that benefit those who come after us. Let Dr. Pirouzan be our role model in this.

Dr. Pirouzan is survived by his two daughters; Pantea Pirouzan and her family who live in San Diego, and Guity Pirouzan and her family who live in the Bay Area. We wish them well. Long live the memory of Dr. Amir Pirouzan.



Persian Cultural Center

Persian Cultural Center's annual meeting will be held at Standley Middle School in San Diego, CA. on Sunday May 17, 2009 1:30 pm to 3:00 pm

The Persian Cultural Center (PCC) was established in 1989, with the help and financial support of many volunteers. Because of the selfless effort, time, and financial support of these volunteers, as well as the valuable support of the community, we are celebrating the 21st year of the election of PCC's Board of Directors. The Board of Directors is elected through a general election conducted by its members annually during the month of May. This year, the election will take place on Sunday, May 17, at 1:30 P.M. at Standley Middle School (Iranian School Branch 1). Nominees for the Board of Directors must possess the following qualifications:

1. Be a member of the Persian Cultural Center.
2. Possess legal residency in the United States.
3. Be of good character.

Each elected member of the Board of Directors serves for a period of three years. This year, a few individuals have reached the final year of their service to the community as board members. The Persian Cultural Center invites you to nominate yourself or someone you know for these open positions. By joining us as a board member, you will assist PCC in accomplishing its vital mission of maintaining, sharing and celebrating our rich Persian traditions, customs, and culture.

We invite those interested in being nominated to contact the PCC office at 858-653-0336.

With many thanks,

Shahla Salah
President

Solicitation of Material

Do you have an opinion on something you see here? Have you written an article that you would like us to publish? If so, we would love to hear from you! For directions on how to submit your piece, please contact PEYK- PCC's office at: P.O. Box 500914, San Diego, CA 92150. You might find your submission printed in the next issue of Peyk!

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San Diego's Nowruz Story

"...At this holiday, we are reminded of the common humanity that binds us together, indeed you'll be celebrating your New Year in much the same way that we, Americans, mark our holidays, by gathering with friends and family, exchanging gifts and stories, and looking to the future with a renewed sense of hope. Within these celebrations lies the promise of a new day."

—Barak Obama, Nowruz 1388.

Empires rise, invasions occur, territories diminish, rituals change, seasons pass, but what has endured in Nowruz, throughout centuries has been a profound sense of commonality that embraces and celebrates our humanity. What has endured in Nowruz has been its earthly-inspired hope that sees beauty in what is mortal. Iran has been through many political and social ups and downs in the past five decades, the coup d'état of 1953, the Islamic revolution of 1979, the eight-year war with Iraq, but Iranians have intuitively embraced their hope and humanity through Nowruz.

It's a new generation now, new identity, Iranian-American; a new era, new ambitions, new targets. This generation is less burdened with prejudices that so narrow-mindedly divide us, and more loaded with youthful enthusiasm to uphold our Iranian heritage, cherish our American values and move forward. We are thousands of miles away from the ancient land, though Nowruz keeps shadowing us with its profoundly enduring message of rejuvenation and love. *And the story continues...*

The Kamkars gave San Diego its first Nowruz nudge on March 4, through their wonderful Kurdish music. Mingei International Museum hosted a pre-celebration of Nowruz on March 7, featuring artists, musicians, and dancers of the House of Iran, the Persian Cultural Center



(PCC) and the Persian Cultural Dance academy. The visitors had the opportunity to learn about the origins of Nowruz, listen to Persian music and see the stunning performance of the dancers. This year, with the support of several kind individuals, PCC sent the community Nowruz greetings and announcements through KPBS, beginning one week before *Sal-e Tahvil*. On March 8, the Iranian School of San Diego (Branch I) was home to countless students and parents who had come to prepare for their *Haft Seen* table through participating in the Nowruz Bazaar, egg coloring and growing sprouts. ISSD conducted its 21st Nowruz celebration in the following week, at Dana Middle School auditorium in Point Loma. More than five hundred visitors witnessed the memorable performances, songs and plays prepared by ISSD students and dancers.

Chahar Shanbe Soori, featuring DJ Julius, was celebrated at Mission Bay area on March 17, sponsored by Association of Iranian-American Professionals (AIAP), Persian Cultural Center (PCC), and the House of Iran. On March 22, the House of Iran celebrated Nowruz

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Nush-e-Jan

From: IranMania.com
Persian Cuisine



Tah Cheen:

Ingredients: (4 servings)

- Chicken, 1 kg
- Basmati or long grain rice, 500 grams
- Yogurt, 300 grams
- Saffron, 1/2 teaspoon
- Large onions, two
- 3 eggs (yolks only)
- Cooking oil
- Salt

Directions:

Start by washing rice and soaking it in warm water (with added salt) for 2 hours. Then filter out the water.

Chop onions into thin slices and fry in oil until slightly golden. Wash and cut chicken, remove skin, and fry in onions until color changes. Add some water and bring to boil. Turn heat down and let boil slowly until cooked, adding more water if needed. Remove the bones.

While chicken is cooking, beat the yogurt until it is smooth. Dissolve saffron in half a cup of hot water. Add saffron, salt, pepper and egg-yolks to the yogurt and mix very well.

Pour a few glasses of water in a large pot and bring to boil. Pour in rice and cook while stirring occasionally until rice grows longer and slightly softens (take care not to overcook the rice, it should still be too hard for eating). Again filter out the water.

Pour several spoons of oil and several spoons of the yogurt mix into a non-stick pot. Add a thin layer of rice and flatten using the back of a spoon. Add a layer of chicken on top followed by another layer of rice. Again flatten the rice. Spread several more spoons of the yogurt mix on the rice. Continue in this fashion until chicken, rice and the yogurt mix have been used up. Add some more oil on top. Put the lid on and cook for about 5 minutes over medium heat.

Place the pot in an oven (preheated to 250 F) and cook for 1.5 to 2 hours. Note that the longer Tah Cheen is cooked, the thicker the Tah Dig (delicious crispy layer of rice at the bottom) will be. When cooked, remove the lid and let cool for a few minutes.

Place an inverted large dish over the pot and turn it over. Tap the pot in order to loosen the contents inside. The contents should fall on the dish in one piece with the Tah Dig on the outside.

Noush-e-Jan

Helping Children Learn the Value of Money

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SUBMITTED BY: Jelveh Palizban Pedraza

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Most of what children learn about managing money comes from their parents, and we all hope that our offspring will grow up to be financially responsible adults. Here are some ways you can teach your kids to save and instill a healthy dose of financial responsibility that they can carry with them to adulthood.

START EARLY. Even very young children can learn to tell different coins apart. Give them each a bank and teach them to deposit their coins and watch their banks fill up.

MAKE SAVINGS A HABIT. Encourage children to save a portion of their income, even if it's only a small amount from a monthly allowance, earnings from a lemonade stand or a part-time job later on.

GIVE REGULAR ALLOWANCES. Allowances give kids the chance to manage cash “hands on,” a chance to practice how to save regularly and plan their spending. Of course, the amount should fit the child and be determined by you.

OPEN AN ACCOUNT IN YOUR CHILD'S NAME. Savings can show youngsters how their money can earn more money through compound interest. They will also see that their funds are in a safe place, recorded and available when they need it. Regular deposits, however small, will help them feel comfortable handling their own accounts. Referring to their statements reminds them that their savings are there and growing.

HELP PLAN A BUDGET. Have your kids practice writing down what they'll buy during the week and how much each item costs. Then, suggest that they compare the list to their weekly income. If it doesn't add up, they'll have to prioritize their immediate needs and wants.



ENCOURAGE GOAL SETTING. Help your kids acquire the savings habit by helping them make a “wish list” and a schedule for saving with a target date for acquiring the wished-for items.

ENCOURAGE MONEY-EARNING VENTURES. Suggest that older children find creative ways to earn money beyond their weekly allowances—doing special chores or seeking jobs around the neighborhood such as raking leaves, running errands or pet sitting.

Issue an IOU if you extend credit to your children and set a repayment schedule. You may want to charge interest at a nominal rate to demonstrate the cost of borrowing.

SHOW THE EFFECTS OF INFLATION. To demonstrate how prices have gone up over the years, sometime when you're at the library with your children look up past ads in the newspaper archives for movie tickets, bikes, sneakers and other favorite spending goals. Then discuss what things cost when you were a child and even when your children were younger.

ACQUAINT THEM WITH STOCKS. Make a game of teaching kids about stocks and how they work. Have everyone in the family pick a favorite company and “invest” \$100. Show them how to keep track of the stock's daily progress through the newspaper's financial section. Explain that stocks represent ownership in a company. Then describe how the price of a stock generally follows the company's progress and how—as the company's fortunes may rise—so potentially does its stock.

ENCOURAGE FINANCIAL READING. As your children grow older, provide financial magazines and discuss investment choices. Invite them to meet your financial advisor and to attend investment seminars with you.

Fiscal responsibility won't happen overnight. If you begin early, however, by the time your children are ready to start investing on their own, the ground work will be in place for them to potentially become savvy investors.

FOR MORE INFORMATION

If you'd like to learn more, please write in care of [NAME OF PUBLICATION AND BOX NUMBER].

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THE BEGINNINGS OF MODERNIZATION IN QAJAR IRAN

By: Ranin Kazemi PhD candidate from Yale University, (Iranian-American Scholarship Fund Recipient). This is an excerpt from a paper on reforms and modernization in the Qajar period before the Constitutional Revolution of 1905-1911.

The first systematic attempt to modernize Iran came in the wake of defeat in two Russo-Iranian wars (1804-13, 1826-28) when it was increasingly realized that modern weapons and tactics employed by the Russians were significantly superior to the tribal structure and outmoded equipment of the traditional Turko-Mongolian method of warfare used during the reign of Fath ‘Ali Shah Qajar (1797-1834). As such, modernization in this period took the form of upgrading the army but to some extent even culturally engaging with Europe. ‘Abbas Mirza (d. 1833), the cultured and enlightened son of Fath ‘Ali Shah who served as the governor of the geopolitically strategic frontier province of Azerbaijan at that time, capitalized on the geographical position and the political situation of Tabriz, the most important entrepôt of the empire, to turn it into the “focal point of the westernization of his country.” He charged a Frenchman, L’Ami, who had come to Iran with the mission of General A. de Gardane in 1807, with the responsibility of setting up the first military academy. He sent young Iranians to study in England and ordered some modest but nonetheless crucial economic and administrative measures to solve the rampant inefficiency of the traditional bureaucracy. Even the first printing house in Iran was established in this period in Tabriz through the direction of some Armenians from Istanbul. Most notably, however, ‘Abbas Mirza began to train his infantry on the basis of European military theory and to develop artillery in what was termed the New Army (nizam-i jadid). French, Russian, English, Italian, and Polish instructors were employed to set up arsenals, cannon foundries, and powder mills in Tabriz, to build new fortifications in the province, and to train the army in the principles of modern warfare. For these early instructions, Ottoman, French, and Russian texts were particularly useful to bring home the knowledge of European military advances.

‘Abbas Mirza’s reform initiatives remained largely dormant until the rise of Mirza Taqi Khan Farahani (known better as Amir Kabir, d. 1852) to the position of premiership at the beginning of Nasir al-Din Shah’s reign (1848-96). Subsequent to putting matters in order in the provinces and punishing the followers of a self-styled prophet, Sayyid ‘Ali Muahmmad the Bab, as well as a pretender to the gubernatorial power of Khurasan, Hasan Khan Salar, Amir Kabir began a series of administrative and economic reforms that reinvigorated the Qajar state and brought security and relative prosperity for the central government. In order to balance the state budget, he implemented, through a centralized administrative committee, a fiscal policy that increased the sources of revenue—through diverse means such as collecting overdue taxes, putting new lands under cultivation, and recovering the Caspian fisheries from a Russian monopoly—and reduced expenditure in the form of official salaries and princely pensions. During his premiership, construction projects multiplied in major cities, numerous factories were established through the patronage of the state, and artisans were sent to Russia and the Ottoman Empire to bring back into the country the know-how of establishing modern industries. The tax levied against the foreign imports also increased in order to prevent European goods from dominating local markets. Sensitive to the growing Russo-British threats on the northern and southern borders of the empire, Amir Kabir hired military instructors from Austria and Italy, ordered the formation of a standing army of 140,000 men through a system of conscription (bunicha), and constructed fortresses and armament factories in the capital and across the country. In 1851, the first modern educational institution, taught primarily by Austrian instructors, was founded in the capital in order to train future officers and civil servants in the rudiments of medicine, surgery, pharmacology, natural history, mathematics, geology, and natural science. Amir Kabir furthermore contributed to the establishment of the official government gazette *Ruznama-yi vaqayi’-i ittifaqiyya*,

in which important royal decrees as well as international affairs were published thereby raising public awareness among the literate classes. Finally, he took a variety of steps—promoting customary law (‘urf) and the state’s highest court (divankhana) over the shari‘a law inter alia—to curb the disproportionate influence of the ‘ulama’ in society and politics.

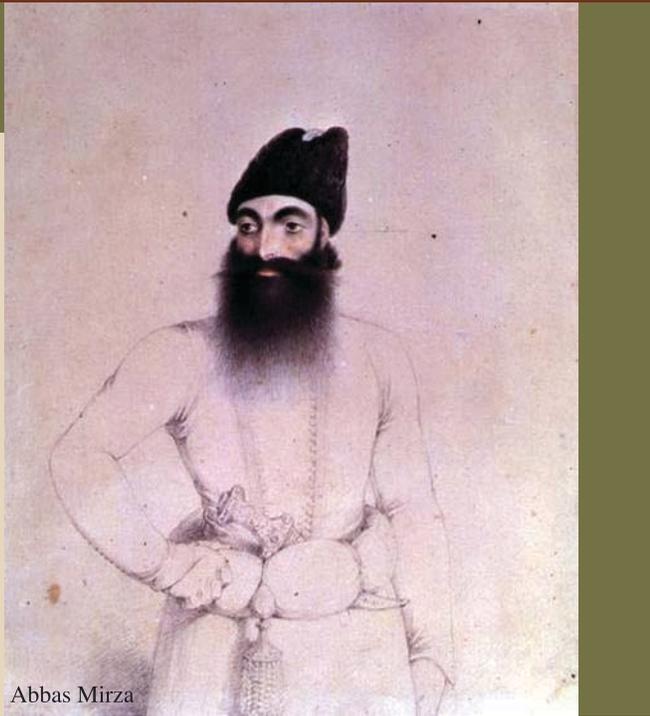
In sharp contrast to Amir Kabir’s three-year term of office, the seven-year tenure of Mirza Aqa Khan Nuri (1851-1858) was characterized by nepotism, administrative inefficiency, and a conservative political outlook that harked back to the days of Fath ‘Ali Shah as the gilded age of stability and luxury. For these and other reasons, Nasir al-Din dismissed him 1858. From this point on, the increasingly confident



Amir Kabir

THE PROBLEM OF

ABUSIVE CHILD LABOR



Abbas Mirza

but still young monarch remained for some time in search of ways to consolidate monarchical authority and bring order to the administrative chaos, a result in part from Nuri's handling of affairs. After some persuasion, Nasir al-Din found that certain European-style reforms were necessary for the better functioning of the state. It was only two years earlier that Napoleon III (1852-70) had written him "to maintain a balance between modernity and tradition" when the embattled monarch asked him for advice. Thus, the royal decrees issued soon after Nuri's removal abolished the office of premiership (*sidarat*) and divided the ministerial responsibilities among six independent ministers of interior, foreign affairs, war, finance, justice, and pensions. These ministers formed the Council of the State (*shawra-yi dawlat*), met in contingencies, and deliberated on state affairs. Their decisions, however, were not binding until endorsed by the shah. In addition, Nasir al-Din created a twenty-five-member advisory body, the Assembly of the House of Consultation (*majlis-i maslahatkhana*), which was composed of notables and civil servants, and headed by the enlightened, English-educated statesman, Mirza Ja'far Khan, *Mushir al-Dawla*. This was "the closest thing to a legislative body that the shah created at the outset of this ephemeral reform period." The assembly could hear the public, deliberate on non-political issues pertaining to trade and agriculture, and legislate based on a majority vote. Though it seemed the shah had at last taken up the cause of state modernization as a seriously urgent matter, the pro-Nuri faction as well as the conservative elements still predominated the court—not least in the person of the monarch himself—and in the end impeded this period of reforms during the reign of Nasir al-Din Shah.

(www.ilo.org) The International Labour Organization (ILO) is the tripartite UN agency that brings together governments, employers and workers of its member states in common action to promote decent work throughout the world.



Basic education improves the lives of children, their families, their countries, and the global community. Despite the benefits of education...

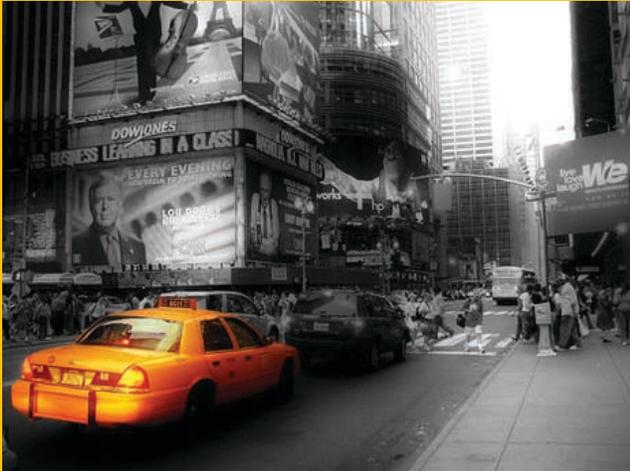
The ILO estimates that there are at least 250 million working children between the ages of five and 14 in developing countries -- about half of them work full-time and do not attend school.

- Tens of millions of children work under very hazardous and abusive conditions. Around the world, young children in their formative years are exposed to hazardous conditions, including toxic and carcinogenic substances in manufacturing, dangerous conditions in mines and on sea fishing platforms, and backbreaking physical labor.
- Some children labor in bondage, are sold into prostitution, or are indentured to manufacturers, working against debts for wages so low that they will never be repaid. The majority (61 percent) of the working children are found in Asia, followed by Africa (32 percent), and Latin America and the Caribbean (seven percent). While Asia, by far the most populous region, has the highest number of child workers, Africa, the poorest region, has the highest proportion of child workers, with 41 percent of its children engaged in some form of economic activity.
- Basic education improves the lives of children, their families, their countries, and the global community. Despite the benefits of education, about 20 percent--or 145 million--of the world's children six to 11 year-olds are out of school.
- Groups under-served by education are often over-represented in child labor. Among these groups are girls, rural communities, specific linguistic and ethnic groups and the poor. For example, girls are more likely to work longer hours and be engaged in "invisible" domestic service. It is estimated that two-thirds of the out-of-school population are girls.



By Shaghayegh Hanson

IT'S STILL A MAN'S WORLD



My American father-in-law, Jim, was recently picked up at the airport in Washington DC by an elderly Iranian taxi driver. Jim was delighted to find out that the driver was Iranian; that meant the driver had not picked up any old Jo Shmo, but a guy with an actual Iranian connection. “My daughter-in-law is Iranian!” enthused Jim, upon which he proceeded to regale this perfect stranger with stories of what a wonderful person I am and what a joy it is to have me in the family (that’s what Jim told me anyway). Apparently, the driver concurred, based on his personal philosophy that, “Iranian women, they make the best wives.” This statement was punctuated by a pointed finger being pierced heavenward into the air.

Now, far be it from me to disagree with this man’s conclusion but I think I may safely critique his reasoning. For while Jim and said taxi driver agreed on the conclusion, they were definitely at cross-purposes when it came to the basis for their statements. As Jim nodded enthusiastically, the driver expounded on his generalization thus, “First, they are beautiful, especially the eyes!” (it would have been imprudent for Jim to have stopped nodding at this point), “And they are very good to their in-laws, treat them like their own parents,” (nodding continues enthusiastically), “They are also the best cooks,” (nodding becomes less fervent as Jim tries to remember whether I have ever actually cooked anything for him in the almost 20 years that he’s known me), “They keep a clean and tidy house” (nodding very slowly now, allowing for varying definitions of “clean” and “tidy”), “And they love to devote themselves to their husband and children” (nodding coming to a halt, Jim attempting to erase the memory of my latest tantrum wherein I compared my

husband and children to ungrateful life-sucking parasites who had deprived me of a life to call my own...in so many words).

OK, alright, so I’m exaggerating! I don’t really think my family members are parasites and I would never say such horrid things about them. But I’m not the type to hand my husband his briefcase at the door in the morning, kiss him goodbye, run back to my kids and bake cookies with them all day while I simultaneously vacuum the floor, do the laundry, and prepare a hearty meal for dinner. If that kind of woman still exists, I congratulate her on performing the hardest job in the world. And if she actually enjoys living a life such as that then she should be awarded the Nobel Prize for selflessness in the modern home. I realize that several of my ancestors are turning in their graves at this point, that some of you reading this are irritated, and that Jim’s taxi driver would have qualified his statement that Iranian women make the best wives with, “except your daughter-in-law!”

However, generalizations about Iranian women, or women as a whole, based on traditional roles, are wishful thinking at best and sexist at worst. I do not believe that women are born with an “I just want to make everybody happy” gene. I think we are conditioned to take on that goal to a lesser or greater extent depending on our cultural norms and values. One may argue that in Iranian culture that conditioning has been somewhat greater but it exists in all cultures. Traditionalists may say, “So what, that’s the way it should be, whether women are born to serve their families or whether they are trained so.” Well, the problem is that this frame of reference paints a picture of women as empty vessels happy to be filled with whatever others determine they should carry or hold. This of course assumes, and further legitimizes, the notion that women are inherently unequal to men; that men can and should pursue professional or other avenues according to their talents, passions, and abilities but that women, regardless of what their talents, passions and abilities are, cannot and should not pursue lives outside of the domestic sphere.

Don’t get me wrong, this is not to say that women who enjoy so-called traditional roles and stay at home with the children are in the wrong. I stayed home with my children for 6 years and it was the hardest job I ever had! The point is that this should not be the “ideal” and that women should not be



limited to this role. Women should have equal opportunities to be who they want to be, just as men do. Yes, men and women may have different types of abilities but that does not mean that I am the only one in my house capable of cleaning the toilet with a toilet brush or that my husband is the only one who can practice as a successful lawyer. It just means that our approach and method may be different.

Yes, times have changed and the roles of women, including in Iranian culture, have improved in terms of independence from traditional roles. It is probably true to say that, in this country, our taxi driver's opinion of what constitutes the "best" type of wife would be thought of as rather limited. Women are now seen more as partners in a marriage not as objects to possess or serve. We have proved that we are able to contribute so much more than domesticity to the home. We have moved forward in all kinds of professional jobs and important positions. We are effective leaders and good communicators. Women and their roles have evolved... but have men and society in general kept up with us?

I fear not. We still are not seen or treated as truly equal to men, whether consciously or subconsciously. Women who work outside the home are truly immersed in two lives or two jobs, and are constantly working overtime. Men who work outside the home really do have one job. Of course I'm generalizing so there will be guys out there who'll say, "Hey, wait a minute I use the toilet brush!" To those guys I say, "Thank you, God bless you, and keep on pushing that frontier for all mankind." But I would also challenge them to find even two male friends who know where the toilet brush is, perhaps even *what* it is.

But seriously, the fact is that women who have outside jobs rarely relinquish the amount of work they do inside the home. Even when husbands "help out" it is still the women who

carry the lion's share of domestic responsibilities. And I'm not just talking about toilet brushes anymore. I'm talking about organizing the children's activities, their homework, their school events, buying them new clothes, making and taking them to doctor's appointments, planning nutritious meals. I'm talking about paying the bills on time and managing household finances. I'm talking about keeping in touch with friends and relatives, arranging parties and dinners, remembering birthdays and buying gifts, checking messages and responding to calls, and scheduling service people for maintenance of things around the house. I'm talking about being the glue that holds everything together, the ultimate safety net.

And can anyone deny the following: (1) society's view of stay-at-home mothers is that they really do not "work," that it is their poor husbands who come home worn out and need a rest; (2) there is a glass ceiling for women (often aggravated by time-off for childbirth) in most industries and professions which is why we have few female CEOs or female partners in law firms even though just over half of those entering law school are women; (3) women in male dominated industries have to work twice as hard to overcome prejudicial assumptions that they are incapable of doing the job (further aggravated when you are a minority); (4) women who work outside the home have to work twice as hard inside the home to "make up" for their absence from their children and domestic duties; and (5) in order to succeed you have to take on assertive modes of behavior which are valued in men but thought of as "rude" or "bitchy" or "cold" in women.

I have heard many say that women can "have it all" these days. I would qualify that by adding "compared to the dark ages, yes," and "at a much higher cost than men."

Now...where did my husband put that toilet brush...?



EDUCATION

by Sheiveh Jones



To Summer School Or Not To Summer School?

I have often had parents approach me on the subject of summer school and what classes I would recommend. The truth is, I don't. Summer school is designed to be a remediation for students who are behind in one way or another. In middle school, it is a remediation for students who function below grade level state standards and in high school it is designed for students who could not or did not pass the subject matter during the regular school year.

Summer school is not designed to help a student get ahead as I will explain in a moment. Each summer school session is three weeks long and represents a whole semester of school. A year long class is then condensed into six weeks and taught by the teachers willing to give up their summers to teach, or teachers who are not highly qualified but who are willing to teach summer school because they need the money. So how is it not designed to get ahead? Because it is remediation, there is no depth to the content. Research shows learning increases when students have opportunities to interact with the curriculum and with one another. Because there is no depth to the content during summer school, the interactions with the content are minimal and thus new learning is also minimal.

Having taught high school math for many years, it was easy to decipher students who took a class in the summer to get ahead versus those who were remediated in summer school. For example, a student takes Algebra I in eighth grade then takes Geometry in summer school so he/she could be in Algebra II during his/her freshman year. Students who took summer school to get ahead typically struggled all year long because of so many holes in their learning.

So what will your child do during the summer? Some things to think about are this:

- If you have a pre-kindergarten aged child, now is the time to prepare her for kindergarten. Make sure she knows and can identify single digit numbers and the

letters of the alphabet. You also want her to hold a pencil correctly and be able to spell her name.

- If you have an elementary school aged child, check your local library so find out about a reading club. The research points to literacy being a factor in student success. Make sure your child checks out a book that is of interest to her. I would recommend a minimum of twenty minutes a day of reading.

- Elementary school-aged through middle school aged children have opportunities through the YMCA for various camps. My personal favorite is Mad Science.

- If you have middle school through high school aged students, here is something to consider. Due to major budget cuts, schools are doing away with such electives as the visual and performing arts. Howard Gardner, in *Five Minds For the Future*, refers to the Creative Mind as being the way of the future yet the opportunities for creativity are minimal in most public schools. Consider looking at arts programs. The arts expand the mind and teach a person to look at things differently-to think outside the box. In a world where things are constantly changing, this is very important.

Persian culture views education as extremely important; however, we need to remember education comes in many forms and our children deserve to have the opportunities to explore what they are.

Sheiveh Jones began teaching in 1996 and has since taught high school math, English, and AVID. During the last five years she coached new teachers in effective instructional practices to increase student learning. She is currently a program coordinator for the San Diego County Office of Education and continues her work with new teachers through training and mentoring. Additionally, she is completing her Doctorate of Education Organizational Leadership and navigating her way through the public education system as a parent of two boys.

EDUCATION

Calendar of Events

Dar Shahr Cheh Khabar?

Visit Our web site at www.pccus.org

Persian Cultural Center

Tel: (858) 653-0336 - Fax & Voice Mail: (619) 374-7335
Website: www.pccus.org

Persian Cultural Center Annual Meeting & Election

Sunday May 17, 2009
At Standley Middle School
1:30 to 3:30 PM



Dastan Ensemble and Homayon Shajarian

Thursday May 28, 2009 at 7:30 PM
The Neurosciences Institute

Setar classes by Kourosh Taghavi (858) 717-6389

Daf workshop with Ali Sadr, Tuesdays 6 to 7:30 PM at PCC office.

Tar Classes by Ali Noori (858) 220-3674

Iranian School of San Diego (858) 653-0336

End of Year Celebraton

Sunday May 14, 2009

1:30-3:30 PM

At Standley Middle School



Persian Dance Academy of San Diego

Every Sunday at Iranian School of San Diego Branch I
From 1:30 to 5:30pm (858) 653-0336

Dollar a Month Fund

Tel: (858) 653-0336
www.dmfund.org



Association of Iranian American Professionals (AIAP)

Tel: (619) 645-7273 www.aiap.org
Last Wednesday of each month at 6:30pm



Kamal Cultural Foundation

Tel: (858) 538-0829

House of Iran

Tel: (619) 232-Iran Balboa Park, Sundays 12:00-4:00pm

Iranian-American Scholarship Fund

Tel: (858) 653-0336



Mehrgan Foundation

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

Iranian Women's Study Group of San Diego

Meets: First Sunday of the month • Contact: (858) 952-6713
Meeting location: The University of California, San Diego
The Women's Center • 9500 Gilman Drive, 0096
La Jolla, CA 92093-0096 • Meeting time: 3:30 to 6:30 PM

Association of Iranian American Network of Services

Thu Oct 9 2008, 12:30 PM
(760) 729-9979 www.niabo.org

Gods & Gold: Ancient Treasures From Mexico to Peru

San Diego Museum of Man | Jul. 10, 2008 - Sep. 13, 2009
Adults: \$10, Teen (13-17) and college: \$7.50, seniors (64+) and Military
1350 El Prado, Balboa Park, San Diego
619-239-2001

San Diego Jewish Music Festival

San Diego Center for Jewish Culture | Mar. 23, 2009 - May. 12, 2009
\$14-\$30
4126 Executive Drive, La Jolla
858-362-1348

Masters of Mid-Century California Modernism - Evelyn and Jerome Ackerman

Mingei International Museum | Mar. 29, 2009 - Oct. 18, 2009
Mingei International Museum, Balboa Park, 1439 El Prado, San Diego

Beethoven: Rebel With A Cause (La Jolla)

San Diego Chamber Orchestra | May 11, 2009
\$36-\$45
700 Prospect St., La Jolla
858-250-0290

5th Annual ARTSea Cafe: From Jazz to Rock & Bach Again!

A Reason To Survive (ARTS) | May 16, 2009
\$100
Hilton San Diego Bayfront, 1 Park Blvd, San Diego
619-297-2787

Little Italy 16th Annual Sicilian Festival

Festa Siciliana | May. 17, 2009
Free
619 469-2206





Iranian-American Scholarship Fund

Supporting Excellence

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Visit Our Web Site www.iasfund.org for details.

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IRANIAN WOMAN IN JAPAN WINS PRESTIGIOUS NEW AUTHOR AWARD

Mainichi Daily News: The 108th Bungakukai Shinjinsho, or new author's prize, has been won by Shirin Nezamafi of Iran for her novella "Shiroi Kami," written in Japanese.

The prize, awarded by the Bungei Shunju publishing company, was last given to a foreigner in 2007 when Yang Yi of China was judged best new writer. This is the first time an author from a country that does not use Chinese characters has won the award.

Nezamafi, 29, who was born in Tehran, learned Japanese after arriving in Japan nine years ago. In 2006, she graduated from the Kobe University Graduate School of Engineering, and is currently living in Osaka and working at a major electronics manufacturer as a system engineer.

The prestigious new author's award was established in 1955, and famous recipients include current Tokyo Gov. Shintaro Ishihara, Saburo Shiroyama, and Shuichi Yoshida. Yang, the first person whose mother tongue was not Japanese to win the award, went on to win the 2008 Akutagawa Award for her work "Toki ga Nijimu Asa."

The story of Nezamafi's "Shiroi Kami" is centered on the fleeting romance of a teenage girl living close to the Iraqi border, set against the backdrop of the Iran-Iraq war.

"Shiroi Kami" and commentary on the work will be published in the June issue of "Bungeikai" magazine, to go on sale on May 7.

Nezamafi also won the 2006 Literature Award for Foreign Students (Ryugakusei Bungakusho) for her work "Salam," about Afghani refugees.

Courtesy of Iranian.com



United States
**Census
2010**

GET READY FOR THE CENSUS 2010

Do Numbers Really Talk???

Dear friends:

In order for Iranian-Americans to have a voice in the community and the nation as a whole we need to have a realistic number of our population. For various reasons in the last Census in 2000, a lot of people who participated for the question of "race" or "origin" responded white or did not respond at all. That is why the results were unrealistic.

"According to United States 2000 Decennial Census data, here are the number of people the Census counted of Iranian ancestry in:

The United States - 388,266
California - 159,016
Los Angeles County - 75,491
Orange County - 75,491

This gives all of us a good reason to work even harder on our campaign in order to have an accurate count of the Iranians in U.S. Local, state, and national governments allocate funds for many programs based on population data from the census. Our community needs your help to encourage everyone to respond to the 2010 Census questionnaire, regardless of age, race, or immigration status."

Persian Cultural Center encourages all members of the Iranian American Community to actively participate in this effort.

Ms. Nadia Babayi is a partnership specialist with the Bureau of the Census and will provide us updates in future issues of Peyk.

BEAUTIFUL EYES OF A PHOTOGRAPHER; ANTOIN SEVRUGUIN

Early Photography in Iran

Photography came to Iran around 1846; a couple of years after its birth in Europe. The first generation of photographers in Iran were among those Iranians traveling to Europe and those westerners who traveled to Iran mostly as technical workforce on a mission by either their own countries or for the court of Iran. The development of Photography in Iran is greatly indebted to Iran's multidirectional exchange with Europe and these early travelers, Iranian and European, who became the fathers of photography in Iran.

In this column I would like to focus on the works of Antoin Sevruguin (830s–1933), an Armenian-Christian of Russian descent who lived and worked in Iran and was a court photographer from 1870s to 1934. Although many of Sevruguin's photographs are lost, damaged or destroyed because of their glass based negatives and detrimental archiving techniques, a good number of them still exist. These photos are not only a rich historical source of the Qajar period and early 20th century Iran, but they also present us with the first examples of Aesthetical photography or "Photography as Art" in Iran.

I see two groups of photos in Sevruguin's work; 1- those he did as a commission for the court of Iran or for his famous photography studio in Tehran, and 2- those photos not commissioned and which he took on his travels around Iran as a personal project. Besides some obvious differences between the two groups, such as formal poses, gestures and painted backgrounds in the commissioned works, and the freer camera composition and intimate looks of people in Sevruguin's personal works, there are other aesthetic and social differences that come to mind when comparing the commissioned photos of the photographer with the non-commissioned ones. (Fig.1, Fig.2)

While very few scholars mention the genuine quality in Sevruguin's non-commissioned works, they praise him as the profiler of a nation and a man of great compassion for Iran.

At first glance the portraits of the young Muzaffar al-din Shah and that of the Seated Dervish (Fig.1,2) look similar with only perhaps one apparent difference in their subject matter. One photo depicts the crown prince, standing in front of a painted background putting his hand authoritatively on a Thonet chair, then a stylishly modern piece of furniture, and the other is a Dervish sitting with a powerful gaze and fading smile looking at the camera as if reading the viewer's mind through the camera lens. Both portraits are conventionally executed. At the same time here in both of these photos one can detect Sevruguin's move towards what we may carefully call the "art of photography." That is the thin border that differentiates between the photographer as an artist and the photographer as a technician.



Fig.1 Muzaffar al-din Shah in His Younger Days, Glass plate negative After 1870, Freer Gallery of Art and Arthur M. Sackler Gallery, Freer Sackler Archive, Myron Bement Smith Collection.

It is in Muzaffar al-din Shah's unsettled pose and surroundings that one can see how Sevruguin felt about the future king of Qajar Dynasty; a prince full of ambition for power without any knowledge of ruling a country. It is as if Sevruguin knows Muzaffar al-din Shah will be a king who will make many concessions, providing foreigners with monopolistic control of various Iranian resources; a Shah so unlike his father, Nasser al-Din Shah, who took the first step in modernizing Iran via mutual exchange with the west. With the Dervish portrait one can easily



Fig.2 Portrait of a Seated Dervish c. 1895

see how respectfully the photographer views the dervish practice: the lens is closer to the subject and a bit downward like Darvish's humble attitude. Also Dervish's halberd is visible and the faded background suggests the presence of nature and trees.

Sevruguin is also famous for the grandness of his landscape photographs. (Fig.3, 4) Here we have two different types of landscapes. In the view of caravanserai, it is amazing how Sevruguin combines the people in the foreground with the architectural background of the mud brick caravanserai. The depth of the composition and the fact that these were the people who camped outside the traditional inn and not inside gives yet another layer to Antoin Sevruguin's photography. In the other work, Camp Near Stream, where he depicts a royal camp, Sevruguin decidedly goes for the mesmerizing landscape; with his wide angle lens, one can



Fig.3 People and Animals Outside a Caravanserai, Silver print After 1870,

see all the distance from the earthly stream to the heavenly mountains.

Many of the original works by Antoin Sevruguin can be found at the Smithsonian Institution, Freer Gallery of Art and Arthur M. Sackler Gallery. The wide range of Antoin Sevruguin's photographs, and the creative output of the studio, provides us with an important resource for examining the cultural history of Iran as a Nation at the beginning of the 20th century. The aesthetic of Sevruguin's work only adds depth to this resource.



Fig. 4 Camp near Stream, Sevruguin, After 1870



Antoin Sevruguin (late 1830s-1933), Barber Dyeing Nasir al-din Shah's Mustache, 1890, modern gelatin silver print made from original,

To read more on this subject:

Sevruguin & the Persian Image, Photography of Iran 1870 – 1930, ed. Frederick N. Boher, Arthur M. Sackler Galley, Smithsonian Institution, Washington D.C., 1999

Iranian Poetry Today

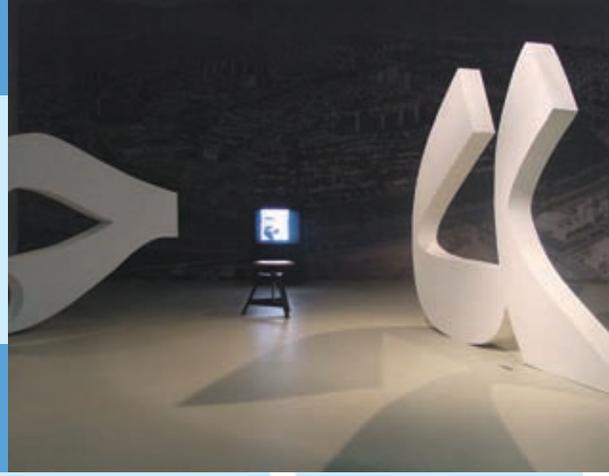
A snapshot of “post-modern” Iranian poetry

She tiptoes around the stairs / deep in the thoughts of her patient's vegetable and soup / but she is surrounded by a dark halo, she has died and yet remains so nurturing / in our lives, she wriggles everywhere / every corner of the house narrates her story / even in her funeral, she was immersed in her work / O my miserable mother!

The stanza above is a free translation from the Persian, excerpted from a long poem by Mohammad Hossein Shahriar (1906-1988) published in *Peyk* (#118). The main character in Shahriar's “mother-praising” poem is the embodiment of “mother-women,” women who idolize their children, worship their husbands and grow wings as “angels in the house.” Shahriar praises and pities his mother's selfless devotion to her children, but what about her individuality? Will the poem reveal her inner “self,” which is buried under numerous layers of social conventions? Or has her individuality been lost in the “bubbings” of the vegetable soup? Shahriar's “mother” is almost interchangeable with house possessions. She is bereft of character interiority.

“My Mother Did Not Become Beautiful” by Reza Farmand sets itself apart from Iran's “mother-praising” poetry tradition. Farmand depicts a mother who is enchained within the walls of the house; her potential not realized by a generation that had so little to offer to women. With respect to the outward life, “motherhood” in Farmand's poem shares many similarities with Shahriar's depiction of motherhood. However, Farmand employs a de-constructive approach to the role of patriarchy on motherhood: “My mother could not open the trapdoor of her life unto love, was not master of her beauty.” Farmand is concerned with motherhood's interior world. The mother in his poem struggles to discover her personal impulses and remains “programmed” by the “rational categories of motherhood” defined by the society: “My mother was not able to avoid bearing children / My mother was not able to learn a spell.” She is not awakened to a new life, to all illusions. “My mother was born in exhaustion, didn't see dawn or dusk.”

We often hear someone is beautiful. In poignant contrast, the poem's title suggests that beauty is rather a process. What could this mean? The concept of be-coming beautiful bestows an internal quality upon beauty, a quality gained by the individual through traversing all that is socially constructed, all that is “holy,” as opposed to the external quality of beauty measured by ideals set by humans. The title's playful and ambiguous approach toward beauty is a parody of social and



religious conventions that keep women in an “abyss of dusty beliefs,” distant from personal enlightenment: “My mother was not able to win her wings and breathe the boundless air of knowledge in her.” She attempts to be beautiful in the eyes of society through conforming to the role of the “perfect mother.” Paradoxically, her efforts pull her back from be-coming beautiful inwardly, from an awakening that could rouse her “magnificent senses,” and detach her from “dogmas,” “herbs,” “rice,” and “beans.”

On a metaphorical level, Farmand's poem could bring broader implications about what ‘motherhood’ is. The paradox lies in the notion of having the power to give birth, and yet having little control over one's own fate. Reza Farmand explores a new road, previously untrodden by most poets in Iranian poetry. Farmand chooses not to take pity in “motherhood.” He does not glorify “the angel in the house,” but rather draws attention to all that was lost in trying to “win her wings” in the hope of finding “self-hood.” With respect to motherhood, one cannot help but ask: what if there is a possible awakening? What if the “self” is unclothed of all illusions and social conventions, existing in its naked and natural essence, will women's “radical individuality” survive in the face of social forces?

1. “Angel in the House” is a poem by Coventry Patmore, describing the perfect Victorian wife.



Reza Farmand: was born in 1956 in Tabriz, Iran. He studied Social Sciences in India and English Studies in Denmark. His first volume of poetry, *The Eternal Dance*, was published in Iran in 1984 but was censored and banned for containing words like “breast” as well as addressing social issues. He has lived in Denmark since 1985. He has published eight volumes of poetry outside of Iran. His most recent volumes are, *My Mother did not Become Beautiful*, *White Nights*, and *Polar Poems*.

My Mother Did Not Become Beautiful

(excerpt)

My mother

Did not become beautiful
My mother could not
Open the trapdoor of her life unto love
Was not master of her beauty.

My mother was not able to
Avoid bearing children
Or secretly
One night
Feed her uterus
To dogs.

My mother
Could not scour away
The thick crust
Of human ignorance
As she could the burnt
Hardened rice
On the bottom of the pot.

My mother was not able to
Win her wings
And breathe the boundless
Air of knowledge.

In her,
Stews repeated themselves
Teas repeated themselves
And the bubblings of meat soup.

I still remember your silent gaze
I still see the large print words

In the adult education books
That the listless hands of your mind
Picked out from among herbs, rice and beans and lentils.

My mother was not able to
Learn a spell
Become a bird
And one dawn of day
Break out
Of the kitchen window.

My mother
Did not become beautiful
My mother could not
Dance on the rooftop
Of the century, freedom-drunk.



"Like Every Day"
By: Shadi Ghadirian

My mother did not have
The chance to take flight
With the wing-span of wisdom
From the abyss of dusty beliefs
To the apex of stars and letters,

With the wing-span of wisdom
To fondle the world
To crack Being wide open
And to become a believer
Of her dear

And magnificent senses.

My mother
Was born in exhaustion
Didn't see dawn or dusk
The chariot of time
Wheeled her by the hair

In the thorny desert of life.

No one heard her voice!

No one saw the look in her eyes!
And her face
Was ground

To death.

My father
Coming to my mother
From the mosque
Strapped her
To the wheel of his life
With dusty accounts and traditions
And she couldn't enter
His ancient fortress
To oust the doctrines

And dogmas.

The mirror they consider holy
The one they say

Is the brightest of all,
I'm talking about the Koran,
Why is my mother's beaming face absent from it?

My mother had heard
From the minaret
That her eyes were wrong
And her mind a wasteland.
What if she had

Endless roads?

Translated by Niloufar Talebi, retrieved from BELONGING:
New Poetry by Iranians Around the World.

Share with us your views on Peyk's poetry page
fani@rohan.sdsu.edu

San Diego's Nowruz Story

and its 17th annual *Ruz-e Iran* Festival at Balboa Park. Also, the following libraries spread a beautiful *Haft Seen* table through the support of many dedicated individuals: Carmel Valley, Linda Vista, Rancho Penasquitos, Pacific Beach, North University Community and Carlsbad libraries. Poway and El Cajon libraries celebrated Nowruz respectively on March 25 and 28 featuring Persian music and the performance of *Gissou* Dance Group. PCC had the privilege of celebrating its 21st annual Nowruz celebration with AIAP on March 21 in La Jolla. The highlight of the night was the stunning performances of the Dance academy students. UCSD Persian Club also celebrated Nowruz on April 4 which featured a cultural show and later the Nowruz party with the Black Cats. Mission Bay Park was once again the venue for the big gathering of *Sizdeh Bedar* picnic on April 5. In addition to the celebrations mentioned, there have been countless festivities around San Diego by Afghan, Kurdish, and Turkish communities that add their unique and enriching cultural flavor to Nowruz.

Nowruz is a story that we all passionately and proudly circulate, hoping that its universal message would strengthen the cultural understanding among us, in the words of Walt Whitman...

*I celebrate myself, and sing myself,
And what I assume you shall assume,
For every atom belonging to me as good belongs to you.*

Photos by Natacia Manibusan



Photos by Natacia Manibusan



ISSD Photos by Saeed Jalali



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2029 Durant Ave
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Del Mar, CA 92014
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Irvine, CA 92604
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La Jolla, CA 92037
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Shahrazad Restaurant

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Sacramento, CA 95742
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Darband Restaurant

Authentic Persian Restaurant
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Soltan Banoo

Eclectic Persian Cuisine
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San Diego, CA 92116
Tel: 619-298-2801

Persepolis Market

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San Marcos, CA 92078
Tel: 760-761-0555

Rose Market (Bay Area)

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Saratoga, CA 95070

Maryland

Ms. Firoozeh Naeemi

Las Vegas

Zaytoon Inc.

Mediterranean Market & Kabob
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Las Vegas, NV 89147
702-685-685-1875

Palm Mediterranean Market & Deli

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DIE

Fortunately, we live in a country where we constantly have access to good information about food and nutrition. We must make a conscientious effort to actually use that information in our every day lives. But surprisingly very few people use available guidelines. For instance, when you shop, it is important to know how to read the labels.

It is time that you know how important it is to have the knowledge of what is best and worst about the food you eat, including restaurant food, because most problems start in the gastrointestinal system. Therefore, a good diet starts in the morning and what you eat at that time is most important. Unhealthy habits, like eating a doughnut for breakfast, are wrong. The first thing that you put in your stomach helps your digestive system to best utilize the food during the rest of the day. Mid-day and afternoon snacks of fruit, vegetable, nuts, and grains, help this process. Nutritionists assert that eating several times a day in smaller amounts is better than having

2-3 big meals. In addition, don't forget to drink water, at least six glasses a day. Water helps kidneys maintain the balance of useful substances and eliminate the waste and excess. A vast majority of people with kidney disease don't know it until the organ is damaged to the point where they will be hooked up to a dialysis machine. Also, complete daily elimination is essential for a healthy digestive system. Constipation weakens the immune system, causing many health problems. Don't take medication for this condition, which is only a temporary relief, and has side effects. By cleansing your stomach you lower your cholesterol, blood pressure, and reduce the chances of having many illnesses. This can easily be achieved by eating plenty of fiber in fruit, vegetable, beans, and grains. Keep in mind that you should try to avoid food and meals that are high in fat (saturated), hydrogenated oils, sugar, salt, and calories, because they clog the arteries and reduce blood flow to brain and heart.

Remember you don't have to give up what you enjoy. You can still choose from a variety of foods that taste good, and make you look and feel good. In fact, many studies have shown that a Mediterranean style diet is the best. Its emphasis is on plenty of vegetables, fruit, whole grains, nuts, legumes, mono-unsaturated fats (walnuts, olive oil), and fish and poultry as meat. It also advocates very little refined grains, red meat, and sweetened beverages. Generally speaking, all fruit and vegetables are good, and the phytochemicals that give them their coloring: red, purple, orange etc., are very beneficial. Among the best are: sweet potatoes, spinach, broccoli, citrus fruit, red grapes, and all berries, especially blueberries. Most people consume fewer servings of fruit and vegetables, instead



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Be Happy!

Life is too precious not to take every measure to be happy, and the key ingredient to happiness is health. According to the latest statistics, it is estimated that poor diet and lack of exercise kills about 400,000 people in America every year. Moreover, the most important factors conducive to our health are good diet, and regular exercise. Most people would say they know it, but few are actually willing to do anything about it. It is a medical fact, that by leading a healthy lifestyle, eating right and exercising, you can reduce the risk of cancer, heart disease, and many other illnesses. Additionally, by learning the facts related to good nutrition, you will be able to make wiser food choices for yourself and your family. By doing so, you will also have a great deal of satisfaction in knowing you are contributing to their health, and helping them live healthier and longer lives. Also, you will have a more active life, and benefit from many opportunities that it offers. You can start by changing your diet, exercising regularly, as well as practicing stress management. These measures will help the flow of the blood to your brain, and as a result you will think more clearly, you become more alert, and on the whole you will feel more exuberant.

In the last twenty years physicians, through extensive research, have reported that the progression of severe coronary heart disease, as well as cancer, was reversed with comprehensive changes in diet and exercise. Like everything else in our lives, our choices are of crucial importance. Some choices lead to health and joy, while others result in illness and suffering. People are not afraid to make changes if they understand the great benefits of doing so. And, if along the way, there's some sacrifice to be made, such as opting to eat healthier food, you can be certain that it is well worth the effort. Furthermore, it's easier to keep healthy resolutions if we view them not as a sacrifice, but as an opportunity to transform our lives, to be more energetic, happy, and thereby fun for our loved ones.



of the required 7-8, and thus they get very low amounts of antioxidants to fight the free radicals in the body. Garlic is another potent antioxidant. Also every good diet should be rich in omega-3 fatty acids found in nuts, especially walnuts, fish or fish oil capsules. Eggs are a great nutritive, and tasty meat substitute, and do not avoid the yolk which has many good benefits. However, those with high cholesterol should not eat more than 4-5 eggs per week. Beans, cooked from dry and not from the can, have a lot of vitamins and minerals, and can be added to soups, and salad, as well as rice and pasta. Generally speaking, it is best to plan your meals around plant food—think of vegetables and beans first, and then of what could accompany them. When you eat out, it's best to consider starting with soup and salad, and follow with an appetizer (preferably meatless), which has enough nutrition, less calories, and eliminates the need to order a main dish.

Finally, according to nutritionists, keeping a journal about what you eat every day is very helpful. By doing so, you will know how much vitamins, fiber, and calories you have consumed which is necessary to follow and sustain a healthy diet.

EXERCISE

No good diet is perfect without exercise. You should realize the critical importance of exercise, since it is the most powerful tool at your disposal to help your general well-being. In heart-pumping aerobic activity, the blood flows to the arteries, to the heart, brain, and other organs, preventing the plaque from accumulating inside arteries. As a result the good cholesterol, HDL, is raised, while the bad cholesterol, LDL, is lowered. Therefore, exercise helps keep you healthy, by strengthening your heart, deducting inches from the dangerous abdominal fats, and improving your immune system significantly. Even common colds and other infections can be prevented. Additionally, you simply have more energy and feel

better after a workout, because the endorphin that is released reduces stress to a great extent. The key to beneficial exercise is doing it “regularly.” No matter what your job is, you can make time to work out, even if only for half an hour (enough to develop a sweat), five times a week. Most people get off to a great start, but gradually lose the motivation, and make many excuses to justify going back to a sedentary life. All of us have stress, are busy, have appointments and deadlines etc, but we all have half an hour to spare. Research shows that the fittest men and women have less illnesses and one third the mortality of the least fit. Finally, the most important factors to consider when planning your physical activity, is maintaining a reasonable and sustainable goal, being consistent, and remaining committed. By incorporating an exercise routine in your daily life, and by continuing your efforts, you'll feel younger and more vigorous than you ever thought possible.



My memories of ISSD

I still remember that Saturday morning six years ago when I was so reluctant to go to Standley Middle School to register for the Iranian school. “Why is this necessary?” I would ask my mom. “Why do I need to study a language that I would hardly use outside the house? Why do I need to learn to read and write Farsi? What would I use it for?” All these questions puzzled me as we drove to school. I was not a happy camper you know! Things got much better when we got to school. Everyone was so nice and friendly; I even saw some of my friends there. It was exciting to get my first Farsi book in a new folder. After a couple of weeks I made many more friends. Persian class was so much fun, we laughed much more than we learned anything. I found myself wishing my own school would be more like the Iranian school. Then the first Norooz arrived! Although we always celebrated Norooz at home, this one was special. We had a program that we all participated in. Singing was the best part. I loved all the songs. I never forget that first Sizdeh Bedar with the school. It was so much fun. During the following years, theater became the center of my interests and I enjoyed performing at the Norooz programs. It was not before long that I realized going to Iranian school was not just to study Persian, but also to learn about our rich Persian culture, to find a niche, and to build great friendships. As we come to school every week now, I remember my mom’s words that first day saying “what you will learn in this school, you will cherish all your life and one day you’ll thank me for it.”

Even though I graduate this year from ISSD, I will return next year as a volunteer and a teacher’s aid. I wish the school would be around for future generations to come at a permanent location. I’ll never forget the great time I had in ISSD, the wonderful teachers who loved to teach, and the hard work of many parent volunteers every week. However none of this would be possible without the caring and dedication of Mr. Sadr who works so tirelessly for this school. ISSD could not have a better or more dedicated principal. Hats off to Mr. Sadr.

Zagros Heivand