

Peyk



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

148

Nov- Dec 2013
Vol. XXIV No. 148
ISSN:1557-623X



Second Abbas Maroufi Writing Workshop
November 18-30, 2013



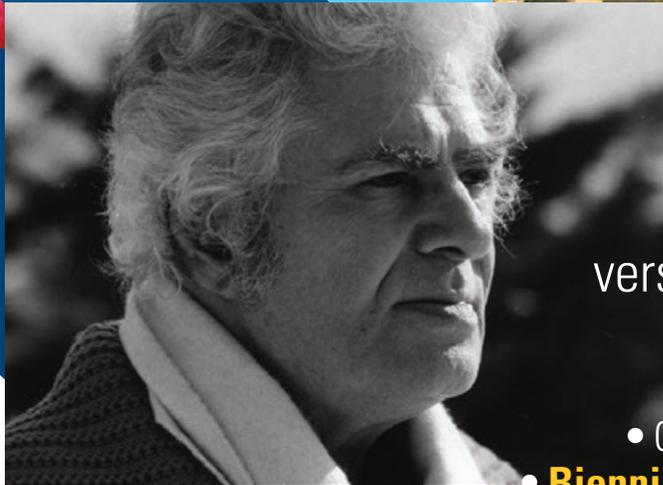
**Congratulations
the New Home!
Iranian-American Center**



Parisa with Hamnavazan
Saturday November 16, 2013



Cyrus the Great Cylinder tour
Saturday December 1, 2013



- "Winter Has Cracked!"
verse of **Ahmad Shamlu**
- **No. 1 Internet recipe**
- **Hurry it up!**
- Common Core State Standards
- **Biennial Conference in Sarajevo**
- Varicose Veins
- **Shab e Cheleh** (Yalda Festival)
- Rothko Chapel: **A soulful experience**

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By: Shahri Estakhry



What is “Dysevolution”?

I get so involved with our community needs, the dos and don'ts, it's easy to overlook some other important matters in life.

If you are not familiar with National Public Radio's daily program Fresh Air, you are missing some knowledgeable information that matters to your health, well-being, serenity, and self-growth. At the end of September as I was driving back home and listening to the program, I was pleasantly surprised at what I heard and learned.

Dr. Daniel Lieberman - chair of Harvard University's Department of Human Evolutionary Biology and a leader in the field, was being interviewed about his new book *The Story of the Human Body: Evolution, Health and Disease*. Dr. Liberman's easy explanation of the subject matter was especially fascinating for someone -like me- who has no experience with the subject matter. I was so engrossed that I was still hooked to my seat even at my doorstep and was sorry when the interview was finished.

Having a deadline for this piece to be turned in and as I'm waiting to get my own copy of the book, I turned to internet research for some information to inform all of you and encourage you to look into this new research for your own understanding and better health. I'm waiting for my book to arrive and can't wait to dig into it since I happen to be carrying some of the diseases Dr. Liberman spoke about in detail. Following is detailed description of the book taken from Amazon.com:

“In this landmark book of popular science, Dr. Lieberman... gives us a lucid and engaging account of how the human body evolved over millions of years, even as it shows how the increasing disparity between the jumble of adaptations in our Stone Age bodies and advancements in the modern world is occasioning this paradox: greater longevity but increased chronic disease.

The Story of the Human Body brilliantly illuminates as never before the major transformations that contributed key adaptations to the body: the rise of bipedalism; the shift to a non-fruit-based diet; the advent of hunting and gathering, leading to our superlative endurance athleticism; the development of a very large brain; and the incipience of cultural proficiencies. Lieberman also elucidates how cultural evolution differs from biological evolution, and how our bodies were further transformed during the Agricultural and Industrial Revolutions.

While these ongoing changes have brought about many benefits, they have also created conditions to which our bodies are not entirely adapted, Lieberman argues, resulting in the growing incidence of obesity and new but avoidable diseases, such as type 2 diabetes. Lieberman proposes that many of these chronic illnesses persist and in some cases are intensifying because of “dysevolution,” a pernicious dynamic whereby only the symptoms rather than the causes of these maladies are treated. And finally—provocatively—he advocates the use of evolutionary information to help nudge, push, and sometimes even compel us to create a more salubrious environment.”

The book is divided into three parts: “Apes and Humans”, “Farming and the Industrial Revolution”, and “The Present, the Future”. A customer review on Amazon.com says: “I love this book and recommend it to EVERYONE! Every page has something fascinating to offer.” Even though I don't have the book yet, I agree

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.

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No. 148/ Nov - Dec 2013

Vol. XXIV

Circulation: 6000

Persian Cultural Center

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

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Cover Design: Saeed Jalali



PCC NEWS

Congratulations for the New Home!

The San Diego Iranian American Community's wish came through and the building for Iranian American Center was purchased. Persian Cultural Center board of Directors has been busy renovating the Center and getting it ready for public use. The Board decided to name the building the "Iranian-American Center". We are forever in need of your help and support for purchasing stage and hall light system, sound system, bookshelves for the library are a few items we're still missing to bring the center up to the par.

- September 28, 2013, UCSD, Farhang Foundation and PCC collaborated to present "Cyrus Cylinder, Ancient Rights, Modern Liberties". The lecture was held at the UCSD International Hall and opened with an impressive performance by Kourosh Taghavi, Ali Sadr and Milad Jahadi. Four lecturers shared their specialty views of the subject document and character with a very interested audience from different angles, excavation, history, story, content and modern perception. A Q&A session concluded this lecture. The lectures were given by Dr. Guillermo Algaze, Dr. Anthony Edwards, and Dr. Ali Gheissari Dr. Afshin Marashi. The moderator and organizer was Dr. Babak Rahimi.

- October 12, 2013, PCC and E-Travel organized a day trip to Los Angeles to visit the Cyrus Cylinder, which is temporarily on loan to the Getty Villa Museum. On the morning of October 12th a group of more than 50 gathered in front of E-Travel office and after a hearty breakfast got on board the tour bus to visit The Cyrus Cylinder at Getty Villa in Los Angeles. The group visited the Cylinder, the museum, had lunch and headed back to San Diego after watching a short movie at Sherkat e Ketab.

- September 28th, 2013, HARMONY & MOTION FESTIVAL @ BALBOA PARK
PCC was invited to have a booth at this multicultural event at Balboa Park. The participants were all non- profit groups and included other such as the SD Youth Hostel, a Cuban Dance Company, Italian Center in Little Italy and few others...overall there were about 10 tables (not as large as some of our other events!)

It was a beautiful sunny day and a lot of people were out walking and visiting the booths. PCC had books and brochures and small artifacts of IRAN on the table, as well as PEYK magazine for the public's enjoyment. There were also TEA and NOGL for the visitors.

Upcoming Programs:

1- Parisa and Hamnavazan Ensemble

November 16, 2013
Neuroscience Institute

2- Abbas Maroofi Writing Workshop

November 18-30, 2013
Iranian American Center

3- Story Reading with Moniro Ravanipour and Abbas Maroofi

November 23, 2013
Iranian American Center

4- Cyrus Cylinder tour, Getty Villa Museum Los Angeles

December 1st, 2013



The Iranian American Center

5- Yalda Celebration

Friday December 20, 2012 at Sufi Restaurant.

The PCC Board of Directors and Advisors had a busy summer. Acquiring the BUILDING, moving, organizing our future activities and, choosing the appropriate name for the new place were a few of the items on the summer agenda. "Iranian American Center" will be "the place" in town for the Iranian American community cultural activities and gatherings. An independent committee has formed to manage the affairs of the Center. Of the future envisioned activities Poetry Night, Film Club, Book Club, Yoga and Meditation Classes, Music Concerts, Art Exhibitions, variety of Art and Culture Workshops, Senior Activities such as Book Readings, Backgammon and Chess are a few.

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Please check and make any corrections necessary to entry of your name and inform our office with any changes ASAP. Thank you for your support of this important project.

If you would like to add you name or name of your loved ones to this list, or you would like to make an additional donation to move to a higher bracket, please contact PCC office as soon as possible.

We would like to thank all of you who have contributed to the building fund so far; your vision and generosity will serve generations of Iranian - Americans and San Diegans in the future.

Add yours or a loved one's name to this list.

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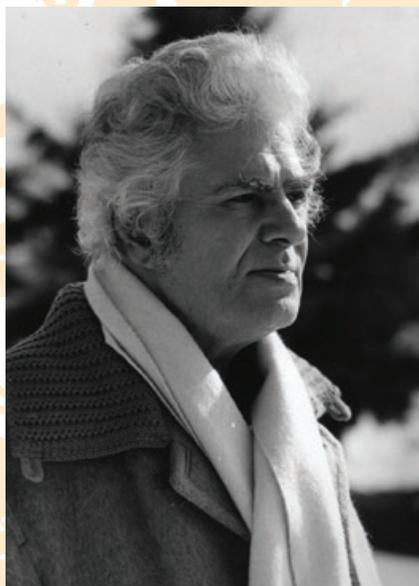
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“Winter Has Cracked!” verse of Ahmad Shamlu



Born in 1925, Ahmad Shamlu is one of the most prominent Persian-language poets of contemporary Iran. He was born in Tehran but spent his childhood in various provincial towns. Like many of his cohorts, he experienced incarceration under the Pahlavi regime. An early follower of Nima Yushij (1896-1960), Shamlu was one of the most distinguished members of a literary movement, later known as *She'r-e Naw* (Modern Verse), that

revolutionized Persian poetry by redefining the role of meter and appropriating a new space for the expression of social and political ideals and concerns.

Having departed from the classical *aruz*, or quantitative prosody, Shamlu is credited with having also established *She'r-e Sepid* (Free Verse), a poetic form which has rendered the role of systematic rhyme and meter scheme obsolete. Shamlu's poetic force lies mainly in his experimentation with and expansion of rhetorical possibilities that birth new worlds of poetry. Some literary critics go as far as arguing that *She'r-e Sepid* began with Shamlu and ended with him; though I disagree with this claim, all the same it attests to Shamlu's unique creative force. Having dabbled in journalism, literary criticism, translation, and folklore collection during his lifetime, Shamlu has left behind a multifaceted legacy; as such, it is unsurprising that he is one of the most celebrated literary figures of modern Iran.

Shamlu has published over twenty books of poetry, including *Fresh Air* (1957), *The Garden of Mirrors* (1960), *Aida in the Mirror* (1964), *Phoenix under the Rain* (1966), *Elegies of the Earth* (1969), and *Abraham in Fire* (1973). Ahmad Karimi-Hakkak, the distinguished literary critic, highlights one of Shamlu's poetic qualities: “He firmly believed that poetry should speak the language of the people and reflect their hopes and pains, yet Shamlu's poetry is effective because it mingles his intensely personal experience with his and other intellectuals' political and social concerns.” There is a trace of history, though combined with a breath of personification, in many of his poems. The 1953 coup in Iran—the overthrow of Mohammad Mosadeq's government—is commonly discussed as a political event in academic or historical terms, but Shamlu's poem *Marg-e Nazli* (The Death of Nazli), adds a human layer to an event of national magnitude. For the occasion of the sixtieth anniversary of the coup, *Peyk* has featured *Marg-e Nazli* here, translated by Dr. Samad Alavi.

Though primarily a poet, Shamlu is also a prolific literary translator. He has translated into Persian work by Western

and Japanese poets, including works by Federico García Lorca, Paul Éluard, Langston Hughes, Margot Bickel, Yiannis Ritsos, Matsuo Bashō, and Kobayashi Issa. More than Sepehri, Akhavan-Sales, and Farrokhzad—his cohorts—the verse of Shamlu demonstrates the influence of Western poetry on the development of the world of modern Persian poetry; in one of his critical essays,¹ Mohammad Shafi'i Kadkani explores this subject at greater length.

Last but not least, Shamlu was concerned with collecting Tehrani common street lore, folktales, and games for many decades; his entries have been published in a collection called *Ketab-e Kucheh* (Book of the Alley). A multi-volume project, *Ketab-e Kucheh* has yet to be completed following the death of Shamlu in 2000. Shortly before the Iranian Revolution, Shamlu spent three years living in the United States and England. He returned to Iran in 1979 and lived in Tehran until his death. His life and oeuvre continue to have an enormous impact on Persian-language poets and poetry readers worldwide.

مرگِ نازلی

The Death of Nazli²

«نازلی! بهار خنده زد و ارغوان شکفت.
در خانه، زیر پنجره گل داد یاسِ پیر.
دست از گمان بدار!
با مرگِ نحس پنجه میفکن!
بودن به از نبود شدن، خاصه در بهار...»

نازلی سخن نگفت
سرافراز

دندانِ خشم بر جگر خسته بست و رفت...

“Nazli, spring fell into laughter and the Judas-tree blossomed.
At home, the old lilac beneath the window bloomed.
Let go of illusion,
don't raise your fist towards ominous death!
Better existence than becoming extinct, especially in the spring.”

Nazli didn't say a word

Proud

he clenched his tired teeth upon his tongue and left...

◇◇◇◇

«نازلی! سخن بگو!
مرغ سکوت، جوجه‌ی مرگی فجیع را
در آشیان به بیضه نشسته ست!»

نازلی سخن نگفت؛
چو خورشید

از تیرگی برآمد و در خون نشست و رفت...

“Talk, Nazli!
The silent bird sits in her nest
on the egg of the hatchling
of a tragic death.”

Nazli didn't say a word:

like the sun

he rose from this darkness and lay in his blood and left...

◇◇◇◇

نازلی سخن نگفت
نازلی ستاره بود
یک دم درین ظلام درخشید و جُست و رفت...

نازلی سخن نگفت
نازلی بنفشه بود
گل داد و
مژده داد: «زمستان شکست!»
و
رفت...

(زندان قصر ۱۳۳۳)

Nazli didn't say a word
Nazli was a star
He shone in this darkness for a moment and flickered and left...

Nazli didn't say a word
Nazli was a violet
he blossomed
and delivered the good news: *Winter has cracked!*

and
he left.

—Translated by *Samad Alavi*

تمثیل Allegory³

در یکی فریاد
زیستن-

[پرواز عصبانی فتّواریه بی
که خلاصی اش از خاک
نیست
ورهای بی را
تجربه بی می کند.]

To live
in a cry

(the rebellion flight of a fountain
that cannot escape the earth
and is simply trying deliverance.)



و شکوه مردن
در فتّواریه فریادی-
[زمینت
دیوانه آسا
با خویش می کشد
تا باروری را
دست مایه بی کند؛
که شهیدان و عاصیان
یارانند
که بارآوری را
بارانند
بارآورانند.]

And the glory of dying
in the fountain of a cry
(the earth pulls you to

itself
madly
to gain a source of fertility,
for martyrs and rebels
are all the same
for fertility they are the rain
and the fervor.



زمین را
باران برکت ها شدن-
[مرگ فتّواریه
از این دست است.]
ورنه خاک
از تو
بانلاقی خواهد شد
چون به گونه جو باران حقیر مرده باشی
فریادی شو تا باران
و گرنه
مرداران!

(۲۰ مرداد ۱۳۴۷)

To become the rain of grace
for the earth

such is the fountain's death
or else this earth
will turn into a swamp
when you die like a trifling stream.

Be a cry
to rain
or else
die.

—Translated by *Ahmad Karimi-Hakkak*

Notes:

1. Shafi'i Kadkani, Mohammad Reza. *ba chiragh va ayinah*. Tehran: Sokhan, 2011. Pg. 510-532. Print.
2. Ahmad Shamlu. "Marg-e Nazli" in *Majmu'eh-ye Ash'ar* [Collected Works]. Tehran: Zamaneh, 1378 [1999], 147-148. Originally published in *Havâ-ye Tâzeh* [Fresh Air], 1957. Translated by Samad Alavi.
3. Ahmad Shamlu. "Tamsil" in *Marsiyyeh ha-ye Khâk* [Elegies of the Earth], 1969. Selected from Karimi-Hakkak, Ahmad. 1978. *An Anthology of modern Persian poetry*. Boulder, Colo: Westview Press.

In translation:

- Shāmlū, Ahmad, Firoozeh Papan-Matin, and Arthur Lane. 2005. *The love poems of Ahmad Shamlu*. Bethesda, Md: IBEX Publishers.
- Anthologized in the following collections:
 - Mozaffari, Nahid, and Ahmad Karimi-Hakkak. 2005. *Strange times, my dear: the PEN anthology of contemporary Iranian literature*. New York: Arcade Pub.
 - Karimi-Hakkak, Ahmad. 1978. *An Anthology of modern Persian poetry*. Boulder, Colo: Westview Press.

On the Web:

- Youtube: Shamlu Berkeley lecture series (In Persian)
- www.shamlou.org (In Persian)

Documentary:

- Mansouri, Moslem, Bahman Maghsoudlou, and Ahmad Shāmlū. 2008. *Ahmad Shamlou master poet of liberty*. [Venice, Calif.]: Pathfinder Pictures. (In Persian with English subtitles)



Follow Aria's literary blog: Alef@ariafani.com



meat sauce. Spread with one half of the ricotta cheese mixture. Top with a third of mozzarella cheese slices. Spoon 1 1/2 cups meat sauce over mozzarella, and sprinkle with 1/4 cup Parmesan cheese. Repeat layers, and top with remaining mozzarella and Parmesan cheese. Cover with foil: to prevent sticking, either spray foil with cooking spray, or make sure the foil does not touch the cheese.

Bake in preheated oven for 25 minutes. Remove foil, and bake an additional 25 minutes. Cool for 15 minutes before serving.

No. 1 Internet recipe of the decade is ...

From allrecipes.com

It's easy to guess because there's a picture of it right here. Dallas resident John Chandler has a one-hit wonder, and it's lasagna. After posting online a recipe he developed in college in 2001, the salesman and father of two accidentally launched himself into cheesy glory. With more than 12 million visits in the past five years alone, Chandler's "World's Best Lasagna" has been AllRecipe.com's most popular heart-attack inducer for more than a decade. "Given the wild popularity of AllRecipes.com," the Washington Post writes, "It's entirely possible that Chandler's lasagna is the most popular recipe on the English-speaking Internet." Want to know his secret? It's hard to say, but it could have something to do with two pounds of both meat and cheese.

Ingredients:

PREP 30 mins • COOK 2 hrs 30 mins
READY IN 3 hrs 15 mins • 12 SERVINGS

1 pound sweet Italian sausage; 3/4 pound lean ground beef; 1/2 cup minced onion; 2 cloves garlic, crushed; 1 (28 ounce) can crushed tomatoes; 2 (6 ounce) cans tomato paste; 2 (6.5 ounce) cans canned tomato sauce; 1/2 cup water; 2 tablespoons white sugar; 1 1/2 teaspoons dried basil leaves; 1/2 teaspoon fennel seeds; 1 teaspoon Italian seasoning; 1 tablespoon salt; 1/4 teaspoon ground black pepper; 4 tablespoons chopped fresh parsley; 12 lasagna noodles; 16 ounces ricotta cheese; 1 egg; 3/4 pound mozzarella cheese sliced; 3/4 cup grated Parmesan cheese

In a Dutch oven, cook sausage, ground beef, onion, and garlic over medium heat until well browned. Stir in crushed tomatoes, tomato paste, tomato sauce, and water. Season with sugar, basil, fennel seeds, Italian seasoning, 1 tablespoon salt, pepper, and 2 tablespoons parsley. Simmer, covered, for about 1 1/2 hours, stirring occasionally.

Bring a large pot of lightly salted water to a boil. Cook lasagna noodles in boiling water for 8 to 10 minutes. Drain noodles, and rinse with cold water. In a mixing bowl, combine ricotta cheese with egg, remaining parsley, and 1/2 teaspoon salt.

Preheat oven to 375 degrees F (190 degrees C).

To assemble, spread 1 1/2 cups of meat sauce in the bottom of a 9x13 inch baking dish. Arrange 6 noodles lengthwise over

دومین کارگاه داستان نویسی عباس معروفی

کانون فرهنگی ایرانیان، انجمن دوستداران کتاب و انجمن دانشجویی ایستا تقدیم می‌دارند:

دومین کارگاه داستان نویسی عباس معروفی: چگونه نوشتن و چگونه خواندن را بیاموزیم

"در درون هر ایرانی یک شهرزاد قصه گو زندگی می‌کند؛ و هر ایرانی می‌تواند قلم به دست بگیرد و داستان پرداز شود." عباس معروفی

زمان ۳۰-۱۸ نوامبر ۲۰۱۳

محل تشکیل کلاس ها
مرکز ایرانیان

Where: The new Iranian-American Center
6790 Top Gun St. #7, San Diego, CA 92121

تلفن ثبت نام: (۸۵۸) ۵۵۲-۹۳۵۵
Registration: (858)-552-9355
Register online for workshop: <http://www.pccsd.org>

The entire workshop tuition \$220
50% student discount if you are currently enrolled as a student.

Monday November 18th, 6-9PM
Wednesday November 20th, 6-9PM
Friday November 22nd, 6-9PM
Saturday November 23rd, 7-10PM
"Story Reading with A. Maroufi and Monirou Ravanipour + Q & A"
Sunday November 24th, 5-9PM
Monday November 25th, 6-9PM
Wednesday November 27th, 6-9PM
Friday November 29th, 6-9PM
Saturday November 30th, 1-4PM



Hurry it up!

Learn how to speed up your metabolism and lose more weight. 10 metabolism-boosting tricks you never knew

From: © Woman's Day [weighthttp://www.womansday.com](http://www.womansday.com)

You know the drill: Eat less and exercise more to lose weight. But when the scale seems stuck a few pounds away from your goal weight, your metabolism may need a boost. Little lifestyle tweaks (like *not* dieting!) may be the ticket. Here are simple suggestions to jumpstart calorie burning from the latest studies and top experts.

1. **Keep daily calories above 1,200** It sounds counterintuitive, but eating fewer than 1,200 calories a day can actually slow weight loss, says Keri Gans, RD, a nutrition consultant in New York City and author of *The Small Change Diet*. "When you eat much less than your body needs, it may go into starvation mode and store fat," says Gans. A 5'5" woman who's moderately active needs approximately 1,400 to 1,700 calories per day, says Gans. And those calories should come from a variety of nutrients consisting of high-fiber carbohydrates (100% whole grains, fruits and veggies), lean protein (fish, skinless poultry and sirloin) and healthy fats (nuts, seeds, avocado and olive oil).
2. **Pump iron** Your body maintains muscle through protein synthesis, an intense calorie-burning process, says Brad Schoenfeld, CSCS, Director of the Human Performance Lab at CUNY Lehman College, in Bronx, NY, and author of *Sculpting Her Body Perfect*. Researchers believe just having muscle burns 10 to 20 calories per pound per day versus burning one to two calories per pound of fat, says Schoenfeld. "If you diet without lifting, about 25% of your weight loss will come from muscle tissue. That suppresses metabolism because you miss the additional calories that having muscle burns." So incorporate weight training into your workouts two to three times a week, and include all major muscle groups.
3. **Keep moving** Staying in motion throughout the day, including run-of-the-mill fidgeting, speeds metabolism substantially, according to studies. "People who engage in non-exercise activity thermogenesis, a fancy term for any daily physical activity, gain less weight than those who sit still," says James DeLaney, PhD, endocrinologist at the University of Pittsburgh. That's why you should climb stairs instead of taking the elevator and get up out of your chair at least every hour, suggests Dr. DeLaney. "These little things add up."
4. **Eat seaweed** While green tea's fat-burning effect is well-known, you may not realize that another emerald-hued plant works similarly. Fucoxanthin, which gives seaweed its green-brown color, has been shown to have an anti-obesity effect in animal studies. See if your doctor recommends fucoxanthin in supplement form. "Patients with a low metabolic rate who cannot tolerate medications can use fucoxanthin in combination with green tea," says Caroline J. Cederquist, MD, Medical Director of bistroMD and Cederquist Medical Wellness Center in Naples, FL.
5. **Dress salads with vinaigrette** Vinegar's acetic acid flips on genes that stimulate fat burning, says Ann Kulze, MD, author of the *Eat Right for Life* series. In fact, a 2009 study showed lower body weight, body fat and triglyceride levels in obese subjects who included vinegar in their diets. When you eat salad, toss it with olive oil and 1 Tbsp of any vinegar-based dressing, suggests Dr. Kulze. In addition to the fat-reducing effect of the vinegar, the healthy fat in the olive oil helps you feel full longer and its "oleic acid triggers the release of the appetite suppressive hormone CCK," says Dr. Kulze.
6. **Go fish** Omega-3 fatty acids, the polyunsaturated fats (PUFAs) found in fish oil, do wonders for your metabolism. "Fish oil cranks up fat burning by increasing thyroid hormones' efficiency within your liver cells," says Jonny Bowden, PhD, nutritionist and co-author of *The Great Cholesterol Myth*. Fill up on oily fish (salmon, tuna, sardines, lake trout) regularly, suggests Dr. Kulze. "Wild salmon is best because it's super-high in PUFAs, and you can always find it frozen or canned." On days you don't eat oily fish, take a high-quality fish oil supplement with your doctor's OK.
7. **Change up your caloric intake** If you consistently consume the same amount of calories, your body may adapt by decreasing its metabolic rate, says Dr. Cederquist. Try a low-fat diet for four weeks followed by two weeks of slightly more protein, fat and carbs. "When you return to the lower calorie plan, weight loss takes off instead of plateauing," says Dr. Cederquist. Just make sure your higher calorie weeks aren't all-out feasts, Dr. Cederquist warns. Add up to two extra ounces of protein at meals and up to two extra servings of fruit and grains per day.
8. **Get more dairy** Nicotinamide riboside (NR) in milk and all other dairy burns fat, says Shawn Talbott, PhD, Research Director of SupplementWatch, Inc. and author of *The Metabolic Method*. "Having more NR around enables mitochondria, the energy-producing units in cells, to more efficiently metabolize fat into energy." In animal studies, NR supplements reduced obesity rates in rats, even those on high-fat diets. Try adding milk to smoothies or snacking on Greek yogurt with fruit.
9. **Eat more watermelon** Arginine, an amino acid in this summertime favorite, not only burns fat but also prevents fat storage, says Dr. Talbott. "A recent Texas A&M study found that fat gain was 30% lower in rats supplemented with arginine over 12 weeks." More benefits discovered in that study: better-controlled blood sugar, higher muscle mass, significantly more brown fat, the type that burns calories, and nutrient partitioning, which promotes muscle gain over fat gain. Work watermelon into fruit salads and drinks or cook up these delicious entrees with watermelon (yes, really!).
10. **Opt for organic** Chemical food preservatives known as obesogens may have contributed to the rise in obesity rates in recent years, studies suggest. Research has yet to reveal exactly how they work, but scientists believe obesogens affect appetite or metabolism or cause cells to change into fat cells. So eat organic whenever possible, making special effort to avoid the "dirty dozen," the fruits and vegetables believed to have the most pesticides.

EDUCATION



By Sheiveh N. Jones, Ed.D.



Common Core State Standards and The Smarter Balanced Assessment

With the development and execution of the Common Core State Standards (CCSS), California will no longer use the California Standards Tests (CSTs). Instead, in a short time, we will see the Smarter Balanced Assessment. As stated in previous articles about the CCSS, there is going to be a shift in the way our students are taught. Depending on teachers' level of competence and ability to make changes in their practice, this shift will either be successful or frustrating for students.

In reviewing the CCSS and the Smarter Balanced Assessment, something is very clear. The shift is toward application of knowledge through critical thinking rather than through application of procedural skills or recalling information (i.e., memorization). Given that we have been teaching students to the CSTs and the California High School Exit Exam (CAHSEE) for so long, this change is going to be shocking to some students who have learned to be successful by becoming good at memorization and procedural skills. It will also be a shock in that multiple choices to select from will no longer be the avenue for selecting answers. In an effort to provide you with information about the Smarter Balanced Assessment, I thought I would show you some of the questions that will be asked.

If you were to do a Google search for Smarter Balanced Assessment Consortium, you can pull up the practice test for various grade levels and content areas. I selected 8th grade math and here was the first question I came across:

On the grid provided, draw a right triangle with whole number side lengths and a hypotenuse of 10 units. The length of the side of each square is one unit.

A coordinate plane is then provided for students to draw the triangle.

Another example of an 8th grade math assessment item is as follows: *Six friends are going to buy pizza. Their choices are to buy 2 medium 10-inch diameter pizzas for \$7.00 each, or 1 large 14-inch diameter pizza for \$15.00. Both prices include tax and tip. The friends agree that their best choice is the one that gives them the most pizza for their money. Which is the best choice? Explain your answer.*

The assessment also includes performance tasks, which require higher order thinking and challenge even the most educated person.

In language arts, some examples include providing an essay for review followed by prompts that ask the reader to: *Provide*

three arguments from the sources you just read that support the position.... Be sure to include the title or the number of the source for each argument you provide.

I personally believe that CCSS is the better approach to education; however, at the same time, I am concerned for the students who have been working in a standards-based environment having to adjust to a completely new approach to teaching. In my many conversations with educators, it is clear to me that there are many who do not understand the application of CCSS in the classroom, have not been given a clear set of guidelines, or have simply decided to retire as they are once again asked to make a change in their teaching.

For more information about the Common Core State Standards, please visit: <http://www.cde.ca.gov/re/cc/>

For more information about the Smarter Balanced Assessment or for sample test questions, visit: <http://www.smarterbalanced.org/>

کانون فرهنگی ایرانیان ، انجمن دانشجویی ایستا و انجمن دوستداران کتاب
تقدیم می‌دارند:

داستان خوانی

و پرسش و پاسخ

عباس معروفی و منیرو روانی پور

Story Reading with
Abbas Maroufi and Monirou Ravanipour

زمان: شنبه ۲۳ نوامبر ۲۰۱۳
محل برنامه:
مرکز ایرانیان

Where: The new Iranian-American Center
6790 Top Gun St. #7 San Diego, CA 92121

تلفن اطلاعات: ۹۳۵۵-۵۵۲-۵۵۸ (۸۵۸)

Info: (858)-552-9355





Events in San Diego

Our web site at www.pccus.org

Persian Cultural Center

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



Parisa with Hamnavazan

Persian Music Concert

Saturday November 16, 2013

TSRI (La Jolla) 7-11 pm • More info 858-552-9355

Asian Film Festival: Persian Movies:

Trapped: Nov.9 &10, 2013

Tickets and info. visit : <http://festival.sdaff.org/2013/films/trapped/>

Closed Curtain: Nov. 11 & 12, 2013

Tickets and info: <http://festival.sdaff.org/2013/films/closed-curtain/>

Second Abbas Maroufi Writing Workshop in San Diego

November 18-30, 2013

Story Reading with Moniro Ravanipour and Abbas Maroufi

November 23, 2013

Where: **The new Iranian-American Center (IAC)**

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

858-552-9355

Visit Cyrus the Great Cylinder

Saturday December 1, 2013

At Getty Villa Museum, one day trip to LA

Yalda Celebration

December 20, 2013 at Sufi Restaurant

Details will be coming soon

Setar Class by Kourosh Taghavi

Registration and info: (858) 717-6389

Tombak Class by Milad Jahadi

Registration and Info: (858) 735-9634

Daf Workshop with Ali Sadr,

Tuesdays 6 to 7:30 PM at The new Iranian-American Center (IAC)

Iranian School of San Diego

858-552-9355

Mt. Carmel High School

9550 Carmel Mountain Road • San Diego, CA 92129



ISSD Classes:

Branch I: Sundays at 9:30 AM - 1:00 PM

Mt. Carmel High School

Branch II: Thursdays at 6:00 PM - 8:00 PM

Mt. Carmel High School

Mount Carmel High School

9550 Carmel Mountain Road • San Diego, CA 92129

Persian Dance Academy of San Diego

(858) 552-9355

www.pccus.org

Dollar a Month Fund

7th Annual Casino Night - (See ad on page 19)

Friday, Nov 15th 6:30-11 pm

Tel: 858-552-9355 • www.dmfund.org

<http://www.facebook.com/pages/Dollar.a.Month.Fund>



Association of Iranian American Professionals (AIAP)

Tel: (858) 207 6232 • www.aiap.org

Last Wednesday of each month at 6:30 PM

at Sufi Mediterranean Cuisine

5915 Balboa Ave, San Diego, CA 92111



ISTA (Iranian Student Association at UC San Diego)

visit us at www.istaucsd.org



House of Iran

Tel: (619) 232 - Iran Balboa Park,

Sundays 12:00 4:00pm



Iranian - American Scholarship Fund

Tel: (858) 552-9355 • www.iasfund.org



Mehrgan Foundation

www.Mehrganfoundation.org

Tel (858) 673-7000

PAAIA

Public Affairs Alliance of Iranian American

www.paaia.org



NIAC

National Iranian American Council

www.niac.org



Book Club Meeting

Last Sat. of each month

Sufi Mediterranean Cuisine

5915 Balboa Ave, San Diego, CA 92111

San Diego Jazz Fest

500 Hotel Cir. North, San Diego, CA 92108

619.297.5277, November 27 - December 1, 2013

2013 Mother Goose Parade

619.444.8712, Date: November 24, 2013

<http://www.mothersgooseparade.org/mgp/>

Balboa Park December Nights

House of Hospitality, San Diego, CA 92101

<http://www.balboapark.org/decemberevents/>

Date: December 6 - 7, 2013

San Diego Museum of Art Members Appreciation Days

1450 El Prado, San Diego, CA 92101

<http://www.sdmart.org/calendar/members-appreciation-days>

Date: November 29 - December 1, 2013

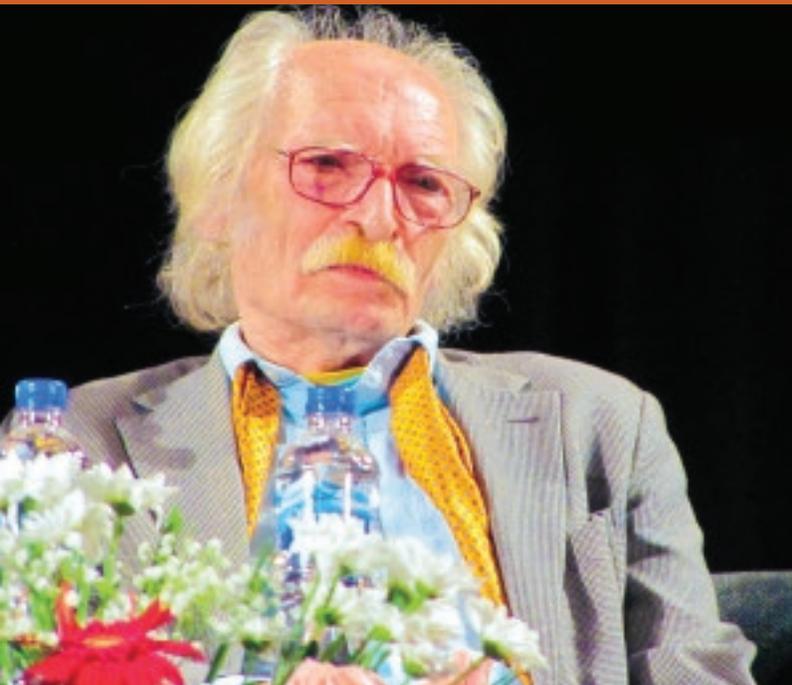
Teen Art Café @ the Museum

1450 El Prado

San Diego, CA 92101

<http://www.sdmart.org/calendar/teen-art-café-museum-1>

Date: November 13, 2013



Hungary, Japan, and other countries. Research papers of various disciplines were presented. Panels included: Events of Poetic Magnitude in the Modern Persianate World, Local Histories and Historiographies, Pre-Modern Poetry and Criticism, Modern History of Afghanistan, Safavid History and Diplomacy, Mirza Abd Al-Qader Bidel, and more. More than a dozen talks explored the historical relations between Iran and the Balkans as well as the status and history of Persian studies in that region. Hands-on workshops varied from Islamic calligraphy to Middle Persian.

On Tuesday, September 3, ASPS and the city of Sarajevo paid tribute to Iran's leading novelist, Mahmoud Dowlatabadi (b. 1940). The event included a critical introduction by Dr. Ahmad Karimi-Hakkak as well as a musical performance by Ariana Barkeshli. Mr. Dowlatabadi read excerpts from his novels (*Kelidar*, *Missing Soluch*, etc.) and an essay he wrote several years ago for the birthday anniversary of Ahmad Shamlu (1925-2000), the distinguished Persian-language poet of contemporary Iran. As a gesture of appreciation for his lifetime literary accomplishments, ASPS extended its permanent membership to Mr. Dowlatabadi.

On Wednesday, September 4, there was a special screening of *The Love of Books* at the Gazi Husrev Beg Library, a BBC-made documentary that follows the story of a group of librarians during the Siege of Sarajevo. During the 1990s, the National Library of Bosnia was shelled by Serbian forces—a total of two million books were smoldered to ashes. Archives that contained the history of Bosnia were lost overnight. Fearing a similar fate, other librarians began packing their books in banana boxes in order to hide them. With Serbian snipers hiding in buildings within the city and targeting civilians, these librarians put their lives in great danger by moving hundreds of irreplaceable manuscripts into safer areas. At times going through cemeteries or passing over bombed bridges, they moved the archives up to eight times during the siege, at a time when Sarajevans were struggling to survive with no food or electricity. Once the siege was lifted, the librarians had saved well over 10,000 manuscripts, housed today at the Gazi Husrev Beg Library.

The fruitful conference, proudly hosted by hospitable Sarajevans, concluded with an excursion to the historical city of Mostar, in Bosnia's southern Herzegovina region. ASPS will hold its seventh biennial conference in Konya, Turkey in 2015.



Peyk

Biennial Conference on Persianate Societies Held in Sarajevo

The Association for the Study of Persianate Societies (ASPS) is a non-profit organization for researchers and scholars interested in the culture and civilization of Persian-speaking societies. It publishes the *Journal of Persianate Studies*, a collection of scholarly articles, book reviews, and conference reports, as well as the semi-annual ASPS Newsletter. The biennial conferences of ASPS are held in regions where there has been a strong influence of Persian language, literature, art, or culture. The conference has been held in India (Hyderabad), Pakistan (Lahore), Georgia (Tbilisi), and Armenia (Yerevan) since its inauguration in Tajikistan (Dushanbe) in 2002. This year (September 2-6, 2013), ASPS held its sixth biennial conference in the beautiful city of Sarajevo in Bosnia-Herzegovina.

With its unique architectural and historical landscape, no other city highlights the Islamic heritage of the Balkans better than Sarajevo. An ideal venue for such gathering, the Bosnian capital is home to invaluable collections of Persian manuscripts and art; some of these collections were exhibited at the Bosniac Institute and the Gazi Husrev Beg Library from September 3-5. Held at the Bosnian Cultural Center, the inaugural ceremony was attended by Ivo Komšić, the Mayor of Sarajevo, Dr. Ahmed Zildzic, one of the organizers of the conference (Oriental Institute of Sarajevo), and other academic and culture figures of Sarajevo.

The conference attracted more than three hundred scholars from Iran, Tajikistan, Armenia, Spain, Poland, England, Mexico,



Dr. Ahmed Zildzic,
Oriental Institute of Sarajevo



The city of Sarajevo



The Gazi Husrev Beg Library

October is National Fire Prevention Month and it serves as an excellent time to re-examine your emergency preparedness plan. October is also a month when our region seems to experience more high winds and severe weather conditions, so having a “power” plan should be one of your top priorities at this time of the year.

Make sure you have your “power” plan ready today!

Keep Connected

Have you updated your emergency contact information with SDG&E? You can do this online on My Account, your personalized and secure, one-stop-shop for your energy information.

- Log in to MyAccount today and be sure we have the most current information on hand so that SDG&E has the best way to keep you informed in the event of a power outage.

Do you or a loved one require 24-hour electricity for a medical device?

- The Medical Baseline Allowance Program provides an additional amount of gas and electricity at the lowest rates for residential customers and allows us to proactively contact you in the event of an emergency. Anyone with a qualifying medical need can apply for the allowance. Sign up for the Medical Baseline Allowance Program today!

Have a Plan

Using a small standby generator for electricity during an outage can keep your home and business running smoothly. Find tips in order to run your generator safely and properly by visiting our generator safety page.

Don't Be in the Dark

Hazardous weather conditions and high winds are two common causes for power outages. SDG&E's nearly 150 weather stations across the county help monitor wind and weather along power lines and this information is updated several times an hour on our website. To view outages in your area, visit our outage map.

Download the SDG&E app today to view the outage map on your smart phone!

For more information about how you and your family can be prepared in an emergency, visit <http://www.sdge.com/safety/emergency-preparedness/emergency-preparedness>.



By Sanaz Majd, MD

Varicose Veins

Varicose veins may be less than pleasing to the eye, but are they actually dangerous to your health? Some patients worry that they are a sign of something more ominous, or that they are somehow at risk for developing clots in the legs. This is a myth – they do not cause those clots that occur in the deeper veins in the legs.

Up to thirty percent of people have been reported to have varicose veins. How can you get rid of them? Whether they are unhealthy or not, some patients would like to make them disappear.

What Are Varicose Veins?

Varicose veins are dilated, tortuous veins that run right underneath the skin of the legs. Those with a family history of varicose veins are at a higher risk of inheriting them. What causes them? There are “doorways,” or *valves*, running throughout our veins that help to push the blood flow from the feet back up to the heart. And if this doorway is too floppy, fluid tends to accumulate in the veins, and they appear to “pop out” more than usual.

In addition, hormonal effects, such as hormonal contraceptives or pregnancy, can cause enlarged varicose veins in those who are more susceptible towards them. The dilation of the veins may or may not improve once the hormonal influences have been removed.

Those who tend to get varicose veins may get more of them with age. Women are affected more than men. The main point: there’s no need to panic if you have varicose veins -- they are completely benign for most patients and there is no need to remove them, except perhaps for cosmetic reasons.

Symptoms of Varicose Veins

Contrary to popular belief, the size of the vein does not correlate with the amount of discomfort. That means very small ones may cause discomfort and very large ones may not cause any problems at all. And symptoms are often worse after a period of standing.

Varicose veins actually look worse than they really are. They are not life-threatening in way, but patients may complain of:

- mild tenderness over the veins
- mild swelling of the legs
- itching
- sensation of skin tightening
- heaviness in the legs

But most people with varicose veins have *no* symptoms at all. The biggest complaint from my patients is that they are just simply unattractive.

Treatment of Varicose Veins

Well, you don’t have to do anything. For the most part, they are cosmetic and nothing to lose sleep over. But for those few who actually feel some discomfort, here are some tips to help minimize it:

1. **Elevation:** After a long day at work, you may find some mild swelling in your legs. Elevate your legs above the level of the heart by propping them over some pillows when you come home. This will help gravity pull the blood flow back to the heart.
2. **Ice:** Ice helps constrict blood vessels. And if those veins are dilated, applying an ice pack will help to reduce some of the swelling and discomfort over those swollen veins.
3. **Anti-inflammatory Medications:** Medicine such as Ibuprofen may help to reduce the swelling and inflammation in your legs as well. But make sure to ask your doctor if it’s okay for you to take them, because some people are unable to tolerate these medications.
4. **Compression Stockings:** Pharmacies often carry special over-the-counter compression stockings that help “tighten” up the skin and externally support those varicose veins by pushing the blood flow more easily up towards the heart.
5. **Exercise:** Try to get at least 30 minutes of cardiovascular exercise on most days out of the week. Exercise will help to pump blood back to the heart and improve the appearance of varicose veins, rather than allow the blood to accumulate.
6. **Review Your Medications:** If you are taking any hormones, discuss them with your personal doctor to see if it may be exacerbating your varicose veins.

When to See Your Doctor:

Although varicose veins are pretty harmless, there are occasional instances when you might need to see your doctor:

- your varicose veins are so bad that it is causing your legs or feet to form ulcers (superficial openings on top of the skin)
- you get a sudden and significant amount of fluid retention in your legs
- your veins start to bleed
- your vein becomes very stiff and hardened

Of course, not many people elect to have surgery when it’s not necessary, but if your symptoms are so severe that they interfere with your quality of life and you don’t respond to the previously mentioned tips to mitigate your symptoms, then you may want to consider surgical repair as a very last resort. Both dermatologists and vascular surgeons typically surgically repair varicose veins.



Dr. Sanaz Majd is a board-certified family medicine physician who podcasts and blogs at <http://housecalldoctor.quickanddirtytips.com>.

Shab e Cheleh (Yalda Festival)

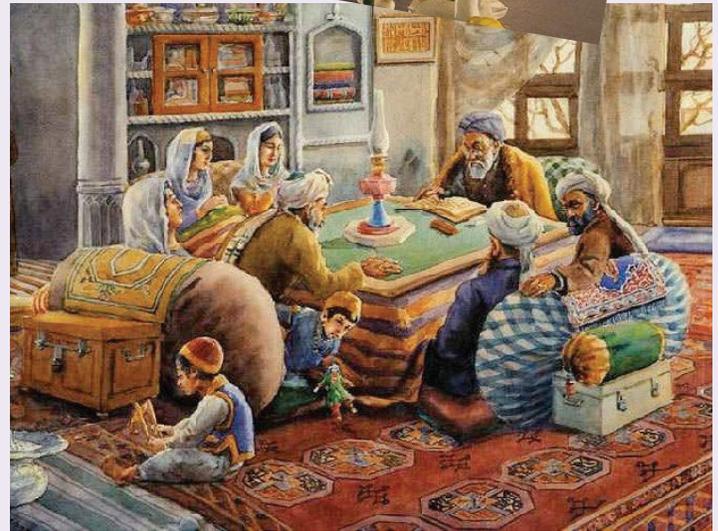


Yalda, a Syriac word imported into the Persian language by the Syriac Christians means birth (tavalud and melaad are from the same origin). It is a relatively recent arrival and it is referred to the (Shab e Cheleh Festival) a celebration of Winter Solstice on December 21st. Forty days before the next major Persian festival Jashn e Sadeh, this night has been celebrated in countless cultures for thousands of years. The ancient Roman festivals of Saturnalia (God of Agriculture, Saturn) and Sol Invicta (Sun God) are amongst the best known in the Western world.

In most ancient cultures, including Persia, the start of the solar year has been marked to celebrate the victory of light over darkness and the renewal of the Sun. For instance, Egyptians, four thousand years ago celebrated the rebirth of the sun at this time of the year. They set the length of the festival at 12 days, to reflect the 12 divisions in their sun calendar. They decorated with greenery, using palms with 12 shoots as a symbol of the completed year, since a palm was thought to put forth a shoot each month.

The Persians adopted their annual renewal festival from the Babylonians and incorporated it into the rituals of their own Zoroastrian religion. The last day of the Persian month Azar is the longest night of the year, when the forces of Ahriman are assumed to be at the peak of their strength. While the next day, the first day of the month (Day known as khoram rooz or khore rooz, the day of sun) belongs to Ahura Mazda, the Lord of Wisdom. Since the days are getting longer and the nights shorter, this day marks the victory of Sun over the darkness. The occasion was celebrated in the festival of Daygan dedicated to Ahura Mazda, on the first day of the month). Fires would be burnt all night to ensure the defeat of the forces of Ahriman. There would be feasts, acts of charity and a number of deities were honored and prayers performed to ensure the total victory of sun that was essential for the protection of winter crops. There would be prayers to Mithra (Mehr) and feasts in this honor, since Mithra is the Eyzad responsible for protecting “the light of the early morning”, known as “Havangah”. It was also assumed that Ahura Mazda would grant people’s wishes, especially those with no offspring had the hope to be blessed with children if performed all rites on this occasion. With the spread of Christianity, Christmas celebration becomes the most important Christian festival. In the third century various dates, from December to April, were celebrated by Christians as Christmas. January 6 was the most favored day because it was thought to be Jesus’ Baptismal day in the Greek Orthodox Church this continues to be the day to celebrate Christmas). In year 350, December 25 was adopted in Rome and gradually almost the entire Christian Church agreed to that date, which coincided, with Winter Solstice and the festivals, Sol Invicta and Saturnalia. Many of the rituals and traditions of the pagan festivals were incorporated into the Christmas celebration and are still observed today.

It is not clear when and how the world “Yalda” entered the Persian language. The massive persecution of the early Christians in Rome brought many Christian refugees into the Sassanian Empire and



it is very likely that these Christians introduced and popularized “Yalda” in Iran. Gradually ‘Shab e Yalda’ and ‘Shabe e Cheleh’ become synonymous and the two are used interchangeably.

With the conquest of Islam the religious significance of the ancient Persian festivals was lost. Today “Shab e Cheleh” is merely a social occasion, when family and friends get together for fun and merriment. Different kinds of dried fruits, nuts, seeds and fresh winter fruits are consumed. The presence of dried and fresh fruits is reminiscence of the ancient feasts to celebrate and pray to the deities to ensure the protection of the winter crops.

The Iranian Jews, who are amongst the oldest inhabitants of the country, in addition to “shab e Cheleh” also, celebrate the festival of “Illanout (tree festival)” at around the same time. Their celebration of Illanout is very similar to Shab e Cheleh celebration. Candles are lit; all varieties of dried and fresh winter fruits will have to be present. Special meals are prepared and prayers are performed. There are also very similar festivals in many parts of Southern Russia that are identical to “shab e Cheleh” festival with local variations. Sweet breads are baked in shape of humans and animals. Bon fires are made; dances are performed that resemble crop harvesting. Comparison and detailed studies of all these celebrations no doubt will shed more light on the forgotten aspects of this wonderful and ancient festival, where merriment was main theme of the festival.

Happy Shab e Cheleh.
Massoume December 1999

Rothko Chapel: A soulful experience



Rothko Chapel, Interior

"One does not paint for design students or historians but for human beings, and the reaction in human terms is the only thing that is really satisfactory to the artist." (Mark Rothko in conversation with W.C. Seitz, *Abstract Expressionist Painting in America*, 1983)

For many years I only knew "it" through my readings. It was not until the last summer that I experienced *it* for the first time, and every time after that *it* has been a new experience; another first time.

Rothko Chapel is a marvel! In the history of modern chapels designed and carried out by artists with modern religious sensibilities, Rothko Chapel has been compared to Henri Matisse's Chapel of Rosary and le Corbusier's Chapel of Ronchamp.

Mark Rothko (1903-1970), who witnessed two World Wars and many other tragic events in his lifetime, was an American painter of Latvian Jewish descent. He is generally grouped with other post-world war American artists, such as Jackson Pollock and William de Kooning, as an American Abstract Expressionist. Like many other artists who resist and reject art historical labels, Rothko did not like the label of Abstract Expressionist. He wrote, "I am not an abstractionist. I am not interested in the relationships of color or form or anything else. I'm interested only in expressing basic human emotions — tragedy, ecstasy, doom and so on." (*Conversations with Artists*, by Selden Rodman, 1957.)

This statement indicates that, for Rothko, Abstraction corresponds to formalism and Rothko feels that formalism is indifferent to our



Barnett Newman, *Broken Obelisk*, the view of the Rothko Chapel entrance at the back.



le Corbusier, Chapel of Ronchamp.



Chapel of the Rosary, designed by Matisse.

human emotions. "I am not interested in the relationships of color or form or anything else," he said, meaning that the formal elements of a picture, namely its color and form, are not the purpose of a picture. For him formal elements were aesthetical tools, but the aim of a work of art was to communicate human emotions, especially those emotions that have deeply marked our collective consciousness. For Rothko, Abstraction is a detachment from the world.

Rothko was commissioned by John and Dominique de Menil (art collectors and patrons of twentieth century art) to create a meditative space occupied with his paintings in Houston, Texas, neighboring the Menil Collection. Rothko's paintings for the chapel are site-specific works, designed and executed to cover the rose-stucco walls of the octagonal brick building. The roof is mobile and can be turned into a skylight. Unfortunately, Rothko did not see the finished chapel as he died one year before the completion of the project.

A modern sanctuary with a proud history, this non-denominational chapel stands in a humble presence, in a quiet neighborhood near Menil Park, gracefully separated from the street by rows of bamboo plants. The entrance to the chapel opens to one of Barnett Newman's few sculptures, *Broken Obelisk* (1963), which adds to the mystic experience of tragedy by its reflection in the shallow pool that surrounds it. Classically, an obelisk is a monument of victory, a tall, four-sided, narrow column, which ends in a pyramid-like shape at the top. It was a prominent architectural feature in ancient Egypt. Newman's *Broken Obelisk* fits into the space, a monument to all things broken. It is broken at the top; using its pyramid-like top as a pedestal.

In the 1930s, Rothko, Newman, and other contemporary artists had informal artistic circles, which soon resulted in a more close collaboration between some of the artist. In 1943 Rothko, Adolph Gottlieb, and Newman wrote an article entitled "A Brief Manifesto" about their art, which was published by New York Times. The manifesto called for a simplicity that is charged by life. It reads: "We favor the simple expression of the complex thought. We are for the large shape because it has the impact of the unequivocal. We wish to reassert the picture plane. We are for flat forms because they destroy illusion and reveal truth." Rothko's work, and the works of his comrades, disillusion the viewer.

A morning stroll to the Rothko Chapel is pleasant, but the walk back is mysteriously recharged with all that one can find within. The chapel is quiet. The temperature is low. The canvases are large, and extend beyond the viewer's sense of self. Rather than the eyes capturing the work, it is Rothko's paintings that contain the eyes. There is no figure, just a trace of the brush here and there, in a dark purplish tone. The suite of fourteen paintings creates a space that one can experience oneself, the bounds and the boundlessness of one's existence. In the words of *A Brief Manifesto*, "Any art worthy of its name should address life, man, nature, death and tragedy." Rothko Chapel is such a space—where one experiences one's own reflection!

Dear Readers:



As a part of our community services, we have approached some of the Iranian medical specialist in various fields to send us their information to share with the community. We appreciate the work of Dr. Reza Shirazi who spearheaded this effort. The following list is not complete by any means. If you are a Medical Doctor and would like to be added to this list, please send your information to Dr. Shirazi or directly to *Peyk*.

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Moira Sullivan



'INSIDE IRAN' AT THE SAN FRANCISCO IRANIAN FILM FESTIVAL

The Iranian Film Festival is an event not to miss for many reasons and was held September 28-29 at the San Francisco Art Institute. The high quality is similar to a larger film festival where some of the newest films of the year are brought to San Francisco that would otherwise take longer with international distribution or not find distribution at all. The festival comes complete with awards for the first time this year: the "Sepanta Awards" in honor of Abdolhossein in Sepanta, father of sound in Iranian Cinema, for the Best Film, Best Director, Best Actor, Best Actress, Best Documentary, Best Short Film, and Best Animation Film. Abdolhossein in Sepanta made the first talkies in Iran in the 1930's in the Persian language. The films that are especially good at this festival are the ones made by Iranian expats who for political or personal reasons live abroad such as in France, USA or Canada. Provocative and poignant perspectives abound on living away from a beloved country, which for various reasons is impossible to live in. The prolific and ground breaking Iranian nouvelle vague director Mohsen Makhmalbaf lives in Paris since 2009 with his family including his two daughters, Hana and Samira have also won awards in international film festivals (Venice, Berlin and Cannes). The award winning Makhmalbaf filmmakers are not allowed to shoot films in Iran by the Islamic government.

Several other Iranian filmmakers are presently prevented from making films in Iran, incarcerated or forbidden to leave the country such as Jafar Panahi, (imprisoned), Mohammad Rasoulof (now out on bail) and Mehdi Pourmousa (detained). Rasoulof's film "Manuscripts Don't Burn" featured at this year's "Un Certain Regard" at Cannes about government censorship and torture was screened with no references to the actors because of problems they might have with the Iranian authorities. Rasoulof, who resides in Germany, was unable to travel to Cannes with the film. It was one of the best films of the selection. He has recently been denied to attend the Stockholm International Film Festival in November and his passport was confiscated on Sept 19 by the government after a visit to Iran.

A special film at the festival made in Iran shows the artistic capabilities of this bold generation of Iranian filmmakers. It is not a feel good film, but you feel good having witnessed great cinema. "Parvis" by Majid Barzegar (Iran 2012) won the Jury's Special Mention Award at the San Sebastian Film Festival in Spain (2012). And it won this year's "Sepanta Awards" for best film,



cinematography, director and actor. Barzegar is one of several directors who works in partial secrecy in the underground film culture of Iran. He said he didn't have the permission to make the film but did it anyway. It is about a 50-year-old man (the Iranian and Canadian based theatre actor Levon Hoftvan) who lives with his father (Mahmoud Behrouzian). One day his father decides to get married and move in his new wife, and his son out. A set of circumstances finds the otherwise complacent and useful man losing much of his security around him. From a person who makes no waves to one who becomes increasingly vengeful, the film shows a dramatic transformation. "Parvis" is mostly shot indoors but the sparse surroundings add to the dramatic tension of the film. The debut film "Meeting Leila" (Iran 2012) was perhaps the most well-attended film of the two day festival directed by Adel Yaraghi and written together with veteran filmmaker and Palme d'Or recipient Abbas Kiarostami. The story is about a man (played by Yaraghi) whose fiancée Leila (Leila Hatami- "Sepanta award for best actress") wants him to quit smoking and the script is excellent. This film would not meet a censorship problem, but is thin on engagement, especially when compared to "Parvis". The story set in the daily life in Iranian culture follows the absurd situation of a smoker and a relentless girlfriend who spies on him.

The best documentary "Savanta Award" went to "No Burqas Behind Bars" (Sweden/Afghanistan/Iran 2013), directed by Nima Sarvestani about the long term incarceration of women in prison in

Afghanistan, primarily for fleeing their husbands. Short films also picked up “Savanta Awards” this year: Best Short Film: “More than Two Hours”, directed by Ali Asgari (Iran 2012) ; Best Director for a short film: Talkhon Hamzavi for “Parvaneh”(Switzerland 2012); Best Screenplay for a short film: Soheila Golestani for “Return”(Iran 2012) ; Best Short Documentary: “Forget-Me-Not Egg”, directed by Mohammadreza Farzad (Iran 2013) ; Best Actor in a short film: Mohammad Yasin Ardehi for “Beyond the Deadend” (Iran 2012) ; Best Cinematography for a short film: Roozbeh Raiga for “Hannaneh” (Iran 2013); and Best Animation: “Why this phone doesn’t ring?” directed by Hadi Yaghinlou (Iran 2013).

Other notable shorts were: “The Girl in the Lemon Factory” (Spain 2013) by Chiara Marañón (Spain) developed through a IBAFF International Film Festival workshop with Abbas Kiarostami. The short confirms that the documentary tradition is steeped in



“No Burqas Behind Bars” by Nima Sarvestani

the mechanics of work from the very first film of workers leaving the factory by the Lumière Brothers (France 1895). In this case a young pregnant woman on an assembly line in a lemon factory and her breaks from the monotony is the focus. The short film “Silk” directed by Catherine Dent, (USA 2012) features Academy award nominee Shohreh Aghdashloo (“House of Sand and Fog” 2003) and Saye Yabandeh, a guest of the festival. Aghdashloo moved to England during the 1978 Islamic revolution. The film is about a child bride (Shohreh Aghdashloo) who finally breaks free of a confining relationship at middle age with the help of a young woman (Saye Yabandeh).

“Ambrosia” (Canada 2012) directed by Baharak Saeid Monir is a film not without ambition in illustrating the traditional values of Iran in conflict with the individualistic values of native Canadians. Saeid Monir has been a resident of Canada since 1995 where she studied filmmaking. The story is about Ali, an Iranian pizza takeaway owner (Camyar Chai) and Leila, a young fashion designer (Sahar Biniiaz - Miss Universe representing Canada 2012) who have been married for 14 years. As the economic conditions press down on the young entrepreneur, the marriage turns sour. Meanwhile Leila, with a *haut couture* wardrobe change in every scene, is being seduced by her boss Sarah (Heather Doerksen) in her own waning relationship. Sarah gives Leila a book to read about the moral compass of modern humanity and she finds herself reflecting about her marriage and the values of the Iranian culture. Leila and Sarah seem to always be in the ornate bathroom when

the seducing is going on. Ali makes ridiculous jokes about the size of his pizzas to a middle age immigrant woman of Asian descent and in turn Canadians insult him as an outsider and for his pizzas. It is not a place for a fashion designer but Leila offers to help Ali out. Saenid Monir wants to convey that the artificial extremes of Canadian culture illustrate the eradication of traditional values, ones still held in esteem by Iranian expats, and the problematic upscale lesbian subplot is part of it. Best to go back to crude jokes and pizza and preserve what is left of the traditions. Leila is good about setting limits with her boss but it still feels like being a lesbian is considered a western excess and represents the decline of culture.

There were several films with perspectives from outsiders who are not ethnically Iranian. Since it is forbidden to film on the streets and in public places, David Vee, an Australian who lived two and a half years in Iran, took a circuitous route and made an entertaining documentary entitled “Pulp Farsi”(2013) featuring young people of both genders who circumvent the restrictions, dance in nightclubs (women without head scarves), join rock bands and write fantastic lyrics, hike, sport, skateboard and play ancient instruments in the mountains. The film gives a totally different feel for the Iran that is known as a closed and strictly guarded society. Young people manage to live within the rules and still express themselves.

The short film “Lady Tehran” (France 2013) by Camille Simony from France, in attendance at the festival, is about a taxi driver (Amir Yazdani) who speaks of an ancient Tehran under the Sadr freeway he navigates by night. The text is based on the narration “Tehran Banou” - Manzoomé Tehran by Mohammad Ali Sepanlou, an Iranian writer who is a critical voice of the present Islamic government and censorship.

“The Poppy is Also a Flower” (UK/US/Iran1966) is not available in the USA after its debut in 1966, a film sponsored by the United Nations with an all star cast and which is partially shot in Iran. (There is DVD made in Spain and one made in the UK). The film is based on a story by Ian Fleming and directed by Terence Young who was the helmer behind three James Bond films. Several famous actors volunteered to work on the film who believed in the antidrug message, introduced by Grace Kelley. Here is an opportunity to see “Goldfinger’s” Odd Job (Harold Sakata) in a speaking role along with Yul Brynner as Colonel Salem and a young Angie Dickinson as the tough undercover agent, Linda Benson. In order to stop the flow of opium, the pods are planted with radioactive material that can be traced with a Geiger counter. Yul Brynner lies down and takes a snooze after the covert operation is under way. The film was released on DVD in Spain but has yet to make its way to the USA in a DVD release.

Programmer and executive director of the festival Saeed Shafa stands behind the quality and success of this 6th edition. The San Francisco patronage at the event confirms that the Iranian Film Festival will be back as an annual event.

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Moira Sullivan is an international scholar, lecturer, film critic, promoter and experimental filmmaker based in San Francisco. Her essay first appeared on *Examiner* on October 3, 2013.