

Peyk

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By: Shahri Estakhry



Ingredients for Happiness

Every time I return from a relaxing vacation I burst into bubbles of positive thoughts. Recently, I read an article by Jeff Haden (best selling non-fiction ghostwriter and columnist for Inc.com.) on “7 Things Remarkably Happy People Do Often”. I consider myself a happy person and, naturally I compared the “7 Things” to my own actions. Unsurprisingly, I do most of the behaviors identified.

According to Haden “Happiness: everyone wants it, yet relatively few seem to get enough of it, especially those in their early forties. I’m no psychologist, but that’s probably about when many of us start thinking, “Wait; is *this* all there is?” Good news and bad news: unfortunately, approximately 50 percent of your happiness, your “happiness set-point,” is determined by personality traits that are largely hereditary. Half of how happy you feel is basically outside your control. Bummer. But, that means 50 percent of your level of happiness is totally within your control: relationships, health, career, etc. So even if you’re genetically disposed to be somewhat gloomy, you can still do things to make yourself a lot happier.”

Ready? Here are some ingredients for your Happiness with some backups from Haden:

Find some good friends Don’t maintain just a professional network of people, but seek companions outside of your work. Friends are those who care about you and your thoughts and who you are as a person. They will love you, share good and bad times with you and nourish you. You will have a happier life and live longer. “Increasing your number of friends correlates to higher subjective well being; doubling your number of friends is like increasing your income by 50 percent in terms of how happy you feel.

And if that’s not enough, people who don’t have strong social relationships are 50 percent less likely to survive at any given time than those who do.”

Be thankful and express it. Be happy with what you have --focus-- on that and not what you don’t have.

“It’s motivating to want more in your career, relationships, bank account, etc. but thinking about what you *already* have, and expressing gratitude for it, will make you a lot happier. And will remind you that even if you still have huge dreams you have already accomplished a lot--and should feel genuinely proud.”

Set goals and actively pursue them. Not pursuing goals is living in a dream world that can make you happy only when dreaming! “Be grateful for what you have...then actively try to achieve more. Make sure that every time you take a small step closer to achieving it you pat yourself on the back.” Don’t compare where you are now and where you someday hope to be, but compare your current reality to where you were a few days ago. Recognizing even small achievements will help you appreciate what you have and will encourage you to keep working for more.

Do what you do best often. Clearly the more you enjoy what you do, the more satisfaction it will bring and the happier you will be. “Of course it’s unreasonable to think you can chuck it all and simply do what you love. But you can find ways to do *more* of what you excel at. Delegate. Outsource. Start to shift the products and services you provide into areas that allow you to bring more of your strengths to bear. Everyone has at least a few things they do incredibly well. Find ways to do those things more often. You’ll be a lot happier. And probably a lot more successful.”

Give. Although giving is usually considered unselfish, giving can also be more beneficial than receiving. “Providing social support may be more beneficial. Intuitively I think we all knew that because it feels awesome to help someone who needs it. Not only is helping those in need fulfilling, it’s also a reminder of how comparatively fortunate we are--which is a nice reminder of how thankful we should be for what we already have.” We cannot control what we receive. If we need help or want help, we can’t make others help us. But we can always control to offer or provide help. This means controlling to a degree the happiness within us by giving.

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PCC NEWS

Report of Persian Cultural Center's 2014 Annual General Meeting and Election

PCC's annual meeting took place on May 18, 2014 at Mt. Carmel High School in San Diego, CA. The annual report was presented and was followed by the election process for new Board of Director members. The past year's activities were presented by Mr. Hamid Rafizadeh, PCC's chair, the Peyk report by Mr. Sadr, editor-in chief of Peyk, the Iranian School of San Diego (ISSD) report by Ms. Fariba Babakhani-Ghazi, ISSD Vice-Principal and the Financial Report by Ms. Shahla Salah, PCC's Treasurer. A Summary of PCC's annual report is as follows:

Board of Directors and committee members for the past year were as follows:

- Hamid Rafizadeh (President)
- Bahar Bagherpour (Vice-President)
- Shahla Salah (Treasurer)
- Golsa Soraya (Secretary)
- Afshin Asgharian Nahavandi
- Anahita Babaei
- Behnam Heydari
- Gity Nematollahi
- Farideh Rasouli-Fazel
- Ali Sadr
- Abdy Salimi

Advisory Board:

- Shahri Estakhry
- Saeed Jalali
- Rosita Bagheri
- Fariba Babakhani-Ghazi

The Board had twelve meetings in the past year. At their first meeting, the Board elected its Executive Committee and established the following committees:

- Educational Committee:** ISSD: *Ali Sadr* (Chair)
- Arts & Culture Committee:** *Abdy Salimi* (Chair)
- Membership and PR Committee:** *Bahar Bagherpour* (Chair)
- Peyk Committee:** *Ali Sadr* (Chair)
- Grants Committee:** *Hamid Rafizadeh* (Chair)
- Fundraising Committee:** *Shahla Salah* (Chair)
- Charity (PCC Foundation):** *Abdy Salimi* (Chair)
- Governance and Nominating Committee:** *Hamid Rafizadeh* (Chair)
- Building Committee:** *Hamid Rafizadeh* (Chair)
- Finance Committee:** *Shahla Salah* (Chair)

Summary of Cultural Activities

During 2013-2014 PCC was not only active in organizing traditional celebrations and programs for the Iranian-American community, but also collaborated with other organizations to reach out to the community at large. PCC also continued to raise funds for an Iranian-American Center in San Diego that will serve the entire community.

PCC sponsored and co-sponsored the following programs:

A-PCC:

A-PCC and ISSD Events:

- 1- Purchase of the Iranian-American Center (IAC)

- 2- Yalda Celebration at Sufi Restaurant featuring Roya
- 3- The Iranian-American Center (IAC) Opening Ceremony
- 4- Universal Children's day Event in collaboration with Child Foundation and Dollar a Month at ISSD
- 5- Nowruz Preparation at IAC
- 6- Nowruz Celebration at the Iranian School of San Diego
- 7- Chahârshanbeh Soori with AIAP and HOI at NTC Park
- 8- Nowruz Celebration at Hyatt La Jolla, featuring Black Cats
- 9- Nowruz Celebration at North City Community Library
- 10- Sizdeh- Bedar with AIAP and HOI at NTC Park
- 11- World Cultures Day at Mira Costa Collage
- 12- Presentation of Haft-Seen along with literary, cultural, and historical exhibits in seven public libraries throughout San Diego.
- 13- FOX 5 live coverage of NOWRUZ and music/dance celebration at IAC on March 20th
- 14- Cyrus Cylinder tours to Getty Museum LA
- 15- Writing Workshops with Mr. ABAS MAROOFI from 18th to 30th November
- 16- STORY READING sessions were conducted by Ms. Moniroo Ravanipour, Abas Maroofi and guest author Mojgan Ghazi-rad
- 17- Concert of HAMNAVAZAN with PARISSA
- 18- Harmony Festival at Balboa Park on Saturday April 12th
- 19- Grand Opening of Waterfront Park in Downtown San Diego
- 20- Movie Nights every first Sunday of the month at IAC
- 21- Jonge Farhanghi every second Friday of the month at IAC
- 22- Monthly Art Exhibition at the Center
- 23- Daf workshop with Ali Sadr
- 24- Setar classes with Kourosh Taghavi
- 25- Tonbak classes with Milad Jahadi
- 26- Yoga class with Dr. Nahavandi at 4s Ranch Public Library

B-ISSD:

This year both branches of ISSD were held at Mt. Carmel High School. The academic year of 2013-14 was ISSD's 26th year of operation. 235 students attended both branches of ISSD in the past year. The School's Nowruz program was held on March 15, 2014, and was attended by over 500 parents and family members. A variety of dance presentations, plays, music recitals, and songs were presented. Students received awards for their academic achievements. This year the school had its first Talent Show on May 3rd. ISSD's end of year event will be held on June 8, 2014.

ISSD's first branch offers 17 classes on Sunday mornings, which are separated into three levels: Beginner, Intermediate and Advanced. ISSD also offers Persian classes for adults. Extracurricular classes such as Dance and Theatre, Orff music and Setar have been offered as well. The second branch is held on Thursday evenings and has a total of 5 classes, which are also separated into three levels: Beginner, Intermediate and Advanced.

ISSD's Persian language program is accredited by the San Diego Unified School District and the San Dieguito School District, which means that high school students can fulfill their second language requirements by taking Persian language courses at ISSD. This year, the PTA of both branches worked very hard and cooperated successfully with the teachers and administrators on issues such as curriculum and extracurricular activities. The PTA was also instrumental in helping to raise funds for the school.

In Addition, ISSD is working with a network of Persian Schools in the U.S. and other countries to exchange experiences and education materials.

C- Persian Dance Academy:

More than 25 students under the supervision of Mrs. Azam Farssoodi of the Persian Cultural Dance Academy met on Sundays at ISSD Branch I. The dance students performed in the following programs:

- 1- PCC Nowruz Event
- 2- ISSD's Nowruz Event
- 3- Water Front Park Grand Opening

D- Building a Dream: Persian Cultural Center Board of Directors is proud to announce that we have taken the first step towards achieving a long-lived dream and have purchased a building to house an Iranian Center. This center, at 2,500 Square Feet, has become home to PCC's new office, additional offices, a library, a computer room, a conference room and, a multipurpose room with facilities. A celebration and Public Open House event was organized by the Board on APRIL 5th & 6th. We congratulate the community on acquiring the center and invite you to please extend your helping hand once more and help us to get this center (MARKAZ) ready to bloom with music classes, art classes, lectures, concerts, movie clubs, chess, backgammon, yoga and, dance sessions, and become an active community center.

E- Public Relations and Community Outreach:

During the 2013-2014 operating year, PCC used its bi-monthly publication, *Peyk*, to reach thousands of readers. *Peyk* is a bilingual publication published in Persian and English. Its circulation includes San Diego, Orange and Los Angeles Counties, the Bay area, Chicago, Washington DC, Maryland, Dallas and many other cities. *Peyk* is also available and read via the Internet on PCC's website (www.pccus.org/peyk or www.pccsd.org/peyk).

In the last year, PCC has worked with SDG&E's "Flex Your Power" campaign. As a "Flex Partner" PCC has joined other nonprofits and environmental groups in a collaborative effort to make all of California's consumers aware of how they can save energy and money through energy efficiency. PCC was chosen as a partner because of our ability to target a specific demographic and translate important emergency news alerts into Persian as necessary.

Membership: During the 2013-2014 the Persian Cultural Center continued placing advertisements in *Peyk* and our website; the goal was to increase our membership. PCC issued a membership card to its members. PCC also managed to continue getting discounts from various Iranian businesses for its members.

Public Outreach: In the past year, a number of PCC events were featured on KPBS radio in San Diego, KIRN in Los Angeles, Chekhabar.com and on the San Diego Arts and Sol website. These programs not only reached the Iranian-American community, but other communities who attended our featured programs. PCC also used various social media outlets to make sure that our events were well publicized to a larger audience.

Website: Thousands of people all over the world view the Persian Cultural Center's Website, www.pccsd.org and www.pccus.org, Facebook and mass email. Our website has been upgraded and as a consequence our reach and exposure have increased in the last year. The PCC website provides quick access to our bi-monthly, bi-lingual magazine, our ongoing programs and activities, as well as other cultural information and events. Please refer to our website to read about PCC's many activities and to renew your membership and make your tax deductible contributions online.

F- The PCC Foundation-a charitable organization:

This year the Foundation has raised funds for several refugee families who were in financial crisis. The Foundation also continued to raise funds for Katie, a young college student who was left paralyzed after a car crash and for two young students who lost their parents and needed help which is a long term project.

G- Honors and Recognitions:

We are very proud to be the recipient of citations and recognitions for our 25th Anniversary from President Obama, The House of Representatives of the United States, The San Diego County Board

of Supervisors, The State of California Senate and Supervisor Dave Roberts - 3rd District.

H- Special Thank You: In closing, we would like to take this opportunity to thank the following board members who are leaving us. We are grateful for the time, energy, and talents they generously gave to PCC and our community. We look forward to having them back on the PCC Board again.

The members who are leaving are: Anahita Babaei, Bahar Bagherpour, Shahla Salah, Ali Sadr, Gity Nematollahi and Farideh Rasouli-Fazel.

Board members: Anahita Babaei, Bahar Bagherpour, Gity Nematollahi and Farideh Rasouli-Fazel are up for re-election. Shahla Salah and Ali Sadr are termed out and cannot be reelected.

At the PCC annual meeting on May 18, 2014, after the Board of Directors Report and prior to election, candidate introduced themselves and presented their plans for joining the BOD.

Election Results:

The following members were elected as voting members of the Board of Directors.

- Fariba Babakhani- Ghazi
- Anahita Babaei
- Bahar Bagherpour
- Giti Nematollahi

The following members were announced as alternate members of the Board of Directors.

- Farideh Rasouli- Fazel
- Negar Nekouei
- Lisa Hildreth

At the first meeting of the Board of Directors held on May 27, 2014, the following members were elected to serve as the Executive Committee of PCC for one year.

- President: Hamid Rafizadeh
- Vice President: Fariba Babakhani- Ghazi
- Treasurer: Bahar Bagherpour
- Secretary: Golsa Soraya

Advisory Board: Shahri Estakhry, Saeed Jalali, Shahla Salah, Rosita Bagheri and Shagayegh Hanson.

Other members of the BOD will be leading various committees, such as: Arts and Culture, Events, Education (ISSD), Publications (*Peyk*), Grants, PR, Membership, and Finance.

COMMITTEES – Assignment of Committee Heads

- Educational Committee:** ISSD: *Ali Sadr.*
- Arts & Culture Committee:** *Abdy Salimi*
- Membership and PR Committee:** *Fariba Babakhani- Ghazi*
- Peyk Committee:** *Ali Sadr*
- Grants Committee:** *Hamid Rafizadeh*
- Fundraising Committee:** *Anahita Babei*
- Charity (PCC Foundation):** *Giti Nematollahi*
- Governance and Nominating Committee:** *Farideh Fazel Building*
- Committee:** *Fariba Babakhani- Ghzai*
- Finance Committee:** *Bahar Bagherpour*

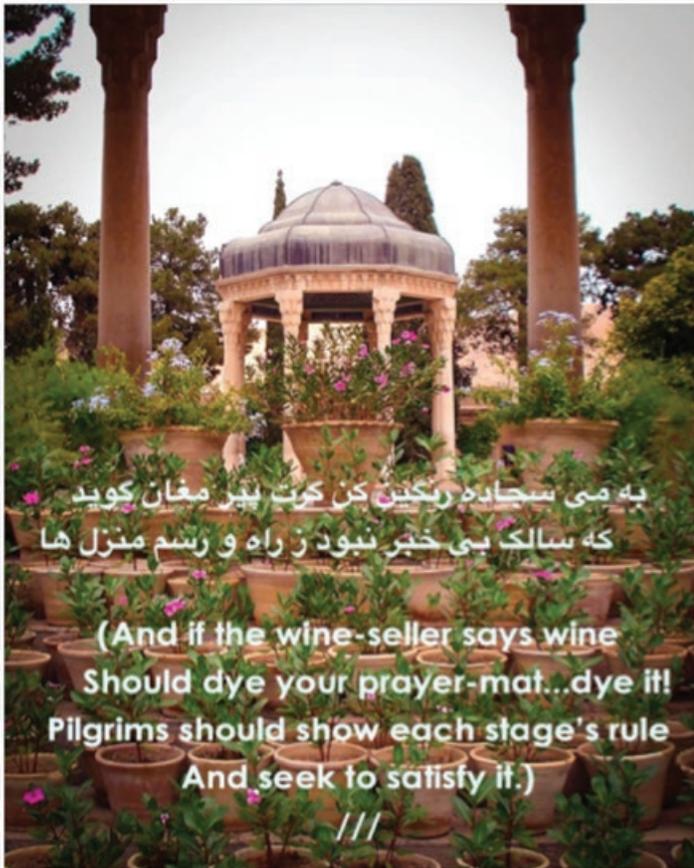
PCC's governance committee continues to review and improve PCC's existing corporate documents in line with the most current best practices for nonprofit organizations.

If you wish to participate in any of the committees please contact PCC and ask for the head of the committee. 858-552-9355 or pcc@pccsd.org

We are continually looking for Volunteers and Sub-Committee members- Please step forward and GET INVOLVED with various groups to HELP OUT.

Rewriting Hafez:

RE-THEORIZING UNTRANSLATABILITY IN PERSIAN POETRY



و الشعر لا یسطاع ان یترجم و لا یوز علیہ التقل. و متی حوال تقطع نظمہ و بطل وزنه و ذهب حسنه و سقط موضع التعجب منه و صار کالکلام المنثور. و الکلام المنثور المبتدأ علی ذلك الحسن و اوقع من المنثور الذي حوال من موزون الشعر— باظ | کتاب العیون

Poetry [*shi'r*] is untranslatable; it cannot be transferred from one language into another. Translation breaks its metrical arrangements [*nazim*] and spoils the rhythm [*wazin*], ruins its aesthetics [*husn*], and flattens the element of wonder [*mudi' al-ta'ajjub*]. Translation turns poetry into prose, and prose originally written as such is preferred over what has been turned into prose as a result of translating verse--al-Jahiz | Kitab al-Hayawan.

Near Eastern thinkers, perhaps as early as al-Jahiz, the eighth century Arab writer and polemicist, have commented on the problem of literary translation, particularly concerning poetry. While al-Jahiz points to broad challenges encountered in translating lyrical poetry, he gives more weight to translation as an end result, characterized by various layers of loss consequent to this linguistic transfer. One implication of reading translation merely as a product is to indict translation as an intellectual enterprise—as often has been done—and place it within the reductionist model of “betrayal” versus “faithfulness.” However, al-Jahiz’s view also lends itself to the notion of developing a critical awareness towards translation as a process of linguistic and cultural negotiation between the source and target language and their literary traditions. In other words, literary translation does not end by acknowledging the concept of

“untranslatability,” it begins with it and furthermore testifies to the translator’s difficult task of doing justice to what he or she perceives as the poem’s internal vision. Untranslatability is a trope standard to writing and rewriting, and is not limited to translation. In such vein, one can view “failures,” “disappointments,” and “success” not as a fixed form of assessment, but as an open discussion of the translator’s vision and accommodations within the fluid context of his or her era, language, target audience, and mode of reading. Untranslatability can be a humbling acknowledgement made by a translator well-acquainted with the poetic system of the source language, one who fully understands components such as *nazim*, *wazin*, *husn*, and *mudi' al-ta'ajjub*, prior to translating the work. “Untranslatable” could point to the fact that no translator has yet engaged this process for a “general” audience, or existing translations have not found wide readership. It is translation as a process of negotiating between two (or more) literary traditions, models of reading, and target audiences that I am concerned with in this article, and less with its end result.

Translation can be characterized as an interplay between literary traditions (source and target languages are rooted in multiple traditions of their own), a process that illuminates the difference in approaches to and articulation of “poeticity.” Consequently, linguistic and cultural challenges arise that need to be addressed by the translator regardless of his or her approach to translation. The Persian literary tradition presents unique challenges that are particularly well-revealed¹ in the *ghazaliyyat* of Shams al-Din Muhammad Hafez of Shiraz (circa 1315-1389), a poet who is widely read in Persianate societies. Poets and scholars alike have expressed the difficulty of translating Hafez; in his famous essay, “On Not Translating Hafez” (1999), Dick Davis engages the many facets of translating the Persian poet, maintaining at the end that his verse is untranslatable. Davis, who has now attempted the feat himself in his *Faces of Love: Hafez and the Poets of Shiraz* (Penguin Books, 2013), characterizes these challenges broadly as linguistic and cultural. Linguistic challenges are often in the form of translating idioms, puns, and rhymed phrases. Cultural resonance, embedded in the source text, constitutes even greater weight for the translator; the ghazals of Hafez are composed against the backdrop of an intertextual dialogue with various dimensions of Islam—Shi'i, orthodox, and mystical—a background readily accessible to certain Persian readers and largely missing in cultural and linguistic communities in the West.

As an example of cultural resonance, Davis uses wine metaphors in the poetry of Hafez to further unpack this challenge; he writes: “It would never occur to a Western poet to express the forbidden intoxications of mysticism by alluding to the forbidden intoxications of wine, for the simple fact that the intoxications of wine have never (if we exclude the brief and local moment of prohibition in the United States) been forbidden in the West.”² The Hafezian metaphor resides in the realm of culture, not words or images; it is a capacity he exploits throughout his poetry. Similarly, in an essay entitled *dar tarjumah napaziri-i shi'r* [*On the Untranslatability of Poetry*, 2002]³, Mohammad Reza Shafi'i-Kadkani highlights the difficulty of communicating the semantic complexity of Hafezian metaphors while arriving at the same conclusion: Hafez is untranslatable. Shafi'i offers a *beyt* (line) as case in point, and zeroes in on one phrase of a single *misra'* (hemistich).⁴ Here I will unpack the entire *beyt*, partially relying on the commentaries of Shafi'i and Baha al-din Khurramshahi⁵:



به می سجاده رنگین کن گرات پیرمغان کوید
که سالک نبی خبر نبود ز راه و رسم منزلها

Transliteration:

*bih may sajadih rangin kun garat pir-i mughān guyad
kih sālik bikhabar nabvad z-i rāh-u-rasm-i manzilhā*

The literal translation of this ghazal, closely approximating the Persian syntax, is as follows: “with wine prayer rug make colorful, should *pir-i mughan* ask /// for *salik* oblivious should not be to the path and way of Homes.” Reproducing the rhyme and meter of the Hafezian ghazal—a quality intimately associated with classical Persian poetry as with all poetry—is very challenging, one that most translators of Hafez decide not to undertake. The first *misra*’ directly addresses readers in second person singular, and is grammatically conditional (do “x” if one were to ask you). Its central concepts are wine, prayer rug, and *pir-i mughan*: Wine, evoked as an impure element, is positioned against the cleanliness and purity of the prayer rug, a small carpet placed between the bare ground and the Muslim worshipper. *Pir-i mughan* is principally a Zoroastrian elder who sells wine, and has later gained different semantic layers through Sufi teachings. However, in this context, the earlier referent is being evoked. The second *misra*’ is grammatically ambiguous for *nabvad* is both imperative and indicative; some have translated *nabvad* as an opinion or piece of advice (Pilgrims should show each stage’s rule),⁶ while others have rendered it as a statement (That seasoned voyager knows the ways of the road).⁷ In both translations, the ambiguity of the Persian is necessarily removed.

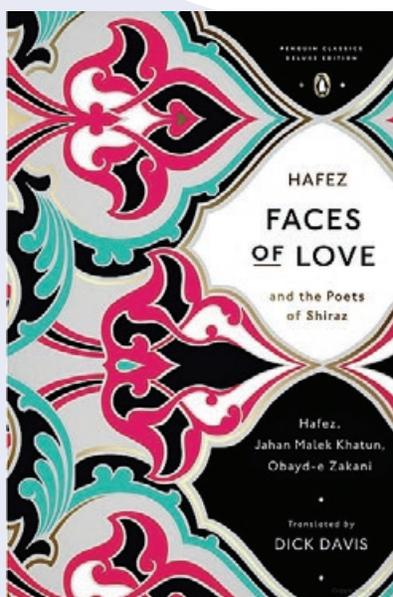
Salik is approximated by “wayfarer” or “seeker”—one who embarks on a journey. *Salik* is deeply rooted in Sufi traditions, a protean and transnational phenomenon that broadly captures the mystical dimensions of Islam.⁸ *Rah-u-rasm* refers to the path and the way of mystical principles; although grounded in a different tradition, Christian poetry makes use of these concepts as well.⁹ *Rah-u-rasm* has been translated as *each stage* and *the ways* respectively by Dick Davis and Peter Avery and John Heath-Stubbs.¹⁰ Last, but not least, the concept of *manzil* is approximated by “the realm of the divine,” sought by the seeker. Thus far, our rough draft appears as follows; the Persian terms are retained in the English to further invite non-initiated readers to research these concepts:

Make your prayer rug colorful with wine, if *pir-i mughan* asks you
for *salik* shouldn’t be oblivious to the way of the higher path.

Having annotated the linguistic aspect of the source text, the translator arrives at a different problem: how does one uproot the poem from its cultural soil and replant it in an unaccustomed earth? This is an area in which a literal translation may not prove to be a viable option. For instance, “make your prayer rug colorful with wine” accurately reflects the Persian, but fails to convey the subversive message of the ghazal’s speaker for English readers unfamiliar with Perso-Islamic culture. Hafez’s metaphor functions through a source domain—readily

accessible for Persian readers who are familiar with Qur’anic and pre-Islamic lore and intertextuality—in which wine is conceptualized as *najis*, or impure, and prayer rug as *tahir*, or free of impurity. The concept of *najis/tahir* is grounded in a cultural understanding of cleanliness, partially informed by *shari’a*, one that is not closely approximated by the English terms clean/unclean.¹¹ Wine has its own semantic associations in the West, for example it can symbolize the Blood of Christ, and as such can be deemed Holy. The sacrilegious request of the *pir-i mughan* is entirely lost in a literal translation, and would need to rely on footnotes—or other forms of discussion—to convey the poem’s central metaphor. It must also be added that Hafez’s ghazal speaks from the margins of mainstream Sufism at the time; it is a Zoroastrian wine-seller that shows the seeker “the Path and the Way,” not a spiritual Sufi leader to whose (institutional) order he adheres. From every angle, this ghazal is culturally and socially subversive.

Our discussion of the linguistic and cultural aspects of translating Hafez merely scratches the surface of the dialogue between literary traditions; in this case, subversive, Sufi, Islamic, Persian, Christian, and English traditions are implicated. It is a dialogue shaped by the poetry of Hafez and mediated by his translator(s) as well as publisher(s). It goes without saying that it is absolutely paramount that such “mediators” be fully bilingual and competently bicultural, and more often than not Hafez’s verse has been rendered into English by translators¹² who have no knowledge of Persian, or more accurately by “versioners, adapters and impersonators,” as described by Franklin Lewis.¹³ Walter Benjamin’s seminal essay, “The Task of the Translator” (1923), itself grounded in multiple traditions—Jewish, Kabbalistic, Christian—underlines the importance of translation as a “mode” that allows the kinship of languages to be “conveyed,” a relationship best highlighted by “conveying the form and meaning of the original as accurately as possible.”¹⁴ The translator’s efforts to meditate on all the possibilities offered by English and bend the target language beyond its comfort zone to accommodate the Persian mode of signification will highlight the kinship between English and Persian and demonstrate what this negotiation can achieve.



Rather than placing translation within the reductive and primitive framework of “betrayal versus faithfulness,” one might suggest a creative and scholarly process of cultural and linguistic negotiation—a more productive and egalitarian model—that enriches the target language by expanding its linguistic components, offering new cultural metaphors, and cultivating its theoretical landscape, and equally adds deeper nuances to the reception of the literary work in the source language. Vigorous engagement with the work—consequent to the process of negotiation—often results in rewarding moments, akin to a shooting star that instantly lights up an otherwise dark sky, the moment of contact between the source and target language, as powerfully underlined by Benjamin. Such translations bring the reader closer to the source text, much like a detour that never loses sight of the main road and attempts to guide the reader via its own road signs, albeit placed in different locations. Only a brief examination of two translations of Hafez’s *beyt* demonstrates the different creative and scholarly measures taken by its translators:

And if the wine-seller says wine
Should dye your prayer-mat...dye it!
Pilgrims should show each stage's rule
And seek to satisfy it.

--Dick Davis

Stain your prayer-mat with wine if the Master tells you:
That seasoned voyager knows the ways of the road.

--Peter Avery & John Heath-Stubbs

Dick Davis has opted for a simple and contemporary diction and has remained close to the source text. Although different from the mono-rhyme of the Persian ghazal, his translation has developed its own rhyme at the end of each even *misra*, and every *beyt* has been expanded to four lines:

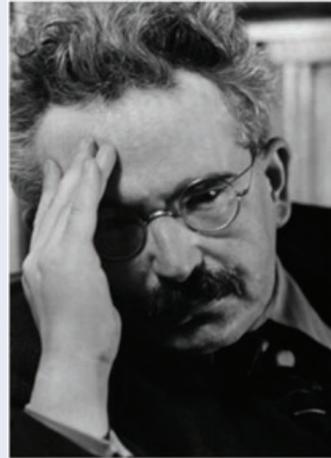
Hafez:

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a***** || a***** |
a***** || b***** |
a***** || c***** |
a***** || d***** |
a***** || e***** |
f**Hafez** |
a***** ||
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Davis' Hafez:

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*****a
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...



Walter Benjamin, an influential literary critic

Davis' translation is aligned with Khurramshahi's interpretation, namely that *pir-i mughan* in this ghazal alludes to a Zoroastrian wine-seller, and its mystical reading (*pir* as a Sufi sage) is only suggested in the background. To keep mystical interpretations of Hafezian figures seamlessly in the background, he has rendered *salik* as "pilgrim," as opposed to seeker. The concept of *rah-u-rasm* that guides the *salik* to *manzilha* is expressed through "seek[ing] to satisfy each stage's rule," which reflects the notion of traversing levels of mystical Islam, critiqued by Hafez in this ghazal. Peter Avery and John Heath-Stubbs' translation does not rhyme; all the same, it has struck its own meter in English. They have opted for "stain," rather than *rangin kun* [make colorful]; their rendition may not reflect the source lexicon, but does convey the Hafezian metaphor, a reasonable compensation. However, they have decided to over-impose a mystical interpretation on the ghazal by translating *pir-mughan* as "the Master," which necessarily defangs Hafez's critique of institutional Sufism and its practices. "Ways of the road" reflects the linguistic metaphor of the source text that "Goals are Destinations," embedded in *rah* and *manzil*. Both versions are close to the source text and, through recalling different possibilities of English, they have put Persian and English poetics in conversation with one another.

Hafez was first introduced to English-speaking readers through Sir Williams Jones's version of a ghazal, titled "A Persian Song of Hafiz" in 1771. Translators of Hafez have come a long way ever since, taking his poetry in numerous directions based on their target audience, reading models, and approaches to translation. Hafez's English translations, all surrounding his work akin to exegetical exercises of the Persian, have histories and traditions of their own.¹⁶ If examined carefully in the light of translation as a process—not merely an end result—of cultural and linguistic negotiation, these translations can point us to new and unprecedented horizons and challenge the idea of languages as fixed and unevolving literary idioms strictly associated with a particular religion or culture. In the past several decades, English has become a common vehicle for the expression of Islamic and Sufi thought, both through creative and scholarly writing. English will continue to search for the voice of Hafez—and poets in other languages—and with each vigorous process of negotiation,¹⁷ we move a step closer in the Benjaminian direction of highlighting the "kinship" of all languages, their interconnectedness in what they wish to express.

Sources and notes:

This essay was written in close dialogue with Chana Kronfeld and my colleagues in her graduate seminar, "The Politics and Poetics of Translation" at the University of California, Berkeley. I would also like to thank my colleagues Leyla Rouhi, Tracy Cummings, and Franklin Lewis for their critical comments.

1. This essay exclusively engages these challenges as encountered in English translation. Translating Hafez into languages with similar poetic traditions as Persian—Arabic, Turkish, Hebrew, Urdu—would present different challenges.
2. Davis, Dick. "On Not Translating Hafez." *New England Review* (1990), Vol. 25, No. 1/2, Translation: Double Issue (Winter-Spring, 2004), pp. 310-318.
3. Shafi'i-Kadkani, Mohammad Reza. "Dar tarjumah napaziri-i shi'r." *Iran shinasi*. 56 (1381/2002): 743-749. *Iran Shinasi* may not be the primary publisher of this essay as it has been featured in various other publications in Iran and abroad.
4. The *matla*' of this ghazal is as follows: *alā yā ayūhā a-sāqī adir kasan va navilhā /// kih 'ishq āsān nimud avval vali ufādā mushkil hā*. The selected line is the fourth *beyt* in the poem.
5. Hāfiz, and Bahā' -D. Khurramshāhi. *Hāfiz/Nāmāh: Sharh-i Alfāz, A'lām, Majāhīm-i Kalitā' va Abyāt-i Dushvār-i Hāfiz*. Tihān: Shirkat-i Intishārāt-i 'Ilmī va Farhangī, 2005.
6. Davis, Dick, Hāfiz, Zākānī N.-D. 'Ubayd, and Malik K. Jahān. *Faces of Love: Hafez and the Poets of Shiraz*. New York: Penguin Books, 2013. Pg. 10.
7. Hāfiz, Peter Avery, and John Heath-Stubbs. *Hafiz of Shiraz: Thirty Poems: an Introduction to the Sufi Master*. New York, NY: Handsel Books, 2003. Pg. 25.
8. Schimmel, Annemarie. *Mystical Dimensions of Islam*. Chapel Hill: University of North Carolina Press, 1975.
9. One such example is Proverbs 4:14, KJV: Enter not into the path of the wicked, and go not in the way of evil men.
10. Another case of alliteration occurs in the first *misra*' where the Persian letter *س* is repeated three times.
11. "Clean" for English readers simply means free from dirt, marks, or stains, while "pure"—free from a contaminating substance—is closer in meaning but fails to convey the cultural significance of *tahir*.

12. The list of individuals who have attempted to use Hafez as a letter to climb into literary fame is rather lengthy. It will suffice to mention Daniel Ladinsky (b. 1948), an American poet, who has "translated" several collections of poetry and sold thousands of copies under the name of Hafez. Mr. Ladinsky is innocent of knowledge of Persian while his "translations" bear little or no resemblance to what Hafez has composed.

13. Jalāl, al-Dīn R, and Franklin Lewis. *Rumi: Swallowing the Sun: Poems Translated from the Persian*. Oxford, England: Oneworld, 2008. xiv.

14. Benjamin, Walter. "The Task of the Translator." *Illuminations*. New York: Harcourt, Brace & World, 1968, pp. 69-82.

15. I have benefited from George Lakoff's metaphor theory. See: Lakoff, George, and Mark Turner. *More Than Cool Reason: A Field Guide to Poetic Metaphor*. Chicago: University of Chicago Press, 1989.

16. It goes without saying that there are many possible Englishes (Indian, Caribbean, Central American, African, etc) with a rich variety of traditions at the disposal of its translators // For a scholarly entry on the history of English translations of Hafez, see: Meisami, Julie. "Shams al-Din Muhammad Hafiz." *Encyclopedia of Literary Translation Into English*. London/Chicago: Routledge, 2000, pp. 600-602.

17. Others have translated *pir-i mughan* as follows: *Magian Teacher* (Alston, A. J., In Search of Hafiz, 1996), *taverner* (Arberry, A. J., Hafiz: Fifty poems, 1947), *Tavern-keeper* (Bell, G. The Teachings of Hafiz, 1985), *Pir of the magians* (the perfect murshid) (Clarke, H. W. The Divan of Hafiz, 1974), *Magus* (Gray, E. The Green Sea of Heaven, 1995), *The experienced sage* (Kashani, A. A., Odes of Hafiz: Poetical horoscope, 1984), *master* (Newell, J. R. The Songs of Hafiz, 2001), and *Master* (Smith, P. Divan of Hafiz, 1986). The concept of *salik* is respectively expressed as follows: *the true traveller, [one] whose wont is on this road to go, traveller, holy traveller (the perfect murshid), traveller, us/my friend, that holy one, and This experienced traveller*.

Please direct your questions and views to
ariafani@berkeley.edu

CORRECTION: In the previous issue (*Peyk* #151), "Poetry II" was mistakenly cited. The correct citation is as follows: *hizarah-yi davum-i ahu-yi kuhi / The Second Millennium of the Mountain Deer* (Navrūz, 1376/1997). The poem is dated 3/1/1370 (Persian calendar). The collection was later reprinted by Sukhan Publishers in 1386/2007. I'd like to thank my colleague Samad Alavi for pointing out this error.



Nush-e Jan

Noush e Jan: We've had many requests for the fluffy Persian rice recipe with tahdig. Here it is with a very delicious and simple stew recipe to top it off. Enjoy. SE

Chelow: Fluffy saffron steamed plain basmati rice:

Makes 6 servings
Start to finish: one hour
Soaking time: 4 hrs.

For Soaking the Rice:

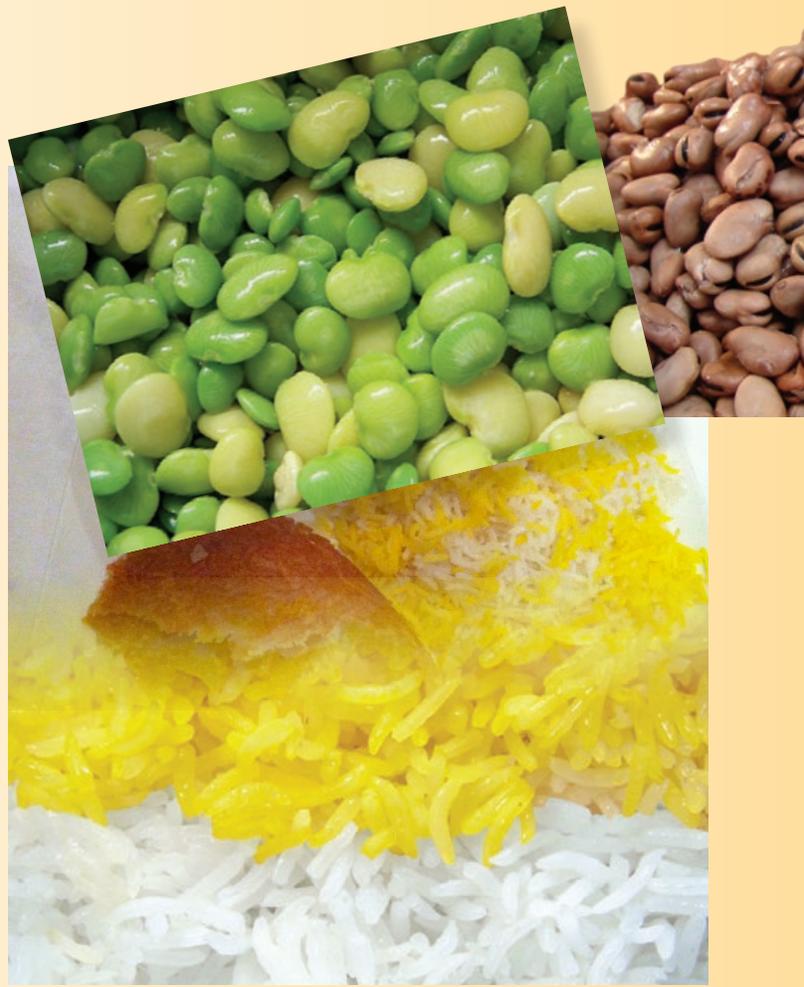
3 cups long grain basmati rice
¼ cup sea salt
4 cups lukewarm water

For the Crust (Tah-dig):

4 large russet potatoes
Salt as needed
7 tbl spoons extra virgin olive oil

For garnish: 1 tsp ground saffron, dissolved in 3 tablespoons of hot water 2 tsp of melted butter or olive oil

1. **Soak the rice:** wash the rice by placing it in a fine mesh colander and rinse the rice under lukewarm water about one minute, or until rice is clean and water runs clear.
2. Dissolve ¼ cup salt in 4 cups lukewarm water and put clean rice into the salty water.
3. Soak for 4 hours.
4. **Meanwhile,** peel the potatoes and slice them into ¼ inch-thick slices. Place slices of potatoes in a medium bowl, cover with cold water and set aside.
5. Drain soaked rice in a fine-mesh colander.
6. Bring 7 cups of water to boil in a large nonstick pot (about 8 quarts) and pour drained rice into the boiling water. Boil for 5 minutes, gently stirring once. Then drain rice in a large fine-mesh colander.
7. Drain potatoes, pat dry, sprinkle salt on both sides of each slice and set aside.
8. In the same pot, pour 7 tablespoons of oil and place slices of potatoes across the bottom of the pot, one by one. This will make a golden crispy potato crust called tah-dig when the rice is cooked.
9. Now, with one large slotted spoon, transfer drained rice, one spoonful at a time, and gently place it on top of the potatoes, gradually shaping the rice into a cone, leaving space for the rice to expand.



10. Pour over the rice the dissolved saffron butter/oil mixture. Cover tightly and cook rice for 15 minutes over medium heat and 30 minutes over low heat.
11. Remove the pot from heat, remove lid and take out two slotted spoon of saffron flavored rice and set aside for garnish.
12. Continue using slotted spoon to transfer the cooked rice, one spoonful at a time, to a serving platter or individual plate, without disturbing the potato crust. Mound the rice into a cone, scatter the saffron rice garnish over the top of the rice cone.
13. With slotted spoon, detach the layer of potato crust from the bottom of the pot, place into another dish or place around the rice and serve immediately while warm.

Khoreshte Baghala (Lima Beans Stew)

1 lbs. meat for khoreshht; 1 medium onion; 1 bunch of fresh dill; ½ lbs fresh lima beans (baghala)

Wash the meat, chop the onion to smaller pieces and cook together. Chop the dill and add to meat, add some water and let cook slowly until meat is tender. Before totally cooked clean lima beans and add . Let cook slowly.



By Sheiveh N. Jones, Ed.D.



The Trick to Language Acquisition Is....

Ever since I've had children, the idea of maintaining aspects of my original cultural identity has been part of my consciousness on a daily basis. Being married to an American man, I realize the responsibility of passing on pieces of this identity is mine. This is not because my husband does not want our children to know the Iranian half of their culture, but simply because I am the one who is more familiar with it. One such example of the culture that I am adamant my children know is the Farsi language.

Language acquisition, as I have learned, is actually not that difficult if the environment created for such acquisition is ripe for learning. Currently in San Diego County, there are programs that actually offer dual immersion programs in Chinese and Spanish. How is it possible that children who have spoken nothing but English at home enter kindergarten not speaking a word of Chinese and then enter first grade not only speaking Chinese fluently, but learning other subjects all in Chinese? Notice the title of these programs is called dual **IMMERSION**. This means students are immersed in the language to be acquired, hearing it throughout the day at school. How can we flip this concept around and make sure our children are acquiring their new language at home, with the language being Farsi?

Recently, I posed the question to one of the best second language trainers in San Diego County. This is someone who trains educators across the state on teaching strategies that increase language acquisition, particularly academic language, in school. I explained the idea of Farsi school once a week and asked whether this was enough to acquire the language. She explained that there has to be support at home by actually speaking the language to reinforce whatever is being learned at school. In researching this further, the importance of regular and frequent exposure to the language being acquired became apparent. Here are some strategies for ways to make sure children are hearing and speaking the language:

1. Not only can you speak to your child, but make sure your child is around the language by having him or her participate in different playgroups or any type of group with peers who can speak the language and help your child practice speaking. It is important the language is at the child's level and he/she feel comfortable. Play games that require using Farsi words. These games can be as simple as matching cards with pictures and identifying the words in Farsi.

2. Listen to music in Farsi. For younger children, this may be children's songs and for older children, this may be more akin to hip-hop music. Putting together words with music encourages word memory. Singing to your child is an excellent opportunity to reinforce the language.
3. Read books, but be ready for your child to ask questions, discuss characters, and predict what might happen next in the story.
4. Expose your child to movies and TV shows. I actually went on YouTube and did a search for "Children's shows, Farsi" and several fun cartoons and videos showed up. Even my 13-year-old son would enjoy these! In my search on YouTube, I found SamSaamTV and Mixed Nutz. In addition to this, Oznoz.com provides videos in various languages.

For more information about strategies to encourage language acquisition, here are some resources:

Multilingual Children's Association (www.multilingualchildren.org)

Center for Applied Linguistics (www.cal.org)

American Speech-Language-Hearing Association (*The Advantages of Being Bilingual*)

Continued from Editorial (page 3)

Ingredients for Happiness

Don't chase "stuff". It has been said that the materialistic drive cannot bring you real happiness. "Chasing possessions tends to make you less happy. "Things - only provide momentary bursts of happiness. To be happier, don't chase as many things, chase a few experiences instead."

Live the life you want to live. It is your life and each day gone won't be back. Do you really want to live it according to what other people think? What other people want you to do? "Your hopes, your dreams, your goals... live your life your way. Surround yourself with people who support and care not for the "you" they want you to be but for the *real* you. Make choices that are right for you. Say things you really want to say to the people who most need to hear them. Express your feelings. Stop and smell a few roses. Make friends, and stay in touch with them."

We need to remember and realize that happiness is a matter of choice. Fifty percent of how happy we are lies within our own control, so start doing more things that will make *you* happier. Fill your days with joy and good friends. Have a happy and a safe summer and enjoy each day to the fullest possibilities. This is your life and no one but you can control it.

Events in San Diego

Persian Cultural Center

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



Celebrating Persian Female Vocalist with Sepideh Raissadat, July 19

Qualcomm
Q Auditorium, 6455 Lusk Blvd, San Diego, CA 92121
Tickets and Information: PCC 858-552-9355

Art Exhibition

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

Movie Nights

Screening & Discussion
Every First Sunday of the month
Iranian- American Center
6790 Top Gun St. #7, San Diego, CA 92121
Info:858-552-9355

Jongeh Farhangi

Every Second Friday of the month at 8pm
Iranian- American Center
6790 Top Gun St. #7, San Diego, CA 92121
Info:858-552-9355

Setar Class by Kourosh Taghavi

Registration and info: (858) 717-6389

Tombak Class by Milad Jahadi

Registration and Info: (858) 735-9634

Daf Workshop with Ali Sadr,

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

Santour Class by Arash Dana

Registration and Info: (619) 278-1851

Piano Class by Farid Afshari

Registration and Info: (858) 349-1913

Iranian School of San Diego

858-552-9355



ISSD Registration 2014-2015

Branch I

Sunday September 7, 2014 at 9:30am-12pm
Mt. Carmel High School

Branch II

Thursday, September 11, 2014 at 6-8pm
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

Tel: 858-552-9355 • www.dmfund.org
www.facebook.com/DollaraMonthFund

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)

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
www.facebook.com/IranianAmericanScholarshipFund



Mehrgan Foundation

www.Mehrganfoundation.org Tel (858) 673-7000
Annual Seminar - Labor Day Weekend

PAAIA

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



NIAC

National Iranian-American Council
www.niac.org



Book Club Meeting

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

Iranian-American Life Science Network (IALSN)

www.ialsn.org

Big Bay Boom!

http://www.bigbayboom.com/
July 4, 2014

Del Mar Racing Season
2260 Jimmy Durante Blvd
Del Mar, CA 92014
858.755.1141

http://www.dmtc.com
July 17 - September 3, 2014

Comic-Con International
111 W. Harbor Drive
San Diego, CA 92101
http://www.comic-con.org
Date: July 24 - 27, 2014
San Diego Jazz Fest
500 Hotel Cir. North
San Diego, CA 92108
619.297.5277

http://www.sdjazzfest.org
November 26 - 30, 2014



Our web site at www.pccus.org

EXECUTIVE SUMMARY

In April 2014, the Public Affairs Alliance of Iranian Americans (PAAIA) commissioned George Mason University to conduct its sixth scientific national public opinion survey of Iranian Americans to gather accurate attitudinal and demographic information about the Iranian American community. The 2014 survey follows similar surveys previously commissioned by PAAIA. The survey’s margin of error is +/- 5%, consistent with previous surveys.

PAAIA 2014 SURVEY HIGHLIGHTS

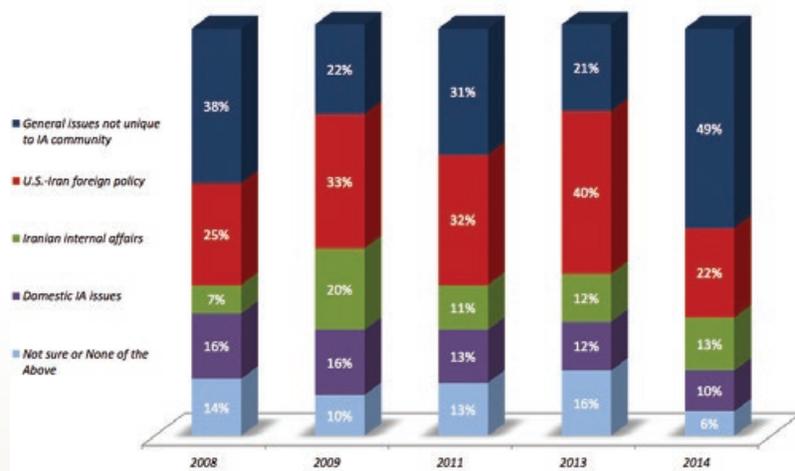
The results of the 2014 PAAIA survey indicate that Iranian Americans continue to retain close ties to the people of Iran. **Eighty-two percent (82%)** of the respondents stated that they still have family living in Iran. **Forty-one percent (41%)** said they have a sibling there, and **sixty-five percent (65%)** stated they have aunts, uncles, and/or cousins who live there. A total of **fifty-one percent (51%)** indicated that they communicate with family members in Iran at least several times per month. A smaller but still substantial twenty-eight percent (**28%**) stated that they travel to Iran at least once every two to three years.

Overall, Iranian Americans find issues that affect their daily lives and are not specific to the Iranian American community to be most important to them. However, this is closely followed by issues that impact them as Iranian Americans (U.S.-Iran relations, internal developments in Iran, and domestic issues involving Iranian Americans). When asked about issues of importance to them as Iranian Americans, an overwhelming **seventy-eight**

percent (78%) said they believe it is important to facilitate greater understanding between the peoples of the United States and Iran. A similar number believe it is important to ensure that the image of Iranian Americans accurately reflects their values and accomplishments. A **sixty percent (60%)** majority believes it is important to help Iranian Americans get elected to political office and increase the political influence of Iranian Americans in the U.S.

Iranian Americans want to see change in Iran. More than two-thirds believe that Iran should be a secular democracy. In contrast, only **nine percent (9%)** believe that any form of an “Islamic Republic” would work well in the country. From a list of seven issues relating to U.S.-Iran relations, the largest number of respondents, **sixty-seven percent (67%)**, cited the promotion of human rights and democracy as the most important. Promoting regime change in Iran came in second, chosen by **thirty percent (30%)**.

Issues of Importance to Iranian Americans



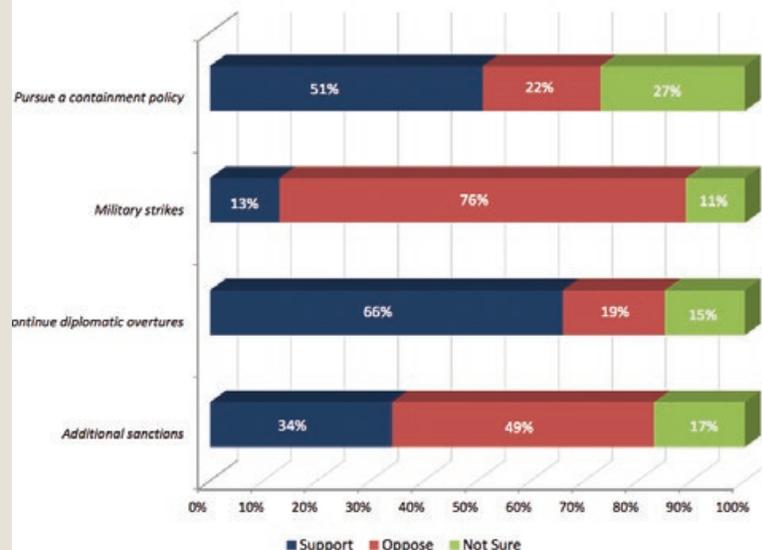
While Iranian Americans want to see a democratic Iran that respects human rights, they differ on how this can be achieved. **Forty-nine percent (49%)** said that diplomatic negotiations with Iran would be in the best interests of the United States, while **forty-six percent (46%)** said the same about “promoting human rights and democracy.” Only **six percent (6%)** said that military action against Iran would be in America’s best interest.

An overwhelming majority of Iranian Americans—**eighty-three percent (83%)**—said they strongly or somewhat support the establishment of a U.S. Interests Section in Iran that would provide consular services and issue U.S. visas. This is in keeping with the fact that **fifty-eight percent (58%)** said they have traveled to Iran at least once and with the continued close ties they maintain with family and friends living there.

A majority of those surveyed, **fifty-two percent (52%)**, said they approved of President Obama’s handling of Iran’s nuclear program. **Forty percent (40%)** said that they approved or strongly approved of the initial agreement between the P5+1 and Iran.

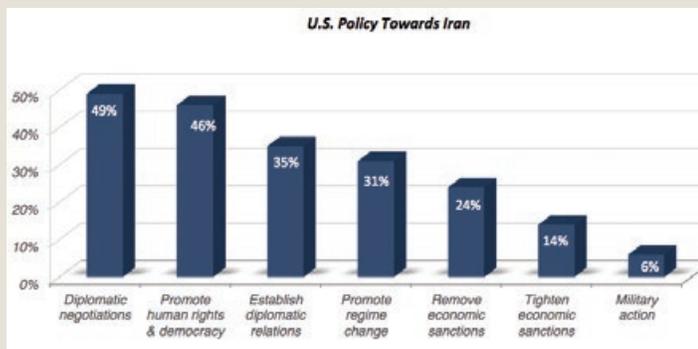
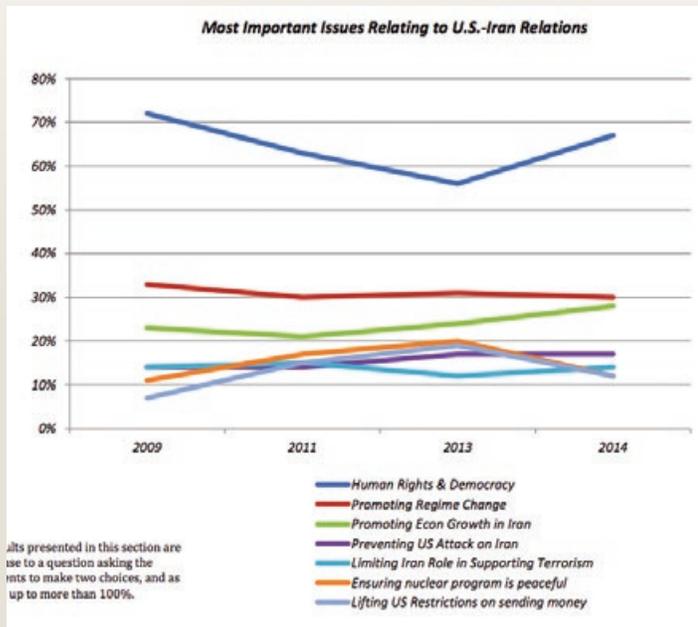


Actions in the Event Nuclear Negotiations with Iran Fail



Nearly two-thirds of Iranian Americans surveyed, **sixty-two percent (62%)**, would support the removal of sanctions on Iran if the Iranian regime reached a permanent agreement with the U.S. and the international community concerning its nuclear program. In the event nuclear negotiations with Iran fail, **sixty-six percent (66%)** would favor continued diplomatic overtures, while **thirteen percent (13%)** would support military strikes. **Fifty-one percent (51%)** would support a policy of containment. **Nearly half (49%)** of Iranian Americans would oppose the passage of additional sanctions if negotiations with Iran fail, while **thirty-four percent (34%)** would support such measures.

Iranian Americans are divided in their assessment of the 2013 election of Hassan Rouhani as Iran's president. A majority—**fifty-four percent (54%)**—said that they believe Rouhani's election will improve Iran's relations with the United States and the European Union. **Thirty-one percent (31%)** believe his election will improve human rights in Iran, while **thirty-eight percent (38%)** believe the situation will remain unchanged. When asked whether they have felt more comfortable traveling to Iran since Rouhani's election, a plurality—**thirty percent (30%)**—said that the election has made no difference in this regard, while **twenty percent (20%)** said they feel more comfortable about going back to Iran and an equal percentage said they do not. **Twenty-five percent (25%)** said they do not travel to Iran.



How to Pack a Suitcase...

Summer is here and many of you will be traveling. There are locks that are approved by airport security that can be used to lock suitcases while traveling (TSA has a master key that can open if they wish to check things). However, my firsthand experience flying into and out of San Diego International reveals that the lock will often disappear or be broken, apparently due to incompetent agents getting into my suitcase. BUT, if a suitcase is opened by authorities, a note is left inside on top the packed items informing the owner that it was inspected. UMMMM, now comes the question as to who else is opening the suitcases by breaking the locks?

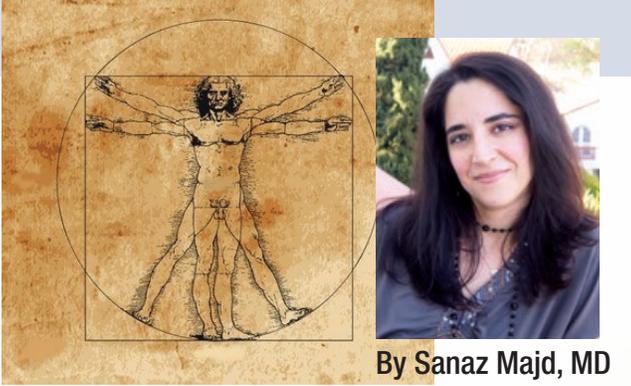
A few years ago, I learned from my wonderful friend Parvin joon how to pack a suitcase that would prevent “non-authorities” access to items within my suitcase. For sure, now I’m being cursed upon by such intruders globally, but I have benefited by this and wanted to share the idea with you. This is very simple, but very useful.

Take a flat sheet—open it fully, and place it diagonally at the bottom of your suitcase. Pack all of your items within the sheet so that at the end you can wrap the four corners well on top. Tuck them tightly so that there will be no possibility for an intruder’s access to any of your items. If you wish, you can even close the top with a large safety pin, too. There is no law against this—the securities can open your luggage, check it, and close it again. For other intruders, they don’t have the time to be able to get into a well-packed and protected suitcase.

Happy traveling.
Shahri Estakhry

پیک
نشریه کانون فرهنگی ایرانیان

برای درج آگهی لطفا با تلفن
858-552-9355
و یا pcc@pccsd.org
تماس حاصل فرمایید.
email: pcc@pccsd.org



By Sanaz Majd, MD



Seasonal Allergies

It's that time of the year again, when the sounds of snot seem to echo throughout all public (and many private) spaces. It's spring time – that means allergy season, a season that brings Kleenex skyrocketing sales each year, no doubt. That's because the cold and flu viruses aren't the only causes of ear, nose, and throat build-up.

In fact, up to one-third of adults suffer from “allergic rhinitis,” the fancy doctor lingo used to describe allergies. Anything that ends in “-itis” means “inflammation of,” and “rhinitis” is the inflammation of the mucous lining of the nasal passages. It can be seasonal, but some of us may even suffer year-round with this allergic phenomenon.

Symptoms of Seasonal Allergies

Allergies may seem harmless enough, but when any of the following symptoms become a daily battle, they can be quite a nuisance:

- runny nose
- nasal congestion
- sneezing
- itchy, watery eyes
- post-nasal drip (a drip from the back of the nasal passage down to the back of the throat)
- chronic cough
- chronic sore throat
- ear popping, crackling, congestion, or pain
- hoarse voice

Allergies may even make you feel so terrible that it becomes difficult to distinguish them from the common cold or flu virus. However, the cold and flu viruses typically only last about 7-10 days. So, if your nose is running a lot longer than that, it's time to re-examine the situation and find out if there is possibly something else that can be causing your nose to run a marathon.

Causes of Seasonal Allergies

Common triggers are in the *environment* (not in food):

- pollen
- dust
- grass
- trees
- mold
- weeds
- animal dander (most frequently cats and dogs)
- cockroaches

When your nasal passages are exposed to these allergens, they trigger your immune system to respond to these particles as “foreigners.” Certain proteins called “antibodies” are then produced by your immune system to “attack” these environmental invaders, and inflammation and fluid build in the ears, nose, and throat as a result. Your immune system also causes inflammatory cells to release chemicals such as “histamine” to aid in its destruction.

And before you know it, *voilà!* – you've got yourself a head that feels like it's going to explode with fluid.

Diagnosis of Allergic Rhinitis

Your doctor should be able to diagnose you with allergies simply based on your history and a physical exam. Other testing is typically unnecessary. Blood tests for allergies are not deemed very accurate. Skin testing is an option, but is performed though an allergy specialist, and is very rarely necessary.

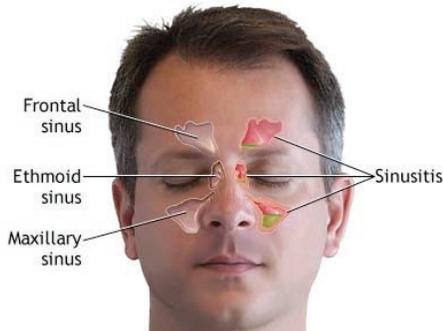
Treatment of Seasonal Allergies

No matter what the offending allergen is, the key thing to remember is that the treatment is really the same. If you know what you are allergic to (for instance, if your nose turns on like a faucet every time you're around cats), well then by all means, stay away from that offending agent.

Otherwise, if it's not as easy to stay away from trees when you live in the humid tropical climate of Del Ray Beach, Florida (although we get more allergic rhinitis than you'd think in Southern California), just know that your symptoms are treatable by your primary care doctor. Here are some of the tricks up our sleeves:

Antihistamines: First, like I previously mentioned, histamine is a chemical that is released when your immune system encounters an allergen. So it makes sense to use an *anti-histamine* to combat your symptoms. Over-the-counter, long-acting antihistamines, such as *loratidine*, *cetirizine*, and *fexofenadine*, work to dry up the runs and calm down the inflammatory process wreaking havoc inside your ears, nose, and throat. These are typically more useful since they do not cause drowsiness like their predecessor, *diphenhydramine* (Benadryl), and can be used during the daytime. They are also now over-the-counter (unlike several years ago)—an extra bonus since they don't require a copay and 1 hour wait at the doctor's office.

Prescription Intra-nasal Steroids: No, they are not the “bulking-up” kind of steroids. Sorry, all of you Arnold-wanna-bes. These nasal sprays contain pretty minimal amounts that are well-contained in the area you need it to stay in—the back of the nasal passages. They work to decrease the inflammation in the back of the nose and eventually stop the drip down the other end towards the throat. This helps with the post-nasal drip,



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*.



chronic sore throat, and allergic cough that some people experience because of allergies. They work well for many people if used properly, but unfortunately need to be used every day for them to be effective (and it can take a week for them to kick-in, so be patient).

Montelukast: *Leukotrienes* are another class of chemicals released during allergic reactions. Therefore, a medication that blocks them may be helpful. There is now a generic available as a once-a-day prescription pill.

Ipratropium nasal spray: This is a non-steroid spray that can be helpful for those with uncontrollable runny nose that doesn't respond to the steroid spray. It is not the first choice for allergic rhinitis, and can have some unpleasant side effects (not for those with enlarged prostate or history of glaucoma).

Decongestants: If a stuffy nose is your worst symptom, an OTC decongestant will help open you up. There are two forms—a pill or nasal spray. The over-the-counter pills can be used for up to one week to de-clog your nose, but really are not meant for daily, chronic, or preventative measures. They can also elevate blood pressures, and not everyone feels well on them. The nasal spray version may help, but can cause "tolerance" (where you need more and more to get the same effect the next time) and "withdrawal" (where your congestion gets worse than it was before you used it). That's why decongestant nasal sprays are not recommended for more than 3 days of use. (Doctors loathe OTC nasal spray decongestants because some patients use it so much, they can't function without them. This is actually a medical condition called "Rhinitis Medicamentosa." My advice: stay away!)

Nasal Saline: OTC nasal saline can be used several times a day to help clear away those allergens lining your nasal passages.

Most patients can find a combo of treatments listed above that is sufficient to control their symptoms. However, if they're still not enough, your doctor may refer you to the allergist for the dreaded allergy shots—but they are inconvenient, costly, and require a great deal of dedication and effort for them to be effective (weekly shots for 3-5 years).

My favorite combo: a combination of prescription intranasal steroids, along with an OTC antihistamine (#1 and #2 above) for at least 4 weeks consistently and daily. It usually works.

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

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Spatial Voyage: Soto: The Houston Penetrable

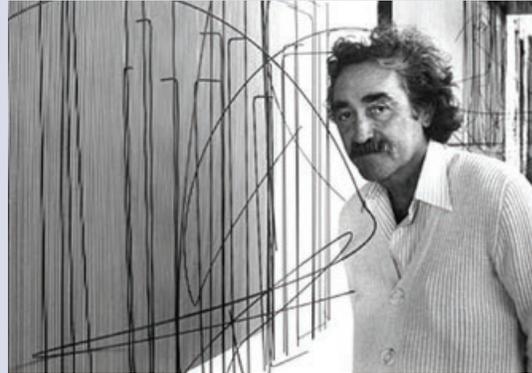
Jesús Rafael Soto's *Penetrables* series is one of the most engaging and poignant contemporary spatial installations. Soto (1923-2005) was a Venezuelan sculptor and painter concentrating on kinetic art. As a young boy, he painted film posters, which trained him in visualizing large forms and shapes within the space. Beginning in 1967, Soto started creation of a series of sculptures entitled *Penetrables*. For most of the sculptures, Soto used square arrays of thin, dangling plastic or metal tubes and cords hanging from grids, often with gradually fading primary colors, which the spectator must traverse through from one side to the other. These are interactive sculptures. It is a sculpture in its full spatial force: not only it is standing in the viewer's space, but also the bodies of the viewers become part of the sculptural space. By walking through Soto's *Penetrable*, viewers can touch the tubes, but they also allow the piece to touch them back. It is a spatial voyage. In a way, Soto's art is connected to the body of its viewers and its sole purpose is that journey through and from within. A *Penetrable* is not completed unless walked through. As one stands to take a look at it, it looks back.

The *Houston Penetrable* is Soto's final, and most impressive, work. It is the only one Soto designed as a permanent installation, and one of the few he created as an indoor piece.

From a distance, the *Houston Penetrable* is pleasing to the eye and simultaneously inviting to the body. The floating myriad of plastic strands suspended from the ceiling with a yellowish hue is not the work of art; the work is the moment in time and space when the viewer's body strolls through this sea of plastic cords. The work is meant to be touched and pushed away and to be looked at from within. There are 24,000 PVC (polyvinyl chloride) tubes, individually hand-painted and tied, hanging two stories high from the ceiling to the floor in the open hallway of the Museum of Fine Arts Houston.

The work was a commission from the MFAH in 2004, designed by Soto one year before his death. The Museum and Atelier Soto in Paris, along with architect Paolo Carrozzino and producer Walter Pellevoisin, teamed up with artisans and ironworkers in France and Houston to install this monumental piece.

An appendix exhibition of eight other pieces from various chapters of Soto's career is on view in MFAH. These pieces include his Plexiglas boxes, and selections from his *Agujas* (*Needles*), *Ambivalencias* (*Ambivalences*), and *Vibraciones* (*Vibrations*) series. All these works stress Soto's interest in Kinetic art: a sculptural medium, which depends on motion and movement of the viewer or when the work moves independently from the viewer. In the past five decades, Soto's *Penetrables* have been installed around the world, bringing a spatial voyage with them for anyone who would like to wander the marvels of Soto's pieces.



Jesús Rafael Soto,
1979. Photo by
Marianne Grondahi



Jesús Rafael Soto's
Penetrables series –
Houston Penetrable



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PAAIA Board Members Among Recipients of the 2014 Ellis Island Medal of Honor



April 2, 2014, Washington, D.C. - Eight highly accomplished Iranian Americans will be awarded the 2014 Ellis Island Medal of Honor on May 10th, 2014 for distinguishing "themselves within their own ethnic [group] while exemplifying the values of the American way of life." Chairman of PAAIA's board of directors, Ali Mojdehi, and PAAIA FUND board member Sherry Bahrambegui are among those being honored.

The other honorees include:

Dr. Kamiar Alaei – Director of Global Institute for Health and Human Rights at the University of Albany
Ms. Iran Davar Ardalan – Senior Producer of NPR's Tell Me More
Mr. Shaygan Kheradpir – CEO of Juniper Networks, Inc.
Dr. Aria Mehrabi – Principal of Pacific Star Capital
Dr. Darioush Nasserri – Orthopedic Surgeon at MedStar Good Samaritan Hospital
Mr. Pejman Nozad – Founding General Partner of Amidzad Partners

The honorees join 56 other Iranian Americans who have been awarded the Medal of Honor since NECO's finding in 1986. Approximately 100 individuals are awarded this prestigious medal on an annual basis at a ceremony on Ellis Island.

Established in 1986 by the National Ethnic Coalition of Organizations (NECO), the Ellis Island Medals of Honor annually pays tribute to the ancestry groups that comprise America's unique cultural mosaic. The Ellis Island Medal of Honor ranks among the nation's most prestigious awards. The Medals are presented on Ellis Island, in a dramatic ceremony, to American citizens of diverse origins for their outstanding contributions to their communities, their nation, and the world.

The Ellis Island Medals of Honor are sanctioned by the U.S. Congress and the recipients' names are listed in the Congressional Record. Six Presidents of the United States, Nobel Prize winners, athletes, leaders of industry, artists, and others are among the remarkable group of individuals to have previously received the award.

www.paaia.org

PCC congratulates this year's medal recipients.

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7 Cleansing Foods:

MSN Healthy Living- March 2014

After a long winter of indulging in comfort foods, you may feel like you need to press a reset button on your body. The good news is, it's possible to rid your body of toxins and restore alkalinity simply by eating right. Here are seven of my favorite foods to help detoxify, hydrate and refresh your body all naturally—just in time for spring and summer!

Berry green smoothies: Start your day on a healthy note by blending together a cup of greens like spinach, kale and celery with a handful of berries to make a delicious smoothie. These leafy greens contain chlorophyll, a molecule that helps eliminate harmful environmental toxins that can contribute to illness and liver damage. The berries' bounty of antioxidants and enzymes help fight free-radical damage that may lead to disease, and their sweetness takes over the more bitter taste of the greens—you won't even notice they're in there!

Green Tea: Polyphenols, antioxidant-rich phytochemicals found in green tea leaves, help to detoxify the body by eliminating harmful free radicals. Studies have also shown that increased consumption of green tea may reduce your risk of several cancers. And that's not all: Research has linked drinking green tea to improving memory and reducing belly fat when combined with exercise, thanks to the catechin EGCG, a powerful antioxidant. Win-win!

Want to detox sans the caffeine? Herbal "detox" teas—Yogi Detox is one of my favorite brands—contain a blend of caffeine-free herbs with special cleansing properties.

Curry powder: The main spice in curry powder, turmeric, gets its beautiful yellow color from a compound called curcumin. In holistic medicine, curcumin is used to help aid with digestive disorders and liver issues. Curry powder is also an anti-inflammatory and contributes to the production of glutathione, a powerful liver-protecting antioxidant. Next time you're in the kitchen, reap the benefits by sprinkling some curry powder on eggs, roasted veggies, lentils or chicken masala.

Cabbage: Cabbage, made up of approximately 92 percent water, is a natural diuretic that can help expel excess fluids from the body, so you can't go wrong by filling up on this water-based food. It's packed with glucosinolates, organic compounds that contain nitrogen and sulfur, which help flush out unwanted toxins. Plus, cabbage delivers a good dose of many essential vitamins, (including C, K, E and A), minerals, dietary fiber and folic acid.

Water: The best things in life are free—including tap water. Start off your morning with a glass of water, and stay hydrated all day by carrying a reusable water bottle (I bring a Klean Kanteen with me everywhere!). Drinking water before a meal can help take the edge off hunger, and of course it's important to drink up before and after a workout. Aim for nine cups a day, as recommended by the Mayo Clinic, to help flush out toxins through your liver and kidneys.

Pineapple: Fresh pineapple is not only sweet and delicious, but it also aids in detoxing your body, thanks to the presence of bromelain, a powerful digestive enzyme. This enzyme has been proven to aid in digesting protein, breaking down fats and reducing inflammation. Pineapple is also packed with manganese, which has been recommended by nutritionists as a way to boost your mood if you're experiencing symptoms of PMS—how's that for an added bonus?

Lemons: Drinking a glass of water infused with lemon (or adding lemon to a mug of hot water) is a proven strategy to help cleanse your body. Lemons contain antibacterial properties that help purify the blood and balance the pH level of your colon. The citrus fruit's vitamin C will also help boost your immunity. Lemon juice is so versatile in cooking—you can add it to salad dressings, marinades, smoothies and juices, or finish off a pasta, fish or chicken

Public Announcement



Power down to turn savings on!

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Here are some tips on ways to save and still keep your cool. Raise your central A/C's thermostat to 78 degrees or higher or turn it off entirely and visit a Cool Zone location. Get an A/C tune-up to improve your A/C's efficiency. Run major appliances like pool pumps, clothes washers/driers and dish washers before 11 a.m. or after 6 p.m. Unplug chargers and power strips.

Saving energy can be simple

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Helping Children Cope Following the Recent San Diego Fires

By Lisa Hildreth, LMFT

San Diego and North County have endured severe fires this month. Coping with any traumatic event can be difficult for anyone, but especially for children. Many schools were recently evacuated, where the children were rushed to safety. Thankfully, there were no reported physical injuries to the children as a result of the fires, but there is often anxiety and confusion surrounding the devastation to the community and in some cases their own home.

As a psychotherapist working with children and their families who have been affected, the following information by the *National Association of School Psychologists* has been the most helpful for my clients. As with any trauma or disaster, these are excellent tips and guidelines for parents, family members, caregivers, and teachers to practice with children:

ISSUES AND CHALLENGES ASSOCIATED WITH WILDFIRES

Unlike other natural disasters such as earthquakes, there is often some warning of an advancing wildfire. However, depending upon the wind and terrain the direction and spread of a wildfire can change abruptly. The amount of warning can vary from one neighborhood to the next. While some people may have hours (or even days) to evacuate, others will have only a few minutes to gather their belongings and leave their homes. Even if evacuation is not ultimately necessary, preparing for the possibility can be frightening for children, particularly if they are seeing images of homes burning nearby on television.

POSSIBLE REACTIONS OF CHILDREN AND YOUTH TO WILDFIRES

Most children will be able to cope over time with the help of parents and other caring adults. However, some children may be at risk of more extreme reactions. Symptoms may differ depending on age but can include:

- **Preschoolers** - thumb sucking, bedwetting, clinging to parents, sleep disturbances, loss of appetite, fear of the dark, regression in behavior, and withdrawal from friends and routines.
- **Elementary School Children** - irritability, aggressiveness, clinginess, nightmares, school avoidance, poor concentration, and withdrawal from activities and friends.
- **Adolescents** - sleeping and eating disturbances, agitation, increase in conflicts, physical complaints, delinquent behavior, and poor concentration.

IMMEDIATELY FOLLOWING A WILDFIRE:

Remain calm and reassuring. Children take their cues from adults, especially young children.

Acknowledge the loss or destruction, but emphasize the community's efforts to cleanup and rebuild. To the extent it is possible to do so, assure them that family and friends will take care of them and that life will return to normal.

Acknowledge and normalize their feelings. Allow children to discuss their feelings and concerns, and address any questions they may have regarding the event. Listen and empathize. An empathetic listener is very important. Let them know that their reactions are normal and expected.

Encourage children to talk about wildfire-related events.

Children need an opportunity to discuss their experiences in a safe, accepting environment. Provide activities that enable children to discuss their experiences. This may include a range of methods (both verbal and nonverbal) and incorporate varying projects (e.g., drawing, stories, audio and video recording). Seek the help of the school psychologist, counselor, or social worker if you need help with ideas or managing the conversation.

Promote positive coping and problem-solving skills. Activities should teach children how to apply problem-solving skills to wildfire-related stressors. Encourage children to develop realistic and positive methods of coping that increase their ability to manage their anxiety and to identify which strategies fit with each situation.

Emphasize children's resiliency. Focus on their competencies. Help children identify what they have done in the past that helped them cope when they were frightened or upset. Bring their attention to other communities that have experienced wildfires and recovered.

Strengthen children's friendship and peer support. Children with strong emotional support from others are better able to cope with adversity. Children's relationships with peers can provide suggestions for how to cope and can help decrease isolation.

Take care of your own needs. Take time for yourself and try to deal with your own reactions to the situation as fully as possible. You will be better able to help your children if you are coping well. If you are anxious or upset, your children are more likely to feel the same way.



Let the Girls Make Mistakes!

By: Shaghayegh Hanson

There is a lot of discussion about why women are still disproportionately represented in top management positions and supervisory roles in the business world. I was intrigued by an explanation for this given by a female author I heard on NPR recently. She said that women in the workplace lack the confidence that men have to ask for promotions or increases in pay because they are debilitated by the idea that they have to be 100% knowledgeable in an area before they can progress. On the other hand, men feel perfectly at ease in approaching their bosses for advancement when they are only 60-80% knowledgeable. This is because men assume they are “good enough” to take on a new role and will learn on the job as they go. The crutch for women is the elusive goal of perfection and a fear of making mistakes in the absence of perfection. Why do women feel this way?

The answer lies in how we are raised from the time we are little girls. In “The Curse of the Good Girl: Raising Authentic Girls with Courage and Confidence,” Rachel Simmons, the author, outlines the pressure girls feel to be nice all the time, to play by the rules, to not have strong opinions on things, to be modest, to be generous and to do everything right. Basically, a good girl does not make mistakes; she is a master of preemption, agonizing over her every move, making sure she is pleasing and accommodating enough to avoid disapproval.

As I further investigated this issue, I saw that there are a lot of books out there reaching similar conclusions. A girl’s mistakes are not as easily overlooked or forgiven as a boy’s. In fact, boys are expected to have moments of awkwardness socially and a lack of diligence academically that needs constant nurturing. Boys are encouraged to have strong opinions and be assertive. In other words, boys are allowed to mistakes, challenge authority with assertive statements, and be less than perfect without compromising their worth or value.

I would bet that most women are able to identify with this description of the difference between the way boys and girls are raised. The pressure to be a “good girl” permeates everything from an early age. For me, being Iranian intensified these expectations. I often heard statements that began with “a good Iranian girl does not...” whereas I never heard “a good Iranian boy does not...” I recall being badgered about the most basic things. For example, just wearing a skirt could draw the “look of death” from someone in my family if I was not sitting with my legs glued shut to one another. And it only took one fight with a boy, where we ended up wrestling on the ground, and my mum throwing a fit, for me to realize that not only should a girl maintain a certain physical distance from a boy but also that only “wild” girls got into fights. Moreover, well-mannered girls did not burp, fart, smell, swear, wipe their noses with the backs of their hands, or laugh at the top of their lungs, among a multitude of other things. Self-consciousness thus found a permanent foothold in my psyche before I could even

read and write. As I grew older, the demands became more varied and intense. I had to be “ladylike,” be accommodating, not say too much or too little, and if I did speak, I had to say something charming and educated.

Even as adults, men and women continue to be held to different societal expectations. For example, assertive women are not kindly portrayed or viewed in the work place despite having the same assertive traits as men in similar work environments. However, for women, it is also our own internal self-criticism that can hold us back. At least for myself, while I acknowledge the inequity with which I was raised as a girl, I continue to perpetrate the damage by not allowing myself to “get away” with mistakes. Perfection is the only acceptable standard for competency and confidence. I am not alone; I see other female colleagues and friends doing the same. But of course perfection is illusory and thus confidence can always seem out of reach.

Alexander Pope wrote, “To err is human; to forgive, divine.” (“An Essay on Criticism.”) We must allow our girls the same latitude to make mistakes as we give our boys if we truly mean to lessen the gender gap. There is no perfect, there is instead, making mistakes, learning from them, being forgiven for them, and forgiving ourselves.

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

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Shahram & Marjan Daneshmand
Ebrahim Davodi Far
Sam Farahani
Bijan Detra
Michael Emami
Anahita Emami
Atoosa Emami
Parinaz Farahanchi
Davoud Farsoudi
Fazeli Cellars
Mir F. Feizi
Gary & Zohreh Ghahremani
Afsar Gharachorloo
Nazli Ghassemi
Mahasti Ghazi
Ali & Mahshid Gholchin
Manouchehr Kavehzadeh-Memorium
Parichehr & Parviz Haghighi
Kamran Hamasian & Haleh Javidi
Pasha & Raha Hamasian
Kamran Hamidi
Mary & Jay Hanson
Basseer Honarvar
Saeed & Roxana Jalali
Bart & Katayoun Jessen
Sussan Johnsen
Paul A. Johnsen- Memorium
Julazadeh Family
Hamid & Anahita Babaei Kalantar
Omid Kalantar
Tom Karlo
Mehdi Khalili
Mohammad Khalili
Ali & Roya Fathi Amini Khorsandian
Piruz & Madiha Khorvash
Adele Merati
Shahram & Elham Akbari- Aghbolagh
Moafipoor
Azita Moalemi- Memorium
Dr. Parisa Moalemi- Memorium
Moezzi, Ahmad & Jazbieh
Nasrin Mojaver
Robert Morgan
Shiva Nafezi
Ghazaleh Nazari
Giti Nematollahi

Saeid & Nooshin Noori Bushehri
Nasser & Ruby Ovissi
Parisa & Ebrahim Piryesh
Bardia & Leila Pishdad
Promaster Auto
Fred Raafat
Idin Rafiee Khamenesh
N. & F. Rassoulia
Ali Roboubi- Memorium
Ali & Ludi Sadr
Ideen Sadr
Amirah Sadre
Mina Sagheb & Yassmin Haerizadeh
Shauhin Salehyan
Rana Salimi
Fereidoun & Marie Akbar Samimi
Massoud & Puneh Sammak
Ramin & Azita Sarraf
Sepanta Sarraf
Akram Zarpour
Zarin Shaghaghi
Hamid & Zohreh Shaghaghi
Elwynn Shaghaghi
Rouhandokht Shaghaghi
Romteen Shahrokhi
Benny Shamlou
Homa Smith
Mohammad Tafazzoli
Kourosh, Sara & Nava Taghavi
Parisa Tehrani
Hamid & Mataneh Tahriri
Khojasteh Turner
Ensiyeh Vahid Moghaddam
Iraj & Toubia Varzi
Omid Yousefi

Supporter Tier 2 (\$500-\$999)

Mozzayan Bagherzadeh Memorium
Mojdeh Akhavan
Rosita Bagheri
Baradaran Family
Mehdi Dadgar- Kiani
Yahya & Nasrin Dashti Faramarzi
Amir & Ellia Ezami
Azadeh Foroutan
Moin Heydari
Kian Kalantar
Katbab Family
Homayoun Khadivi
Paridokht & Ebrahim Mazarei
Mani Mirbagheri
Bahar, Tarlan & Ramin Motarjemi
Fatemah & Hossein Nabai
Mehdi & Parisa Amini Naraghi
Ramin Radsan
Dara & Maryam Rahnema
Ahmad & Shahla Sadeghi
Sadeghi-Kabakibi family
Rahim & Soussan Sadegholvad
Moe Siry
Mohssen Tarighati
Andisheh & Golnar Tahriri

Patron (\$1,000 to \$1,999)

Afshar Family
Pouya Afshar
Hooshang and Farihan Akbarian
Ramin Amani
Mahmoud Amirnovin
Shawn & Noushin Bagheri
Cyrus Bahramsoltani
Mehri, Bahar, and Hussien Bagherpour
Helmar & Nasli Bayer
Dean Chaffee
Farshid and Tracy Dini
Abdolhadi & Mohamad Ali & Sakineh Douraghizadeh
Aghdas & Forough & Fakrieh Douraghizadeh
Sina & Nahid Emami
Ali Fakhimi
Ali & Anna Gheissari
Amir Gowhari
Fredun & Hedwig Hojabri
Reza & Maryam Hekmat
Mohsen & Cher Rafiee Jabbari
Saryas Jaff
Shila Jalali
Javid Javdani
Kaveh Kohani
Majid Kharrati & Sheri Babaki
MA Engineers, Inc.
Ali & Mahasa Mesri
Cyrus Nakhshab
Julius Nemovi
Maryam Noor
Jamile Palizban & Gerry Block
Pirouzian Family
Ebrahim Rafiee Family
Ava & Ayda Ranji
Hossain & Sima Ronaghy
Hassan A. Ronaghy
Faramarz & Masi Sabouri
Sarina Sabouri
Gholamreza & Narges Safarian
Sara Shokouhi
Hanna Shokouhi
United Technologies
Bijan & Sholeh Zayer
Bronze (\$2,000 to \$4,999)
Vahe Akashian, RASHT Iran 1927-2010
Assadian Family
Hamid & Fariba (Babakhani) Ghazi
Arman & Omid & Navid Ghazi
Atusa, Kimia, Darius Hangafarin
Shaghayegh Hanson
John Hanson
Zagros, Neema,
Mohammad & Shokouh Heivand
Mahin (Heravi) Hendi
Afshin & Malay A. Nahavandi
Layla & Arya A. Nahavandi
Nourbakhsh - Otis Family
Vahidi- Paymai Family
Mehrangiz, David and Roxana Purtee

Hamid and Parisa Rafizadeh
Seth Sprague Educational
and Charitable Foundation
(Irene De Watteville)
Reza Shahidi
Golnar & Andisheh Tahriri
Hushmand, Homa, Hoormazd and
Mehrdad Yazdani

Silver (\$5,000 to \$9,999)

Behrooz Abdi
Sarah Aghassi
Shahri Estakhry (Aghassi)
Shayan & Romteen Azmoodeh
Gita Izadi
Maz Jobrani
Atoosa Katouzian-Memorium
Cameron & Sophia Khoroushi
Mahmood & Fereshteh Mahdavi
Behnam & Noushin (Berjis)
Malek Khosravi
Ali & Haida (Massoud) Mojdehi
Ramin Pourtemour
Shahla Salah
Majid & Negar Shahbaz
Mohammad Shahr
Masoud & Nazila Shahri

Gold (\$10,000 to 24,999)

Behrooz & Nasrin (Owsia) Akbarnia
Arsalan & Sholeh Dadkhah
Farnam Family Charity
Hassan & Nayer & Ali & Hossein Samadi
Katouzian Family
Fred & Gita (Khadiji) Khoroushi
Amir Pirozan Memorium
Nasser Ostad (Rite Family Dental)
Abdy and Molouk Salimi
Akbar & Fariba Shokouhi

Platinum (\$25,000 to \$50,000)

Tayebi Family
Qualcomm

Tier I Founder (\$100,000)

Tier II Founder (\$200,000)

Persian Cultural Center

Elite Founder (%70 of Purchase Price)