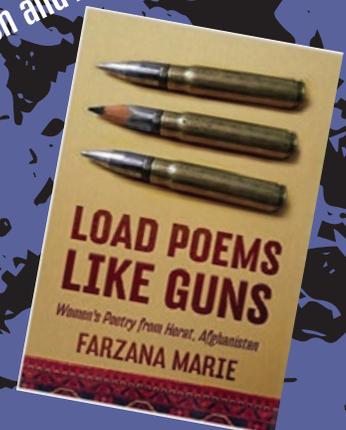




## FOUND IN TRANSLATION



- Hope Needs Heroes
- 2016 Annual General Meeting and Election
- Persian Poetry in Translation
- American Gun Violence and its Fallacious Debates
- STAND UP TO HUNGER
- STAND UP FOR EDUCATION
- STAND UP WITH US
- Ladan-e Bat-begir
- Sargeejeh (Dizziness)
- Iranian Youth: Assimilation and Americanization





By: Shahri Estakhry



## Hope Needs Heroes

Poverty is not the choice of human beings. According to [UNICEF](#) (United Nations International Children’s Emergency Fund) poverty is the #1 killer of children globally. Children, who are the most innocent and vulnerable in our societies, who are not responsible for the situation they are put in, and yet who suffer the most.

Today’s reality is that we now live in a roller coaster world. A world in which people make many short-sighted, self-promoting, and oftentimes selfish political decisions in which the innocent, the children and the poor, suffer the most.

Time and again I have been asked to run for a political office and my answer has always been, “I honestly don’t have it in my blood, nor do I have the temperament to be a politician”. My passion, rather, is for advocacy for the children and the poor. This work is what has made my life so fulfilling and is what I will continue to do for as long as I’m around. It is this service that prolongs my life.

This said, a new chapter of hope has opened enabling us as a community to make a great deal of difference in the lives of children that we can support in Iran. These innocent and beautiful children are amongst the “[Left Behind Children](#)” within the labor force, trying to stay alive and help their own families. These children have never been given the time or the opportunity for an education, healthy nourishment, activities suited for children of their age group, nor a chance for a semi-normal life.

Dollar a Month Fund (DMF), established in San Diego, is a global children’s charity with an outreach to nearly 1,500 children around the world as well as locally. Recently DMF acquired the necessary [OFAC](#) (Office of Foreign Assets Control) license from the US Treasury, for a specific project named “Project 200”. The license was necessary for this project in order to bring in and able to fund 200 children from the labor force into an educational/nourishment/health supervised programs in collaboration with the [Society for Protecting the Rights of the Child \(www.irsprc.org\)](#) in Tehran. As a community, we now have the opportunity to help many of our children with this program in Iran. With today’s up and down of our roller coaster world, not knowing what will last and for how long, we now have an opportunity to make an important difference in the lives of so many children in need. I’m encouraged by this opportunity and encourage our community members, wherever they are, to take a positive step and help financially as much as they can ([in this issue, please refer to the section on “DMF’s OFAC Announcement” for further details](#)).

This is the time for each of us to seize the opportunity to help a group of children, who through no fault of their own, have been left behind in today’s world. This program will open a doorway to a future of hope and possibilities for each child.

Several years ago I heard Cory Booker, then the mayor of Newark, New Jersey, use the phrase “Hope Needs Heroes.” It brought a new perspective and vision for the work I do. Mr. Booker is now the junior Senator in US Congress representing New Jersey. I heard his story and the people who opened the doorway of opportunities for him. Those who gave him the possibility of education, mentorship and caring guidance. He had the Hope and was fortunate to have found the Heroes that got him to where he is now. Of course, his own initiative was also a huge factor in his success, but oftentimes the impact of a mentor can be invaluable. Through his story and many others like him, I firmly believe that all children should have Hope and each of them a Hero. I invite you to join me and be one of their heroes.

### Persian Cultural Center’s Bilingual Magazine

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

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 Bahar Bagherpour, Gity Nematollahi,  
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### PCC Foundation

Charitable Organization  
 Affiliate of Persian Cultural Center  
 Tel (858) 552-9355  
 Fax & Message: (619) 374 - 7335

Cover Design: Saeed Jalali

PCC's annual meeting and election was held on Sunday May 22, 2016 at ISSD (Iranian School of San Diego). The new board of directors held their first meeting on Wednesday June 8 2016.

### Dastan Ensemble

PCC, Dastan Ensemble & Salar Aghili presented an unforgettable night of classical Persian music performance for their audience on Friday May 14, at Qualcomm Q auditorium. This memorable concert was made possible with the artistic collaboration of Hossein Behroozinia, Saeed Farajpoori, Hamin Honari & Harir Shariatzadeh.



### City of Tales (Shahr e Ghessesh)

TheaterInSearch and PCC presented the City of Tales play on Saturday May 21 at SDSU Don Powell Theater to an audience of over 400 young and old. This musical stage production was based on the original masterpiece play by playwright and stage director, Bijan Mofid. This new production was directed by George Chaharbakhsh and performed by TheaterInSearch theater group.



### Jong e Farhangi (Cultural Variety Show)

The June 10<sup>th</sup> program hosted by Ali Sadr opened with its first featured guest and presenter, Dr. Touraj Daryaei who leads UC Irvine *Center for Iranian Studies*. Dr. Daryaei's visual presentation included recently discovered ancient manuscript from Sassanid era, the environment in which people lived their lives and dominance of Islam in that era. The program was followed by Mr. Majid Roshangar, founder and Editor-In-Chief of the quarterly publication "Book Review" who presented a review of the Persian literature in diaspora/exile.



### Docunight

This event is coordinated to simultaneously present documentary movies made by Iranian filmmakers throughout 20 cities across U.S and Canada on the first Wednesday of each month. "Unfinished Film for My Daughter Somayeh" directed by Morteza Payeshenas, was shown in May and "Bazar" directed by Reza Khanlari and "Last Fit" directed by Reza Haeri were the month of June selections for viewing at IAC (Iranian American Center).



### Film & Discussion Group

"Chaharshanbeh Soori" by Asghar Farhadi was the month of May movie selection, credited with numerous international film festival award nominations for best director, best actress and best film. Before the show, Milad Jahadi presented an introduction of Farhadi and his works. The movie was then followed by discussion among the audience.

The month of June movie selection was "Mehmani e Maman" directed by Dariush Mehrjooee based on Hooshang Moradi Kermi's book under the same title. Mahmood Reza Piroozian started the lively movie discussion after a short introduction about the film director.



Film & Discussion group hosted a special program for artist and film maker Parsa Pirouzfard. The event featured a video of “Stones in his Pocket” play directed by Pirouzfard, based on a novel by Mary Jones featuring Reza Behboodi and the director performing 19 different characters through the play. The program was followed by Mahood Reza Piroozian’s introduction of Mr. Piroozfar and Q & A by audience about the featured play and his other creations such as Materyushka.



Sempra Energy utility™

Public Announcement

### Here's what is changing this summer!

Not only does summertime bring changes to the weather, but on soon, SDG&E customers will see a change in how they are billed for electricity. Last year, the California Public Utilities Commission approved a new electric rate structure statewide. For SDG&E customers, this will result in a consolidation of the current 3 tier structure, down to 2 tiers. How these changes may affect a customer's electric bill will depend on their energy use, where they live and whether they are enrolled in a bill discount program like California Alternate Rates for Energy (CARE). To read more about this statewide rate reform initiative and any changes to your SDG&E bill, please visit: <http://www.sdge.com/RateReform/>.

Summer is also a great time to save energy and money! Here are some solutions that can help you save money:

- After June gloom it's fun in the sun! A pool can be cool but don't let it soak you. Find ways to save money: <http://bit.ly/1soAGGj>
- Cool your jets. Just go to @SDGE's Marketplace for pool pump rebates worth up to \$250 between now and July 5: <https://marketplace.sdge.com/pool-pumps/>
- Tune up your AC now so you can be a cool cat all summer long. Check out @SDGE's AC Quality Care Program: <http://www.sdge.com/save-money/ac-quality-care>
- Fun in the summertime doesn't have to mean higher energy bills. Watch this video for some cool tips! <https://youtu.be/KYZHhptFOFQ>
- Oooh, it's getting hot in here. Summer is the time to save energy & chill! <http://www.sdge.com/summer/summer-savings-tips-your-home>
- Hot tip! You can't turn back time, but you can turn back your thermostat 7-10 degrees for 8 hours per day & save up to 10% a year!

#espsdgc



## Report of Persian Cultural Center's 2016 Annual General Meeting and Election

PCC's annual meeting took place on May 22, 2016, at Mt. Carmel High School in San Diego, California. 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 Mrs. Fariba Babakhani-Ghazih-PCC's chair, the *Peyk* report by Mr. Sadr-ISSD Principal of Iranian School of San Diego and editor-in-chief of *Peyk*, (ISSD) report by Ms. Rosita Bagheri-ISSD Vice-Principal and, and the Financial Report by Mrs. Babakhani-Ghazih in absence of Ms. Bahar Bagherpour-PCC's Treasurer. A summary of PCC's annual report is as follows:

### Board of Directors and Committee Members for the past year was as follows:

Fariba Babakhani-Ghazi, Anahita Babaei, Farideh Fazel, Bahar Bagherpour, Afshin Asgharian Nahavandi, Sara Alagheband, Gity Nematollahi, Mahmoud Reza Pirouzian, Abdy Salimi, Golsa Soraya and Lisa Hildreth.

#### Executive Board:

Fariba Babakhani-Ghazi - President  
Anahita Babaei - Vice President  
Bahar Bagherpour - Treasurer  
Farideh Fazel- Secretary  
Ali Sadr- ISSD Principal

#### Advisory Board:

Shahri Estakhry  
Saeed Jalali  
Rosita Bagheri  
Shahla Salah  
Hamid Rafizadeh

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

**ISSD Committee:** *Ali Sadr (lead), Fariba Babakhani, and Rosita Bagheri.*

**Arts & Culture Committee:** *Abdy Salimi (lead), Golsa Soraya., Anahita Babaei, Sara Alagheband, Gity Nematollahi, Ali Sadr, Farideh Fazel, Mahmoud Reza Pirouzian .*

**Membership Committee:** *Fariba Babakhani (lead), Mahmoud Reza Pirouzian, Farideh Fazel and Shahrzad Julazadeh.*

**PR Committee:** *Mahmoud Reza Pirouzian(lead), Golsa Soraya, Bahar Bagherpour, Sara Alagheband and Ali Sadr.*

**Peyk Committee:** *Ali Sadr ( lead), Saeed Jalali, Shahri Estakhry, Bahnam Hedari, Shaghayegh Hanson, Anahita Babaei, Lisa Hildreth, Shahrzad Julazadeh, Reza Khabazian, Aria Fani, Rachel Tait and Saeid NouriBoushehri.*

**Grants Committee:** *Fariba Babakhani (lead), Shaghayegh Hanson, Rosita Bagheri, Shahrzad Julazadeh, Cheyrl Einsele and Hamid Rafizaeh.*

**Fundraising Committee:** *Farideh Fazel( lead), Gity Nematollahi , Fariba Babakhani, Anahita Babaei, Shahla Salah, Shahri Estakhry and Shahrzad Julazadeh.*

**Charity (PCC Foundation):** *Gity Nematollahi(lead), Shahri Estakhry, Fariba Babakhani- Ghazi, Farideh Fazel, Abdy Salimi, Shahla Salah and Shahrzad Julazadeh.*

**IAC Committee:** *Fariba Babakhani-Ghazi (lead), Shahla Salah, Ali Sadr, Anahita Babaei, Rosita Bagheri, Abdy Salimi , Hamid Rafizadeh and Shahrzad Julazadeh.*

**Nowruz Committee:** *Bahar Bagherpour(lead), Hamid Rafizadeh, Fariba Babakhani-Ghazi, Sara Alagheband, Anahita Babaei and Shahrzad Julazadeh.*

### Summary of Cultural Activities

**During 2015-2016, 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, and will continue, to raise**

**funds for an Iranian-American Center in San Diego that serves the entire community.**

### PCC sponsored and co-sponsored the following programs:

#### **A-PCC and ISSD Events:**

- 1- The Memorial of Ostad Lotfi
- 2- Scarlet Stone (a play) in collaboration with the Division of Arts and Humanities at UCSD
- 3- Maz Jobrani Standup Show in collaboration with The American Comedy Company
- 4- A Play reading written by Eugen Ionesco (Frenzy of Two or more), Directed by Mahmoud Behrozian
- 5- Dastan Ensemble & Mahdieh Mohamadkhani Concert
- 6- Collaboration with San Diego Museum of Art and Balboa Park to Celebrate Mehregan
- 7- Movie Taxi in collaboration with Digital Gem Cinema
- 8- Filmoween (Film+ Halloween)
- 9- Movie Taxi and Atomic Heart in collaboration with Asian Film Festival-PAC Art
- 10- Yalda Celebration at Sufi Restaurant with Roya
- 11- Zemestaneh Concert with Kourosh Taghavi
- 12- Universal Children's Day Event in collaboration with Child Foundation and Dollar a Month at ISSD
- 13- Iran Burger Movie in Collaboration with Sohrab Akhavan
- 14- Mahsa and Marjan Vahdat Concert
- 15- PCC Annual Charity Bazaar
- 16- A Play Reading "13" by White Mask Group
- 17- Nowruz Preparation at the Iranian School of San Diego
- 18- Nowruz Celebration at the Iranian School of San Diego
- 19- Chahârshanbeh Soori with AIAP and HOI at NTC Park
- 20- Nowruz Celebration at Westin Hotel with AIAP
- 21- Nowruz Celebration at Poway, 4S Ranch, and El Cajon Community Library
- 22- Sizdeh- Bedar with AIAP and HOI at NTC Park
- 23- Presentation of Haft-Seen along with literary, cultural, and historical exhibits in seven public libraries throughout San Diego.
- 24- Harmony Festival at Balboa Park on Saturday April 16<sup>th</sup>
- 25- Art Expressive Class every second Saturday of the month at IAC
- 26- Monthly Movie Night on every first Sunday of the month at IAC (a total of 12 sessions)
- 27- Monthly Jonge Farhanghi on every second Friday of the month at IAC (a total of 12 shows)
- 28- Tasnifkhani with Kourosh Tagavi ( a total of 3 workshops)
- 29- Monthly Art Exhibition at the Center
- 30- Daf classes with Milad Jahadi
- 31- Setar classes with Kourosh Taghavi
- 32- Tonbak classes with Milad Jahadi
- 33- Yoga class with Dr. Nahavandi at IAC
- 34- Collaboration with Docunight to show a documentary movie first Wed. of the Month
- 35- Multi Cultural Festival in Linda Vista
- 36- Collaboration with ISTA, Dr. Nayeri's Lecture
- 37- Yo-Yo Ma and the Silk Road Ensemble San Diego Asian Film Festival in collaboration with PAC Art
- 38- Dastan and Salar Aghili in Concert
- 39- Shahreh Ghesseh (a play) at SDSU Drama Department

#### **B-ISSD:**

This year both branches of ISSD were held at Mt. Carmel High School. The academic year of 2015-16 was ISSD's 28<sup>th</sup> year of operation. 225 students attended both branches of ISSD in the past year. The school's Nowruz program was held on March 13, 2016, and was attended by 500 parents, students and family members. A variety of dance presentations, plays, music recitals, and songs were presented. Students received awards for their academic achievements. ISSD's end of year event will be held on June 12, 2016.

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, Theatre, Orff, and Daf workshops have been offered as well. The second branch is held on Thursday evenings and has a total of 6 classes, which are also separated into three levels: Beginner, Intermediate, and Advanced.

For the second year in a row, ISSD provided free **leadership class** to 35 Teacher Assistants. These are ISSD graduates who volunteer in classes, library and other activities around school.

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 13 middle school and high school student who participated in Persian for Credit. 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.

The Educational committee of ISSD is continuously working on exploring and implementing new educational methodologies and materials. ISSD has prepared two new text books for Persian 1 and Persian 3 and currently working on Persian 2 and 4 text books to be ready for the next academic year. ISSD is also working with a network of Persian Schools in the U.S. and other countries to exchange experiences and education materials. ISSD has a new website [issd.pccsd.org](http://issd.pccsd.org) and also have an active Facebook page.

#### **C- Persian Dance Academy:**

More than 40 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- County of San Diego

**D- Building:** The Iranian American Center (IAC) has been hosting a variety of cultural activities for the Iranian community (such as IASF and DMF, Mehregan Foundation,). Center has a library with more than four thousand books. MARKAZ is publicly available for Cultural activities.

#### **E- Public Relations and Community Outreach:**

During the 2015-2016 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, 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](http://www.pccus.org/peyk) or [www.pccsd.org/peyk](http://www.pccsd.org/peyk)).

Last year PCC has worked with SDG&E's "Energy Solutions Partners" campaign. As a "Energy Solutions 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 2015-2016 the Persian Cultural Center continued placing advertisements 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:** PCC has a new website ([pccsd.org](http://pccsd.org)) thousands of people throw out the world visit our website. PCC issues a weekly electronic newsletter that gets sent to second thousands of people. In the past year, a number of PCC events were featured on KPBS radio in San Diego, KIRN Radio Iran in Los Angeles, Chekhabar.com, Kodoom.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, [pccsd.org](http://pccsd.org), Facebook and mass emails. 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:**

The foundation continue to raise funds for two young students who lost their parents and needed help which is a long term project in addition PCC raised money to help a 3 years old refugee girl who diagnosed with cancer.

#### **G- Honors and Recognitions:**

We are very proud to be the recipient of citations and recognitions for our 27<sup>th</sup> Anniversary from The State of California Senate and Supervisor Dave Roberts - 3<sup>rd</sup> 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 due to term limit are: Afshin Asgharian Nahavandi, Abdy Salimi, Golsa Soraya and Lisa Hildreth. **Board members Golsa Soraya up for re-election. Abdy Salimi is termed out and cannot be reelected at this time.**

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

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### **Election**

After the board of director's report, candidates to fill the vacancies in the Board introduced themselves and presented their plans for joining the BOD. The ballot was secret. Ms. Susan Missaghieh-Motlagh, Mr. Mahmoud Maheronaghsh and Dr. Hossein Motlagh observed the election. After counting the ballots, including the absentees and electronic votes, the results was announced.

### **Election Results:**

The following were elected as voting members of the board of directors:

- Hamid Rafizadeh
- Nikoo Atefi

The following members were announced as alternate members of the board of directors:

- Golsa Soraya
- Farhad Noorbakhsh

These new members will serve along with the current board members, Fariba Babakhani-Ghazi, Anahita Babaei, Bahar Bagherpour, Farideh Rasouli-Fazel, Mahmood Pirouzian, Sara Alagheband, Giti Nematollahi. The first meeting of the board of directors was held on June, 3<sup>rd</sup> 2015. In that meeting, the following members were elected to serve as the executive Committee of PCC for one year:

- President: Fariba Babakhani – Ghazi
- Vice president: Bahar Bagherpour
- Treasurer: Hamid Rafizadeh
- Secretary: Farideh Rasouli-Fazel

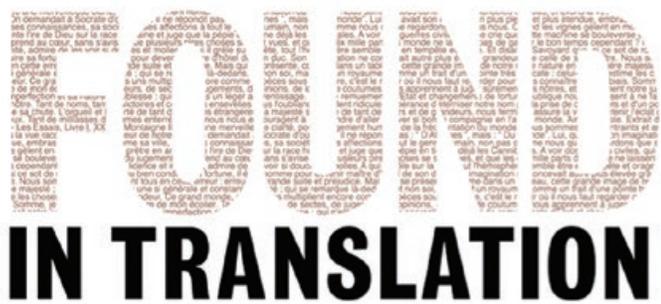
Advisory Board: Shahri Estakhri, Saeed Jalali, Shahla Salah, Rosita Bagheri, Shaghayegh Hanson and Abdy Salimi  
Other members of the BOD will be leading various committees such as Art and Cultures, Educations, Charity, Building, Nowruz, Grant, PR, and Membership.

### **Committees and assigned Committee Heads**

Education Committee, ISSD: Ali Sadr  
Art & Culture Committee: Mahmoud Pirouzian  
Peyk Committee: Ali Sadr  
Membership Committee: Sara Alagheband  
Grant Committee: Hamid Rafizadeh  
PR Committee: Bahar Bagherpour  
Fundraising Committee: Farideh Rasouli-Fazel  
Charity Committee: Giti Nematollahi  
IAC/ Building Committee: Fariba Babakhani-Ghazi  
Nowruz Committee: Nikoo Atefi

**If you wish to participate in any of the Committees, please contact PCC and ask for the head of the Committee.**

# Just out! Persian Poetry in Translation



The original is unfaithful to the translation.

- Jorge Luis Borges

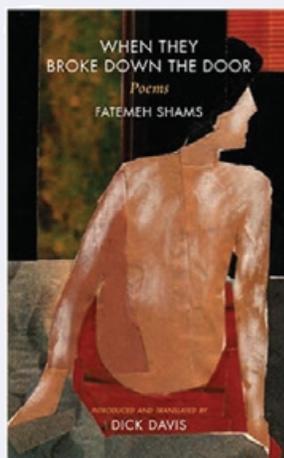
At a poetry reading in Berkeley, a poet began her talk by remarking on the untranslatability of poetry: translation spoils poetry's music and meaning. She is not the first, nor will she be the last, to suggest that poetry is all but lost in translation. What was particularly curious is that before she proceeded to read her poems, she proudly named the languages into which they have been translated (or lost!). Her attitude is reflective of a much larger schizophrenic view towards translation. Are literary works *lost* in translation? Or do they find new cultural and linguistic horizons? No matter where you stand in this ongoing debate, one thing is certain: translation has been and will always be a viable and dynamic form of linguistic and cultural exchange. If we accept the importance and centrality of translation both in literary studies and in our daily lives, then it surely must merit its own field of study: translation history and theory. Such field addresses a variety of questions: how have different cultures viewed and practiced translation in different periods? What forces and policies, both institutional and individual, shape translation practices? It will take tens of volumes and scores of scholars just to address these two questions. Actually, that is an understatement! Translation history is a largely understudied area, particularly in the case of Persian.

The English translation of Persian poetry has its own distinct history, one that begins in the eighteenth century when English literary culture comes in contact with Persian in India. One of the products of this contact was the emergence of a field of study. Small yet consequential, this field focused on the study of Persian grammar, lexicography, and poetry. One of its pioneers is the British philologist Sir William Jones (d. 1794) who translated Hafez, among other poets, into Latin, French, and English. He learned about Persian in India in the eighteenth century where he was a puisne judge on the Supreme Court of Judicature in Bengal. Jones learned from such distinguished scholars as Khan-e Arzu (d. 1756), a Persian-language critic, linguist, and lexicographer from Delhi. Jones documented his attempts in translating Persian poetry. In these detailed records, he is primarily preoccupied with neoclassicism, a movement that coincided with the Age of Enlightenment and, in later decades, interacted with Romanticism, whose growing primacy eventually displaced neoclassicism. Jones set to bring the Persian poetic practice, as he perceived it, closer to English poetry, a process that he called "Englishing" Persian poetry. This approach is today broadly known as domestication by means of which elements unique to the poetic tradition of the source language (Persian) are replaced with the common images, metaphors, and syntax of the target language (English). Domestication has arguably been the most prevalent mode of translation in most literary cultures.

Jones' scholarly work and translations remain subjects of research by social and literary historians.

Since Jones' pioneering translations in the eighteenth century, Persian poetry has been translated by a highly diverse profile of translators from different backgrounds and disciplines. The list is just too lengthy to keep track of—scholars and literary enthusiasts today often focus on the fact that Persian poetry is still far from becoming widely known to English readers. That is the case, and there is so much to be done to critically introduce untranslated or even translated Persian poets. However, studying the rich history of translation from English to Persian with analytical tools and vigor is also a necessary step in understanding the roads previously traveled so that they illuminate the roads not yet paved or traveled. I hope this short introduction has raised interesting and relevant questions as you read through the pages of old and new translations of Persian poetry. Here are six new English translations that are now available for purchase.

## *When They Broke Down The Door* (Mage, 2016)

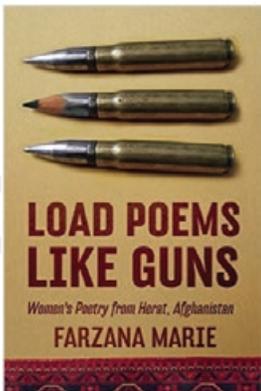


Fatemeh Shams is a poet and scholar of Persian at the University of Pennsylvania. Her doctoral dissertation examines the intersection of politics and poetry in contemporary Iran. In 2013, she won the prize for the best young Persian poet in the Jaleh Esfahani poetry festival in London. Her Persian collection, entitled *88*, was published in 1392 (2013) by *Gardun* in Berlin. In *When They Broke Down The Door*, Dick Davis, arguably the most celebrated living translator of Persian poetry, has brought her poetry to English readers. Published by *Mage*, the bilingual edition also features a great

introduction by Davis. It is great to see the work of a living poet available in English translation.

## *Mirror of Dew* (Ilex, 2014)

*Mirror of Dew* is a book-length collection of the poetry of Alam-Taj Zhale Qa'em-Maqami, a distinguished Persian-language poet whose work had been previously unknown to English readers. An elite Qajar woman, Qa'em-Maqami (d. 1946) witnessed the transformative social and political developments of early twentieth century Iran. This collection sheds light on some of the issues and questions with which Qajar women dealt. *Mirror of Dew* is translated and prefaced by Asghar Seyed-Gohrab, a lecturer at Leiden University. This is an insightful excerpt from his introduction: Persian poetry at that time was often used polemically and didactically, for a mass audience, but Zhale did not write to be published. The poems, like the mirror, samovar, and other familiar objects we find in them, appear to be the author's intimate companions.



### ***Load Poems Like Guns* (Holy Cow! Press, 2015)**

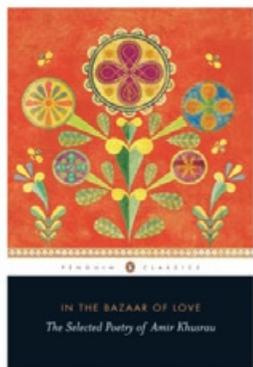
Iranians know embarrassingly too little about the contemporary Persian literature of Afghanistan (or the rest of Central Asia for that matter). The same is not true about Afghans who are quite familiar with Iran's most prominent literary figures. Farzana Marie, a PhD candidate at the University of Arizona and an English poet in her own right, has compiled and translated an exciting

bilingual collection of poetry by contemporary Herati female poets. Her translations are crisp, engaging, and attentive to the practices of Persian poetry, whether composed in the form of ghazal or free verse. *Load Poems Like Guns* presents a wide range of voices, forms, and themes. The collection also features an extensive and well-researched introduction on the city of Herat and its poetic circles, as well as a lengthy bibliography on a variety of topics pertaining to Afghan literature, culture, and history. Marie must be commended for this wonderful collection.

### ***The Oasis of Now* (BOA Editions, 2013)**

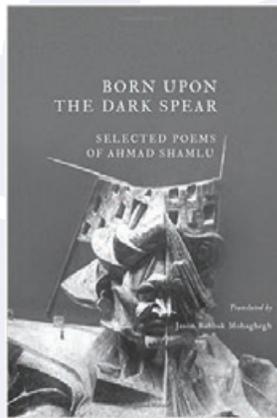
Sohrab Sepehri (d. 1980) needs no introduction to readers of Persian poetry. In Iran, his selected poems had been translated and critically introduced by Karim Emami. Published by Sukhan in Tehran in 2004, the collection, entitled *The Lover Is Always Alone*, was unfortunately poorly distributed in North America. The book under review, *The Oasis of Now*, is the product of a collaboration between Mohammad Jafar Mahallati (scholar) and Kazim Ali (poet), and is the first time Sepehri's work is published in a volume in the United States. The book has been warmly received by English literary journals. An extensive introduction focusing on Sepehri's travels and career in painting and poetry would have added more value to the collection, but we are left with a two-page introduction by the translators who insist on a Sufi reading of Sepehri's work. Overall, *The Oasis of Now* is a positive step towards introducing Sepehri to English poetry readers.

### ***In the Bazaar of Love* (Penguin Global, 2013)**



The Persian literary canon, as we know it today, has enshrined a handful of poets: Ferdowsi, Sa'di, Nezami, Hafez, and Rumi. It goes without saying that the millennial tradition of Persian poetry has produced numerous other figures who have been vastly neglected, both in Persian and English. Paul Losensky and Sunil Sharma (*Peyk* #157), both distinguished scholars and translators of Persian, bring to us the first comprehensive English selection of Amir Khusraw. One of the most influential medieval poets of India, Khusraw composed poetry in Persian

and Hindavi and helped shape the Sufi devotional music of South Asia, known as *qawwali*. His ghazals were widely read and appreciated across the Persianate world from Turkey to Bengal. The volume also features an outstanding introduction by the translators.



### ***Born Upon the Dark Spear* (Contra Mundum Press, 2015)**

Ahmad Shamlu (d. 2000) is another name that needs absolutely no introduction in Persian poetic circles. This is the second collection that brings Shamlu's selected poems to English readers. The first was *The Love Poems of Ahmad Shamlu*, translated by Firoozeh Papan-Matin (Ibex, 2005). Rendered by Jason Bahbak Mohaghegh, *Born Upon the Dark Spear* features around seventy poems

of Shamlu. In his short but creative introduction, Mohaghegh makes a conscious effort to release Shamlu from the shackles of such clichéd labels as "Iranian dissident poet of the twentieth century." Instead, the translator presents more philosophical and timeless aspects of Shamlu's literary preoccupations and poetic practices. It is common to present a biographical sketch of the poet at the beginning of the volume which in turn taints the readers' judgment. In this collection, Shamlu's short biography comes at the very end of the book which is an innovative and commendable decision; it goes against the pattern of biographizing the work of Middle Eastern poets (particularly seen in the case of Forugh Farrokhzad). Last but not least, I am heartened to read Shamlu in a series that had previously published such figures as Friedrich Nietzsche, William Wordsworth, and Jean-Jacques Rousseau. Shamlu, one of the most global-minded poets of *shi'r-e naw*, is indeed in good company.



#### Further reading:

- To read about Sir William Jones' conversation with Iranian and Indian scholars, see *Refashioning Iran: Orientalism, Occidentalism, and Historiography* by Mohamad Tavakoli-Targhi (Palgrave, 2001). To learn about his translation practices, please see Karimi-Hakkak, Ahmad. "Beyond Translation: Interactions between English and Persian Poetry," *Iran and the Surrounding World: Interactions in Culture and Cultural Politics*. Ed. Keddie Nikki R., and Rudolph P. Mathee. Seattle: University of Washington Press, 2002. 36-60. Print.
- To learn more about Khan-i Arzu, please see Arthur Dudeney's *A Desire for Meaning: Khān-i Ārzū's Philology and the Place of India in the Eighteenth-Century Persianate World* (PhD dissertation, 2013).
- To read an account of European (and Chinese) translation history, see *Early Modern Cultures of Translation*, edited by Jane Tylus, Karen Newman, and Peter Burke (University of Pennsylvania Press, 2015).
- To read a brief account of English-language translations of Persian poetry, read Franklin Lewis' introduction to *Rumi: Swallowing the Sun* (Oneworld, 2008).
- To learn more about appropriation as a translation approach in its Persian case, see Ahmad Karimi-Hakkak's *Recasting Persian Poetry* (University of Utah Press, 1995), chapter 4.

Share your views with Aria: [ariafani@berkeley.edu](mailto:ariafani@berkeley.edu)



# Events in San Diego

## Persian Cultural Center

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



### PLAY READING

Saturday July 9, 2016 at 7:30 pm  
Tickets and Information: 858-552-9355  
Online Tickets: pccsd.eventbrite.com

### 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 and Discussion,

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

### DOCUNIGHT

First Wednesday of the month  
at the Iranian-American Center (IAC) at 7 pm  
Documentary films about Iran or by Iranians

### Jong-e Farhangi

Every Second Friday of the month at 7:30 pm  
Iranian-American Center • 6790 Top Gun St. #7, San Diego, CA 92121  
Info: 858-552-9355

### Setar Class by Kouros Taghavi

Registration and info: (858) 717-6389

### Tombak Class by Milad Jahadi

Registration and Info: (858) 735-9634

### Daf Workshop

Sundays 11am-12 at Iranian School of San Diego (ISSD)

### Piano Class by Farid Afshari

Registration and Info: (858) 349-1913

## Iranian School of San Diego

858-552-9355



### School Registration 2016-2017

Branch I, September 11, 2016 10am- 12noon

Branch II, September 8, 2016 6-8pm

## 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.istausd.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/Iranian-AmericanScholarshipFund



## Mehrgan Foundation

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

## PAAIA

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



## NIAC

National Iranian-American Council  
www.niac.org



## Book Club Meeting

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

## Iranian-American Life Science Network (IALSN)

www.ialsn.org

for latest Events in San Diego visit:  
www.chekhabar.com

## Festival of the Bells

10818 San Diego Mission Road, San Diego, CA 92108  
619.281.8449  
http://www.missionsandiego.org/  
Date: July 16 - 17, 2016

## Imperial Beach Sun & Sea Festival

10 Evergreen Avenue, Imperial Beach, CA 91932  
http://www.sunandseafestival.com  
Date: July 15 - 16, 2016

## Free Third Thursday at MCASD

700 Prospect St, La Jolla, CA 92037  
858.454.3541  
http://www.mcasd.org/events/free-third-thursday-42  
Date: July 21 - July 21, 2016  
Time: 5:00 PM to 7:00 PM

## Insect Festival

230 Quail Gardens Dr., Encinitas, CA 92024  
http://www.sdbgarden.org/insect.htm  
Date: July 23 - 24, 2016  
Time: 10:00 AM to 4:00 PM

## Film in the Garden: Spring in a Small Town

1450 El Prado, San Diego, CA 92101  
619.232.7931  
Date: August 8 - August 8, 2016  
Time: 7:45 PM to 9:45 PM  
http://www.sdmart.org/calendar/film-garden-spring-small-town

## Chula Vista Lemon Festival

353 Third Avenue, Chula Vista, CA 91910  
619.422.1982  
http://thirdavenuevillage.com/pec-events/lemon-festival-2015/  
Date: August 7 - August 7, 2016  
Time: 10:00 AM to 5:00 PM

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**NEW**  
**Visit Persian Art Gallery**  
**at the san Diego Museum of Art**



*In the wake of recent tragedy at Orlando Florida and continuous mass shootings around the country the debate around gun violence and gun control has got a new momentum. The following article by Barbod Salimi provides another perspective to this debate - Peyk*

## The Wrong Kind of Conversation: American Gun Violence and its Fallacious Debates

By: Barbod Salimi

*Do guns kill people or do people kill people?* This question rests at the heart of a domestic debate whose inherent polemics have galvanized opposition among politicians and ordinary persons alike. It is not difficult to see why this polarizing discussion has arrived at this particular point in history. America finds itself on the heels of an over fifteen year time period marred by sickening episodes of mass murder involving guns. From Columbine High School to Virginia Tech University, and Sandy Hook Elementary School to the Aurora movie theatre massacre, it has become increasingly obvious that the debate about the role of guns in American society has recently intensified. Despite a long history of firearm-involved mass killings in this country prior to 1999, this decade-and-a-half era of history has brought with it an introjection of collective, public consciousness as it has gradually manifested as the “gun debate”, as it were.

The gun debate takes many forms and thus exhibits a variety of content-specific argumentation styles and tactics. As such, it should not be assumed that such conversations lack nuance in their own rights. Having said this, the argument can essentially be detected through the genesis of two sides, two camps within this war of ideas. One needs only to tune in to his or her favorite media outlet in order to be fed a heavy dosage of this split. On one side we find those who believe that the very existence of guns (or too many guns) engenders the problem of gun violence. People in this camp tend to believe that unsanctioned *access* to guns leads to increased potential for their use, which includes their abhorrent and tragic “misuse”. On the other side of the split we find those who believe that the mere existence of, or access to, guns is not the problem but rather that the *wrong persons* so often end up in possession of them. People in this camp (while often waving the banner of the Constitutional 2nd Amendment) tend to believe that access to guns must not only continue to remain governmentally unsanctioned (at least to any excessive degree), but also that decreasing the overall number of guns in circulation would not necessarily lead to a decrease in killing. Again, and in order not to oversimplify, these points are generally made with nuance when they are argued at their best. Nevertheless, this mode of discussion gives rise to the aforementioned question that is at its core simplified: *Do guns kill people or do people kill people?* And so rages on the gun debate. There is only one problem: this is the wrong question. Americans are having the wrong kind of conversation. Furthermore, and as a result of this fallacious point of departure, our visions and hopes for a more peaceable society remain unrealized.

On the whole, this issue carries with it layers upon layers of social, historical, political, philosophical, and psychological complexity. Therefore, it is impossible to substantially demonstrate why my



claim (that the above question is wrongheaded and that the ensuing conversations are futile in the quest toward less violence) holds without adequately unpacking these layers. I trust that you (the reader) can easily imagine why I will be unable to successfully carry out such a task within the constraints of limited space (such a project would necessitate a book rather than an article). With this limitation in mind, I will nevertheless go on to argue my case in what is, thus, an admittedly underdeveloped way. Thus, my goal herein will not be to deliver an airtight case but rather to provide a frame for a new kind of conversation; one that avoids the pitfalls of the fallacious and practically futile nature of the gun debate.

To begin with, we should briefly examine the very claim I am making that the gun debate, in its current form (evident in the “guns or people” question) is misled and futile. There are several ways that this can be demonstrated but I will outline what is, in my view, the most compelling one. It turns out that there are good philosophical reasons to call into question the implicit dualism contained within the question itself: *do guns kill people or do people kill people?* Notice how the sentence structure and phraseology, de facto, separates persons from their contexts and, in so doing, forecloses on the opportunity for the conversation to enter into a more unifying, holistic realm that actually focuses our attention toward the profound co-constitution of self and culture. Rather than pressing us towards deep ethical considerations, or probing considerations regarding moral development and/or psychological formation with respect to shared webs of reality and everyday modes of being and becoming, this question steers us into a false binary which asks us to compartmentalize modes of human existence such as what is external (i.e., guns) and what is internal (i.e., innate human propensities; in this case, presumably, toward violence). What good reasons do we have to make such a maneuver—one that splits person from context, self from culture? Sound responses to this challenge do not seem readily forthcoming.

One neither needs to be an ivory tower academic nor a professionally trained philosopher in order to expose the basic fallacy in this style of argumentation. On the contrary, the fallacy becomes clear by listening closely to ourselves when attempting to answer this question, and thus buying in to the dualistic trap it lays out from the start. Say, for example, that we answer the “guns or people” question by selecting *guns*. Careful attention requires us to immediately ask

the follow-up question, *But how can an inanimate object commit murder?* Conversely, if we answer the question with *people*, we quickly recognize that the “people” involved—when unarmed with said guns—are, in and of themselves, incomplete to the overall picture (given that they represent only one ingredient in the proposed thought experiment) that is invited by the very question. In short, by splitting notions of self from context/culture/society at the very start, we encourage problematic thinking that automatically diverts us away from the very thing about which we are wondering. In this vein, the question ought not to be *Do guns kill people or do people kill people?* but rather *What kind of people kill people with the use of guns?* It should be noted that the difference here is not one of mere semantic variation or word play but rather one that commands attention toward a fundamentally different question, by way of content. So while the above lines of thought may seem absurdly nitpicky, their implications must not be ignored. From these considerations, our focus may correctly shift toward holistic issues of personal and social ethics having to do with moral development, formation, and transformation, rather than problematically taking us into the dualistic realm of having to choose between two non-answers. By following this more complete trail, our conversations regarding gun violence will take on new trajectories involving substantive ethical discourse while keeping us from spinning polemical wheels for the sake of empty and fruitless debate.

When this holistic realm becomes occupied, we may begin to be sobered into the realities of what this (holism) means. One such sobering reality is that we may then become better equipped to (re) examine what actually counts as violence in America. To argue about gun violence is to operate under some working definition of violence and, in turn, to discuss the areas in which it is carried out via guns. There are two points to observe here from out of the realm of the holistic approach I am promoting, and they both have to do with *noticing*. First, we are keen to notice that the sociocultural web of reality in America, in fact, has us participating in violent systems on a daily basis. The outcomes and/or consequences of these violent systems vary in degree; some are indeed murderous while others are harmful and misery-inducing in less finite ways. An example of the former: by simply paying taxes (something American citizens are required, by law, to do) people are not merely contributing monetary funds to what is presumably a greater civic good (e.g., the cleanliness of public parks, the maintenance of roadways, etc.) but also financially backing geo-political killing campaigns. President George W. Bush’s illegal invasion of Iraq and Afghanistan was paid for with the dollars of American tax payers. The drones used to visit President Obama’s terror campaign onto parts of the Middle East are purchased using American this same tax money. And so, when we adopt better holism and refuse to separate ourselves from our contexts, we *notice* that our everyday lives are in fact bound up in deadly violence. The problem is that we so often (due to our splitting) do not *notice*—or perhaps a better word is *recognize*—that this counts as violence. Our attention, our outrage, our dismay, is much more easily captured by gun violence in our schools and communities than by the deadly violence we participate in every day.

The second dimension of *noticing* also has to do with what counts as violence. Just as many do not count, notice, or recognize their direct funding of overseas killing, many also do not count certain, self-participatory instantiations of violence as violence; or at least not the kind of violence that strikes them as equally upsetting when compared to others. To provide an example, we can shine the light more narrowly on gun violence itself. It is curious to *notice* that the gun debate (even in its philosophically flawed conversational outplaying, as noted previously) has only risen to such high nationalistic magnitude in the aftermath of impact

being felt in *certain* contexts and communities. In this “new era” of gun violence, which was arguably ushered in by the Columbine tragedy, what has resulted is the death of innocent persons in what are commonly considered places where such horrific tragedies are “not supposed to occur”. Schools, work places, movie theaters, and places of worship (among other contexts) containing victims who “do not deserve” to be massacred by guns have settled into the hearts of Americans engaging in the gun debate (and rightfully so). But we should recognize that gun violence in other contexts receives (and has received) substantially less national *notice*, despite its being more continual and less anomalous. Gun violence against and the slaying of predominately black persons (often but not always young men) in America does not seem to garner the label of “national tragedy” in the ways that, say, Columbine or Sandy Hook do. [Before I complete this point, I wish to make clear that all murder, all killing, all destruction of human life is, in my view, morally reprehensible. My intent is not to compare the value of one life against another but rather to see all life as precious, no matter where it dwells.] Why is black on black gun violence on the south side of Chicago so often excluded from the “gun debate”? Why are the killings of unarmed black men (or the killings of any unarmed person, for that matter) by police officers across America not part of the “gun debate” but instead typically tossed into the inferno of “race politics” or discussions about “police tactics”? If only we could successfully unify the conceptions of our psyches and our contexts, we would put ourselves in ethical positions of (re)examining and thus noticing what we typically do not notice. We would begin to reformulate our answers to the questions surrounding what counts as violence in general, and gun violence in particular.

One final point is worth making with respect to the philosophically fallacious nature of the gun debate and the problematic modes of conversation that result. This point stems from a perspective that many Americans hold and has to do with answering the flawed question *do guns kill people or do people kill people?* in a certain way. In answering *people* to the above question, many go on to elaborate the perspective that those who perpetrate gun violence or commit mass shootings are “sick”, “crazy”, or “mentally ill”. Such individuals, they argue, fall into the category that was referred to earlier as the *wrong people* who have managed to get their hands on guns. Their conclusion is usually to bypass considerations around the elimination of guns (by steadfastly clutching onto their 2nd Amendment rights) and, in so doing, suggest that, in fact, more guns (and thus arguably higher gun access) may be the best solution. The best way, they suggest, to deal with a *wrong person* (i.e., a “sick”, “crazy”, or “mentally ill” person) who, by unfortunate circumstance, has ended up in possession of a gun is to arm the *right persons* in order to stop them (i.e., shoot them first) when tragedies strike. Rather than engage the murky thought experiment of speculating as to whether gun fights are better than gun slayings, or whether gun tragedies (like that of Sandy Hook Elementary school that left 28 children dead) would potentially be less deadly if, say, a “good guy” at the school were armed and preemptively equipped to kill the would-be killer, I will engage a more fundamental problem with this mode of argumentation.

The gun debate question “guns or people” is philosophically flawed. I have already argued that. In the case of this “sick”, “crazy”, or “mentally ill” persons argument, however, I will operate under the assumption that the question is not flawed (even though it is), just for the sake of considering what its proponents’ perspectives actually imply. There are several crucial issues to consider along these lines. First, we may harken back to the above point about noticing. If the gun violence problem boils down to access on the part of “mentally ill” persons, we do well to ask

*Continue on page 14*

## The Wrong Kind of Conversation: ...

what mental illness really means. What constitutes mental illness? Is it not “sick” to uniformly denounce killing in one context (i.e., mass shootings in *certain* parts of America) but literally support and fund it in another (the murder of hundreds of thousands of innocent, non-military civilians in the Middle East?). Does this type of murderous hypocrisy not warrant psychological considerations regarding mental health? We do well to examine our conceptions of what counts as being psychologically compromised.

Perhaps the proponents of this perspective mean mental illness in a more disciplinary sense, however. They could be referring to categories advanced by institutions like the American Psychiatric Association, for example, and suggesting that persons deemed “mentally ill” therein should not have guns. This, however, leads to a legal and constitutional conundrum. Are they suggesting that those deemed “sick”, by what is (for good reasons which I will not elaborate upon here) a questionable disciplinary institution, should not have the same “rights” to bear arms as others? Are persons who have, for whatever reason, attained a diagnostic classification by such institutions less worthy of the very 2nd Amendment to which these proponents of gun rights hold so dearly? Imagine the social consequences and ramifications of a discriminatory project operating on the basis of “making sure the *wrong people* (i.e., mentally ill people) do not acquire guns. Would this entail gun vendors actually requiring documentation of private psychological records, demonstrating either a “clean bill” of mental health or else a “sickness”? Furthermore, who would determine, and through what methods and means, which particular classifications of so-called mental illnesses would preclude one from being able to purchase a gun. What about those who would persist in our society as “undiagnosed”? This is a can of worms that the proponents of this perspective hardly ever open up when they callously exclaim, in the wake of tragedies, that they want only more firmly to grasp onto their guns and to make sure the “sick” people (which, conveniently, never includes themselves or discussion of their own psychological propensities toward hypocrisy) are the ones vilified.

As stated at the outset, the points of critique I am raising here are hardly developed in entirety. As such, they are sure to evoke much in the way of emotional and intellectual disagreement. That is fine. In fact, that is good. My intent, to repeat, has not been to deliver an airtight case but rather to encourage a new kind of conversation in place of the philosophically flawed or, at best, questionable ones that are often had in our society. It is our moral and ethical responsibility to examine the problem of gun violence in America with better precision, honesty, and clarity. We will continue to fail to do so if we steadfastly split our minds off from our contexts, if we fail notice our own participation in systems of violence, and if we neglect to think carefully about the implications of what we propose during our darkest times. *Do guns kill people or do people kill people?* Let us stop asking this fallacious question and let us begin to ask the more levelheaded, holistic, and moral ones: *Who are we becoming and what are we doing?*

Barbod Salimi, Ph.D., is a professor and researcher in the School of Theology at Boston University. His teaching, writing, and activist work rests at the intersection of philosophy, psychology, religion, and ethics. His recent work has examined psychologies of peace and violence.



## STAND UP TO HUNGER STAND UP FOR EDUCATION STAND UP WITH US

Dear Community Members,

We are very happy to inform you that DMF has received an OFAC License # IA-2014-312664-1 from the U.S. Department of Treasury for our “Project 200.” As you may know, any funds supporting charitable and humanitarian needs in Iran must be reviewed and given an OFAC license in order to be able to transfer any funds. This project will support the education and nourishment of 200 children between ages 6-15 on daily basis. These children are in the labor force in Iran. They have never had the opportunity for any education and they live in very poor conditions. “Project 200” is collaborating with Society for Protecting the Rights of the Child (SPRC) in Tehran. [www.irsprc.org](http://www.irsprc.org)

To date, we have raised funds for 110 children. Now, with our official permit, we are encouraged and request from you to please step forward and help us to reach our goal of helping all 200 of the “Left Behind Child” within our program for this year.

The cost to support a child for one year is \$365. That’s just \$1 a day. (\$30 monthly). This support will open a new world of learning and better future possibilities for each child.

Payments can be made via Paypal at:  
[www.dmfund.org](http://www.dmfund.org)  
[www.facebook.com/DollaraMonthFund](https://www.facebook.com/DollaraMonthFund)

or mail to:  
Dollar a Month Fund  
P.O.Box 500923  
San Diego, CA 92150

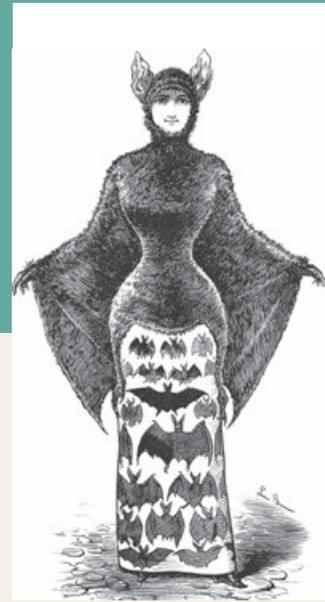
We are greatly appreciative of your support.

Board of Directors



# Ladan-e Bat-begir

By Marriam Zarabi



Our cats, Sayeed and Parvin, darted from the top of the stairs to the edge of the entryway, their eyes toward the ceiling. Looking up, I saw a large animal making a swift motion toward the end of the hallway, and toward me. I quickly ran into the hallway bathroom and shut the door. Opening the door only enough to yell down the stairs, I called my mother: *Mom, there is a bird in the house!* and slammed the door, waiting for her response. This was not unusual—our cats typically brought nightly surprises from our yard, including chipmunks, mice, and large crickets, but this was new.

*Parande?! Ey baba, gorbeha che chizaye miyaran in mogheye shab!* My mother’s heavy footsteps revealed her frustration while she made her way toward the hallway: *Maryam, kojās?* And then ever so swiftly, *Ooohhh, parandas! Na, meshgieh! Goosh-asho bebin! Ay, khoffashe!* my mother yelled, now behind my bathroom door. I could hear my sister’s laughter from the living room. *Khoffash?* I opened the door just enough for my voice to carry to my sister: *Nilu, khoffash chi-e?*

*It is a bat*, bursting into laughs again.

My father’s usual role in situations of animal begir-ing went something like this: retrieve the metal cage from my childhood hamster’s cage to use as a trap, and the rest is a mystery. I was usually hiding in the bathroom (if the animal was bigger than a mouse), standing on the couch (if it was a mouse), or in my bedroom (if I was asleep). As another set of steps made their way toward the hallway, I imagined my father: slightly confused, in his pajamas, holding the small white cage and trying to blink the sleep out of his eyes and make sense of the situation. This was the usual drill, as things like this usually happened late at night. A few scuffles, some *eh, dar raft!*, and finally the slam of a door let me know it was safe to come out. My father was standing behind the closed door opposite of the bathroom, holding the wire cage, and Sayeed and Parvin were on either side.

*Dad?*

*There’s a bat in your room. We will call Animal Control in the morning. Shab bekher.*

In the family room sat my sisters, watching TV, my mother already stress cleaning with the bleach, and my grandmother starting her nightly ritual before her bedtime. *Magar khoffash gonde-o rang-o-varang nist?* asked my grandmother. *Na, meshgieh*, Ladan said as she showed her a few Google images.

*Oh, che badtarkebeh! Fekr nemikonam khoffashe.*

*Maman Banoo, Pedar did-o goft khoffashe.*

*Fekr nemikonam. Hatman joghde. Khalekhob, shab bekher!*

My sisters burst into laughter again and I could hear my mother making a stronger effort to disinfect the kitchen.

The next morning, Mr. Animal Control walked in with a “just another Tuesday” attitude, and we quickly followed behind, my mother, father, and sisters offering four versions of the same story. *It was huge! It came out of nowhere! It looks like Dracula!* Well, let’s assess the situation, he said coolly.

Mr. Animal Control, my mother, father, Nilu, and Ladan walked

out of my room after 45 minutes of searching through everything, without the bat. *He sleeps during the day and comes out at night. He can also crawl through anything the size of a dime*, explained Mr. Animal Control. *Call this number if you see him flying around tonight and we will send someone. If we don’t find it a second or third time, you may have to wait up to six months for the bat to die.*

*Six months, how are we supposed to wait six months?* My mother was in greater shock at his outrageous statement compared to her initial shock of recognizing the khoffash as a khoffash. *I did not migrate through three countries to have to wait six months for a bat to die*, my mother said as she shut the front door.

That night, we heard the bat flying in the bedroom. Animal Control was unable to visit the house because it was after hours. Taking matters into our own hands, my sisters went to Facebook to ask the greater public what to do. Responses ranged from hilarious to questionable: *try throwing a hat in the air and he will fly into it—saw it in a movie once; open the door and hang a sheet in the door frame. Trap him as he flies into the sheet; try hitting him with a bat; sit in the middle of the room and wait for him to land on your head; trap him in Tupperware; and good luck, you are on your own. Animal Control is not helpful.*

The next morning, we were greeted by a 5’1”, doe-eyed, very young woman. *Hello, Animal Control. I’m following up from yesterday.*

*Is it just... you?* asked my mother.

*Yes. I am here to catch the bat.*

Unlike Mr. Animal Control, Ms. Animal Control walked in without a net, a flashlight, or gloves. *Here is the deal: I can only catch him if he is crawling. If he is flying, you have to wait for him to get on the ground before anyone can catch him. You will have to call us again*, she explained as Ladan and my mother opened the bedroom door for her.

Ms. Animal Control: *Oh my gosh, he is huge!* And then she quickly slammed the door. *Okay, we need to come up with a game plan. I usually work with one other person. Do one of you feel comfortable going in with me?*

*Have you ever caught a bat before?* asked my mother.

*Oh, plenty of times. One time, I caught one in the bathtub. He was really dehydrated and probably looking for water.*

Ladan, without hesitation, grabbed her hoodie from her bedroom and went in with Ms. Animal Control. She knew my mother didn’t stand a chance and Ms. Animal Control was probably more lucky than experienced.

*Okay, what’s the game plan*, Ms. Animal Control asked Ladan as she opened the door, walking in without a net, a flashlight, or gloves. After five minutes, Ms. Animal Control said there was no chance of finding the bat because she was unable to look behind the furniture, as it was so dark.



Would you like to use the flashlight on my phone? Or, is there a flashlight in your car?' asked Ladan, careful not to step on her toes, but also aware Ms. Animal Control was our last chance.

Ms. Animal Control: *Oh, great idea! Let me go get it!*

While Ladan looked through the room, Ms. Animal Control stepped out to get her flashlight.

Would you like to call for backup? posed my mom. *Maybe that is a good idea?*

Ms. Animal Control: *Yes, also a great idea! You are both good at this!*

Returning to the house with only her flashlight (still gloveless), Ms. Animal Control was speaking into her walkie-talkie, requesting backup. *Okay, what's the game plan,* she asked Ladan as she opened the door. I tried not to laugh out loud at the situation.

As I peered inside the bedroom, I saw Ms. Animal Control, arm extended and incredibly nervous, using my rain stick from Girl Scout Camp to poke around my sheets and the bedroom furniture, and Ladan on hands and knees, using her phone's flashlight feature to look behind the furniture and under my bed.

Ladan: *Okay, I think if we see him, we should use some sort of net to put over him and you can trap him with a container. I read that while I was researching how to catch a bat.*

Ms. Animal Control: *I think I have a net in my car. Do you feel comfortable using the net?*

Ladan: *Uhm...don't I have to go through some sort of training for that?*

Ms. Animal Control: *No, it is pretty easy. We can even have the cats come in here and help.*

Ladan: *What if they get rabies?*

Ms. Animal Control, shrugging her shoulders: *I guess.*

Ladan: *He is on the nightstand! He is so small!*

Ms. Animal Control froze, staring at the small bat crawling over the books and trinkets on the nightstand.

Ladan: *Should we do something?*

Ms. Animal Control, without hesitation, handed Ladan the net. Recognizing there was no time to think twice or question Ms. Animal Control, Ladan slowly made her way toward the bat and hovered the net over the nightstand before gently trapping him. Ms. Animal Control, thawed from her state of shock and with a shocking wave of motivation, was able to tempt the bat into the Tupperware.

*We got him!* said Ms. Animal Control, making her way out of the bedroom, waving the closed Tupperware container for all to see. *Oh my goodness,* said my mom, as Ladan took pictures to post in the Facebook thread. Our mother was already grabbing her cell phone to report the news to my father and our relatives across the country, and to also re-inform everyone that it was not an *joghde*, but a *khoffashe*, and there were photos to prove it.

As Ms. Animal Control was greeted by her supervisor at the front door, we overheard our father on the receiving end of the phone: *Ladan-e bat-begir to the rescue!*

Every once in a while, when we hear a loud scuffle from the cats, or an unusual sound, you will find someone in the family call *Ladan-e bat-begir*; *biya*, as we wait to see our next surprise.

*Marriam is a young professional exploring her dual identity through narrative and written prose, often writing about her personal experiences as a second-generation Iranian growing up in Kansas City. This nonfiction story was inspired by actual events.*

From: *The Joy of Persian Cooking*

By: *Pari Ardalan Malek*

*Sharbat* are syrup drinks mixed with water and ice, very popular and refreshing for summer time. Homemade *sharbat* are fresh and the best. Here are two recipes, easy to make and enjoy with guests, as well as your family. *Noush-e-jan* and keep cool.

**Sharbat Sekanjebin:** A sweet and sour drink. Preparation time 30 minutes, makes 2 medium bottles.

4 cups of sugar  
1 ½ cups white vinegar  
10 sprigs washed fresh mint  
6 cups water  
Cheese cloth



1. Place sugar in a pot over medium heat and add water.
2. The water should cover the sugar by two inches. Bring to boil.
3. Add vinegar and cook for 30 minutes.
4. Wash and place mint in cheese cloth, wrap tightly, and place mint bundle in the pot.
5. Cook another 10 minutes with mint. Remove and discard mint.
6. This should result in a syrup. If it is not thick enough, cook for another few minutes. If the mixture is too thick, add water.
7. Store resulting yellowish syrup in bottles at room temperature.

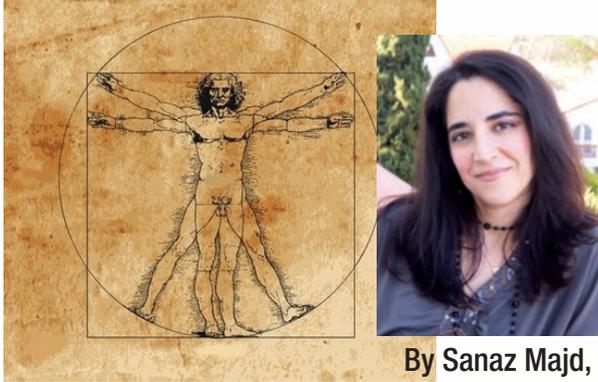
**Sharbat Albaloo:** Sour cherry syrup. When serving, mix with two parts water.

2 pounds pitted sour cherries  
2 pounds sugar  
Cheese cloth  
Water



1. Place sugar in a pot. Add enough water to cover the sugar.
2. Cook over medium heat until sugar dissolves.
3. Wash cherries, place in cheese cloth, and knot tightly at the top.
4. Gently lower cherries into the pot. Cook for 15 minutes.
5. The syrup will turn red. For darker syrup, leave the cherries in for an additional 7-10 minutes.
6. Store resulting syrup in bottles at room temperature.
7. Reserve cherries for making jam.

Cherry syrup can also be used on *faloudeh* (frozen noodles) and on vanilla ice cream.



By Sanaz Majd, MD



electrolytes in the body that can make us feel ill. Vomiting, diarrhea, and certain medications are a few of the more common causes of an electrolyte imbalance. These imbalances are also easily discovered via a blood sample.

## Sargeejeh (Dizziness)

“Sargeejeh,” or dizziness, is one of the most vague and intangible symptoms that patients experience. It is not easy to describe. Furthermore, there is a seemingly endless list of possibilities of causes, and can involve a disturbance in any one of a number of organs— heart, lung, nervous system, brain, blood. Needless to say, it’s not always an easy symptom to dissect.

Yet, it is also quite common. Most of us will experience it at some point in our lives. And it can be rather frightening, not to mention debilitating when it’s chronic and severe.

Most dizziness, however, is benign, self-resolving, and nothing serious.

### What Causes Dizziness?

This list is by no means comprehensive, but includes some of the more commonly encountered causes of dizziness, in addition to a few less common, but potentially more serious, etiologies doctors think of when evaluating a patient:

#### 1. Medications:

Certain commonly prescribed medications can cause dizziness as a side effect, such as those for blood pressure, prostate, urinary incontinence, diuretics, and some antidepressants (especially if stopped abruptly). But before you dump your medication down the toilet (which you should never do, by the way), please discuss it with your physician.

#### 2. Dehydration:

When describing dizziness, it’s useful to distinguish between a sensation of the “room spinning” vs. lightheadedness. Those with dehydration often describe it more as “lightheadedness,” and it tends to occur when transitioning from a sitting to standing position. Caffeine, alcohol, and high blood sugars in diabetics can cause dehydration. So can increased physical activity or sweating if the fluid is not replenished.

While vacationing in Cancun, a dehydrated woman passed out right in front of me after she apparently spent the day sipping on Margaritas and basking in the sun. It happens.

#### 3. Anemia:

Anemia occurs when the red blood cells floating in your bloodstream are unable to carry enough oxygen. Two important causes of anemia to consider are blood loss through heavy menstrual periods in females, and microscopic bleeding in the stool in older patients. A simple blood test can detect anemia.

#### 4. Electrolyte Imbalances:

Electrolytes are integral parts of our cells. They include sodium and potassium, the two most commonly disturbed

#### 5. Low Blood Sugar:

Those who skip meals and/or diabetics on insulin or other glucose lowering drugs need to watch for “hypoglycemia,” or low blood sugar levels. This is the reason that diabetics can sometimes pass out if they are not careful.

#### 6. Depression/Anxiety:

Believe it or not, hyperventilation even to a mild degree can cause dizziness. This is the idea behind breathing into a paper bag when experiencing a panic attack.

#### 7. Cardiac Causes:

Patients with arrhythmias, such as atrial fibrillation, or with structural defects of the heart or its valves can experience dizziness. It is sometimes described as a sensation of “almost passing out,” or actually passing out. This is a vital cause of concern particularly in the elderly population, those with risk factors for heart disease, or with prior heart issues.

#### 8. Nervous System Causes:

Less commonly, problems with the nervous system can cause dizziness. However, it tends to be accompanied by other serious symptoms besides dizziness, such as in a stroke.

#### 9. Meniere’s Disease:

Another less common cause of dizziness, Meniere’s Disease, classically includes a triad of symptoms – dizziness, hearing loss, and tinnitus (a sensation of “ringing” in the ears).

#### 10. Vertigo:

This is by far one of the most common causes of dizziness. It is caused by a disturbance of the inner ears which regulates our sense of balance – referred to as our “vestibular system.” When the vestibular system is unequal, patients often describe it as a sensation of the “room spinning,” or themselves moving. It is often exacerbated by head movements. Vertigo is overall benign, and tends to self-resolve within weeks. Some patients who are susceptible to vertigo can intermittently experience it throughout their lives.

In summary, the causes for dizziness are vast. Yet, thankfully, most are benign and/or easily reversible.

A blood test is often the first step in evaluating dizziness. However, follow up with your physician is also key when dizziness is persistent or progressively worsening through time.

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



## Iranian Youth: Assimilation and Americanization

by Leily Rezvani

“Whether you’re Indian, Pakistani, Arab, Iranian, Afghan or whatever, you just get thrown into this category. And nine times out of ten, you’re depicted as bad” - Maz Jobran. The United States of America is a country of immigrants. From the early settlers to the present entrants, ethnic and cultural diversity is abundant. With the negative rhetoric recited during the current election season, the notion “nine times out of ten” has quickly felt like ten times out of ten. To echo the words of comedian Maz Jobrani, all Middle Easterners and South Asians have been negatively grouped into a class due to hateful rhetoric and jokes. This has lead people to assimilate into American society to the extent that they lose their cultural identity.

Firoozeh Dumas is the author of the bestselling memoirs *Funny in Farsi* and *Laughing Without an Accent*. In her memoirs, she describes how she was forced to assimilate into the American culture in the 1980s after the negative rhetoric and mockery she experienced as a six-year-old, immigrating to the United States from Iran. As a result of this, she temporarily lost her Iranian identity. Dumas’s story manifests how the American-Iranians, specifically the youth, are the in the midst of jokes and negative rhetoric. So where do they stand on the issue?

As second-generation Iranians, the youth often find themselves surrounded by sarcastic jokes and stereotypes that continuously fail to define who they are. This continues to make it difficult for Iranian youth to embrace their cultural identity, and, furthermore, negativity drives them to assimilate into American society so much that they might be at the risk of losing their cultural roots. In order to assimilate, some American-Iranian youth have gradually stopped speaking Persian and learning about their heritage. While for some it is easier to deal with this duality, it has become harder for others to keep a healthy balance between their American identity and their Iranian one.



Through no fault of their own, some Iranian youth have lost more of their roots than they intended to lose. They have gradually lost part of what defines them: their cultural personality. To many of the parents, it feels like the only part of the Iranian identity their children cherish is eating *tadig*, attending the annual Nowruz celebrations, and making jokes about their parents. Although this may be true for some Iranians, it is not the case for others. Most Iranian youth continue to keep their identity beyond being fashionably late to parties, drinking more tea than they do water, and *tarofing* over who should pay the bill at restaurants.

All jokes aside, Iranian youth welcome their culture with open arms and open minds. It is the duty of the youth to prove that our culture is made up of more than exclusively Persian cats and rugs. Iranian youth must unite and embrace their cultural identity to transcend negative stereotypes because, after all, the only thing more beautiful than its people is the culture to which they belong.

*Leily Rezvani is a student at High Tech High School, North County. She is also an intern at USD Institute for Peace and Justice.*

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