

# Peyk



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

# 174

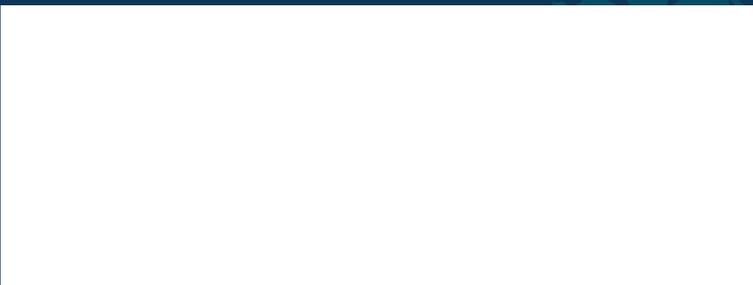
March- April 2018  
Vol. XXVII No. 174  
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Happy Persian New Year

Designed by Saeed Jafarizadeh

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Persian Cultural Center  
6790 Top Gun St. #7  
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By: Shahri Estakhry



## A Time to Rejuvenate with Nowruz/Norouz/Norooz

It is the end of January that I write this editorial for the March/April issue. Yes indeed, it is that time of the year for the community not to have an agreement on the spelling of our New Year's name. I thought this might be a good time to do a little history check and inform ourselves. For everyone's information, globally there are nearly 300 million people within different cultures and languages that celebrate the first day of spring as the arrival of their New Year, and almost each one has a different spelling for it. This does not mean any of them are wrong, but the enunciation of the word derives from the language of the celebrant. According to Wikipedia some are: **Norooz, Norouz, Nawrouz, Newroz, Novruz, Nowrouz, Nauruz, Nooruz, Nowruz, Navruz, Nevruz, Navruz.** Observed by: Iran, Afghanistan, Albania, Azarbaijan, China (Tajiks and Turkic), Georgia, India (Parsis), Iraq (Kurds and Turkmens), Kazakhstan, Kyrgyzstan, Pakistan (Pashtuns and Balochs), Russia (Tabasarans, Crimean Tatars), Syria (Kurds), Tajikistan, Turkey (Azerbaijanis, Kurds and Yoruks), Turkmenistan and Uzbekistan. Then add to this list all the immigrants for the past 50 years to the western countries such as US, Canada, Scandinavia, Europe (East and West), South America, Africa, Australia, New Zealand and just about all of the nations in Asia.

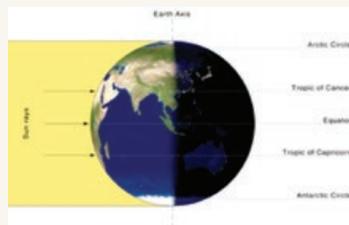
Through the Persian Cultural Center's efforts here in San Diego this global celebration has been officially recognized by the United Nations and has been named a UNESCO Intangible Cultural Heritage (a copy of the official letter is in my file).

"The first day of the Iranian calendar falls on the March equinox, the first day of spring, around March 20, 21 or 22. This is the time when the sun is directly over the equator, and the north and south poles of the Earth lie along the solar terminator. Sunlight is equally divided between the north and south hemispheres. Around the 11<sup>th</sup> century major reforms formatted the calendar being now used. The beginning of the New Year named Nowruz/Norouz/Norooz was set with the arrival of the Spring Equinox. The Iranian scientist Tusi gave the following definition for it: 'the first day of the official New Year was always the day on which the sun entered Aries before noon.' This calendar is known as the Iranian Solar Calendar." To learn more, google and check out different sources including Wikipedia where I have acquired this information.

Regardless of how you spell it, it is that time of the year to rejuvenate with earth, welcome spring, celebrate the beauty of the arrival of our New Year and start a New Day. Wishing all celebrants a very Happy and Prosperous New Year.

Let us have Good Words, Good Deeds and Good Thoughts throughout the year ahead, and most of all, let us remember those in need.

**HAPPY Norooz, Norouz, Nawrouz, Newroz, Novruz, Nowrouz, Nauruz, Nooruz, Nowruz, Navruz, Nevruz, Navruz.**



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PCC (Persian Cultural Center):

## PCC NEWS



### Jong-e Farhangi Report

Jong-e Farhangi is a cultural variety show that has been a monthly program on the Iranian-American Center (IAC) stage for more than three years. Jong emphasizes literature, visual and performing arts, music, history, and social issues. The program guests use Jong's podium to share their views on a variety of subjects with an eager audience. Jong-e Farhangi is on the second Friday night of the month.

### Jong-e Farhangi January 12, 2018

The January program, hosted by Ali Sadr, featured two guests. The first guest, Dr. Zahra Taheri, professor of Persian Studies at the Australia National University, discussed the life and poetry of *Alamtaj Ghaem Maghami*. The second guest, Kourosh Taghavi, Setar player and music instructor, discussed a new approach of taking Persian music into local elementary schools. At the end, he performed a beautiful piece of music on Setar.

Jong-e Farhangi for the month of February did not take place, due to numerous other programs at the Center.

### Stage Reading of *A Midsummer Night's Dream*, by William Shakespeare

January 13, 2018

Directed by Dr. Mahmood Karimi Hakak

The stage reading production with the cast of local artists was performed at the Conrad Prebys Music Center of UCSD. The Play was fun and memorable for all guests.

### Family Game Night

February 2, 2018

A fun night at the Iranian American Center for families. The attendees enjoyed finger food and desert and played backgammon, bingo and hokm.



## Book Talk and Book Signing at IAC

**February 6, 2018**

PCC hosted Dr. Abbas Amanat, professor of History and International Studies at Yale University to present his recent book, *Iran, A Modern History*. This program was co-sponsored by the Department of History at USD, Department of History at SDSU, Middle East Studies Program at UCSD, Iranian American Scholarship Fund (IASF), and Association of the Iranian American Professionals (AIAP).

## Sibarg Concert at IAC

**February 11, 2018**

Sibarg Ensemble performed at IAC stat on February 11, 2018, they introduced their recent album, and perform a magical combination of Persian/Jazz improvisations. The group consisted of: Nikloufar Shiri, *kamancheh*, Kyle Motl, *double Bass*, Josh Charney, *piano*, and Hesam Abedini, on vocal and guest percussionist Miles Shrewsbury. The program was met with a warm reception by the audience.



## Film and Discussion

**January 19, 2018**

The January movie was “*The Private Life of Mr. and Mrs. M*” by Rooholah Hejazi (2011). This is Hejazi’s second long movie. At first Ali Pirouzian introduced the movie and led the discussion after the show.

## Film and Discussion

**February 16, 2018**

The movie & Discussion series of month of February was devoted to “*The Last Step*” (2012) written, produced and directed by Ali Mossafa who also played in it . The story was based on “*The Death*” a book by James Joyce. In the second part of the program, the attendants talked and discussed about the movie.

## PCC’s Board Meetings

Persian Cultural Center’s board of directors held its meetings on January 11 and February 21, 2018.



# The Making of a Global Literary Ecosystem

In previous issues of *Peyk* (#s 157, 162, 163, 164, and 165), we discussed the ways in which the Persian language connected a cultural zone that spanned from the Caucasus to the Western frontiers of China between the tenth and eighteenth centuries. There are many factors that rendered Persian a suitable language for literary production, cultural importance, and political administration: Persian's literary register allowed many different empires and regional states to project discourses of civilization, issue edicts (*farman*), craft their local and translocal histories (*tarikh*), and participate in developing the language of poetry with a global audience. More importantly, Persian was not associated with a single ethnicity, polity, or religion which made it a robust vehicle for various projects ranging from history writing, musical composition, poetry recitations, religious exegesis, travel writing, and many others. These elements gave Persian a transregional circulatory capacity in West, Central, and South Asia.

So what happened in the nineteenth and twentieth centuries? The long-standing answer to this question accords to the following narrative: as Safavids and Mughals, as Persian-using empires, declined and eventually collapsed in the eighteenth century, there appeared a fracture in patterns of literary interaction and exchange in the Persianate cultural zone. South Asia was subsequently colonized by the British and Central Asia came under the Tsarist Empire and later became part of the Soviet Union. Those empires respectively favored English (as well as Urdu) and Russian and ultimately did away with Persian. The Ottomans had already decreased their reliance on Persian as it was gradually overshadowed by the emergence of Ottoman Turkish. Under the Pahlavis, Iran constructed a national identity that erased its place within a broader Persianate world and laid claim to Persian as its literary patrimony. The fracturing of the Persianate cultural zone in the late eighteenth and nineteenth centuries coincided with the rise of European colonial powers. It was through contact with European literary culture that Persian underwent its own literary modernization in the nineteenth and twentieth centuries.

In recent years, this narrative has increasingly come under scrutiny. How could patterns of literary interaction and exchange, established by centuries of travel and cultural cross-pollination, drastically evaporate in a relatively short amount of time? It is true that Persian flourished in such royal courts as the Mughals (1526-1857) and further thrived in non-courtly circles partially due to the Mughal literary patronage. But we cannot confine the social domain of Persian only to dynastic courts. In the course of its long literary career, Persian took anchor in non-elite circles, primarily as one of the languages of mystical Islam and *qawwali* in South Asia. If that is the case, then how does the collapse of the Safavid and Mughal dynasties lead to a drastic literary decline, undoing centuries of interaction? That is not to say that the narrative of political fracture and literary decline is entirely inaccurate. In the mid-nineteenth and twentieth centuries, Iranians and Afghans did



increasingly take inspiration from European aesthetic norms and cultural models. But that does not necessarily mean they stopped communicating with one another.

In an article titled “Print Culture and Its Publics,” Afshin Marashi has shown how print technology created new sites of reading and interaction in the Persian-speaking region, particularly Iran. By print culture, he refers to the “production, distribution, sale, and consumption of texts” (90). Prior to the emergence of print culture, Persian literary culture had already charted its social domain well beyond any dynastic court. For instance, coffeehouses (*qahveh-khaneh*) in the Safavid period were a common place for the gathering of poets, storytellers, and *tazkereh* writers (literary biographers). In some ways, print culture only intensified already existing practices and networks. For instance, in the nineteenth century, *Qera’at-khanehs* (reading rooms) became relatively common in Qajar Iran wherein people, both literate and non-literate, could read and hear the content of pe-

riodicals. Between the tenth and twentieth centuries, Persian manuscripts (*noskhe-ye khati*) had traveled across the Persianate cultural zone in different ways. For example, Iranian merchants would bring them back to Iran from India along with spices or tea and sell them in their bookstalls (*dokan-e ketab*). After the emergence of print culture, some of these merchants transitioned into professional publishing and distributing books. Their *dokans* gradually became *ketab-khanehs*—the term carried different meanings ranging from bookstore, library, or print house in the first part of the twentieth century.

Whereas the Persianate cultural zone once relied on a professional class of *dabir* (secretaries), *kateb* (scribes), and poets to compose works of history, keep imperial records, compose poetry, and engage in correspondence with other empires, print culture created its own class of professionals. Publishers needed representatives or *vakils* to distribute their newspapers or books in different cities. In the late nineteenth and early twentieth centuries, a class of Persian-language newspapers and journal writers emerged that wrote about the most pressing issues of their time from such cities as London, Paris, Berlin, Calcutta, Tehran, Kabul, Herat, Bukhara, and many other urban centers. In *The Press and Poetry of Modern Persia*, Mohammad ‘Ali Tarbiyat and Edward G. Browne have compiled an extensive list of newspapers and journals printed in Persian in this period. This book maps the expansion of the Persian literary ecosystem beyond its familiar terrain.

The creation and proliferation of Persian-language periodicals, aided by print culture and increasing literacy, led to the formation of reading publics in the course of the twentieth century. In his article, Marashi has mentioned “reading publics of women, of leftists, nationalists, and Islamists, and of ethnic, religious, regional, and linguistic minority communities” (103). These reading publics have shaped the way we imagine our history and its political fault lines today. In the same issue that featured Marashi’s article, Farzin Vejdani examined the way these transnational reading publics came

ry, there emerged a number of literary journals that are central to my study. I have examined such journals as *Daneshkadeh* (1918-1919), *Armaghan* (1920-1979), *Ayandeh* (1925-28, 1959-60), and *Kabul* (1931-1979). What I find exciting in these journals is their critical awareness of their radical impact on the making of a modern Persian literary ecosystem. I have frequently come across editorials and articles that described how a “civilized” or “progressive” nation is one with a strong press. When a new journal was born, other journals celebrated its entry into the literary ecosystem. Iranian and Afghan literary journals frequently published and republished each other’s articles and poetry and discussed and debated their shared cultural heritage. Twentieth-century Afghan and Iranian publishers and journal writers may have been primarily concerned with the project of nationalizing their press and literature, but they understood that nationalism could not be imported from one static pole to another. They understood it to be a political and cultural model that traveled in multiple directions and did not have a single source of origin.

Twentieth-century periodicals are a literary mine whose treasures have yet to be fully extracted. Most scholars have examined the way Persian-language periodicals have reflected the political and literary trends of their time. We should look at these journals as *creators* of literary and political knowledge, not just as sources that merely *reflected* certain trends. One of the problematic features of contemporary Iranian historiography has been assigning grandiose ideas to a single individual and valorizing him (and, yes, it’s far more often a “him”) as the “father of” this or that movement. A critical examination of literary journals as a source of literary modernization will show that the twentieth century is not an era of one or two grandiose ideas or ideologies. It is a dynamic and consequential era during which the Persian literary ecosystem underwent significant changes, but it never abandoned its old habit of acting and interacting globally.

#### Images:

1. *Kaveh* was a Persian periodical published twice a month between 1916 and 1922 in Berlin, Germany.
2. A photograph of Mahmud Tarzi (1865-1933).

#### References:

- Brian Spooner and William L. Hanaway, *Literacy in the Persianate World: Writing and the Social Order* (Philadelphia: University of Pennsylvania Museum of Archaeology and Anthropology, 2012).
- Edward G. Browne and Mohammad Ali Tarbiyat, *The Press and Poetry of Modern Persia* (Los Angeles: Kalimát Press, 1983).
- Farzin Vejdani, “Indo-Iranian Linguistics, Literary, and Religious Entanglements: Between Nationalism and Cosmopolitanism, ca. 1900-1940.” (*Comparative Studies of South Asia, Africa and the Middle East*, Vol. 36, No. 3, 2016), pp. 435-454.
- Afshin Marashi, “Print Culture and Its Publics: A Social History of Bookstores in Tehran, 1900-1950” (*International Journal of Middle East Studies*. 47, 2015), pp. 89-108.
- Negin Nabavi, “Spreading the Word: Iran’s First Constitutional Press and the Shaping of a ‘New Era’” (*Critique: Critical Middle Eastern Studies*, 14:3, 2005), pp. 307-321.



Given that access to academic articles is restricted for the general public, I would gladly send our readers an electronic copy of the cited articles. Reach me via [ariafani@berkeley.edu](mailto:ariafani@berkeley.edu)

together over their shared interests, such as Zoroastrianism and South Asian Pan-Islamism. During the same period in which Iranian literary and cultural institutions were attempting to “ascribe a rigidly nationalistic meaning to Persian,” the Persian language still fulfilled its historic role as a transregional vehicle for cultural exchange and literary interaction (445). It was previously believed that the rise of English in South Asia (see *Peyk* #166) led to a drastic displacement of Persian, but Vejdani has considered the way English has given Iranian and Indian intellectuals another platform through which to produce and disseminate scholarship on Persian literary culture. Browne and Tarbiyat’s *The Press and Poetry of Modern Persia* is all one example of this body of scholarship. So, what does all of this mean? It means that Persian-language intellectuals never stopped interacting with one another. It means that the twentieth century can tell us a compelling story of literary interaction and cultural exchange, contrary to accounts that have painted this period only as one of isolationist nationalisms.

Compared to the centuries past, twentieth-century sites and forms of production have clearly changed: we no longer have *katebs* (scribes) and *dabirs* (secretaries), but instead rely on journal writers and publishers. Coffeehouses and bookstalls have gone by the wayside—displaced by libraries, bookstores, and literary associations—but the global literary ecosystem at the heart of the Persianate cultural zone has remained in place in the twentieth century. Established patterns of circulation and exchange do not drastically disappear, much like the death of an organism will not destroy an entire ecosystem. The ecosystem constantly waxes and wanes, and adjusts to disappearing species (scribes and bookstalls) by creating new organisms (publishers and libraries). That is precisely why *nationalism* and *modernity* are such fuzzy and multi-layered categories of analysis. The dynamic nature of the twentieth century does not allow us to treat *nationalism* and *modernity* as melodramatic and static categories; we have to continue interrogating their long standing assumptions and hone them with ever-evolving methodological questions.

In my dissertation, I focus on the way late nineteenth and early twentieth-century Persian periodicals have forged the concept of *adabiyat* or literature in Iran and Afghanistan. Many scholars have treated the modern concept of literature as an imported idea from Europe, but I aim to show that Persian-language intellectuals selectively borrowed and assimilated ideas from multiple literary cultures. Take the case of Mahmud Tarzi, an influential Afghan modernizer, publisher, and poet (d. 1933). After years of living in Ottoman lands, he returned to Kabul to publish the newspaper *Seraj ol-Akhbar* (1911-1918). In the pages of *Seraj ol-Akhbar*, Tarzi attempted to introduce his compatriots, living in Afghanistan and its diaspora, with a novel definition of literature and new literary forms and genres. The process of borrowing European (and Ottoman) aesthetic norms necessarily required Tarzi to search for linguistic components and forge literary devices that would allow him to create what he understood as modern.

In the second and third decades of the twentieth centu-



# NOWRUZ 101

The freshness and beauty of spring are everywhere around you, from the excited chirping of birds to the shy blossoms of trees, and you enthusiastically bid your friends a “Happy New Year!” Then somebody, a teacher, friend or colleague, asks you what it’s all about: what day is it on, what do you do to celebrate and why; is it religious? Instead of saying, “I’m not sure,” arm yourself with the following information and watch your audience delight in your knowledge!

## THE MEANING AND HISTORY:

Nowruz literally means “New day” and marks the first day of the Iranian calendar. There is much quibbling over the correct transliteration of the word into English and some people prefer to write Norouz, or Norooz, among others. However, the “official” spelling, as registered with the Library of Congress, is Nowruz. The day falls on the spring equinox, or the first day of spring, when sunlight is evenly divided between the northern and southern hemispheres. It is usually on March 21, or the previous/following day. It is the first day of Farvardin on the Iranian calendar. Some people refer to Nowruz as Eid, but it is not an Islamic feast. Nowruz is celebrated by all Iranians regardless of religious belief or ethnic background.

Historically, Nowruz tradition goes as far back as 3,000 years. In Persian mythology, King Jamshid introduced Nowruz celebrations to the people to celebrate overcoming the hardships of winter and looking forward to the promise of spring. King Jamshid is symbolic of the transition of Persians from animal hunting to animal husbandry and a more settled life in which the seasons played a major role. The ancient Persian prophet Zoroaster (founder of the Zoroastrian religion) incorporated Nowruz as an elaborate feast to celebrate Ahura Mazda (Zoroastrian God) and the Holy Fire at the spring equinox. In 487 BC, King Darius the Great celebrated Nowruz at Persepolis, where he had newly built his palaces. The bas reliefs at Persepolis today show people from all over Persia coming to offer Nowruz gifts to the King. From about 248 BC Nowruz became the national holiday of successive ruling dynasties in Persia and survived as such even after the introduction of Islam in 650AD.

Here is Omar Khayyam’s description of Nowruz in ancient Persia in his *Noruznameh*: From the era of Keykhosrow till the days of Yazdegard - last of the pre-Islamic kings of Persia, the royal custom was thus: on the first day of the New Year, Nau Ruz, the King’s first visitor was the High Priest of the Zoroastrians, who brought with him as gifts a golden goblet full of wine, ring, some gold coins, a fistful of green sprigs of wheat, a sword, a bow and a handsome slave. In the language of Persia he would then glorify God and praise the monarch. This was the address of the High Priest to the king:

Majesty, on this feast of the Equinox, first day of the first month of the year, seeing that thou hast freely chosen God and the Faith of the Ancient ones; may Surush, the Angel-messenger, grant thee wisdom and insight and sagacity in thy affairs. Live long in praise, be happy and fortunate upon thy golden throne, rink immortality from the Cup of Jamshid; and keep in solemn trust the customs of our ancestors, their noble aspirations, fair

gestes and the exercise of justice and righteousness. May thy soul flourish; may thy youth be as the new-grown grain; may thy horse be puissant, victorious; thy sword bright and deadly against foes; thy hawk swift against its prey; thy every act straight as the arrow’s shaft. Go forth from thy rich throne, conquer new lands. Honor the craftsman and the sage in equal degree; disdain the acquisition of wealth. May thy house prosper and thy life be long!’ ”

Source: Wikipedia

## THE RITUALS:

**The Haft Seen Table.** Seven- (haft) things beginning with the letter “S” (Seen) are placed on a decorated table in families’ homes. The items and their symbolism are as follows: sabzeh - wheat, barley or lentil sprouts (rebirth); samanu, a sweet pudding (affluence); senjed, dried fruit of oleaster tree (love); seer, garlic (medicine); sib, apple (beauty and health); somaq, sumac (sunrise); and serkeh, vinegar (age and patience). Some other items usually placed on the table are Hyacinth (flower), coins (wealth), a mirror (cleanness), goldfish in a bowl (for Pisces which the sun is leaving, and a holy book and/or poetry book (Shahnamah or Hafez).

**Haji Firuz.** Symbolizing the Sumerian god of sacrifice (who was killed at the end of each year and reborn at the beginning of the New Year. , Haji Firuz is a man with a black painted face and a red costume who sings and dances through the streets playing tambourine, to herald the coming new year.

**Chaharshanbe Suri.** This festival of fire takes place on the eve of the last Wednesday of the year. People build fires to celebrate light over darkness , testament to the tradition’s Zoroastrian roots) and jump over them saying, “Zardi-ye man az to, sorkhi-ye to az man,” meaning, “My yellowness to you, your redness to me,” signifying rejuvenation from the fire.

**Sizdah Bedar.** On the thirteenth (sizdah) day of the new year everyone leaves the house for the outdoors (bedar) concept to have picnics and parties. The thirteenth day is considered unlucky based on the ancient Persian belief that the 12 constellations in the Zodiac ruled the earth for a thousand years each after which the earth collapsed into chaos. At the end of this day, the sabze from the haft seen table is thrown into running water to cleanse the household of any bad luck or sickness that the sabze has absorbed.

## THE OVERALL MERRYMAKING:

During this time of festivities, family and friends visit each other and eat dishes such as sabzi polo maahi (green herbed rice with fish), reshte polo (rice and noodles), dolme barge (meat and vegetables in vine leaves , and Kookoo sabzi (herb and vegetable omelette). Families buy new clothes and clean out their houses, ready for a fresh start. There are many parties that accompany the general joyous and optimistic mood.

**HAPPY NEW YEAR EVERYONE OR  
NOWRUZ KHOJASTE!**

# Events in San Diego

## Persian Cultural Center

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



### Dornab Concert

Saturday March 3, 2018, 7pm at IAC  
Tickets and information 858-552-9355  
IAC: 6790 Top Gun St. #7, San Diego, CA 92121



### Chaharshanbeh Sorri

Tuesday March 13, 2018 7-10 pm at NTC Park  
Location: NTC Park, 2455 Cushing Road San Diego, CA 92106

### Nowruz Celebration

Saturday March 17, 2018 6pm at Marriott Hotel La Jolla  
KAMRAN & HOOMAN LIVE in San Diego !!!!  
Along with internationally renowned DEEJAY AL and featured dance performance by the Persian Dance Academy.  
Tickets and information 858-552-9355

### Sizdehbedar

Sunday April 1, 2018 1-6pm at NTC Park  
Location: NTC Park, 2455 Cushing Road San Diego, CA 92106

### 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 Friday 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

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

### Tar & Guitar Class by Farhad Bahrami

Registration and info: (619) 318 1286

### Tombak Class by Milad Jahadi

Registration and Info: (858) 735-9634

### Daf Workshop

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

## Iranian School of San Diego

858-552-9355

### Egg Coloring and Sabzeh Kari

Sunday March 4, 2018 10am to Noon at ISSD

### ISSD Nowruz Celebration

Sunday March 11, 2017 at Mt. Carmel High School/ISSD

### Branch I, Sundays from 9:30am-1pm

Mt. Carmel High School

### Branch II, Thursdays from 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



### Annual Charity Bazaar

Sunday March 4, 2018 at ISSD

## Association of Iranian-American Professionals (AIAP)

Tel: (858) 207 6232 • www.aiap.org  
Saturday March 24, 2018 at Sheraton Hotel and Marina



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

House of Iran Balboa Park  
Sunday March 25, 2018 at time  
Rooze- Iran at House of Iran Balboa Park  
www.thehouseofiran.com



## Iranian-American Scholarship Fund

Tel: (858) 552-9355 • www.iasfund.org  
www.facebook.com/Iranian-AmericanScholarshipFund



## Mehrgan Foundation

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

## PAAIA

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



## NIAC

National Iranian-American Council  
www.niac.org



## IABA

Annual Banquet and Fundraiser  
Thursday March 1, 2018 at 6:30pm  
At Sufi Restaurant  
iabasdbanquet@mail.com

## 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



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# Embracing Cultural Diversity at UCSD since 1981

By Leily Rezvani



The year 1981 marked many large milestones in history. Former President Ronald Reagan was inaugurated minutes before the Iranian government released the American hostages, marking the end of the hostage crisis and a new relationship between the two countries. Months later, IBM introduced the first Personal Computer to consumers in the United States and Sandra Day O'Connor was sworn in as the first female justice of the United States Supreme Court. During that same time, Iranian sophomores at UCSD created a home for themselves in the U.S. since they were unable to return to their home country. My father and his classmates at UCSD founded what is now the Iranian Student Association (ISTA). They used food as a means of communication when they brought yogurt with spinach to the potluck of all of the international clubs. They had the vision of fostering an environment to connect with Iranians and non-Iranians alike through food, dancing, and banter.

In 2018, the same organization at UCSD is still using similar methods to transcend borders and embrace cultural diversity. ISTA's central mission is to engage the local community with the work of Iranian artists, scientists, and students by exhibiting their arts and sciences. In turn, Iranians find a home in ISTA and non-Iranians explore a new culture. The spirit of thinking from a global perspective and taking local action is very apparent in ISTA's mission. Yasaman Nazari, President of ISTA, finds that, "As a non-political and non-religious organization, ISTA has been able to hold events in which people from every political and religious backgrounds gather in peace and celebrate our ancient Iranian culture." Furthermore, UCSD's Iranian Association has reached to other universities in southern California: "Throughout the years, ISTA has been able to bring Iranian, Iranian-American, and non-Iranian students of not only San Diego, but also other areas of California together." Nazari says ISTA is proud to be a part of the Iranian community for the richness of its heritage, history, and people: "Iranian history, literature, art, and cuisine are well-known throughout the world. Also, a great population of successful individuals in the United States and other areas of the world belongs to the Iranian community, and that shows the talent and the hard working nature of Iranians."

Nazari is a senior majoring in Art History and Criticism. She joined ISTA as a freshman and before becoming the President of the Association, Nazari oversaw relations around art and communication. Much of her identity is tied to her heritage. In fact, Nazari was born and raised in Iran and joined ISTA "because I did not want to lose touch with my Iranian heritage after moving to the United States and I wanted to contribute to the promotion of our culture in UCSD and San Diego." Before beginning her studies at UCSD, Nazari attended university in Iran where she majored in architecture. Nazari finds aspects of

the Iranian culture in her work as she writes about Persian art and architecture. Through art and ISTA, Nazari is connecting Iranians and non-Iranians to her heritage.

It is just as imperative as it was in 1981 to highlight cultural similarities and embrace our differences, especially as an united Iranian community. Nazari believes, "As long as societies live, differences will live. What's important is that we accept the fact that we all have different values and viewpoints, but still strive to grow together and use each other's different perspectives to flourish our own understandings of the world. Differences don't have to lead to hate, they can be constructive, too." ISTA hopes to hold more scientific and educational seminars and concerts in the near future. In order to increase cultural understanding amongst non-Iranians and further engage the Iranian community with its efforts, ISTA is hosting a free Nowruz celebration with plenty of music after the new year. Since 1981, ISTA has strived to make a positive impact on not only UCSD and San Diego, but also on the greater global community.

*Leily Rezvani is a senior in high school and the Youth Outreach Director of License to Freedom, a non-profit that provides free legal services for refugee and immigrant victims of domestic violence.*

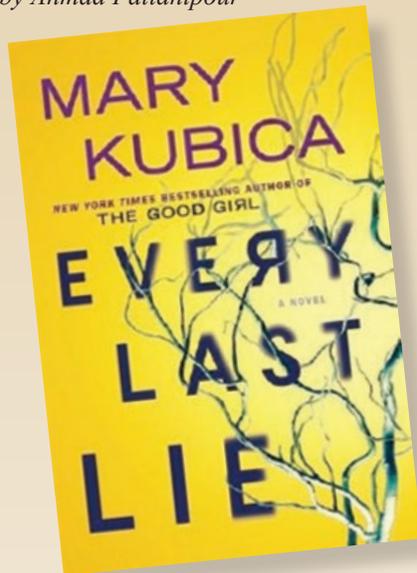


## BOOK REVIEWS

# EVERY LAST LIE

by Mary Kubica

A review by Ahmad Fattahipour



Clara Solberg's husband, Nick, is a successful dentist who is returning home from his 4-year old daughter's school ballet performance when he strikes a tree and is killed instantly. His daughter, Maisie, survives the crash and when rescued repeatedly states, "The bad man was running after us; he was in a black car."

Clara is instantly curious to investigate who this person was and the possible motives to kill Nick. The police, however, determine that the accident was due to Nick speeding and his inability to safely navigate a sharp turn. Not to be deterred, Clara investigates a number of suspects from Nick's past ranging from a disgruntled former patient to a colleague who had been infatuated with her.

As the suspects and mystery unfold, the reader is gripped with suspense at every turn of the page. Though the book is quite different from her acclaimed previous work, *The Good Girl*, it does again examine the vagaries of human nature as they relate to parent and child relationships. *The Good Girl* demonstrates how neglectful parents can ruin the life of their child, while *Every Last Lie* examines how children learn to tell lies from their parents as well as the people around them. The author has done a good research on how parents and others tell lies to their children in the names of Love and by hiding their true feelings from their children. Also, Nick had hidden a lot of facts from his wife in order not to hurt her feelings. She illustrates by examples how ignorance of the reality or facts really hurt more than help the person they claim as their partner.

Both novels are fine literary critiques of American Society and Education. For example:

Clara was pregnant when the accident occurred. She had no insurance because Nick had foolishly spent all their savings and used their insurance policies as collateral for loans from the banks. Similarly, in the case of Collin, Mia's boyfriend, in *The Good Girl* her life was ruined mainly because of the lack of a good public education for every citizen.

## Mini-Stories-Series

Story #1

By: Yasaman Jaladat

One of my hobbies in life is recycling the plants people throw out which are usually dying or almost dead. I enjoy bringing them back to life maybe as having the roots of a physician or just a human being. As a matter of fact, many of the plants I have today on my garden are adopted this way.

Tonight, I found a really beautiful pot by the garbage can. It was one of those Orchids without any flower, but having nice tall shafts. When you look at it, you feel you are looking at a modern piece of art. I right away hugged the plant, and was nagging and thinking all the way back home why people just want the plants for flowers? Why don't they appreciate this much of beauty in a living organism? I came home, made a new stand for the plant in front of my door, working on the place of the stand and the alignment of it with the others attentively since I have plenty out there. All of a sudden I saw a huge cluster of ants wobbling around the pot. I removed the plant from its outer pot, and saw tons of ants colonizing there. First I left the outer pot separated and thought they would move away in a few days. I came inside, realized a few of them are walking on my body and hands and shoes. This was the moment I totally freaked out, took the plant back to the garbage can and truly apologized in my heart for the judgement I made about the owner of the plant!!! Even right now that I'm writing this, one or two are seeable on my desk wandering around!

Moral of the story: Never judge too quickly before knowing the whole story!!



Public Announcement

## You may qualify for a discount on your SDG&E bill

SDG&E offers several Assistance Programs to help lower your monthly energy bill while making your home comfortable.

California Alternate Rates for Energy (CARE) Program ([sdge.com/CARE](http://sdge.com/CARE)): Save 30% or more every month on your bill. Eligibility is based on participation in certain public assistance programs, or household income and how many people live in your home.

Family Electric Rate Assistance (FERA) Program ([sdge.com/FERA](http://sdge.com/FERA)): If you don't qualify for CARE, you may for FERA. You could receive a 12% discount on your energy bill. FERA is only open to households with three or more people.

Medical Baseline ([sdge.com/medicalbaseline](http://sdge.com/medicalbaseline)): This Program has helped over 30,000 people, who have a qualifying medical need or medical device, to lower their energy costs.

Energy Savings Assistance (ESA) Program ([sdge.com/ESAP](http://sdge.com/ESAP)): You may receive free energy-saving improvements to your apartment, condo, house or mobile home; such as lighting, furnace repair, weather-stripping, attic insulation and select appliances like a refrigerator.

For details on any of these Assistance Programs visit [sdge.com/Assistance](http://sdge.com/Assistance), call 1-800-411-7343 or email [billdiscount@sdge.com](mailto:billdiscount@sdge.com).

# The Science of Nutrition

## B VITAMINS



# VITAMINS

**By: Mohammad Ahrar, PhD**

### Introduction

Most vitamins cannot be synthesized in human body and must be provided in the diet in limited amounts. There are thirteen known vitamins; four of them (Vitamin A, D, E, K) are considered fat soluble, and nine vitamins including vitamin C and all the B vitamins are water soluble. Fat soluble vitamins, and vitamin C were discussed in previous issues of the *Peyk*. In this article, we review the functions and health benefits of B vitamins.

### Facts about water soluble vitamins

When initially discovered in the early 1900s, the “water- soluble vitamin B” was thought to be one vitamin. After years of research, it became apparent that B-complex vitamins have different characteristics and functions. B vitamins include thiamin (B1), riboflavin (B2), niacin (B3), vitamin B6, folate or folic acid, vitamin B12, pantothenic acid, and biotin.

Water- soluble vitamins are different from fat-soluble vitamins in that they dissolve in water, are generally not stored in the body, and often excreted through the urine. For this reason, most water-soluble vitamins are not toxic when megadose levels are ingested. However, there are exceptions.

### Functions of B vitamins

Like the other vitamins, the B vitamins don't provide Calorie, and thus aren't a source of energy. The B vitamins play a major role in energy production as coenzymes. A coenzyme joins with an enzyme to activate it. Enzymes are special proteins that speed up the chemical reactions in the cells, such as energy production. B vitamins unlock the energy which is captured in the chemical bonds in the nutrients and make the energy available to the cells for chemical reactions during cellular metabolism. The B vitamins, thiamin, riboflavin, niacin, pantothenic acid, biotin and vitamin B6, form key coenzymes that assist enzymes to breakdown carbohydrates, proteins, and fats to produce energy. Without the B vitamins, energy production would come to a halt.

Water-soluble vitamins are also involved in blood formation, maintaining a healthy nervous system, and in case of vitamin C, act as antioxidant in the body (information about vitamin C was discussed in *Peyk* 173).

### Bioavailability of vitamins

Not all the nutrients that we eat are available to the cells. In terms of bioavailability for vitamins, it is the portion of the vitamin that is absorbed through intestines, into bloodstream and carried to the cells. Bioavailability of vitamins is affected by some factors.

### Effects of cooking

Cooking destroys water-soluble vitamins such as most B vitamins. Many water-soluble vitamins leach into water when soaked and are easily destroyed by boiling water. For example, Folic acid deteriorates during cooking; There are several exceptions; for instance, you get more vitamin C from cooked tomatoes than from raw tomatoes. Boiled carrots have more available vitamin B6 than the raw carrots.

Some foods contain anti-vitamin, that affects the vitamin absorption. Cooking can destroy anti-vitamins present in some foods and makes the vitamins more available. For example, the avidin in raw egg whites which binds to biotin (B7), will be damaged during boiling or frying the eggs, and helps biotin be more available to the body.

Some foods such as beans, legumes, and cabbage contain enzymes that inhibit folate being available. Cooking destroys the inhibiting enzymes and make folate more available to the body.

### Steaming vegetables

There are some advantages of steaming over boiling. Usually, steaming is a better option than boiling, as vitamins do not leach into the water as much. When vegetables are boiled it allows them to heat up with the water, giving time for more vitamins to leach out. The water leached out from vegetables may contain lot of vitamins and minerals and can be used.

Microwaving keeps cooking time short. Stir-frying is another fast, low-water option. Adding boiling water to vegetables, such as cauliflower, rather than boiling it minimizes the vitamin loss.

### Effect of soaking in water

All of the water-soluble vitamins leach when foods are soaked in water for a long time. Sometime soaking may not be that bad; soaking may remove many anti-nutrients such as phytates, saponins and lectins present in some foods. These anti-nutrients prevent mineral absorption and may adversely impact vitamin absorption as well. Therefore, soaking and steaming the foods that contain anti-nutrients may have more available vitamins for absorption.

**Other factors;** heat, light, acidity and oxidation can destroy most B vitamins. For example, Vitamin B12 and riboflavin are destroyed by ultraviolet light; Thiamin is easily damaged in an alkaline pH, such as baking soda.

### Absorption of vitamins

Small intestine is the site for absorption of nutrients including vitamins. The absorbed vitamins enter blood vessels that surround the intestine and are transported to the liver to be used in many chemical reactions.

Absorption of vitamin B12 depends on presence of a chemical called

# HEALTH BENEFITS B VITAMINS

intrinsic factor. The intrinsic factor is produced by the same cells in the stomach that produces hydrochloric acid. People who take anti-acids on a regular basis, may be subject to vitamin B12 deficiency.

## Natural vs. Synthetic vitamins

Many vitamin supplements that are on the market are manufactured synthetically from chemicals in a lab, and not from their natural sources. Natural vitamins are derived directly from the food source containing the vitamin.

Synthetic form of some vitamins has the potential to be dangerous because intake of mega doses of the vitamins can cause toxicity. Over consumption of normal, or natural vitamins that you get from a food-based form do not cause overdose toxicity.

Note: In regard to food labels, vitamins can be labeled as natural if they contain as little as 10% of the natural form of the vitamin. Most pharmaceutical companies, produce vitamins synthetically. It does not mean the synthetic forms of vitamins are not effective, but some forms of synthetic multi vitamins may contain additives such as titanium dioxide which is a carcinogen.

## Vitamin Supplementations

Vitamin supplements may be useful when a diet is drained from natural vitamins, or may be advisable during sickness, old age, or genetic disorders. Normally, a healthy diet provides essential nutrients and vitamins, and there is no need for supplementation.

Whole foods are rich in phytochemicals, antioxidants, and fiber. Therefore, having a diet that includes enough vegetables, fruits and healthy animal products usually meet the daily vitamin needs for most people. It is important to realize that many vitamins can be destroyed during cooking or storage, or being exposed to ultraviolet (UV) light, in which case not enough vitamin is available to the body.

## Refrigeration and Pasteurization

The main purpose of refrigerating foods is to reduce enzyme activities and oxidation of nutrients and preserve the vitamins in the food. When you blend vegetable or fruits in a mixer, vitamins and phytonutrients can oxidize quickly. Keeping cut vegetable in refrigerator for long period of time may also reduce the vitamin content of the food.

## Pasteurization;

In a conventional supermarket the juices (refrigerated or not) have been pasteurized – this means they have been ultra-heated to kill germs, but it can destroy some water-soluble vitamins as well.

## Body reaction to low vitamin diets

In most cases, if there is a severe deficiency of a vitamin, the body will absorb it more quickly. Usually the more the need for a vitamin, the more sensitized the body is to capture it from the diet. In other words, the greater the need for a vitamin, the greater the amount that will be absorbed by the body.

Vitamin	Function	Daily needs adults	Food sources *	Deficiency symptoms **
Thiamin (B1)	Carbohydrate Metabolism (coenzyme)	1.1 – 1.2 mg	Whole grains, beans, sunflower seeds, wheat germ	Muscle weakness, fatigue, Nerve damage
Riboflavin (B2)	Protein and energy metabolism	1.1 to 1.3 mg	Whole grains, milk and dairy, meats, eggs	Inflammation of tongue and corner of mouth
Niacin (B3)	Energy production DNA	14 to 16 mg	Meat, tuna, chicken breast	Dermatitis on ace, neck and feet.
Pantothenic Acid	Energy metabolism	5 mg	Whole grain Nuts, meat, milk, eggs	Fatigue, nausea, muscle cramps
Biotin	Energy Production, amino acid metabolism	30 Micrograms	Peanuts, yeast, egg yolk, grains, liver, meats, milk	Dermatitis, hair loss, depression
Vitamin B6	Protein metabolism	1.3 to 1.7 mg	Meat, fish, poultry, nuts	Dermatitis, swelling of tongue
Folate / Folic acid	Formation of DNA and Red blood cell	400 Micrograms	Dark green Vegetables, broccoli, liver,	Fatigue, head ache, swelling tongue, Diarrhea, fainting
Vitamin B12	Synthesis of new cells, nerve health, energy metabolism	2.4 Microgram	Animal products, meat, fish, poultry, eggs, cheese	Fatigue, sore tongue, nerve damage, numbness in hands and feet

General functions and food sources of B vitamins are summarized in the table below.

\* Most fortified cereals and food products contain some B vitamins.

\*\* Deficiencies are rare

Selected Food Sources of some B Vitamin (milligrams per 100 gr. food)\*

Food	Vitamin B1	Vitamin B2	Vitamin B6
Avocado	0.08	0.10	0.40
Barley raw	0.30	0.18	0.60
Beans	0.03	0.09	0.20
Beef	0.04	0.06	0.20
Bread multi grain	0.20	0.10	0.20
Broccoli, cooked	0.06	0.20	0.12
Celery, raw	0.07	0.10	1.10
Feta cheese	0.01	0.30	0.00
Hamburger	0.20	0.20	0.10
Kale, raw	0.10	0.25	0.25
Lamb	0.14	0.22	0.33
Liver, beef	0.23	0.20	0.80
Milk, whole	0.03	0.17	0.04
Parsley, fresh	0.14	0.30	0.20
Peanut butter	0.90	0.15	0.30
Salmon, Atlantic, raw	0.16	0.30	0.35
Turkey breast	0.06	0.10	0.80

\* 1mg = 1000 microgram

## Selected References

- (1) Nutrition, from Science to you, Joan Blake, et al. 3<sup>rd</sup> ed. 2016, Pearson Publishing Co.
- (2) *Nutrition and Diet Therapy, evidence-based application*, Lutz, C. and Przytulski, K., 4th ed., F. A. Davis Company, Philadelphia, 2006.
- (3) *Nutrition Essentials for Nursing Practice*, Susan G. Dudek, 5th edition, Lippincott Williams & Wilkins, New York, 2006.
- (4) <http://www.foodnutritiontable.com>



Dear Neighbors:  
**Don't Worry, It's Nowruz**

By Marriam Zarabi



Celebrating Nowruz in Kansas City was often an exercise in navigating mainstream culture while trying to understand my culture of origin. I remember *ba che sakhti ey*—with what effort—I tried rationalizing the celebration of spring to a group of middle school friends who had tears in their eyes when I explained why I did not celebrate Christmas. I had a similar experience, and still do, when I described our cultural celebrations to my neighbors. Reflecting on their expressions of confusion echoes the tension I experienced of assimilating to mainstream culture while maintaining cultural traditions. Exploring this duality by writing short stories highlights the underlying humor in many of my exchanges, and the ways in which my Iranian identity has been affirmed through my dual identity. It was difficult to explain my cultural practices to childhood friends.

Growing up, I often made jokes with my family about publishing a public announcement in our neighborhood newsletter to help explain any unusual sightings from our house during the month of March:

*Dear Neighbors: The first day of Spring marks the Persian New Year. This cultural holiday is celebrated by voluntarily jumping over small fires in our backyard on the last Wednesday before the vernal equinox—please do not be alarmed if you see or smell smoke from our house; a ceremonious table of symbolic objects including garlic and live goldfish; and a very loud party that is similar to a New Year's Eve party. Please do not be alarmed by the overflow of cars in our driveway and down the block. If you see anything that raises questions, dear neighbors, don't worry. It's Nowruz.*

*Please find below a key illuminating other aspects of our holiday, and perhaps an overlap with other cultural and religious celebrations and traditions.*

- Smoke from our backyard = Chahrshanbe Suri*
- Decorating hardboiled eggs = Easter*
- Gifting \$2 bills in red envelopes = Similar to the Chinese New Year tradition*
- Eating smoked or fried white fish = Turkey on Thanksgiving*
- Haftseen Table = The Christmas Tree*

*Again, dear neighbors, don't worry. It's Nowruz.*

Highlighting these similarities offered a sense of commonality and ultimately brought comfort to those unfamiliar with Nowruz. These similarities also normalized standing in a single-file line late at night, passing a loaf of bread (more on that below), and why we buy every *sonbol*, or hyacinth, at Trader Joe's in early March.

As I prepare for Nowruz, I smile thinking about conversations I had with neighbors in Kansas City. One of the most memorable conversations was around Chahrshanbe Suri:

*Y'all do what now?*

We jump over fire so that we can gain its warmth. The paleness we have gathered from the winter is burned in the fire in exchange for the fire's soulful color and light.

My neighbor stared at me. You would think by now I would know to translate a blank stare as confusion or shock, but I took her blank expression as the ideal transition point of our conversation. I was eager to find a point of commonality—perhaps our mutual love for the spring season, or the beauty of light after the winter season—would anchor my explanations.

*Hmm, and you do this where?*

In our backyard!

*And this isn't a fire hazard?*

They are small fires. We have a few in a row so we can jump over many at once.

*Our eyes met, and she blinked. At least there is some mental registration, I thought to myself.*

Don't worry—if you see fire smoke from our yard, it's Nowruz.

*What else y'all do?*

We decorate hardboiled eggs, similar to Easter! We also have a ceremonious table with objects that start with the letter “s” in Farsi; this is like our Christmas tree.

*But you don't have a tree?*

No, but we have hyacinths and we grow wheatgrass.

*Well, at least you have a tree for Christmas.*

We don't celebrate Christmas. I stopped trying when my parents told me that Santa was diabetic and couldn't eat the cookies I left him.

I was certain this would make her laugh, but she had tears in her eyes. I was a little puzzled. This seems to be a common reaction across ages, I thought to myself.

Don't worry, I celebrate Christmas with family friends. And sometimes we put up lights! Don't worry, I have Nowruz.

This statement did not seem to help, as she patted me on the head and walked away.

Perhaps one of the oddest Nowruz traditions was running around the periphery of my childhood home with a loaf of bread. The bread symbolizes good fortune and a house full of food. The tradition is usually led by the father. One year, our neighbor witnessed the magic of the bread-running.

*Okay bacheha, kiddos, it is time to run the bread around the house!*

Dad, it is ten o'clock at night. Maybe we can do that tomorrow?

*Eh! It is bad luck if we wait! The bread symbolizes a house full of delicious food for the next year—like Mom's delicious rice, the best food in the world! Come on, who wants to come with me? Everybody wants to come with me!*

We unglued our feet from the floor and made our way toward our father. My family has a tradition of standing in birth order from youngest to oldest and passing the bread over our heads until the loaf reaches the oldest member, marking the end of the line. At ten o'clock, I stood in the middle of the line with my youngest cousin leading the line and my father at the end.

*Ready, go!*

Starting with a light jog, we escalated into a run with the aim of reducing the amount of time we needed to be outside, so as to avoid any awkward interaction with our neighbors. The loaf of bread successfully made it to my third family member when I noticed my neighbor taking out his trash.

*This cannot be happening. It is okay, just focus on your sister's head. He will go inside soon.*

As I passed the bread over my head, I noticed him staring, jaw open, at my family's assembly line. *What must he be thinking? I tried to imagine from his perspective: eight individuals running in a single-file line from the front door, around the house, back to the front door, passing a loaf of bread over their heads. At night.*

Unfortunately, this probably was not the strangest thing a neighbor had seen from my family. We made it around the house and back to the front door without the bread falling. My neighbor was still standing in his yard as I shut the front door. He was still holding the trash bag, but at least his mouth was closed.

I thought to myself, as I shut the door: *Dear neighbor: don't worry, it's Nowruz.*

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*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.*

**Nowruz Mobarak!**



# Nash-e Jan

## A Traditional Nowruz Feast Celebration

From: *The Joy of Persian Cooking*

By: *Pari Ardalan Malek*

*“Following dishes are traditionally served on the eve of the Iranian New Year. Polo is prepared exactly the same way as Chelow (white rice recipe Peyk #107), but in order to maintain the light, fluffy quality of the rice, boil the rice in polo recipes for only 2 minutes, instead of 3-4. It is important not to over cook the rice, as the other ingredients mixed in any polo recipe will tend to make the rice soft.”*



### **Sabzi Polo:** Preparation time 1 hour; serves 6-8

3 cups dry rice; 3 cups chopped parsley; 3 cups chopped spring onions; 1 cup chopped dill; 3 teaspoons liquid saffron; ¼ cup butter; 2 cups water; ½ teaspoon salt.

1. Cook rice (*Peyk* #107- Chelow) for 2 minutes.
2. Just before draining the rice, add the chopped greens (except for dill), stir gently, boil for 1 minute, and drain in a colander. Mix the chopped dill gently with drained rice. Add salt.
3. Melt ¼ cup butter in the cooking pot and add ¼ cup water to it.
4. Add rice mixture to cooking pot.
5. Before covering with a lid pour ¼ cup of melted butter and ¼ cup of water over the rice.
6. Cook for 45 minutes on low heat.
7. To make *tahdig* (rice crust), cook rice for an additional 15 minutes on medium heat.
8. Remove 1 cup of the rice from the top of the pot and save on a separate plate.
9. Add 1 teaspoon liquid saffron to the plate and mix gently with the rice. Reserve the saffron rice mixture for garnish.
10. Add the remaining 2 teaspoons of liquid saffron to the mix in the pot and stir gently.
11. Spoon the rice out onto a serving platter, garnish with saffron rice (step #9), and serve.

### **Fried White Fish:** Preparation time 1 hour; serves 6-8

2 small white fish; 2 eggs slightly beaten; flour for dredging; ¼ teaspoon salt; 1/8 teaspoon pepper; oil for frying; ¼ cup chopped parsley; 6-8 lime halves.

1. Wash fish, cut into 3-inch long pieces.
2. Mix flour, salt, and pepper.
3. Dip fish in eggs and then roll in flour mixture.
4. In a skillet, fry fish in oil on both sides and drain on paper towel.
5. Garnish with lime halves and parsley.
6. Serve with *Sabzi Polo*.



### **Kookoo Sabzi:** Fresh Herb Quiche/Souffle; preparation time 45 minutes; makes 8 wedges.

4 cups chopped parsley; 4 cups chopped spring onions; 1 cup chopped Chinese parsley; 1 cup chopped dill; 4 green lettuce leaves; 7 eggs; 1 teaspoon baking soda; 1 tablespoon flour; 6 tablespoons oil; ¾ teaspoon salt; ¼ teaspoon pepper; ½ teaspoon turmeric; ½ teaspoon cinnamon.

1. Chop dill and lettuce leaves finely by hand.
2. Chop remaining vegetables in a food processor or by hand.
3. Heat 3 tablespoons oil in a large skillet, then sauté vegetables, and set aside.
4. When cool, mix vegetables with remaining ingredients (except oil) in a large bowl. Beat with an electric mixer for 3 minutes.
5. Preheat oven to 350 degrees. Pour remaining oil into a 9- or 10-inch round Pyrex dish and place in the oven.
6. When oil is hot, remove Pyrex dish and fill with vegetables, smoothing the top.
7. Bake uncovered for 35-45 minutes.
8. Remove from oven and slice into wedges.
9. To give the sides an even color, fry *kookoo* on all sides in 1 tablespoon oil.

**OPTIONAL:** Add 2 tablespoons barberries (*zereshk*) and 2 tablespoon chopped walnuts in step 3.

# SAN DIEGO ECONOMIC OUTLOOK FOR 2018

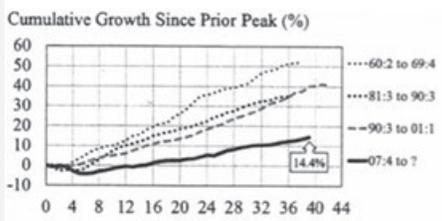
By Bijan Zayer, Ph.D.



Based on the current economic indicators, the economic expansion which began in the third quarter of 2009 is now 33 quarters old. While its growth has been weak when compared to other recoveries, it is long-lived. Rather than looking at when the expansion began, economists generally look at cumulative growth since the prior peak. In the case of the current expansion, the previous peak was 39 quarters ago in the fourth quarter of 2007.

## STRENGTH OF ECONOMIC EXPANSION

The San Diego County economic forecast appears strong in most sectors. Hotel and tourism should have a good year. Economic indicators are predicting that the local economy will rise by 1.8% in 2018. The difference is in military spending. Both military presence and defense contracting had been declining. Now, increased military spending will be the engine of San Diego's growth. San Diego County hotel guru Jerry Morrison says tourism should have a good year. The



hotel occupancy rate may dip very slightly, from 78.5% this year to 78.4%, but the average daily room rate should rise from \$160.82 in 2017 to \$164.55 in 2018. Revenue per available room should rise from \$126.24 to \$129.06. Still, we lag behind San Francisco and Los Angeles in key stats. The occupancy rates in those two markets should be more than 81% next year. San Francisco's average daily room rate is expected to be a whopping \$238.40. "San Diego will do well, although not dramatically so," says Morrison. "We should have a 2% to 2.5% rise in rates, but occupancy will be pretty much flat."

However, if the United States leaves NAFTA, San Diego would get hit hard, as San Diego is a major Maquiladora City and has other business with close contracts operating under the NAFTA agreement.

Local aerospace contractors are in booming fields: cyber security, intelligence surveillance, defense-related electronics and software, and unmanned aerial systems.

Although cumulative growth during the current expansion has been only 14.4%, it is now the second longest on record. In spite of its longevity, the weakness in cumulative growth might lead one to conclude that the expansion still has legs. However, unemployment declined to 4.1% in October, indicating that we are reaching the point where resources constraints will limit future growth.

The fact that we are pressing against full employment constraints in the face of weak economic growth is explained by falling productivity, especially during the current expansion. Many reasons have been given for this drop in productivity, but we believe that low rates of domestic investment account for most of it.

Whatever the reason, though, the critical question is whether the expansion can continue in the face of something akin to full

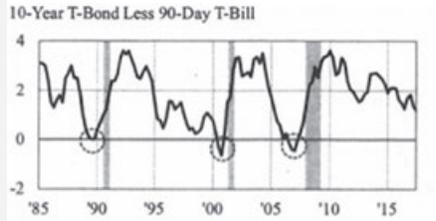
employment. Somewhat surprisingly, there is a shortage of people making between \$11.50 (the current minimum wage) and \$14 an hour. Recreational pot became legal on January 1st. Only 10% of Manpower's clients don't give drug tests. From experience in other markets his company serves, Blair suspects the failure rate for potential employees will rise to 25%. The local Manpower branch is sending out letters to 3,800 associates stating, "It is your right to partake socially if that is your choice, but we will continue with drug tests. Marijuana stays in your system 30 to 45 days. We want people who are stable, can commit to long-term assignments, can go to work every day."

In the past, the end of expansion and onset of recession have been signaled not by the level of unemployment but rather by other trends.

The following figure shows how consistently a negative interest rate spread has been followed by recession, as indicated by the shaded bars.

## INTEREST RATESPREAD

The reason for this is not hard to fathom. If short-term rates, like the 90-day Treasury bill, exceed long-term rates, like the 10-year Treasury bond, financial institutions will reduce their lending activities. This can be seen in the figure below that shows how net loans and leases follow a pattern similar to the interest rate spread with a lag.

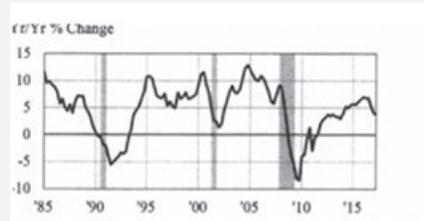


## NET LOANS AND LEASES

Looking toward the future, we believe the Fed will follow through on its earlier intention to raise the federal fund rate in 2018. Then we expect two more quarter point increases in 2018. This would push the target range to between 1.75 and 2.00% by the end of 2018.

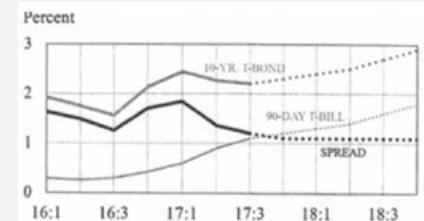
Since the 90-day Treasury bill closely parallels the federal fund rate, it is projected to rise a similar 60 basis points through 2018. But the 10-year Treasury bond is also expected to increase about 60 basis points according to the department of Treasurer report January 2018.

Our projection that short- and long-term rates will increase in lock step means that the spread will hold steady at 1.00%. While moving closer to the negative cutoff, it's not enough to signal an imminent recession.



## INTEREST RATES

Another trend that almost always signals the onset of a recession is a sharp drop in housing starts. The close relationship between a downturn in housing and overall economic activity over long periods of history has been







By Sanaz Majd, MD

## When to Worry About a Headache

Headaches are common and often benign. Most of us have experienced them at some point in our lives. And some people just way too often. Sometimes headaches are simply a nuisance, and other times they can be rather frightening.

But before you sprint for the nearest emergency room at the earliest sign of a scalp twinge, it may be worthwhile to learn about the most common causes, along with the red flags of more concerning headaches.

Although there are numerous other types (sinus headaches, cluster headaches, eye issues, etc.), the two most common headaches I see in the clinic (hands down) are tension headaches and migraines – which are both overall benign, yet potentially exasperating conditions. They each have distinguishing features that render them unique, but sometimes the symptoms overlap. In fact, patients can have both simultaneously, or have one type trigger the other.

Let's review them in more detail.

### Tension headaches

Tension headaches are caused by...well, tension. They are often induced by stress. And some people bear the weight of their stress on their head -- literally. When experiencing stress, some tend to tense the muscles in the back of the head, neck, and even shoulders. Hence, the pain typically spans these regions. In fact, there is one large muscle called the "trapezius," stemming from the back of the scalp, down the back of the neck, and extending over the shoulders and upper back. Those with tension headaches tense the trapezius.

Now like any other muscle strain (think low back strains or sore muscles the day after a good workout), it can take a few weeks to heal. If you continue to strain it, it may take longer.

### Migraine Headaches

As with seemingly all that goes haywire in our lives, we can thank our parents for suffering from migraines. Migraines are often hereditary – you'll discover that a parent or sibling is often plagued with the genes. Both men and women can get migraines, although they are three times more common in women. People tend to experience their first migraine during youth, often in their teens, 20s, or 30s.

And although the exact mechanism is unknown, migraines' origins are not in the muscle like tension headaches, but thought to be within the blood vessels in the head. Before you panic, it sounds more terrifying than it truly is. The suspected mechanism is thought to be the dilation of blood vessels in the brain (not constriction).

Migraines have the following constellation of features:

- They are described as severe
- Have a "throbbing" quality
- Accompanied by sensitivity to light
- Or sensitivity to loud sounds
- Along with nausea and/or vomiting



Most people have at least 2 of the above symptoms. And the headaches are usually located (but not always) on one side of the head. They can be severe enough to be debilitating. Patients often yearn for a dark room, and sleeping it off sometimes alleviates or resolves the pain.

Some people (but not most) have visual symptoms before the onset, referred to as an "aura." Examples include "zig-zag lines" in the visual field, "dots," or even blurry vision. This is the opportune time to nip the headache in the bud before it wreaks havoc.

However, preventing migraines by discovering what triggers them in the first place can be a very useful weapon when battling them. Keeping a headache diary is helpful for this purpose. Here are some common triggers:

- **Foods:** aged cheese, pickled foods (think *torshi*), citrus, onions, nuts, bananas, raisins, soy, caffeine (*chaiee* anyone?), yeast products (like bread), processed meats, and alcohol
- **Smells:** tobacco smoke, perfumes
- **Hormones:** physiologic hormonal fluctuations (for instance, prior to the onset of the menstrual bleeding every month)
- **Medications:** hormonal contraceptives, pain medications, cimetidine (Tagamet)
- **Skipping meals**
- **Lack of sleep**
- **Stress**

### When to Worry About a Headache

Most headaches are benign. Those of us who experience them frequently are not typically alarmed. But if experienced infrequently, they can be potentially distressing.

Should you dash to the ER? Or wait to see your doctor? When should you be worried? Here are some more concerning features of a headache:

- A new-onset of a headache in an older adult: for example, anyone age 50 and older with a first-time migraine headache is more concerning. Remember that the very first migraine is often experienced at a younger age.
- "The worst headache of my life" (anything that is "the worst" requires prompt attention)
- Induced by a head injury
- Associated neurologic symptoms: confusion, loss of balance, vision loss, hallucinations, tingling/numbness, difficulty speaking, inability to move an arm or a leg, etc.
- Vomiting in the mornings after awakening



# Occupation Child

## Ahed Tamimi Has Become the Symbol of a New Generation of Palestinian Resistance

*It would be far better, however, if she could just be a child.*

By Ben Ehrenreich



Ahed Tamimi was 11 when I met her, a little blond slip of a thing, her hair almost bigger than she was. I remember her grimacing as her mother combed out the knots each morning in their living room. The second time I went to a demonstration in Nabi Saleh, the West Bank village where she lives, Ahed and her cousin Marah ended up leading the march. Not because they wanted to, but because Israeli Border Police were chasing everyone, and shouting and throwing stun grenades, and she and Marah ran ahead of the crowd. That's how it's been ever since. The Israeli military keeps pushing—into the village, into the yard, into the house, beneath the flesh and into the skulls and tissue and bones of her family and her friends—and Ahed ends up out in front, where everyone can see her. She was there again last week after a video of her slapping an Israeli soldier went viral. I can assure you it's not where she wants to be. She would rather be with her friends, on their phones, doing the things that teenagers do. She would rather be a kid than a hero.

Ahed's image flew around the world for the first time not long after I met her. In that photo, she was raising her bare skinny arm to shake her fist in the face of an Israeli soldier twice her size. His comrades had just arrested her brother. Overnight she became something no child should ever be: a symbol.

The demonstrations in Nabi Saleh were then in their third year. Israeli settlers had confiscated a spring in the valley between the village and the settlement of Halamish, and Nabi Saleh had joined a handful of other villages that chose the path of unarmed resistance, marching to protest the occupation every Friday, week after week. Ahed's cousin, Mustafa Tamimi, had already been killed, shot in the face with a tear-gas canister fired out of the back of an Israeli army jeep. Her mother's brother, Rushdie Tamimi, would not be killed for another few months. In November of 2012, he was shot in the back by an Israeli soldier just down the hill from her house. There was nothing unusual about any of it really, only that the tiny village didn't stop. They kept racking up losses, and kept marching, every Friday, to the spring. They almost never got close. Most Fridays, before they reached the bend in the road, soldiers stopped them with tear gas and sundry other projectiles. The army came during the week too, usually before dawn, making arrests, searching houses, spreading fear, delivering a message that got clearer each time: your lives, your homes, your land, even your own and your children's bodies—none of it belongs to you.

Last week, the soldiers came for Ahed. It's hard for me to understand this now, but I didn't think it would happen to her. I thought she might be spared this, that she might be allowed to finish school and go on to university and without this interruption become the bold and brilliant woman she will surely one day be. I assumed that her brothers and her male cousins would all at some point go to jail—most of them already have—and that some of them would be injured or worse. Every time I visit Nabi Saleh and look in the children's faces I try not to wonder who it will be, and how bad. Two Fridays ago, the day Ahed chased the soldiers from her yard, it was her cousin Mohammad, one of her little brother's closest friends. A soldier shot him in the face. The bullet—rubber-coated but a bullet nonetheless—lodged in his skull. A week later, he was still in a medically-induced coma.

If you've seen the video that led to her arrest, you might have wondered why Ahed was so angry at the soldiers who entered her yard, why she yelled at them to leave, why she slapped them. That's why. That and a thousand other reasons. Her uncle and her cousin killed. Her mother shot in the leg and on crutches for most of a year. Her parents and her brother taken from her for months at a time. And never a night's rest without the possibility that she might wake, as she did early Tuesday morning, as she had so many times before, to soldiers at the door, in her house, in her room, there to take someone away.

I didn't count on the astonishing fearfulness of the Israeli public, or that a video of Ahed, unafraid, slapping a soldier to force him out of her yard, would strike such a hideous nerve. Ahed Tamimi was not jailed for breaking the law—Israel, in its governance of the land it occupies, shows little regard for legality. She was arrested because she was all over the news, and the public and the politicians were demanding that she be punished. They used words like “castrated” and “impotent” to describe how they felt when they looked at that soldier with his helmet and his body armor and his gun and at the kid in the pink T-shirt and blue windbreaker who put him to shame. For all their strength, power, wealth, and arrogance, she had put them all to shame.

The gulf between the two opposing fantasies that define Israel's self-image has only grown with the years: a country that still imagines itself to be David to the Arab Goliath—noble, outnumbered, and brave—while taking pride in the unrivaled lethality and sophistication of its military. Ahed made both those convictions crumble. Before the world, she had again revealed Israel to be the bully. And watching that video, they knew that their guns are worthless, their strength a sham. For revealing those secrets, for showing the world how weak and fearful they know themselves to be, Ahed had to be punished. And so the defense minister of the country with the most technologically advanced military in the world stooped from his throne to personally promise that not just Ahed and her parents but “everyone around them” would get “what they deserve.” The minister of education was more specific: Ahed should be locked up for life, he said, so serious was her crime.

So far they have arrested Ahed, her mother, Nariman, and her cousin Nour, who were also in the video. They arrested Nariman when she went to the police station to see her daughter and they came back for Nour the next day. The propagandists have been hard at work spreading lies—that Ahed is not a child or is not Palestinian, that the Tamimis are not a family at all, or are every last one of them terrorists, that none of this is real, that the occupation is not an occupation and what you think you see on video is theater staged for foreigners to make Israel look bad. Anything is easier to accept than the truth—that Ahed showed them who they are, and how 50 years of occupation has hollowed them out as a nation, how it makes them weaker and more frightened every day.

Please don't make Ahed a hero. Heroes, when they are Palestinian, end up dead or behind bars. Let her be a kid. Fight to set her free, so that one day she can be an ordinary woman, in an ordinary land. Ben Ehrenreich's most recent book is *The Way to Spring*. This article was first published in *The Nation*, February 12/19, 2018