Do You Believe It Now?
Report of Persian Cultural Center 2019 Annual General Meeting and Election
THE LIMITS OF WHITENESS
Is it Hard to Condemn Family Separation? No.
What Food Labels Tell Us
Book Review: Britt-Marie Was Here
6 Things to Know Before Taking Melatonin
The Persian Water Rug Fountain
Nader Shah in Iranian Historiography
My Little Iran
DO YOU BELIEVE IT NOW?

As I was preparing to leave for my annual vacation in May, I was searching my soul to see what I should be writing about for the July/August issue. There are so many worthy issues, sometimes it is hard to pick just one to highlight. In that spirit of indecision, I started to clean my desk, where everything was hidden under a pile of papers. Lo and behold! I found a letter from H. A. Campbell referring to my editorial on climate change from the Nov/Dec 2017 issue. Climate change! Her perspective has encouraged me to add this follow up.

At this moment in time, it physically pains me to look at what is occurring in my birthplace, Shiraz, and seven or eight additional provinces in southwestern Iran, all of which are suffering from catastrophic flooding. Thousands have lost their homes and many their lives. Lorestan Province has lost most of its roads and bridges… food and supplies are being air lifted to them, that is, if solid ground can be found for safe landing of these supplies. This flooding besieges Iran after 20 years of drought. It is hard to imagine now, but it was predicted that most of the middle to southern parts of the country would become deserts! This pattern of unprecedented weather extremes associated with climate change is happening in many places throughout the world right in front of our eyes: Mozambique and neighboring southern African countries, Argentina… and in our own country – Nebraska, Iowa, and our beautiful state of California. Yet still, it continues to be denied by so many in power.

Here are some reminders from my editorial in Peyk #172 – Nov/Dec 2017: “In searching the climate change I came across The Weather Makers – How Man is Changing the Climate and What It Means for Life on Earth by Tim Flannery. The book is reviewed by Frederick Goethel (a professional and well-known reviewer) calling it ‘The Definitive Book on Climate Change.’ He writes ‘this book was recommended to me by one of Canada’s leading advocates for saving the Polar Regions.’ He told me I should read this book if I wanted to read the best book that has been written on climate change. I was skeptical, but he was right. This is the best book I have found on the subject of climate change.

The author, Tim Flannery, is a well-recognized scientist himself. He begins the book by discussing his reservations about global warming, how scientists are supposed to be skeptical and how much data must be present before scientific consensus can occur. From there, he explains how he was convinced that climate change was real. In the book, the author starts discussing climate change from many different scientific aspects. He does a great job of utilizing a number of scientific approaches, including anthropology, biology, chemistry, physics, climatology, meteorology, geology, oceanography and more to prove the argument that climate change exists from every angle.

In addition, he does a great job showing how something happening in one place may affect a totally different region of the world. He covers climate change around the globe in a comprehensive manner, and shows how different people will be affected. Finally, the author discusses what is being done and by whom. He points out the lack of effort to change in the U.S., as well as in Australia and other countries. He presents good arguments for the slowing global warming and for the economic benefits that countries would enjoy.

This book is the best and most comprehensive I have read on global warming. If you are looking for a book that covers all aspects, this is for you. If you would prefer ranting and raving, don’t look here, as there is very little of that present. Finally, if you are in doubt about global warming this book may very well change your mind, or at least give you something to think about seriously.

I hope that I won’t have to write about this topic again. I pray that even if you are not a believer, that you would at least give your children the chance to review this book. We need to work together to preserve what is left for a better future for all humanity!
PCC NEWS

Reza – April 15, 2019
The movie Reza, directed by Alireza Motamedi, was screened at the 2019 San Diego Asian Film Festival’s Spring Showcase in collaboration with PCC.

Family Game Night – April 26, 2019
Around fifty children, parents, and grandparents alike enjoyed a family night of playing traditional games, singing karaoke, and eating great food at Iranian American Center (IAC).

Parisa and Hamnavazan Concert – April 27, 2019
PCC presented a Parisa and Hamnavazan concert in the Q hall of Qualcomm in San Diego. Hamnavazan consisted of Amir Hossein Pourjavadi, Pejman Hadadi, Saeed Kamjoo, and Ali Pajoosheshgar, who accompanied the legendary Parisa in this memorable concert. Around 300 traditional Iranian music lovers attended this concert.

Limits of Whiteness Book Discussion – May 1, 2019
Limits of Whiteness was the subject of a talk given by Dr. Neda Maghboleh at PCC in May 2019. This talk was based on her new book with the same title. The book is about how Iranian-Americans live in a racial paradox. They are counted as white by the federal government, but sometimes experience everyday interactions that are closer to those experienced by communities of color. Dr. Maghboleh is the assistant professor in the Sociology Department at the University of Toronto, Canada.

Talk and Tanbur with Ali Akbar Moradi - Thursday May 2, 2019
In cooperation with the UCSD Roghieh Chehrehazad Foundation, Ali Akbar Moradi gave a lecture about Tanbur, an ancient musical instrument and played several pieces, accompanied by Kourosh Moradi on daf.

Special Documentary Night (We Drive American Cars) - May 8, 2019
We Drive American Cars was the documentary film selected for the month of May. This documentary is directed by Alireza Akhavan Deilami, who is a photographer and filmmaker. The film is about a community in Iran who shares a common passion for American cars. After the screening, host Mahmoud Reza Pirouzian introduced the filmmaker and there was a lively discussion and Q&A with the director via Skype.

Iranian & Jazz Music Night – May 11, 2019
Iranian & Jazz Music Night was the title of a concert sponsored by PCC and was held at Dizzy’s, a jazz club in San Diego. Mark Dresser and Hafez Modirzadeh performed jazz music and then the Sibarg Ensemble played combinations of traditional Iranian and jazz music.

Oad to Hope - May 15, 2019
A Melodic Epiphany, In cooperation with the UCSD Music Department, Namaad Trio, Kourosh Taghavi, Pejman Hadadi and Saeed Kamjoo, played in a concert at the Great Hall of the UCSD

Texture and Tone Art Gallery – May 19 through June 20, 2019
A collection of Ali Sadr’s paintings were shown at the Iranian American Center from May 16 through June 20. This gallery was presented by Gallery Yellow. Many people visited the gallery. The paintings were available for purchase.
Movie and Discussion Series - May 17, 2019
May’s movie selection, *Thirteen*, was about Bemani, a reticent and monosyllabic 13-year-old boy who is dealing with his parents’ separation and being bullied at school. The movie was directed by Houman Seyyedi, and the cast includes Amir Jafari, Azadeh Samadi, Amir Jadidi, Yasna Mirtahmaseb, and Navid Mohammadzadeh. *Thirteen* received Best Picture and Best Cinematography awards at the 18th Shanghai International Film Festival. After the May screening, host Mahmoud Reza Pirouzian introduced the director and facilitated a discussion on the different aspects of the film with attendees.

Annual Meeting and Election – May 19, 2019
The annual meeting and election of new members to the board of directors of PCC was held at Iranian School of San Diego (ISSD) on May 19, 2019. At the beginning, Ms. Fariba Babakhani, the president of the board, gave a report on PCC’s annual activities. Then Mr. Ali Sadr gave reports on ISSD’s activities and *Peyk* magazine. At the end of the session, the election was held and Ali Sadr, Parnian Badili, Nikoo Atefi, and Hamid Beikzadeh were elected as the new members of the board. The complete report of the annual meeting is presented in an in-depth article in this issue of *Peyk*.

Book Fair, uncensored – June 1, 2019
A book fair with the title of *uncensored* was held at the IAC by the Nakoja Publishing Company, based in Paris, France. Many Persian books published in Iran and outside of Iran were presented at this book fair and were available for purchase. This event was warmly received by book fans of southern California.

K-VON Standup Comedy Event June 2, 2019
K-VON standup comedy night was held on June 2 at the IAC. A good number of people from different nationalities attended this event and shared an hour of laughter. K-VON’s new book signing event was held after the show.

Special Documentary Night (Dingomaro) – June 5, 2019
Once again, the documentary program team invited director Kamran Heidari and showed his work *Dingomaro*. This film is about an Afro-Iranian musician, Hamid Said, who is travelling by motorbike across the province of Hormozgan (situated by the Persian Gulf) in order to realize his dream of organizing a concert with the best black musicians in the country. Host Mahmoud Reza Pirouzian facilitated a Q&A session with Mr. Heidari via Skype after screening the film.

Morghe Sahar – June 8 and 16, 2019
*Morghe Sahar*, a play written by Sepideh Khosrojah and directed by Mahmoud Behrouzian, went on stage at the Center for two nights, June 8 and June 16. The play is about three Iranian women of different generations who accidentally meet in a laundromat and get to know the secrets of each other’s lives. Nazanin Ghaziani, Tawoos Moshtagh, and Mary Jabari acted in this show.

Jong-e Farhangi – June 14, 2019
Jong-e Farhangi is a cultural variety show held on the second Friday of the month at the IAC. The May program was canceled due to conflicts with other events. The June event was hosted by Ali Sadr and the guest of the program was the renowned author, Shahriar Mandanipour, who spoke about the process of writing a novel. He also introduced his latest novel: *Moon Brow*. In a review of this novel, The Guardian says he is one of Iran’s greatest novelists. The program continued with a Q&A session.

Creative Writing Workshop – June 14 through 16, 2019
The fourth writing workshop with the renowned writer and scholar Hossein Mortezaeian Abkenar was held at the Center. The title of the workshop was “From an Idea to a Story.”

The Author Talk by Abdi Nazemian – June 15, 2019
In cooperation with the San Diego City Library, this event was held at the new Hillcrest Library. Abdi Nazemian is a well-known novelist and screen writer who talked about his latest novel, *Like a Love Story*. 
Report of Persian Cultural Center 2019 Annual General Meeting and Election 31 Years of Service

PCC’s Annual General Assembly took place on Sunday May 19, 2019, at 10 AM at the Mount Carmel High School, in San Diego, California. The annual report was presented and followed by the election of the new board members. The report of last year activities was presented by Fariba Babakhani-Ghazi, the president of PCC. The financial report by Hamid Rafizadeh, and the reports of ISSD and the Peyk magazine were presented by Ali Sadr. A summary of last year’s activities is listed below.

10:45- Q & A
10:55- Introducing the Candidates
11:15- Election
11:45- Election Results
12:00- Adjournment

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

Fariba Babakhani-Ghazi (President), Nikoo Atefi (Vice-President), Hamid Rafizadeh (Treasurer), Farideh Fazel (Secretary), Amir Farshad Babakhani, Parnian Badii, Ida Khodami, Hossain Hajimowlana, Venus Saeafai, Shahla Salah, Golsa Soraya, and the alternate members: Gity Neamtollahi and Hamid Beikzadeh. Ali Sadr (ISSD Principal).

Executive Board:
Fariba Babakhani-Ghazi (President), Nikoo Atefi (Vice-President), Hamid Rafizadeh (Treasurer), Farideh Fazel (Secretary), Ali Sadr (ISSD Principal)

Advisory Board:
Shahri Estakhri, Saeed Jalali, Rosita Bagheri, and Shaghayegh Hanson.

Note: Last year, according to the board’s approval, the number of board members increased from nine to eleven. The Board had twelve meetings in the past year. Committees held meetings as needed. At its first meeting, the Board elected its Executive Committee and established the committees:

PCC Committees:
Arts and Culture: Hossain Hajimowlana (head)
Building: Hamid Rafizadeh (head)
ChaharShanbeh Soori/Sizdebedar: Hamid Rafizadeh (head)
Charity (PCC Foundation): Giti Nemotollahi (head)
Education: Ali Sadr (head)
Finance: Hamid Rafizadeh (head)
Fundraising: Parnian Badii & Hossain Hajimowlana (heads)
Grant: Fariba Babakhani-Ghazi (head)
I-Ted: Ida Khodami (head)
I-Power Group: Venus Saeafai (head)
Membership: Farideh Rsooli Fazel (head)
Nowruz: Nikoo Atefi (head), Peyk: Ali Sadr (head)
PR: Shahla Salah (head)
Youth: Fariba Babakhani (head).

Summary of Cultural Activities
During 2018-2019, 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 cross-cultural activities.

PCC sponsored or co-sponsored the following programs:

**PCC and ISSD Events:**
1- King Raam Solo Concert at IAC
2- World Cup Screening at IAC
3- One day Art Tour at Getty and LACMA Museums
4- Tasinjkhani with Kourosh Taghavi
5- 2nd Annual Hafez Day in collaboration with SD Central Library
6- Namjoo Concert to Celebrate Mehregan in collaboration with SDMA
7- Tabla Concert at IAC in collaboration with Indian Group
8- Filmoween at IAC
9- Estate Planning Seminar in collaboration with IABA
10- Ode to Hope concert with Kourosh Taghavi at IAC
11- Third Writing Workshop with Hossain Mortzaedian Abkenar at IAC
12- Collaboration with Asian Winter Film Festival- PAC Art
13- Yalda Celebration at Sufi Restaurant with DJ Amin
14- Universal Children’s Day in collaboration with Child Foundation and Dollar a Month at ISSD
15- PCC Annual Charity Bazaar in December
16- Special Documentary Night at IAC
17- Screening “Bomb: A Love Story” in collaboration with Sheed Film
18- Screening “Shivotai” with Q&A & with Hila Sedighi at IAC
19- Setar Workshop with Kourosh Taghavi
20- Nowruz Preparation at the Iranian School of San Diego
21- Nowruz Celebration at the Iranian School of San Diego
22- Chaharshanbeh Soori with AIAIP and HOI at NTC Park
23- Nowruz Celebration at Marriott Hotel with Sasy
24- Dornab concert at the Center for Art Escondido in collaboration with the World Music
25- SizdehBedar with AIAIP and HOI at NTC Park
26- Presentation of Haft-Seen along with literary, cultural, and historical exhibits in seven public libraries throughout San Diego
27- Talk and Tanbour with Ali Akbar Moradi, cooperation with UCSD
28- Parisa & Hannavazan Concert at the Q hall, Qualcomm
29- Screening “Columbus” in collaboration with Sheed Film
30- Limits of Whiteness, lecture and book signing with Neda Maghboleh at IAC
31- Persian music (Sibarg) and jazz concert at the Dizzy’s
32- Family Game Night at IAC 4 times a year
33- Film and Discussion Series on every second Friday of the month at IAC (10 Events)
34- Long-e Faranghi on every second Sunday of the month at IAC (10 Events)
35- Art Exhibition at the Center
36- Collaboration with Docunight to show a documentary movie first Wednesday each month
37- Multi Cultural Festival in Linda Vista
38- Multi Cultural Festival in Del Sur
39- Multi Cultural Festival in Mira Costa College
40- Multi Cultural Festival in Balboa Park

**ISSD:** This year both branches of ISSD were held at Mt. Carmel High School. The academic year 2018-19 was ISSD’s 31st year of operation. This year, 289 students attended both branches of ISSD. The school’s Nowruz program was held on March 10, 2019, and was attended by 600 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 2, 2019.

ISSD’s first branch offers 21 classes on Sunday mornings, which are separated into six levels. ISSD also offers two Persian classes for adults and three classes for Kindergarten and Preschool. Extracurricular classes such as Dance, Theater, Setar, and Tombak have been offered as well. The second branch is held on Thursday evenings and has a total of 5 classes.

ISSD’s Persian language program is accredited by all local school districts as well as WASC which means that high school students can fulfill their second language requirements by taking Persian language courses at ISSD. 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. Students at ISSD raised approximately $2,600 for...
Dollar a Month Organization “Project 200” for street children of Iran. In addition, ISSD is working with a network of Persian Schools in the U.S. Many active Persian schools are using our textbooks and our curriculum. ISSD has a website (issd.pccsd.org) and is also active on Facebook, Instagram, and YouTube.

**Persian Dance Academy:**
With 70 students, 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- SDSU Persian New Year by Persian Student association
4- IALSNU Nowruz Celebration

**Building:** The Iranian American Center (IAC) has been hosting a variety of cultural activities for the Iranian community (such as IASF and DMF, SDSU, UCSD). The Center has a library with more than four thousand books.

**Public Relations and Community Outreach:**
During the 2018-2019 operating year, PCC used its bi-monthly publication, Peyk, to reach thousands of readers. Peyk is a bilingual publication published in Persian and English. Its circulation includes San Diego, Orange, and Los Angeles Counties, the Bay Area, Chicago, Washington, D.C., Maryland, Dallas, and many other cities. Peyk is also available on PCC’s website (www.pccsd.org/peyk). PCC has worked with SDG&E’s “Energy Solutions Partners” campaign. As an “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 Farsi as necessary.

**Membership:** The Persian Cultural Center continued advertising and inviting members of the community to join PCC. As a result, membership increased by 10 percent. PCC issued membership cards to its members, who receive special discounts to its events. PCC also managed to continue obtaining discounts from various Iranian businesses for its members.

**Public Outreach:** Thousands of people all over the world view the Persian Cultural Center’s Website, www.pccsd.org, its social media accounts on Facebook, Instagram, and Telegram, and receive PCC’s mass emails. PCC issues a weekly electronic newsletter that is sent to thousands of people. 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. People can refer to our website to read about PCC’s many activities and to renew their membership and make tax deductible contributions online.

In the past year, several PCC events were featured on KPBS radio in San Diego, KIRN Radio Iran in Los Angeles, Chekhabar.com, Koodoo.com, and on the San Diego Arts and Sol website. These programs not only reached out to the Iranian-American community, but other communities who attended our featured programs.

**The PCC Foundation-a charitable organization:**
The foundation continues to raise funds for Project S (Iranian lady who is the victim of domestic violence and going through chemotherapy; she also has two children ages 4 and 11).

**Youth:** This committee has been behind the planning of many different PCC events, both for members of the center and for charity. They are responsible for organizing Family Fun Night every other month, and work on the logistics and promotion every month. Also, for PCC, they’ve helped plan for the Nowruz celebration and worked behind the scenes on putting together the gifts and display tables. At the Persian Cultural Center office, they help organize and spend hours working together to clean out the library and organize the files. The committee’s board has also spent time helping different charity organizations raise money. The student board has organized fundraisers for Dollar a Month Fund and within PCC, collecting 41 pounds of food for the San Diego Food Bank.

**Special Thank You:** We would like to take this opportunity to thank the following board members who are leaving us: Nikoo Atefi, Parnian Badii, Hamid Beikzadeh, Gity Nematollahi, and Hamid Rafizadeh. Except for Ms. Nematollahi and Mr. Rafizadeh who have served their two terms and are subject to “term limits,” the others can run for re-election.

**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. Mr. Mahmoud Maheroraghshl, Mrs. Shahri Estakhry, Mrs. Sara Taghavi, Mr. Milad Jahani, and Ms. Soudabeh Rahmankhah counted the ballots cast. After counting the ballots, including the absentee and electronic votes, the results was announced.

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

- Ali Sadr
- Parnian Badii
- Nikoo Atefi

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

- Hamid Beikzadeh

These new members will serve along with the current board members: Fariba Babakhani-Ghazi, Amir Farshad Babakhani, Venus Safaei, Shahla Salah, Ida Khodami, Farideh Fazel, Hossein Hajimolana, and Golisa Soraya.

The general assembly was adjourned at 12 PM.

The first meeting of the board of directors was held on June 11, 2019. At that meeting, a proposal to increase the number of board of directors from nine to eleven was put to vote and was passed. Therefore, two runners up from alternate members were moved to full membership. Subsequently, the Board elected the Executive Board. The Executive Committee of PCC serves for one year:

- President: Fariba Babakhani – Ghazi
- Vice president: Nikoo Atefi
- Treasurer: Shahla Salah
- Secretary: Farideh Rasouli – Fazel

Advisory Board: Shahri Estakhry, Saeed Jalali, Shay Hansen and Rosita Bagheri

Other members of the BOD will be leading various committees such as Art and Culture, Education, Charity, Building, Nowruz, Grant, PR, and Membership. Four new committees, I-Ted, I-Power, Chahrshanbeh Soori and PCC Youth Group were also added to the list

**Committees and assigned Committee Heads**

**Art & Culture Committee:** Hossain Hajimowlan
**Chaharshanbeh Soori:** Hamid Beikzadeh
**Charity Committee:** Shahla Salah
**Education Committee, ISSD:** Ali Sadr
**Finance & Grant Committee:** Fariba Babakhani-Ghazi
**Funding & Nowruz Committee:** Nikoo Atefi
**Governance Committee:** Ali Sadr
**IAC/ Building Committee:** Hamid Beikzadeh
**Membership Committee:** Parnian Badii
**PCC Youth:** Fariba Babakhani- Ghazi
**Peyk Committee:** Ali Sadr
**PR Committee:** Farideh Fazel

If you wish to participate in any of the Committees, please contact PCC and ask for the head of the Committee.
AUTHOR TALK: 
THE LIMITS OF WHITENESS
NEDA MAGHBouLEH
By Shaghayegh Hanson

On May 1, 2019, the Persian Cultural Center hosted author Neda Maghbouleh, who discussed her new book, The Limits of Whiteness. Maghbouleh is a Professor of Sociology at the University of Toronto, and her book is a groundbreaking, empirically-based study of the identity dilemma faced by Iranian-Americans who are at once technically classified as “white” by the federal government, but seen as “not white enough” by mainstream society. In other words, in everyday life, at schools, in airports, in their neighborhoods, and at their workplaces, Iranian-Americans are not treated as white and often experience intolerance and hate for being of Iranian descent.

Maghbouleh alternated readings from her book with explanations of the complex sociological effects of being in a group that is legally and racially invisible, but realistically set apart based on a variety of factors, such as skin color, cultural norms, and foreign-sounding names. Far from presenting a dry set of statistics, Maghbouleh recounted the experiences of the 80 young people she tracked for her study: for example, Roya was told she must check the “White/Caucasian” box on school forms rather than the “other” box, and Donya, who attended a mostly white school, was called a “gorilla” for having a unibrow. There was also the story of Amir and his older brother, who attended school in the rural mid-west. They were called names such as “sand ni**er” and “camel jockey.” Amir’s older brother was confronted by twenty or so varsity football players who yelled, “You American-hating motherf***er! F***ing terrorist scum!”

Maghbouleh presented these stories alongside documented historical and legal evidence of the disparate treatment of Iranian-Americans. From a 1979 sepia-toned poster in a Texas restaurant depicting the lynching of a turbaned man and stating, “Let’s Play Cowboys and IRANIANS!” to the effects of 9/11, Maghbouleh provided the backdrop influencing the negative treatment experienced by second-generation Iranian-Americans.

Following Maghbouleh’s presentation there was a lively question and answer session, followed by a book signing. The event was a truly educational, riveting, and timely look at where Iranian-Americans find themselves in the social and legal structure of their adopted homeland. Maghbouleh’s book is a must-read—an authoritative and fascinating examination of Iranian-Americans living on the edges of whiteness and traversing its limits.

**Persian Cultural Center**
Tel: (858) 552-9355  Fax & Voice: (619) 374-7335
www.pccsd.org

**Docunight**
Wednesday, July 3, and August 7, 2019, at AIC

**Jong e Farhangi**
Friday, July 12, and August 9, 2019, at AIC

**Movie and Discussion**
Friday, July 19, and August 16, 2019, at IAC

**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

**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

**Iranian School of San Diego**
858-552-9355

**ISSD Registration 2019-2020**
Branch I  Sunday August 25, 2019 at 9:30am-12pm
Branch II  Thursday, August 29, 2019 at 6-8pm
Mt. Carmel High School - Room C-1
Mount Carmel High School
9550 Carmel Mountain Road
San Diego, CA 92129

**Classes start on**
Branch 1 - Sunday, September 8, 2019 from 9:30 am to 1:00 pm
Branch 2 - Thursday, September 12, 2019 from 6:00 to 8:00 pm

**Persian Dance Academy of San Diego**
Dance classes for all ages at the location of Iranian School
10 am to 1:00 pm
(858) 552-9355  www.pccsd.org

**Dollar a Month Fund**
Tel: 858-552-9355  www.dmfund.org
www.facebook.com/DollaraMonthFund

**AIAP (Association of Iranian-American Professionals)**
Tel: (858) 207 6232  www.aiap.org
Last Wednesday of each month at 6:30 PM
at Sufi Mediterranean Cuisine
5915 Balboa Ave, San Diego, CA 92111

**ISTA (Iranian Student Association at UC San Diego)**
www.istaucsd.org

**House of Iran**
House of Iran Balboa Park
Open to public Sat. and Sun. from 12-5pm
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**
www.paaia.org
Public Affairs Alliance of Iranian-Americans

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**NIAC**
www.ni.ac.org
National Iranian-American Council

**IABA**
Iranian-American Bar Association
www.iaba.us/chapters/san-diego

**Book Club Meeting**

**Iranian-American Life Science Network (IALSN)**
www.ialsn.org

**For latest events in San Diego visit:**
www.chekhabar.com

**Comic-Con International: San Diego**
The Largest Pop Culture Event in the United States
Jul 18 - Jul 21, 2019 • San Diego Convention Center
111 W. Harbor Drive • San Diego, CA 92101

**Supergirl Surf Pro**
Free • Jul 26 - Jul 28, 2019 • Oceanside, CA 92054

**2019 Annual Over The Line Tournament**
Free • Jul 13 - Jul 21, 2019
Mission Bay and Beaches
Fiesta Island, Mission Bay Park
1590 E Mission Bay Dr • San Diego, CA 92109

**43rd Annual World Bodysurfing Championships in Oceanside**
Fee to participate; free to watch
Aug 17 - Aug 18, 2019 • Oceanside, CA 92054

**Del Mar Racing Season**
Where the Turf Meets the Surf
Del Mar Thoroughbred Club
858-755-1141 • Jul 17 - Sep 2, 2019

**Nighttime Zoo at the San Diego Zoo**
San Diego Zoo • Included with admission
Jun 16 - Sep 2, 2019  Neighborhood: Balboa Park
On May 7, 2018, then-Attorney General Jeff Sessions announced that the Department of Justice would be implementing what he called a “zero tolerance” policy with respect to illegal border crossing. Announcing this policy change in San Diego, he said, “If you cross this border unlawfully, then we will prosecute you. It’s that simple” (DOJ). In an interview with NPR four days later, then-White House Chief of Staff John Kelly commented on the nature of the “zero tolerance” policy, saying “It could be a tough deterrent — would be a tough deterrent. A much faster turnaround on asylum seekers” (NPR). So let us establish two facts: “zero tolerance” was a new policy and it was designed primarily to deter asylum seekers from illegally crossing the border.

The world watched the horror show that ensued last summer: Central American families separated from one another, children put in cold and cage-like facilities, and many of them even lost within the system (Harmon). I called my Republican uncle because I falsely assumed that this tragedy would have finally crossed a humanitarian line for him. I was wrong, he stood by the policy. He did not back it up because he was a life-long Republican, but because he was receiving his information from an entirely different media ecosystem. This is what he told me, “First of all, Obama was already implementing this policy and you liberals were not crying about it then. One of the viral images showing children in cages was taken during Obama’s presidency. Second of all, we need to stop the coming of drugs and crime in our country. These children were brought by human traffickers who want to infiltrate our country and do us harm.”

I explained to him that the Trump administration itself has declared that “zero tolerance” is a new policy, so it cannot be a continuation of an Obama-era policy. As for human traffickers, that is just not how they operate. They benefit from and capitalize on an ecology of crime and impunity in Latin America. They make their money at the border; seeking residency in the United States does not serve their criminal enterprise. They exist because we finally crossed a humanitarian line for him. I was wrong, he stood by the policy. He did not back it up because he was a life-long Republican, but because he was receiving his information from an entirely different media ecosystem. This is what he told me, “First of all, Obama was already implementing this policy and you liberals were not crying about it then. One of the viral images showing children in cages was taken during Obama’s presidency. Second of all, we need to stop the coming of drugs and crime in our country. These children were brought by human traffickers who want to infiltrate our country and do us harm.”

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With each reference, he had a false talking point locked and loaded. I said, “Daejoon, we are talking about asylum seekers who are fleeing violence which has been created in no small part by the fact that the Bush and Clinton administrations deported hundreds of Salvadoran gang members to a country that did not have the judicial or infrastructural capacity to deal with them” (Denvir). He quickly said, “Fine! They may be asylum seekers, but we will handle some of them, not a caravan of them.” As I was preparing for my next response, I realized that we had polarized views not because we had fed off of a single set of facts and arrived at two different conclusions based on our unique worldview. Our views were polarized because we had received two sets of information from very different sources. He mainly watches Fox News. I read The Guardian and interview asylum seekers from Guatemala and El Salvador on a regular basis. We didn’t just have split opinions—we had split realities.

I admit that most ordinary Americans have not had the profound privilege of personally knowing asylum seekers from Central America. And maybe that is where the problem lies. But Americans are increasingly entrenched in their self-made political realities, well beyond the question of immigration. What is causing it? The urban/rural divide in the U.S. is one frontier where this problem is manifest. Memoirs like Hillbilly Elegy: A Memoir of a Family and Culture in Crisis critically portrays a rural landscape forgotten by the political elites of both parties in Washington whose greed and corruption facilitated the rise of a demagogue who happened to take the form of Trump in 2016. Others may claim that the question lies in the genesis of our country, arguing that the U.S. was made up of distinctly different cultures that never cohered into a single cultural entity. According to this view, economic problems only expose those cultural faultlines. In American Nations, Colin Woodard traces the historical making of these diverse cultures. Some may challenge that view by attributing our political polarization to the politics of globalization that has created an economic terrain exclusively ripe for the benefit of multinational corporations, crushing unions and leaving workers entirely out of its calculations.

All of these answers hold some truth. But here is another answer that is often left unmentioned in corporate media: the fact that one of our main political parties no longer plays by democratic norms. In the past few decades, the GOP has redrawn the map of America’s districts in order to manufacture a political reality in its ideological image. In Pennsylvania, the GOP heavily
represented areas that did not primarily vote Republican. Last year, the Pennsylvania court cracked down on gerrymandering, ruling against Republican plans to redistrict the state (Cohen). Republican politicians in states like Georgia have implemented well-known measures designed to suppress minority voters who are more likely to vote against them (Knight). In the Senate, GOP lawmakers obstructed the previous president from appointing judges, including a supreme court justice (Caldwell). Since the new president has taken office, the same senators have broken records in appointing new judges to federal courts, many of them known to be deeply ideological and unqualified (Marimow).

Conservative media outlets such as Fox News have created an echo chamber in which their viewers, like my uncle, can only hear conspiracy theories and misinformation. And, most importantly, an echo chamber wherein the fact-based reporting of someone like Shepard Smith and emotionally-charged opinion pieces by Sean Hannity are seen on an equal footing. And now in the current president, Fox has the most powerful platform in the world that shouts its propaganda to a global audience via Twitter. These developments collectively form an unprecedented assault on democratic norms. Blaming “both sides” may diffuse an uncomfortable political discussion at the dinner table or pose as a gesture of balanced commentary on corporate media. But there is nothing balanced about blaming both parties; it grossly mischaracterizes what is happening in our country. It is important to understand our polarization within a more systematic context in order to prevent such humanitarian tragedies as the separation of families at our border. I hope this shocks you into action: the Trump administration never ceased tearing families apart at the border, it only lied and the media largely went along with its lies (Jordan and Dickerson).

The very function of political polarization is such that many of you may automatically discredit my sources as “fake news” and my view as partisan. I am writing not to further any partisan agenda, but because there is a humanitarian crisis that is eroding the soul of our country. It is cruel and inexcusable to separate families who are seeking refuge in our midst. It is a violation of international and US laws to block the access of asylum seekers to legal channels and points of entry. John Kelly’s comment about deterrence is a shameful confession of such plan. It is not for my uncle to decide how many asylum seekers may be resettled in the U.S. It is for our judges to decide whether their claim for asylum is credible, a basic democratic norm dangerously and frequently contested by the president (Lind). Week after week, I sit across the table from precious souls who have been threatened, tortured, and raped in Central America and have no one and nowhere to turn to. I raise my voice for they are voiceless.

Even though it is difficult, I call my uncle regularly just to inject a dose of factual information into his poisonous political diet. I do that not only by referring him to fact-based news sources, but also sharing the heartfelt testimonies that I hear every week from people whose resilience would inspire anyone fortunate enough to hear them. I refuse to allow this administration to seal him off from me through its wall of lies and bigotry. Long after our current state of polarization is over, there will remain many contentious issues in our country that will require the best minds from many political dispositions to debate them. Tearing a child from her mother’s bosom should not be contentious in America or elsewhere; it should be unequivocally condemned and immediately stopped. Let us start at that very, very low bar in search of a new common ground.

References


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Aria Fani is an immigration rights advocate in the East Bay Sanctuary Covenant in Berkeley, California.
Introduction
The nutrition facts panel on food packages can be a good shopping guide for consumers. Food labels provide necessary information about the content of a package and help consumers choose a food that contains high amounts of a nutrient that they need most. However, sometimes the information on food labels may be confusing. In this article, we will review the information listed on packaged foods and discuss how the information can help us decide which products to choose. We will also find out what the food labels do not tell us and what information is kept secret from consumers.

General information on the labels
When you do grocery shopping, it is important to pay attention to the labels. The nutrition facts on food labels includes the name of the food, net weight, serving size, total Kilocalories (or Calorie), measurements of total fats (including saturated fats and trans fats), cholesterol, sodium, carbohydrates, dietary fiber, sugars, vitamin A, vitamin C, percent Daily Value (%DV), name and address of manufacturer or distributor, and a list of all ingredients in the food. The actual amount (in milligrams or micrograms) for vitamin D, calcium, iron, and potassium should also be listed on the food packages.

The amount of sugar on the nutrition fact table gives important information to diabetics. When the label lists sugar, it means table sugar (sucrose), unless it says glucose. In any case, consumers should know how much sugar there is in the food they consume. The amount of salt or sodium as well as cholesterol and fats in a food may be of a concern for many people so that they can manage their health.

Serving size
A serving size is the first information that appears on a label and must be listed both by weight in grams and in common household measures, such as cups and ounces. It is a standard measurement based on the amount of food most people consume at one time. The serving size helps consumers calculate how many calories or a certain nutrient they can get from one serving.

For example, if a can of food contains 3 servings, and each serving contains 1,500 mg of salt, consuming the whole can would provide 4,500 mg of salt, which is almost twice as much recommended by the government (2,300 mg per day).

Let’s take a look at another example: A slice of sourdough bread is one serving size, providing 110 Calories. If you eat a sandwich with two slices of the bread, you’ve had two servings of bread, which provides 220 Calories, but this doesn’t include any spread or fillings.

Who regulates the food labels?
All food labeling on packaged foods in the United States is controlled and regulated by the Food and Drug Administration (FDA). The FDA is responsible for assuring that foods sold in the United States are safe, wholesome, and properly labeled. This applies to foods produced domestically, as well as foods from foreign countries. Food manufacturers and importers of food products must be fully informed about the applicable laws and regulations before offering foods for distribution in the United States. When it comes to fresh products such as fruits and vegetables that do not have labels, grocery stores must post basic information near where the foods are sold, and the FDA surveys a sample of nationwide grocery stores every two years.

Meat and poultry products are carefully monitored by the U.S. Department of Agriculture (USDA) for any microbial or other contaminants. USDA labeling laws ensure that meat and poultry products (pertaining to fish, frozen and processed meat, eggs, and poultry products) are safe, wholesome, and accurately labeled.

Examples of nutrition facts labels are shown below.

Serving size versus portion size
Portion size should not be confused with serving size. A portion size is what you choose to eat, or how much you eat. A plate of rice, a hamburger, or a bowl of salad are portion sizes. The USDA defines a portion as the amount of food eaten at one sitting. In contrast, a serving size (only used on nutrient labels), is a standard amount of food that shows the nutrient composition in that amount of food. For example, ½ cup of spaghetti that fills a small plate is considered one serving and provides about 300 Calories. This can be considered a small portion. A regular dinner plate holds about 3 cups (3 servings) of spaghetti. This can be considered a large portion and provides 900 calories. Most likely, people add more ingredients to the spaghetti plate, which adds up the calories they are receiving in one sitting. There are no standard measures for the portion size, and it is consumers’ choice how much food they like to eat.

What does Daily Value tell us?
Daily Values (DVs) on food packages can sometimes be confusing. Simply, the DV means how much of a nutrient (such as protein) you need to eat in a day and how much of the content of the package provides that amount of nutrient in one serving. What you actually see on the nutrition facts label is the percentage Daily Value (%DV) of some nutrients in one serving of a food.
For example, if your daily protein requirement is 55 grams, and you find the %DV for protein on the label listed as 20%, it means that in one serving only 20% of the 55 grams (about 11 grams) is provided in one serving. Therefore, you need to get an extra 33 grams of protein from other foods during the day. The same rule applies to other nutrients in the container. The %DVs are based on a 2,000-calorie diet needed per day for average healthy adults. Use of Daily Value can be very helpful for a quick comparison of different foods to ascertain which product provides more nutrients that are needed most, or which product produces fewer nutrients that you do not want.

According to the FDA, if you see the %DV of 5% or less of a nutrient on the food label, it is considered low or minimal amount of that nutrient. If the %DV on the label is 20% or more of a nutrient, it is considered high in the nutrient and should provide a good amount of that nutrient.

**Label claims**

Some food producers make claims such as “low cholesterol,” “low fat,” “gluten free,” “organic,” “no GMO,” or any other claims. All nutritional claims on food products are closely monitored by the FDA. If a food producer makes a claim about a nutrient, that nutrient must be listed, and is closely monitored.

According to the FDA, fat-free or sugar-free means the food should contain less than 0.5 gram (g) of fat or sugar per serving. If the claim says cholesterol free, the food still can have up to 2 milligrams of cholesterol. Likewise, a sodium-free or salt-free food can have up to 4.9 mg (less than 5 mg) of salt or sodium per serving.

**Information on the ingredients list**

The list of the ingredients is usually written at the bottom or on the side of the food table. The FDA mandates that every single item in a food package should be mentioned on the label. The ingredients usually are listed in order from the largest to smallest amount by weight; a food made up of the heaviest amount is listed first and a food containing the least amount is listed last.

Checking the ingredients in a package becomes very important for healthy and health-concerned people, as well as for people with diabetes, heart problems, and other health issues.

**What food labels don’t tell us**

Although the FDA sets the standards and regulations for food products, there are instances that certain ingredients and chemicals may not be required to be written on the labels. Some foods such as plain coffee and tea, some spices, flavorings, deli items, bakery foods, and foods produced by restaurants and small businesses that have total sales of less than $500,000 per year are exempt from carrying a nutritional facts panel on food products. Therefore, some food manufacturers may take advantage of loop holes.

The problem is that some additives to a food product may be carcinogenic, and if the amount is less than the FDA guideline, the producer does not have to mention it on the food label. The U.S. Congress has actually passed special legislation preventing the FDA from restricting the use of the artificial sweetener saccharin, even though it has been shown to induce tumors in test animals.

In addition to saccharin, two known carcinogens—vinyl chloride and acrylonitrile—may appear at very low levels in food as a result of their application in the manufacture of plastics used in food-packaging materials. According to a recently adopted policy, these chemicals are considered by the FDA to be “constituents” of food-packaging material rather than additives (2).

Research shows that the link between processed meats and cancer may be due to the nitrates, nitrites, and/or sodium they contain; these ingredients contribute to the formation of nitrosamines, which are known carcinogens, yet are allowed in food products in limited amounts.

Besides additives, some methods of food preparation may not always be healthy. For example, charcoal-broiling of meat (such as when Kabob is burned) will result in the deposition of mutagenic hydrocarbons. Frying bacon that contains nitrite produces nitrosamines, which are considered carcinogenic (National Research Council, 1982). Mutagenic chemicals may also be produced as a result of oxidation of fats during frying at high heat.

**Note**—Some ingredients or additives in food products may be linked to or increase the risk of cancer, but the amount in one serving is considered safe and is approved by the FDA that can be added to a product (except for suspected carcinogens). In such instances, consuming more than one serving size my not be advisable. For instance, if 10 micrograms of a carcinogenic additive in one serving is considered safe, two or three servings of the food, over a long period of time, may not be safe and can cause cancer.

**Summary**

The nutrition facts label on packaged foods and cans provide important information to consumers for choosing the nutrients they want from the product, and avoiding the ingredients that they don’t want.

FDA regulates food labels on foods sold in the U.S. to assist consumers in maintaining healthy dietary practices.

Serving sizes, Percent Daily Value (%DV), and the list of ingredients are very useful tools for planning a healthy diet.

**Selected References:**

**Book Review:**

### Britt-Marie Was Here

**by Fredrik Backman**

Book Review by Ahmad Fattahiipour

Fredrik Backman is a Swedish columnist, blogger, and writer. He is the author of *A Man Called Ove* (2012), *My Grandmother Asked Me to Tell You She Was Sorry* (2013), *Britt-Marie Was Here* (2014), *Beartown* (2017), and *Us Against You* (2018). These novels were number one best sellers in his native Sweden. They have been published around the world in more than twenty-five languages.

Born in 1981, Backman grew up in Helsingborg. He has written for Helsingborgs Dagblad and Moore Magazine, but debuted as a novelist in 2012 with *A Man Called Ove*. It was adapted as a film with the same title and it premiered on December 25, 2015. The rights to Backman’s book *Beartown* were bought by a Swedish production company named Filmlance and the book will be adapted for television.

Britt-Marie has always been different from others since her childhood and indifferent to what others wanted her to be or to do. She is morally strong and fastidious. She is not judgmental. She is only concerned about her own life. She is self-absorbed.

Britt-Marie’s husband is a businessman. Although he flatters her all the time by showering her with compliments, he is actually cheating on her. When she finds out, she looks for employment and finds a temporary job in a nearby small town called Borg. Her job is at a recreation center.

Children play soccer and need a trainer. Britt-Marie is not qualified for the job but her husband, Kent, helps her with it and she does get the job. Kent, who criticizes a lot of people as “gangsters” mainly because of taxing issues, goes broke and leaves the town and his wife. Britt-Marie seems to have an affair with a grown-up soccer player. A local policeman also gets interested in her, but the whole town is under renovation which makes her look for another place to live. Where will she go to live?

It is a good story. It is humorous, satirical, and educational.
Persian Cuisine

Continuing our culinary travel through regions of Iran, we now go to the **Azarbaijan region** in northwest Iran: “The provinces of West and East Azarbaijan, Ardabil, and Zanjan. After leaving the lush green Caspian region and heading to Tabriz, we had two choices: Going south through Zanjan or go north through Ardabil we chose the latter. This route took us past some of the most beautiful landscapes including fields aflame with wild poppies.” Following is a very famous dish from the Azarbaijan region.

**Kufteh Tabrizi:**
Tabriz Meatballs with Split Peas and Tomatoes

Prep Time: 40 minutes + 30 minutes of resting • Cooking: 1 hour

**Lamb/Veal Paste:** 1¼ cups dried yellow split peas; 1 cup rice; 1 Russet potato, peeled and diced; 2 tsp. fine sea salt; 1 onion, peeled and grated; 1 tsp. freshly ground black pepper; 1 tsp. turmeric; 1 cup chopped fresh summer savory or 2 Tbsp dried; 1 cup chopped fresh tarragon or 2 Tbsp dried; 1lb ground lamb/veal; 2 eggs, lightly beaten.

**Broth:** 1 small onion, thinly sliced; ¼ cup oil or ghee; 2 tsp. fine sea salt; 1 tsp. freshly ground pepper; 2 tsp turmeric, ground; 2 Tbsp tomato paste; 3 cups tomato puree; 3 cups water.

**Fillings:** 1 medium onion, thinly sliced; ¼ cup oil; 6 Tbsp dried barberries, rinsed; 2 Tbsp walnuts, chopped; 2 hard-boiled eggs, halved.

1. **To make the meat paste:** In a large saucepan, place the split peas, rice, and potatoes. Pour in 8 cups of water and bring to boil, reduce heat to medium, and cook for 30 minutes. Drain and set aside to cool.

2. In a food processor, place the split peas, rice, and potato mixture, and pulse until you have a smooth puree. Transfer it to a large mixing bowl and add the rest of the ingredients for the paste. Knead with your hands for 4 minutes, cover, and allow to rest in the refrigerator for at least 30 minutes.

3. **To make the broth:** In a large saucepan, heat the oil and sauté the onion until golden brown. Add the rest of the ingredients for the broth and bring to boil. Reduce heat to low, cover, and allow to simmer.

4. **To make the filling:** Heat the oil and sauté the onions over medium heat until caramelized. Add the rest of the ingredients for the filling, except the boiled eggs, and sauté for 20 seconds, remove from heat and allow to cool.

5. **To cook the meatballs:** Preheat the oven to 400F. Generously oil a wide non-reactive baking dish large enough to fit 4 orange sized meatballs. Set aside.

6. Divide the paste into 4 equal portions and shape each portion into an orange-sized ball.

7. Use a small bowl to help you fill and form the meatball. Evenly spray it with oil and place a meatball in it. Use your thumb to make a deep, wide indentation in the center. Place half of one hard-boiled egg and 2 tablespoons of the filling into the indentation. Close the indentation and shape it back to a large, smooth ball. Repeat for the remaining 3 meatballs. Gently place the meatballs, as you make them, into the oiled baking dish, leaving space between them. Generously oil each meatball with a brush.

8. Bake in the preheated oven for 10 minutes. Pull out the oven rack and gently spoon the simmering broth over the meatballs. Cover with oiled parchment paper and bake for 50 minutes, basting the meatballs once again during this time. Serve with bread, an herb platter, and yogurt.

Noush e Jan.

Noush-e Jan
6 Things to Know Before Taking Melatonin

Are you considering melatonin to treat your insomnia? The truth is that most people turn to over-the-counter (OTC) sleep aids before seeking their doctor’s advice, and melatonin is one of the top aids that patients report taking for this purpose.

But is it safe? How effective is it? Here are 6 things you need to know about melatonin before considering initiation:

1- What Is Melatonin?

Melatonin is a natural hormone produced by the pineal gland located in our brain. It regulates our sleep “circadian rhythm,” or pattern. At nights, the levels rise 10-fold, commanding our brain to sleep. And in the daytime, the levels are suppressed once we are exposed to sunlight, forcing us into an awakening.

This is the reason we need to avoid exposure to light at nighttime. In addition to your bedroom’s light source, avoid exposure to light from televisions, tablets, computer screens, and smart phones. If you use your smart phone as an alarm, consider the use of an external alarm clock instead.

2- Lack of FDA Regulation

Melatonin is considered a “dietary supplement” — that means it is not regulated by the U.S. Food and Drug Administration (FDA) and that we cannot confirm its long-term or short-term effects. We are also unable to determine how effective it may be. Yet, it is available OTC, without a prescription.

3- Dosing

In order to mimic our normal physiologic process, the dose should be between 0.1 to 0.5 mg, taken 1 hour before bedtime. But it is often sold in doses up to 10mg OTC — this can elevate blood melatonin levels up to 60-fold its normal values. These supraphysiologic concentrations can be potentially unsafe, most especially in the elderly population who tend to metabolize drugs more slowly.

4- Duration of Use

Melatonin is not intended for chronic use — it is recommended for use up to 2 months only. If effective, it will have well-regulated your circadian rhythm by this time and the supplement should no longer be necessary.

5- Side Effects

Note that simply because something is “natural” or in a supplement form does not mean that it is safe. Most common side effects of melatonin that we are aware of include:

• Headaches
• Dizziness
• Mood changes
• Nausea
• Daytime sleepiness
• Hypothermia
• Increased blood glucose levels
• Increased bleeding risk in those taking coumadin (a blood thinner)
• Elevation of melatonin levels in those taking hormonal contraceptives

6- Efficacy

Is it effective? So far studies reveal that melatonin is most effective for two types of insomnia:

• Jet-lag insomnia for those who travel
• Shift-work insomnia for those who work nights and sleep during the day

This makes sense — these are instances in which the circadian rhythm may be disturbed. For the rest of us with other types of insomnia, it may not be as beneficial. Therefore, if your sleep hasn’t improved within a few weeks of intake, discontinuation should be a consideration.

And as always, you should discuss what may be best for you and your health with your doctor prior to initiating anything.

You may view the video version of this article at @MajdMD on YouTube.
Hidden Places in San Diego

Did you know about this beautiful fountain in Balboa Park? Go pay a visit and take a picture.

The Persian Water Rug Fountain

The Persian Water Rug Fountain, found in Balboa Park, San Diego "Chador", which translates as shawl, is the style portrayed by the Persian Water Rug Fountain. It is considered as one of the most unique and delicate tile fountains to be found in San Diego particularly in Balboa Park.

The Persian Water Rug Fountain is a water-spurting piece located at a small garden between San Diego’s House of Hospitality and Casa de Balboa. More specifically, the fountain stands at the Southern part of the block with the 1915 Botanical Garden on the North. Set on that location, the fountain serves as a focal point of the scenery that is outlined against the beauty of the previous 1915 Exposition plantings. If the view captures the attention of visitors at daytime, the scene becomes more spectacular after dark. With the indirect lighting directed at the fountain as well the soft lights from below, its surface and urns shimmer and glow in an eye-catchy fashion.

The location of the fountain is simply one of the many executed factors that emphasize its artistry. Its scale also plays a part. The scale of Persian Water Rug Fountain in relation to the area where it is situated is large enough to give an attention-grabbing impact. Then, there are the colors and tile patterns. The image of a Persian carpet draped over a wall is well incorporated using the colors and patterns of the tiles. It works beautifully with the dense foliage in the background.

Richard S. Requa, the nationally known architect from San Diego, was responsible for the conception of the Persian-inspired fountain.

Being located away from the crowded streets preserved the fountain for 70 years. However, it did not give the fountain a free-pass from damage and malfunction. By 1995, the fountain had stopped spewing out water. Its pipes and light fixtures were gone. The only things left were the fountain’s face tiles and dry basin filled with leaves and debris. That same year, 1995, the House of Hospitality, which was also designed by Requa, was decided to be reconstructed. The Persian Water Rug Fountain happened to be blocking the path of all the major equipments needed for the construction. The commission had three options for the fountain: remove and replace it with a fiberglass copy, remove and have it in the museum or have it reinstalled once the building’s construction was finished. They agreed on the third option.

Reconstructing and re-installing the fountain started in 1997. Detailed sketch of the original dimension of the fountain, tile sizes and placement were prepared to ensure the accuracy of the design and architecture. Cracks on the panel were repaired, the border tiles were replaced, and the fountain’s basin was reconstructed.

Sadly, the sound of splashing water from the Persian Water Rug Fountain is now silenced by the combined noise of commercial jets at San Diego airport, garbage trucks at the walkway behind the fountain and of the parking area adjacent to it. The view which was once pleasant to the eyes is now set against a garbage place and a parking area for commercial vehicles.

Source: www.sootingwalls.com

For more information go to: https://sandiegohistory.org/journal/2000/october/fountain/
NADER SHAH IN IRANIAN HISTORIOGRAPHY

Warlord or National Hero?
By Rudolph Mathee • Published 2018

Western—European and North American—historiography generally portrays the years between the death of Louis XIV in 1715 and the Congress of Vienna in 1815 as having given birth to the modern world—a republican world founded on rational discourse and popular sovereignty, an empirically grounded, industrializing world built on progress and productivity, an aggressive, market-driven world espousing expansion as agenda and organizing principle.

In the traditional interpretation of Islamic Middle Eastern history, the “eighteenth century” projects an entirely different image. Rather than evoking energy and innovation, it conjures up stasis, decline and defeat. It speaks of exhausted, mismanaged empires that either succumbed to regional competitors or proved too weak to resist the juggernaut of European imperialism. Examples abound. The state that had ruled Iran since the early sixteenth century, the Safavids, in 1722 collapsed under the onslaught of Afghan insurgents from the tribal periphery. The Ottomans, having failed to take Vienna in 1683, subsequently retreated against the Austrians and the Russians in the Balkans and later lost Egypt, first to the French and then to the Albanian warlord, Muhammad ‘Ali Pasha. In the Indian Subcontinent, meanwhile, the once mighty Mughal Empire disintegrated and was brought into the British orbit.

Iran was doubly disadvantaged in this process of “regression.” The Ottomans suffered defeat and lost territory yet maintained military, diplomatic and commercial contact with the nations of Western Europe, the source of most of what was new at the time. The so-called Tulip Period of the early eighteenth-century reflects a fascination with things European among the ruling classes of Istanbul. The Mughal state became tributary to the English East India Company and then was absorbed into the expanding British Empire. Yet that same process caused its elite gradually to become familiar with the ways and means of the new colonizers, creating models and generating ideas that helped the country keep in touch with developments in the wider world.

Iran, by contrast, in this period not just fell precipitously from stability to chaos, but in the process it became disconnected from the world in ways not experienced by the other “gunpowder empires.” Until the late seventeenth century the Safavids had been roughly on par with the Ottomans and the Mughals in their projection of wealth, power and cultural prestige. Sophisticated Europeans knew Iran as the legendary land of the Sophy, a term personified by the most dynamic ruler of the dynasty, Shah ‘Abbas I (r. 1587–1629). Shah ‘Abbas had connected his country to the world in unprecedented ways. After proclaiming Isfahan his capital and endowing it with a newly designed awe-inspiring center, he had turned this centrally located city into a nexus of trade links between Europe, the Ottoman Empire, Russia, and India—and a favored destination for European traders and travelers, who saw in it a latter-day reflection of the Persian Empire as they imagined it from reading Herodotus, Strabo, and Pliny.

All this energy and efflorescence had come crashing down with the fall of Isfahan in 1722. The Afghan tribesmen who brought down the Safavid state failed to build their own on its ruins and were soon swept aside. What followed was seventy-five years of chaos and anarchy during which the Iranian plateau became remote and forbidding territory, run by warlords and mostly shunned by Westerners. As the world was radically reconfigured in this period, Iranians continued to live in a rather self-congratulatory, inward-looking mode, secure in the knowledge that their country was, if no longer the center of the world, a place of consequence. In reality, Iran in this period rapidly “retreated” from the global scene as its ties with the outside world diminished in frequency and intensity. Iran’s short “eighteenth century,” the roughly seventy-five years that separate the fall of the Safavids from the rise of the Qajars, thus runs contrary to the perceived “global eighteenth century” and its presumed new level of (elite) connectivity.

This relative insularity was shattered in the early nineteenth century as the newly acceded Qajar regime (r. 1796–1925) with its largely tribally organized and poorly disciplined army suffered several terrible defeats against the well-equipped Russians, people the Iranians had always thought of and dismissed as bibulous, thick-skulled barbarians. As the Russians occupied large swaths of Iranian territory in the north—much of the southern Caucasus, comprising the modern countries of Armenia, Georgia, and Azerbaijan—the British intruded from the other side, the Persian Gulf.

Historians of late have turned away from this type of narrative with its focus on a golden age followed by decline and on great rulers and their deeds as organizing principles, to call for contingency, indeterminacy and attention to the common man. Yet, modern nationalism demands linearity and purposefulness, and shows little patience for revisionist complication. Faced with the flux and reflux of history, nationalism likes to tell a story of loss and regeneration through resilience, of foreign-inflicted defeat followed by phoenix-like resurgence. It is therefore hardly surprising that modern Iranian historiography—and certainly the Iranian popular imagination—tends to portray the Safavids and the Qajars in starkly contrasting terms—the first symbolizing pride and glory, the second representing fecklessness and submissiveness. Iranians have come to look back at the Safavid period nostalgically, as the last time their country was proud, independent, and the envy of the world. The Qajars, by contrast, the dynasty that would bring the country to the threshold of the modern age, count as
spineless, corrupt rulers who blithely led the country into defeat and humiliation at the hand of foreigners, and who facilitated the country’s creeping incorporation into a Western-dominated imperialist network, preventing it from regaining its “natural” greatness.

The period in between is not so easily classified, for it seems neither a glorious moment in national history nor a century of potential splendor snatched away by foreign powers. Dark, seemingly directionless, and relatively short on written sources, the eighteenth century in Iranian history remains an awkward interlude. Modern Iranian historians have nevertheless sought to weave this period into a continuous national narrative by adopting a Carlylean “great man” view of history, highlighting the stature of the two rulers who created identifiable albeit short-lived states and thus present a semblance of coherence and direction to Iranian history in an otherwise tumultuous period: Nader Shah (r. 1736–47) and Karim Khan Zand (r. 1763–69). Both stand out, not just as the only two rulers who defied the period’s centrifugal forces, but as national heroes who revived Iran’s genius. The first, a brilliant warrior, redeemed the nation by restoring the honor it had lost with the fall of Isfahan to foreign tribesmen. The second represents the quintessentially Iranian search for justice.

The first also stirred the Western imagination in ways the second never did—especially after he marched into India in 1739, ransacked Delhi and returned home with fabulous treasures. Indeed, the reception of Nader Shah in eighteenth-century Europe was as swift and dramatic as it was complex. The image it created, half brutal warlord, half national liberator, would significantly contribute to the image modern Iranians would construct of him.

Nader Shah: Scourge of God or National Hero? The portrayal of Nader in the eighteenth-century West was the combined outcome of eyewitness accounts, Persian-language sources, and Enlightenment anxieties. Europeans, still puzzled by the sudden fall of the Safavids, learned of him even before he took power in 1736 as the warrior who reconquered Isfahan from the Afghans in 1729. The Mercure de France of November 1731 contained an “eyewitness report” that portrayed Tahmasp Quli Khan, as Nader Shah was still called at the time, as a savior, a man of valor and fidelity, brave and full of spirit. His stature as the dynamic warlord who might rescue his nation by liberating it from the barbarians who had invaded this old, sophisticated land—the Afghans, the Ottomans, and the Russians—only grew with time. In 1738 a huge tome appeared in Germany depicting Nader as the divinely inspired savior of a collapsed nation. The notion of Nader the savior resonated with the political philosophy of the Enlightenment as articulated by Montesquieu, Diderot and Holbach, who distinguished between the legitimate right to defend and recover one’s home country, and illegitimate wars of conquest.

A rather different Nader burst onto the European scene soon thereafter, with his defeat of the Mughal Emperor Mohammad Shah at Karnal in 1739 and his subsequent sack of Delhi. News of these exploits spread quickly, carried by missionaries and agents of the European maritime companies, and soon gave rise to numerous pamphlets and books. The earliest narrative about Nader’s Indian exploits seems to have been a report written in 1739 by Dutch East India Company agents in Bengal. Published in Holland in 1740, this report may have been the source of the anonymous two-volume work that came out in Amsterdam a year later as Histoire de Thamas Kouli-Kan Sophi de Perse, a text that subsequently was translated into English, Italian, and Spanish. In the next few years the Asian warlord was the subject of a number of articles in the British press, some of which have plausibly been attributed to Samuel Johnson. Two years later the Anglo-Saxon world became thoroughly acquainted with Nader through James Fraser’s History of Nader Shah, which was mostly based on reports by William Cockell, an agent of the English India Company who had served in Iran while Nader was in power. In the same year, 1742, James Spilman, a Russia Company merchant, published an account of a journey he had undertaken to Iran in 1739 and to which was appended a brief account of the rise of Nader Shah. In 1743 André de Clastre published Histoire de Thamas Kouli-Kan, roi de Perse. A generation later the French reading public was reminded of Nader through the translation the famous Orientalist William Jones made of a Persian chronicle written in Nader Shah’s orbit, Mirza Mohammad Mahdi Astarabadi’s Tarikh-e Naderi.

A fictionalized Nader quickly followed. The first novel—in which a young Swiss man sets out on an Asian adventure that includes his participation in Nader’s Indian campaign—appeared in 1754. A second, presented as the memoirs of Shah Tahmasp II, Nader’s protégé until he deposed him, followed in 1758. Both reflect the spirit of a relatively pacific European age in search of a heroic cause in their portrayal of young, poor, and intelligent men who in Europe find no outlet for their martial inclinations. They also reflect the prevailing notion that the East, unfettered by feudal stratification, was open to talent. The same theme appears in the contemporaneous theatrical representation of Nader Shah in Holland, France, and Italy.

The way Nader was in Europe represented varied by context. In the Dutch setting, he became an emblem of republicanism, a “protagonist of lowly origins whose right to the throne sprang from his desire to serve his subjects.” Yet a more common theme in the earliest European references to him was the image of the disciplined warrior, the type Europe lacked until the appearance of Frederick the Great on the European scene in 1740.

As in the case of Alexander the Great, to whom he was sometimes likened, the more negative aspects of Nader’s career over time received ample attention as well. Several authors highlighted his rapaciousness and linked the vast treasure he bought back from India to the typical Oriental despot who plunders and hoards rather than builds. Nader’s cruelty and growing madness as the ultimate symbol of the descent into violence and cruelty of a land previously known for its humanism, tolerance and sophistication did not go unnoticed either. The English merchant-traveler Jonas Hanway, for instance, who in 1743 had visited Nader’s army camp, at once presented the ruler’s appearance as punishment for Iranian sloth and dissolution and painted a lurid portrait of a usurper driven by greed and brutality.

Contemporary Iranian sources evince a similar ambivalence. The chroniclers writing in Nader Shah’s immediate orbit naturally hedge their bets and defuse the ruler’s obvious ruthlessness and gathering madness by turning a blind eye to these uncomfortable facts or by blaming the victims. They generally portray Nader as a ruler of military virtue and sound lineage, hail him as a strongman who had restored order, and defend him against the indictment of having usurped power. The afore-mentioned Astarabadi set the tone for an enduring narrative by lauding Nader for expelling all foreign occupiers from Iranian soil. At pains to rationalize the ruler’s growing craziness and cruelty, he claimed that Nader changed only after his expedition to the Caucasus, eventually bringing ruin to his country.

As a new dynasty of questionable roots and legitimacy, the Qajars had to expunge the legacy of those who came before them—other than the Safavids, to whom they paid allegiance on account of the Shi’i credentials they themselves so sorely lacked. Nader Shah was one of those. Agha Mohammad Khan, the founder of the Qajar dynasty and a ruthless warlord himself, chose to distance himself from Nader for having deviated from the Shi’i foundations laid by the Safavids and invoked by Agha Mohammad Shah to buttress his own legitimacy.
Yet the first Qajar ruler must have been impressed by his forebear as well, for he had two figures added to the two huge battle scenes adorning the walls of the Chehel Sotun palace in Isfahan, one of which represents Nader’s defeat of the Mughal Emperor Mohammad Khan at Karnal in 1739. Nader also figured in the one of the main halls of the Golestan palace that was built in the newly chosen capital Tehran and renovated in 1806—in a pose of returning the crown of India to the Mughal king.

**A MORE COMPLEX NADER SHAH**

The early nineteenth century saw two developments that helped shape a new or at least a more complex image of Nader Shah. The first was the string of humiliating military defeats the Qajars suffered against their most formidable enemies, the Russians. The second was the meteoric rise of Napoleon followed by a career that affected the world from the East Coast of the United States to the shores of the Indian Ocean.

The military weakness of the Qajars against the Russians and the tremendous loss of land their defeats entailed quickly detracted from the new dynasty’s aura and made the Iranian public long for a success story. A direct relationship can be discerned between these defeats and the continuing, indeed growing popularity of Nader Shah among Iranians, as exemplified in the more than fourteen editions that appeared of Astarabadi’s popular account of Nader’s life and exploits, the Jahan-gosha-ye Naderi.

The relationship between the reputation of Napoleon and that of Nader Shah in Iran—and Europe—seems something like a dialogic engagement: Napoleon saw himself as a latter-day Nader. Iranians, in turn, came to admire Napoleon as the strongman they themselves so sorely missed in the nineteenth century. Nader in due time and in good Orientalist fashion became known, first in Europe, then in Iran, as the Asian or Persian Napoleon; and, completing the cycle in an anti-Orientalist manner, Napoleon is now often called the European Nader Shah.

All indications are that Napoleon was greatly impressed with Nader Shah. It is almost certain that, as a young man, Napoleon read about Nader’s exploits, and it is likely that he identified with the story of a lad of humble origins who had risen to great heights through sheer will power and energy. His Asian dreams—his own search for a heroic cause—are neatly summed up in his famous exclamation before a group of bickering German princes in 1804 to the effect that Europe had no longer anything to offer ambitious men, that only in the Orient great prestige and wealth could be acquired. That Napoleon greatly admired Nader emerges from the record of Amédée Jaubert, the French Orientalist who in 1807 visited Iran to conclude a Franco-Iranian alliance. Jaubert carried a letter from Napoleon with him in which the French emperor, somewhat injudiciously in front of the rather sedentary Fath ‘Ali Shah, praised Nader Shah as a “great warrior, who was “able to conquer a great power,” who “struck the insurgents with terror and was fearsome to his neighbors, while he “triumphed over his enemies and reigned gloriously.” It is also surely no coincidence that ‘Askar Khan Afshar, Fath ‘Ali Shah’s envoy to Paris in 1808, presented a copy of the Jahan-gosha-ye Naderi to the Imperial Library in Paris when he came to Paris the following year. L’Histoire de Thamas Kouli-Kan, finally, was one of the books available to Napoleon during in years in exile on Saint Helena between 1815 and 1821.

**NADER SHAH**

Napoleon, in turn, made quite an impression in Iran—and a lasting one at that. He became and long remained a familiar figure in part because the country was part of his strategic vision, making him deal directly with its rulers by way of diplomacy. But the main reason for his enduring fame and popularity may have been the same as what made eighteenth-century Europeans look up to Nader Shah—because his strong character spoke to the imagination of the Iranians and projected something that they found missing in their own rulers. Mir ‘Abd al-Latif Khan Shushtardi, an Iranian who seems to have imbued some anti-French sentiments during his long stay in Britain India, nevertheless called Napoleon a leader who stood out for his organizational skills, his wisdom and his sophistication.

In Iran, meanwhile, the admiration for the French strongman was no less strong. John Malcolm, Britain’s first ambassador to Iran and the author of the first modern history of the country, relates how in 1810, Napoleon’s “name was familiar to numbers in Persia, and some few understood the character of his power.” An “old friend” of his, a poet and a philosopher, told Malcolm that, in his opinion, “this Buonaparte…is a wonderful man; he wields empires as if they were clubs.” Speculating that, after coming to terms with the Ottomans, this Western Chengiz Khan might take on Iran and Russia and then, “make use of both to overthrow your [British] power in India.”

Other Iranian officials were great admirers of Napoleon as well. ‘Abbas Mirza (1789–1833), crown prince, governor of Azerbaijan and Iran’s first modern reformer, was one. His newly constructed royal summer palace at Ujan near Soltaniya was decorated with four paintings, two of which represented the Russian Tsar, Alexander I, and Napoleon respectively. Another one was Hajji Baba, a “prince” in Hamadan who, when Robert Cotton Money met him in 1824, “asked all about Napoleon,” and collected “all the anecdotes he could of him” because he seemed to adore his character. The third Qajar shah, Mohammad Shah (r. 1834-48) had his palace in Tehran “hung round with various prints of Napoleon, Prince Albert and Queen Victoria.” Mohammad Shah is said to have been interested in acquiring a copy of the Life of Napoleon, with engravings of the emperor’s battles, and he ordered Mirza Reza Mohandes, who earlier had translated biographies of Peter I, Alexander the Great, and Charles XII into Persian, to produce a translation of a history of the French general, from an English rendering of an originally French work. Richard Khan, too, in 1869 translated A Brief History of Napoleon into Persian. In the
early twentieth century, ‘Abbas Mirza Salar Lashkar, a.k.a. Nayeb al-Saltana, picked up a book titled *Napoleon Ier et la Perse* and decided to translate it into Persian.

As noted, the revised image of Nader, from usurper and brutal tyrant to savior of the nation, was greatly facilitated by widespread Iranian disappointment with the feeble Qajars, and further built, in a dialectical way, on the analogy with Napoleon. James Morier, British envoy and the author of the picaresque novel, *Hajji Baba of Isfahan*, in 1808 said about the Iranians that, “of Bonaparte, from the likeness of that of their own Nadir Shah, they have a very high idea.” But the way in which the warlord was fashioned in the twentieth century was in some way a caquelon on the way Western authors and especially John Malcolm portrayed him. To Malcolm, Nader Shah was a force of nature, a brute who acted to purify the overripe, decadent civilization from which he himself sprang. Where the Polish Jesuit Thaddeusz Krusinski, an eyewitness to the fall of Isfahan in 1722, had seen the Afghans as barbarians who might be civilized by becoming acquainted with Persia’s superior culture, Malcolm saw in Nader Shah a volcanic force that had rejuvenated that same culture precisely by ridding it of Afghan primitivism. Malcolm saw Nader the way Edward Gibbon had seen Attila the Hun: as a great warrior and disciplinarian who had cleansed the land by liberating his people from the yoke of barbarians. Full of admiration for Nader’s military prowess, Malcolm in a rather self-serving manner painted a redeeming portrait of the eighteenth-century empire builder, based on his anticipation of the unfolding of his own empire, that of the British. It is telling in this context that Malcolm did not dwell on the savagery that accompanied Nader’s subjugation of northern India and his sack of Delhi, thinking it greatly exaggerated. The bloodletting of the last few years of the warrior’s life he ascribed to creeping insanity.

Malcolm’s assessment would essentially offer the template for the later nationalist Iranian portrayal of Nader Shah. Of course, for this to have an impact on Iranian image making, Malcolm’s landmark book, *A History of Persia* (1815) first had to be translated into Persian. This might have happened as early as the 1840s were it not for Naser al-Din Shah’s grand vizier and chief counselor Mirza Taqi Khan, better known as Amir Kabir who, wary of Malcolm’s less than flattering verdict on the Qajar dynasty, is said to have cautioned his master that “for Persians reading such a book is fatally poisonous.” That does not seem to have deterred the monarch himself, for the shah apparently had *A History of Persia* read to him before going to sleep. At any rate, the acquaintance among the wider Iranian public with Malcolm’s take on Nader and Iranian history at large would have to wait until the 1870s, when a Persian translation of his book was undertaken. Yet the work that resulted did not come out in Iran but in British-controlled Bombay and in the context of the new type of print culture that had developed in India under British auspices. Over time, this translation would become exceedingly popular.

**NADER SHAH IN MODERN IRANIAN HISTORIOGRAPHY**

The fall of the Qajars in the 1920s and the rise of Reza Khan, the founder of the Pahlavi dynasty, inaugurated a new phase in the dialectical process of historiography with regard to Nader Shah. British foreign secretary Victor Mallet in 1925 insisted that Nader Shah was Reza Khan’s “great hero,” adding that he would not be surprised if the new ruler would model his career on that of Nader. The Iranian press at the time depicted the new ruler accordingly, as a national savior ready to rebuild the country and drive out the foreign intruders. Just as the early Qajar historians had exorcised the previous regimes, including that of Nader, so the historians who came of age in the 1920s and 1930s followed the line of the new regime by decrying the stagnation and especially the loss of land their country had suffered because of the military weakness of the Qajars, which inevitably entailed a reevaluation of the last ruler who had stood for a strong and independent Iran—Nader Shah. In the 1930s, as Reza Shah consolidated his power, military history and the single strong leader came to the fore to help create a usable past for a state increasingly built on authoritarian foundations. For historians writing in the reign of Reza Shah and his centralizing tendencies, Nader’s military career acquired a heightened significance for having reunified the nation—just like Iran’s current ruler.

In modern times, Nader has remained controversial in Iran. To some, he was just an uncultured tribal chieftain who delivered the coup de grace to the magnificent Safavid state. In modern Iran, where the great man, the one who keeps order and who can bring salvation by effecting the kind of change that no one else is willing to take responsibility for, continues to loom large, Nader Shah remains a hero. “For many Iranians today, Nader’s military successes are justification in themselves and more than outweigh any brutalities that accompanied him.” Yet Nader remains an awkward fit for those who adhere to the dominant paradigm in modern Iranian history writing with its tendency to espouse a primordial nationalism that preaches an unbroken civilizational link between the Achaemenids and the Islamic Republic. For some he remains the warrior who restored Iran’s pride by driving out the foreigners who had occupied the country, the Afghans, the Ottomans, and the Russians. Yet the deeply ingrained notion that Iranian civilization is one of “givers” is hard to reconcile with the sheer brutality and the outright imperialism culminating in Nader’s Indian campaign, which consequently, à la Malcolm, has to be presented as an aberration in an otherwise brilliant career. Nader thus becomes the figure whose genius could have halted and even reversed the decline that had set in with the Afghan onslaught and the fall of the Safavids. In this scenario, after uniting Iran Nader could have done a lot to rebuild a great nation if he only had cared about the welfare of the Iranian people. Instead, he lost his mind when he decided to invade India, and even the dividend of that campaign, a huge amount of treasure, was wasted.

A related yet slightly different interpretation connects Nader to the feeble awareness eighteenth-century Iranians evinced about the global changes and the sinister designs of foreigners on their country at the time. Nader, in this scenario, was too busy making war and thus did not take advantage of Western scientific and technological achievements and skills other than to seek European assistance in building a Persian-Gulf fleet—something the Safavids had never done. For all his military brilliance, he also had no eye for the imperialist schemes of the Europeans. Indeed, to some, he even facilitated their imperialist project by offering the English East India Company reduced customs rates and seeking their assistance in building naval capacity. Even his Indian expedition benefited the British. By bringing home fabulous wealth from his Delhi campaign as Trojan horse, increasing their business opportunities, and by opening up and weakening India he enabled the English to expand their long-term influence and domination in the subcontinent.

Rudolph Matthee, Member (2017) in the School of Historical Studies, is a specialist of early modern Iran. His recent projects examine the historical formation of an Iranian sense of self, connect the Safavid period with the Qajar era across the “missing” eighteenth century, and probe the ways in which Iranians since Safavid times have engaged with the world around them. Matthee is the John and Dorothy Munroe Distinguished Professor of History at the University of Delaware and President of the Persian Heritage Foundation.
Iranian School of San Diego Photo Contest

My Little Iran

Visiting the legendary photographer and humanitarian Reza Deghati of ISSD in April, encouraged us to start a photography contest at ISSD. The photo contest was for all students of all ages and ended on June 1st, 2019. The subject for this project was “My Little Iran”. The contestants were to submit one to five photographs, exhibiting what represents Iran to them. The photographs were judged based on the concept and artistic quality. The contestants were divided into two categories, under 12 years of age and 12 and up. The winners will receive a monetary prize and their pictures to be printed in Peyk. The results are as follows:

**Under 12 years old**
1- Melodi Hashemi, $100
2- Shadi Cienean, $75
3- Sofi Samiei, $50

**12 years old and older**
1- Armita Fazel, $100
2- Tina Khadem, $75
3- Melodi Abouzari, $50

Also a picture submitted by Zara Poorman was voted as the cutest picture.
We need your help!
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