

# Zarvaragh

Bizhan Taraqqi

**Toronto's Many Faces** Tony Ruprecht,2010-12-14 Toronto is truly a city of communities. Designed for tourists and for residents, Toronto's Many Faces is the one and only guide to the multicultural character of the city, featuring profiles of more than 60 ethnic communities, including local histories, festivals, food, and art. The book identifies each community - where its people come from, why, when, and where they settled in Toronto. The contribution of each community is also traced, with biographical notes on prominent people whose achievements have been extraordinary. Monuments, memorials, theatres, museums, cultural centres, and restaurants are identified, while detailed maps and photographs of festival events help bring the city's varied communities to life. Toronto's Many Faces is a guide for tourists, a sourcebook for newcomers, a directory for businesses and organizations, and a passport for Torontonians to the many cultures that exist at their doorsteps.

**Farhang-i Khayyām** Bīzhan Taraqqī,1979

**Noms et re-noms** Salih Akin,2000

Annual Commercial Statistics of the Imperial Government of Iran Iran. Idārah-i Kull-i Gumruk,1947

*Guide pratique de langue persane* Nūr al-Dīn 'Aṣṣār,1961

**Khwabnama** Akhteruzzaman Elias,2021-07-12 Bengal in the 1940s. Having overcome the famine and the revolt of the sharecroppers, Bengal's peasants are uniting. Work is scarce and wages are low. There is barely any food to be had. The proposal for the formation of Pakistan, the elections of 1946, and communal riots are rewriting the contours of history furiously. Amidst all this, in an unnamed village, a familiar corporeal spirit plunges into knee-deep mud. This is Tamiz's father, the man in possession of Khwabnama. At first glance, Khwabnama is the tale of a harmless young farmhand who becomes a sharecropper and dreams of a future that has everything to do with the land that he cultivates and the soil that he tills. The fabric of his dreams, though, have as much to do with the history of the land as its future, and as much to do with memories as with hope. In this magnum opus, which documents the Tebhaga movement, wherein peasants demanded two-thirds of the harvest they produced on the land owned by zamindars, Akhtaruzzaman Elias has created an extraordinary tale of magical realism, blending memory with reality, legend with history and the struggle of marginalized people with the stories of their ancestors.

**Project Rescue** Sanjiv Purba,Joseph J. Zuccherro,2004 Get detailed, practical advice on how to avoid project failure in any industry with help from forms, checklists, and templates in the book and online. Learn to quickly identify troubled projects, diagnose the situation, and plan an intervention. Then, execute the intervention with confidence, manage the entire process effectively, and make incremental adjustments as needed. Follow proven techniques to keep communication open, build cooperation, and manage conflict. Case studies help illustrate the methodologies discussed.

**In the Lion's Shadow** Fariborz L. Mokhtari,2013 After the invasion of France in 1940 a junior Iranian diplomat, the aristocratic Abdol-Hossein Sardari, found himself in charge of Iran's legation in Paris, and set about cultivating German and Vichy officials in order to protect the Iranian Jewish community in the country. Alongside the dramatic and romantic narrative of Sardari's life is the larger picture of the betrayal of Iran's neutrality by the Allies, then the eventual handing over of Axis diplomats and citizens to the Soviets to be interrogated severely.

**My Shadow Is My Skin** Katherine Whitney,Leila Emery,2020-03-16 The Iranian revolution of 1979 launched a vast, global diaspora, with many Iranians establishing new lives in the United States. In the four decades since, the diaspora has expanded to include not only those who emigrated immediately after the revolution but also their American-born children, more recent immigrants, and people who married into Iranian families, all of whom carry their own stories of trauma, triumph, adversity, and belonging that reflect varied and nuanced perspectives on what it means to be Iranian or Iranian American. The essays in My Shadow Is My Skin are these stories. This collection brings together thirty-two authors, both established and emerging, whose writing captures the diversity of diasporic experiences. Reflecting on the Iranian American experience over the past forty years and shedding new light on themes of identity, duality, and alienation in twenty-first-century America, the authors present personal narratives of immigration, sexuality, marginalization, marriage, and religion that offer an antidote to the news media's often superficial portrayals of Iran and the people who have a connection to it. My Shadow Is My Skin pulls back the curtain on a community that rarely gets to tell its own story.

**Iranglees** Gustave E. von Grunebaum Center for Near Eastern Studies,University of California, Los Angeles. International Studies and Overseas Programs,1993-01-01 Following Iran's Islamic revolution in 1979, hundreds of thousands of Iranians fled their homeland. For a great number, Los Angeles was their destination, and today more Iranians live there than anywhere else in the world outside of Iran. This compelling collection of photographs, essays, and interviews explores that exodus from Iran and the Iranian presence in Southern California. While capturing the remarkable diversity of this immigrant community, Iranglees also confronts the sprawling metropolis that is increasingly influenced by its large ethnic and immigrant populations. Iranians, too, are inexorably linked to the demographic changes in California--changes that raise questions of assimilation and cultural survival--and that will see minority populations become the majority in the next century. Integrating visual, textual, and oral sources, this book explicates and humanizes the Iranian experience for scholars and general readers alike. We come to know people from a broad range of occupations and income levels, political persuasions, and religious faiths. Supporters of the deposed Pahlavi regime and staunch followers of Khomeini are here, along with other Muslims, Jews, Zoroastrians, and Baha'is. We hear the voices of women--those who veil themselves in public and those who have adopted Western cultural practices--and learn how both old and new gender roles pressure Iranian women and men. Social relations among Iranian adolescents and the conflicts with their elders are also illuminated. Iranglees is a fascinating portrait of a community caught between two cultures. It offers a new perspective on Iran and its people as well as on immigrant communities in general. Following Iran's Islamic revolution in 1979, hundreds of thousands of Iranians fled their homeland. For a great number, Los Angeles was their destination, and today more Iranians live there than anywhere else in the world outside of Iran. This compelling collection of photographs, essays, and interviews explores that exodus from Iran and the Iranian presence in Southern California. While capturing the remarkable diversity of this immigrant community, Iranglees also confronts the sprawling metropolis that is increasingly influenced by its large ethnic and immigrant populations. Iranians, too, are inexorably linked to the demographic changes in California--changes that raise questions of assimilation and cultural survival--and that will see minority populations become the majority in the next century. Integrating visual, textual, and oral sources, this book explicates and humanizes the Iranian experience for scholars and general readers alike. We come to know people from a broad range of occupations and income levels, political persuasions, and religious faiths. Supporters of the deposed Pahlavi regime and staunch followers of Khomeini are here, along with other Muslims, Jews, Zoroastrians, and Baha'is. We hear the voices of women--those who veil themselves in public and those who have adopted Western cultural practices--and learn how both old and new gender roles pressure Iranian women and men. Social relations among Iranian adolescents and the conflicts with their elders are also illuminated. Iranglees is a fascinating portrait of a community caught between two cultures. It offers a new perspective on Iran and its people as well as on immigrant communities in general.

*The Making of Exile Cultures* Hamid Naficy,1993-01-01 Using Iranian television as a case study, The Making of Exile Cultures explores the seemingly contradictory way in which immigrant media and cultural productions serve as the source both of resistance and opposition to domination by host and home country's social values while simultaneously acting as vehicles for personal and cultural transformation and the assimilation of those values.

**Critical Education Against Global Capitalism** Paula Allman,2019-04-09 In today's vernacular, Marx 'outed' capitalism well over a century ago; however, his explanation has been both ignored and misinterpreted by not only his detractors but also by many socialists and even a considerable number of Marxists as well. Today we are experiencing the full impact and suffering the repercussions of capitalism's inherent need to grow and become, more than ever before, a fully internationalized and integrated system of socioeconomic control and domination—the global system that many commentators have suddenly remembered Marx and Engels (1848)

presciently forecasted in the Communist Manifesto.

**The Literature of the Iranian Diaspora** Sanaz Fotouhi, 2015-04-03 The 1979 Revolution in Iran caused the migration of millions of Iranians, many of whom wrote, and are still writing, of their experiences. Formed at the junctions of Iranian culture, English language and Western cultures, this body of work has not only formed a unique literary space, offering an insightful reflection of Iranian diasporic experiences and its shifting nature, but it has also been making a unique and understudied contribution to World Literatures in English as significant as Indian, African and Asian writing in English. Sanaz Fotouhi here traces the origins of the emerging body of diasporic Iranian literature in English, and uses these origins to examine the socio-political position and historical context from which they have emerged. Fotouhi brings together, introduces and analyses, for the first time, a significant range of diasporic Iranian writers alongside each other and alongside other diasporic literatures in English. While situating this body of work through existing theories such as postcolonialism, Fotouhi sheds new light on the role of Iranian literature and culture in Western literature by showing that these writings distinctively reflect experiences unique to the Iranian diaspora. Analysing the relationship between Iranians and their new surroundings, by drawing on theories of migration, narration and identity, Fotouhi examines how the literature borne out of the Iranian diaspora reconstructs, maintains and negotiates their Individual and communal identities and reflects today's socio-political realities. This book will be vital for researchers of Middle Eastern literature and its relationship with writings from the West, as well as those interested in the cultural history of the Middle East.

**The Iranian Diaspora** Mohsen Mostafavi Mobasher, 2018-10-03 The Iranian revolution of 1978–1979 uprooted and globally dispersed an enormous number of Iranians from all walks of life. Bitter political relations between Iran and the West have since caused those immigrants to be stigmatized, marginalized, and politicized, which, in turn, has discredited and distorted Iranian migrants' social identity; subjected them to various subtle and overt forms of prejudice, discrimination, and social injustice; and pushed them to the edges of their host societies. The Iranian Diaspora presents the first global overview of Iranian migrants' experiences since the revolution, highlighting the similarities and differences in their experiences of adjustment and integration in North America, Europe, Australia, and the Middle East. Written by leading scholars of the Iranian diaspora, the original essays in this volume seek to understand and describe how Iranians in diaspora (re)define and maintain their ethno-national identity and (re)construct and preserve Iranian culture. They also explore the integration challenges the Iranian immigrants experience in a very negative context of reception. Combining theory and case studies, as well as a variety of methodological strategies and disciplinary perspectives, the essays offer needed insights into some of the most urgent and consequential issues and problem areas of immigration studies, including national, ethnic, and racial identity construction; dual citizenship and dual nationality maintenance; familial and religious transformation; politics of citizenship; integration; ethnic and cultural maintenance in diaspora; and the link between politics and the integration of immigrants, particularly Muslim immigrants.

**Haim's one-volume English-Persian dictionary** S. Haim, 1985

سولایمان هائییم Sulaymān Ḥayyīm, 1966

**Exiled Memories** Zohreh Sullivan, 2010-09-23 I feel I am the wandering Jew who has no place to which she belongs. I thought I could settle down, but can't imagine staying. Whenever I bought a bar of soap and two came in the package, I thought there would be no need to buy a package of two because I would never last through the second. Why? Because I knew I was returning to Iran -- tomorrow. So too, I would buy the smallest size of toothpastes and jars of oil. Putting down roots here is an impossibility. These are the words of one Iranian emigre, driven from Tehran by the revolution of 1979. They are echoed time and again in this powerful portrayal of loss and survival. Impelled by these word and her own concerns about nationality and identity, Zohreh Sullivan has gathered together here the voices of sixty exiles and emigres. The speakers come from various ethnic and religious backgrounds and range in age from thirteen to eighty-eight. Although most are from the middle class, they work in a variety of occupations in the United States. But whatever their differences, here they engage in remembering the past, producing a discourse about their lives, and negotiating the troubled transitions from one culture to another. Unlike man other Iranian oral history projects, Exiled Memories looks at the reconstruction of memory and identity through diasporic narratives, through a focus on the Americas rather than on Iran. The narratives included here reveal the complex ways in which events and places transform identities, how overnight radical s become conservatives, friends become enemies, the strong become weak. Indeed, the narratives themselves serve this function -- serving to transfer or transform power and establish credibility. They reveal a diverse group of people in the process of knitting the story of themselves with the story of the collective after it has been torn apart.

**The Iranian Americans** Maboud Ansari, 2012-10-25 Iranian immigration to the United States is a relatively new political phenomenon and constitutes one of the highest status foreign-born groups in the United States. More Iranians live in the U.S., today than in any other country in the world other than Iran. It began fifty-five years ago with the study abroad of young Iranians. They came to the United States in the 1950s often as temporary residents (students and interns) but eventually changed their status to permanent residents. However, it was the Iranian Revolution of 1979, the establishment of the Islamic Republic, and the eight years of Iran-Iraq war that forced many of the best educated and most wealthy into exile in the United States and many other countries. Never before in Iran's long history, have so many people involuntarily had to leave their country. In so far as the revolution ousted the Pahlavi dynasty, displaced the ruling class directly associated with it, it drastically changed the pattern and the nature of Iranian emigration to the United States. Consequently, the Iranian community in the United States has since undergone important structural changes in its character, its social composition, economic power, and notably, its political orientation and participation.

**Revolutionary Social Transformation** Paula Allman, 2001-07-30 Revolutionary Social Transformation focuses on the visions and analysis culled from the writings of Karl Marx, Paulo Freire, and Antonio Gramsci. Marx's theory of critical praxis and his dialectical conceptualization of capitalism are discussed together with Freire's and Gramsci's ideas. The author suggests that these are necessary ingredients for authentic social transformation as well as a basis for rekindling hope for a veritable democratic future. The author employs both a language of critique and a language of possibility to argue that the process of social transformation must be inherently educational. Social transformation begins in prefigurative, preparatory projects and continues even after the creation of a new social formation. She also argues that Marx's materialist theory of consciousness--his theory of critical praxis--informs the thinking of both Freire and Gramsci. The ideas of Freire and Gramsci together with Marx's dialectical conceptualization of capitalism provide essential ingredients for the type of critical theory of educational praxis necessary for authentic social transformation. These ingredients also indicate how local transformative efforts can be linked to the global project for social transformation and ultimately the ending of all oppression.

**Iran Modern** Fereshteh Daftari, Layla S. Diba, 2013 'Iran Modern' offers a timely exploration of the cultural diversity and production of avant-garde art in Iran after World War II and up to the revolution, from 1950 through to 1979.

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## Zarvaragh Introduction

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